

THE

# Youth's

## INSTRUCTOR

Arvil Bunch could see what it was like  
when he spent

26

### Twelve Days in Russia

JUNE 30, 1959

[Bible Lesson for July 11]

LIBRARY  
OF  
W. M. C.  
JUN 18 '59  
TOMA PARK







# Every Youth Should Know The Desmond Doss Story

A STORY OF FAITH AND COURAGE

Here in both audio and visual form is the dramatized epic of a Seventh-day Adventist hero. On one side of the sound tape is the N.B.C.-produced documentary program "C.M.H." with Corporal Doss as a featured personality—a thrilling account of his bravery and amazing courage under withering gunfire on Okinawa. The reverse side of the tape is a narrative for the filmstrip of 21 pictures photographed by T. K. Martin at the time of the presentation of the citation to Desmond Doss by President Truman. These are in full color. Tape includes a reading of the actual citation. Single frame only. 21 frames.



F-5900 Filmstrip

**\$3.50**

T-2800 Tape

**4.75**

C-2859 Tape and Film

**7.75**

An Excellent MV Program

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

PERIODICAL DEPARTMENT

**AUDIO-VISUAL AIDS**

REVIEW AND HERALD PUBLISHING ASSN., WASHINGTON 12, D.C.



*This nurse helps patients get  
ready for surgery  
—in more ways than one.*

# Notes **FROM**

## **THE PREP ROOM**

by *LUCILE JOY SMALL*

**S**HE was so tense as she entered—this attractive young woman of thirty-one who was to be prepared for her second radium implantation. The continuing battle with cancer called for more courage than she could muster at the moment.

As she climbed onto the table she lay in a semisitting position, resting on her elbows. She said, "You can work with me in this position," and began to cry.

Seeing her agitation, I put aside for the moment the tools of my task, to use some other precious ones—"leaves from the tree of life," God's promises. "Mrs. Strong, God was thinking of your need when He said, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;' and 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' Trust Him. He knows your need and He will supply it."

As I picked up my instruments she lay back and relaxed. At the close of my work a prayer that God would fulfill His promises in her experience brought tears to her eyes and a grateful response. She was able to smile again.

*"O God, give her that sweet peace that comes from placing herself fully in Thy hands."*

An elderly woman came in, saying as she stretched out on the table, "Nurse, I am so frightened."

"Are you a Christian?" I asked.

"I was practically raised in the front pew of a church, but I wonder if I am really a Christian."

"Jesus is the answer to your need," I assured her. "Will you not try Him, Miss Herbert?"

Prayer was offered, and as I finished she sobbed softly. "Thank you, nurse. I feel so much better."

*"O God, help her to know that her sins are forgiven, washed away by the blood of Jesus."*

I found my young patient out on the porch smoking a cigarette with her husband. Her lips were heavily painted. They walked back to the prep room with me where he kissed her good-by at the door.

As she came in she said, "That was probably my last cigarette for the duration of my stay. I wish I could stop smoking, but I have had the habit since childhood and I can't stop."

"God will help you stop if you really want to, Mrs. Horn."

Suddenly, as I was working, she asked, "Are you a Seventh-day Adventist?"

"Yes, I am."

"I was raised one when I was a child. I wish I might come back," she said wist-



*How would I feel explaining to my Saviour that I was really too busy to make sure my patients had become acquainted with Him?*



# THE Youth's INSTRUCTOR

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.

Beginning with volume one, number one, in August of 1852, this paragraph appeared under the name of Publisher James White: "Its object is, to teach the young the commandments of God and the faith of Jesus, and thereby help them to a correct understanding of the Holy Scriptures." Whether 1852 or 1959, our objectives continue to be the same.

Editor WALTER T. CRANDALL  
Assistant Editor FRITZ GUY  
Art Editor T. K. MARTIN  
Editorial Consultants  
RAYMOND F. COTTRELL  
RICHARD HAMMILL, THEODORE LUCAS  
E. LENNARD MINCHIN, GERALD R. NASH  
Circulation Manager R. G. CAMPBELL  
Editorial Secretary ALICE MAE SLICK

Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C. Copyright, 1959, Review and Herald Publishing Association, Washington 12, D.C.

Subscription rates: one year, \$5.75; two years, \$10.50; three years, \$14.25; six months, \$3.00; in clubs of three or more, one year, each \$4.75; six months, \$2.50. Foreign countries where extra postage is required: one year \$6.25; six months, \$3.25; in clubs of three or more, one year, each \$5.25; six months, \$2.75. Monthly color edition, available overseas only, one year, \$1.75.

The post office will not forward second-class matter even though you leave a forwarding address. Send both the old and the new address to THE YOUTH'S INSTRUCTOR a month before you move.

Photo credits: Cover, pp. 6, 7, 8, Pan-Asia Newspaper Alliance; p. 3, Timken Roller Bearing Co.; p. 9, Max Tharpe; pp. 12, 13, 14, Embassy of the U.S.S.R., R. Mazelev; p. 15, courtesy of Neal C. Wilson; p. 18, Socony Mobil Oil Co., Inc.

VOLUME 107, NUMBER 26 JUNE 30, 1959

fully. "I want to teach my four children the way of life."

"O God, mold me, fashion me, raise me into the pure and holy atmosphere where the rich current of Thy love can flow through my soul."

As I finished my task I said, "Shall we pray?"

Her reply was fervent. "I don't know how to pray, but you pray." As I closed the prayer I said, "I hope you will find an experience here that will enrich your life."

Her answer was quick. "I think I will. I know I will. In fact, I already have."

"O God, help me to appreciate the privilege that is mine to introduce these straying sheep to Thee."

A middle-aged woman, as we walked together to the prep room, breathed dry sobs and even staggered. I helped her onto the table, but her evening meal was served before I could begin work on her. She ate a few bites, then paused. "My stomach is so tight that I'll have to take my supper in small installments."

"Mrs. Young, when your stomach begins the process of digestion, it can do a better job if you don't interrupt it by introducing more food. Let's just talk a while."

She ate nearly everything on the tray.

As I was working the medicine nurse came with a pill.

"I would rather not take it now; besides, I am getting a better sedative."

"O God, if there must be pain, then help her to remember what Jesus suffered for her, and help her to have that sweet sense of fellowship with Thee that comes

when we call upon Thee in distress and know that Thou art by our side."

She walked back to her room with a firm step and expressions of gratitude upon her lips.

But the help does not all flow in one direction. A woman who came in with suspected recurrence of cancer gave a testimony of how good the Lord had been to her, and her expressions of faith and trust in God were a real encouragement and inspiration to me.

And there was the little old lady whose condition was so poor that I did not take her to the prep room. I was in a hurry, and was tempted to feel somewhat irritated at the slow speed at which I was forced to work. She was quite swollen from the waist down, and her surgery was to be exploratory.

I realized the seriousness of her condition. "Do you know Christ, Mrs. Glass?"

"I have been a Christian most of my life, but for about three years I was unable to pray—until recently. Now I feel that God hears me, and I am submissive to His will. If it is time for me to go, it doesn't really matter. I am ready."

As I prayed with her I felt that her days must be short, and I wanted to meet her in the kingdom. I was thankful that I had not yielded to the temptation to hurry.

Suppose she had not made her peace with God and did not survive the surgery. How would I feel explaining to my Saviour that I was really too busy to spend a few moments to make sure that all would be well with her soul?

"O God, help me never to be too busy to help someone find Thee."

## Wild Strawberries

By OLIVE E. TOWNSEND

These things I had forgotten: The daisy chains

I looped, sitting cross-legged on the grass—  
My secret house beneath the willow, where

At dusk I let the bedtime herald pass—  
The joy of running in the fitful wind,

To let it blow me where its fancy willed—

The hoop I bowled and tried to keep so straight—

A Christmas orange—a birthday dress all frilled—

Voices in the silent woods, and fright

When all alone I heard the gray owl hoot.

Wild strawberries I found today

Brought back the child who loved that changeless fruit.



## As His Custom Was

**NEWLYWEDS** Crown Prince Akihito and Princess Michiko, shown on our cover, are pictured at home after the royal wedding on April 10. In her page 6 story, by word and picture Charlotte Hamlin reveals some of the ritual of the wedding in the Imperial Palace in Tokyo. The cover is an official photograph through the Pan-Asia Newspaper Alliance.

**LIFE** It is not without reason that we have published a number of articles and stories since the first of the year portraying varied aspects of social life among youth of the church. "Marriage for Keeps" is worthy of thought by all who would make this life happy and purposeful. This week Dr. Shryock gives some sound reasons for honoring the social teachings of the church.

**THIRD** Have you sent for your data on the Third Photo Mart? It will come in response to your request mailed to Photo Mart, THE YOUTH'S INSTRUCTOR, Review and Herald Publishing Association, Washington 12, D.C.

**NEWFOUNDLAND** "Just thought you would be interested in knowing about the good work THE YOUTH'S INSTRUCTOR is doing in Newfoundland. Our church has not had the INSTRUCTOR for our youth until this year, when an academy in Oregon started sending their used copies to us. We enjoy them ourselves and have plenty to pass on to young people outside of our church. One mother of five small children sent over requesting 'more of those youth magazines.' A boy who lives a distance from the church has been receiving them by mail from us. He enjoyed them so much that he took them to Sea Cadet Camp for his friends.

**NEWFOUNDLAND** "A family who moved here from Scotland enjoy reading them, then send them on to a school for retarded young people in Scotland. They received a letter from the head of the school asking for more, because they liked them better than all the other papers they were receiving. Yesterday I received a letter from a girl of seventeen asking for more INSTRUCTORS. She is taking the Bright Horizons Bible Course. She said, 'I pass them on to all my friends and they want more.' None of these people are members of the church, nor have relatives in the church, and we pray THE YOUTH'S INSTRUCTOR will continue to be a soul-winning magazine.—JOYCE (MRS. JOHN) GRAHAM, Botwood, Newfoundland.

**SANCTION** "God never sends His Spirit to sanction ignorance."—2T 342.

It is the business of newspapers to print news—all kinds of news, whether good or bad. Since the latter so often outmeasures the former, we think the story of Ben Troeger brings a welcome respite to editors as well as readers.

Ben is an extraordinary man in a commonplace job. As caretaker for a New York tenement, it is his business to maintain a standard of cleanliness acceptable to all the tenants. As representative of his faith, it is his habit to give a consistent witness to the things he believes.

When a tenant complained late one Friday afternoon of rubbish scattered about the dark end of a corridor, Mr. Troeger hastened to clean it up before sundown. Orange peels, apple cores, and torn papers went into his trash box. Among the papers were many thousand-dollar bills, five-hundred-dollar bills, hundred-dollar bills.

The caretaker's eyes saw the money. But Sabbath was coming on. To the devout Orthodox Jew, one thing was all important—to be ready for Sabbath before sunset. So he swept the orange peels, the apple cores, the torn papers, and the money into his trash box, then quickly hid it, that he might turn to his preparation for the Sabbath.

The next day he attended divine services according to custom. When the Sabbath was over he retrieved the box from its hiding place and took it to the nearest police station.

The police captain counted the money—48 one-thousand-dollar bills, 24 five-hundred-dollar bills, 53 hundred-dollar bills.

"Sixty-five thousand three hundred dollars!" he gasped.

"Why didn't you bring it in sooner?" the captain asked the caretaker.

"It was the Sabbath," Mr. Troeger replied simply.

When we saw this story in the October 25, 1958, Washington *Evening Star*, we could not help wondering how many of us who hold the Sabbath sacred would have given as striking a witness to the depth of our religious convictions.

"As his custom was," comprehended more than going into the synagogue on the Sabbath day and standing up for to read, in the life of Jesus.\* We cannot imagine that He was still putting His tools away as the Sabbath began or finishing His bath as the sun was setting. Nor can we imagine that His conversation during holy hours ever touched on secular work or play or pleasures anticipated when the Sabbath would be over.

Has Ben Troeger preached a sermon to some of us?

*Walter D. Croudael*

\* Luke 4:16.

## COMING NEXT WEEK

- "THE KEY TO PEACE"—the personal experience of a young person who found out that "being good" was not just a matter of will power. By Alice Bishop.
- "INSPIRATION AT A YOUTH CONGRESS"—a coed's reaction and response to the Central Union Conference Youth Congress held this spring at Lincoln, Nebraska. By Stella Ramirez.
- "'HUNTING' IN THE CANADIAN ROCKIES"—a photographic adventure among some of North America's most beautiful scenery. By William J. Boundey.







by CHARLOTTE HAMLIN

# A PRINCE



*The imperial couple shortly after they exchanged marriage vows April 10.*

## *takes a Princess*

**T**WO weeks before the big event my husband, Eugene, public relations secretary for Seventh-day Adventist mission work in Japan, accompanied me to the press section of the Japanese Foreign Office. In my hand I carried a copy of *THE YOUTH'S INSTRUCTOR*.

We had been sent by John Randolph, of the Associated Press, for official screening, and if I was eligible as a foreign correspondent I could cover the wedding of the Crown Prince. The officer who reviewed us was very gracious, and when I showed him the *INSTRUCTOR* and several other Adventist publications, and explained that I wanted to write a story, he said without hesitation that he would call Mr. Randolph and give me clearance.

When we arrived back at Associated Press headquarters, Mr. Randolph had already been notified. He explained that I was to be one of the 102 foreign correspondents and photographers allowed inside the Emperor's garden for the occasion. Before we left he gave me a guest

card to the Foreign Correspondents Club of Japan.

At 3:30 p.m. Thursday, the day before the wedding, I was back at the Press Club for a final meeting, at which I would get additional necessary information and an identification arm band. Mr. Randolph reminded the correspondents and photographers that we were being given an unusual privilege, an unprecedented opportunity to cover an extremely solemn occasion. He gave us strict instructions to stay within our designated areas and in every way to conduct ourselves discreetly. Present at the meeting were reporters from many local newspapers as well as representatives of the major news wire services.

Finally we lined up in front of the table on which were the arm bands as well as some badges and car stickers. We were informed that the correct tokens of identification were absolutely necessary, and without them it would be impossible for us to enter the grounds. I received a gold band on which "Imperial Household" was written in white Japanese characters. This would let me in through any one of three gates.

About eight-thirty the next morning,

April 10, a Japanese friend and I left by train to find a place where she could watch the procession from outside. My position was to be just inside a main entrance usually used only by the Emperor and Empress. Only four foreign newsmen were allowed to stand immediately outside the wedding temple itself.

Since early morning there had been much official formal activity. At 6:30 a.m. an emissary of Crown Prince Akihito called at the residence of his bride to be, Michiko Shoda. Twenty minutes later she arrived at the gate by car, a Mercedes-Benz. She was taken to a building called the Kuretakeryo, originally a home for the children of the Emperor and Empress.

It was a beautiful morning, and at ten after nine the Crown Prince left his Shibuya residence for the palace. In the meantime, Michiko was being attired in a twelve-layer wedding dress and having her hair set in an ancient traditional style.

The Kashikodokoro, the wedding hall, is about twenty feet wide by thirty-six feet long, and is flanked by two other shrines. All three are for the spirits of the imperial ancestors. The entire wedding hall area is about the size of a football

*Crown Prince Akihito and Princess Michiko acknowledge the cheers of joyful crowds along the streets.*





*The Prince, preceded by the Chief Ritualist, goes to the wedding hall for the ceremony.*

field, and is surrounded for the most part by a stone wall.

Usually at Shinto weddings holy water is sprinkled as an act of purification. But here, just to enter the enclosure means to be purified. Any guests who were in mourning or had had a recent catastrophe in the family were asked not to attend.

Within the wedding hall itself are an outer sanctum, an inner sanctum, and an innermost sanctum. The only light comes from two oil lamps hanging from the ceiling. The innermost sanctum is especially sacred, and contains only the three symbols of the imperial office.

Since my position, though inside the gate, was well away from the actual wedding ceremony, it was not necessary for me to be there until one-thirty. In the meantime I watched the wedding on television at the Imperial Hotel.

The wedding party came in measured steps—first the Chief Ritualist followed by the Crown Prince, then a chamberlain holding the Prince's robe, another chamberlain carrying a 700-year-old sword symbolizing Akihito's position as Crown Prince, and finally the Grand Chamberlain to the Crown Prince. All were dressed in the styles of their forefathers. Then came a priest, preceding Princess Michiko who looked happy and serene.

The Prince proceeded to the inner sanctum as a heavy white-silk curtain was parted for him. He knelt and sat on a three-foot-square mat. Next, the Chief Ritualist entered, followed by Princess Michiko, who knelt to the Prince's left, also on a mat. Two ladies in waiting arranged her train and then left the room,

taking their places with the other attendants, who were in the outer sanctum and in the corridor.

The Chief Ritualist handed a twig resembling laurel to the Prince and Princess. They bowed four times, facing the inner sanctum. Then the Prince took a scroll from inside his clothing and read aloud the marriage oath. He said that he had come to the Kashikodokoro to report his marriage to his ancestors, and to pledge that the solemn sentiments he and Princess Michiko had on this occasion would remain with them for eternity.

The couple then returned to the outer sanctum and again knelt. The Chief Ritualist poured wine into a shallow, unglazed wine cup held by the Prince, and the Prince sipped it from the cup. The ceremony was repeated for the Princess. The moment she finished sipping her wine is considered the exact time when Akihito and she became husband and wife. The entire ritual took about fifteen minutes. The wedding party returned in the order in which it had come.

At this point the Princess had to have her hair washed and restyled, change into Western dress, and have lunch. Meanwhile, her lady in waiting received for her the Order of the Sacred Crown, first class—a yellow silk sash with a red border and a large medallion in gold and pearls—to be worn later in the day.

About ten-thirty I went out into the street. Already crowds were gathering. Many had been waiting since five-thirty. As I went on toward a gate at which I could enter, four helicopters flew overhead, and then from another direction an

airplane crossed the sky. Except for these, as I looked toward the moat around the Imperial Palace I felt I could have been living a story out of the past. The tiled roofs with upturned corners were of ancient tradition. The unconcerned swans, the ducks bobbing on little ripples in the moat, the crooked pine trees bordering the moat, all spoke of peace and contentment.

Finally I reached the gate. Standing nearby was a guard in black uniform with shining gold braid. Inside was another guard dressed in the same way. When they saw my arm band they allowed me to enter. They did not ask about my name, nationality, or credentials.

Inside, I kept walking, noting the tree-lined driveway and a pretty bridge. Soon I stood before the Imperial Household building, where at two o'clock the Prince and Princess would report their marriage to the Emperor and Empress. Many other reporters and photographers were also there, all waiting in designated places.

At one-thirty an attendant came to take us over a hill to our final position. We had hoped—in vain—to be allowed to stay and see the Prince and Princess as they came out of the building.

Looking back, I noticed a band of men and women, more and many more of them, walking quietly and in good order. Someone estimated that there were about six hundred in the group. The women had on white aprons. I asked someone who they were. They were volunteer workers, I was told, who keep up the grounds. The custom began after the war and still continues. As a reward for their service they were to be given a coveted place within the walls to watch their beloved Prince and Princess pass by. The group sat quietly on the grass.

We reached our place and waited. Some of the cameramen were up on ladders, taking light readings and watching the sky for changes in the clouds. Others lined the iron railing. Everyone was tense. A cloud partially dimmed the sun, and there were a few groans. We could hear loud speakers continually telling the people outside to refrain from shouting, to be quiet and respectful when the Prince and Princess came out. Prancing horses with riders in black and gold came through the inner gateway. The carriage shone brilliantly in the sunlight. As it reached the top of the bridge the Prince turned toward the Princess and spoke, his face radiantly happy. She too had a radiance in the sunshine that seemed to outshine the jewels she wore. She was dressed in white and wore the sash of the Order of the Sacred Crown.

The horses took a wide swing at the corner and were soon out of the gate, over the moat bridge, and away. And the crowds outside could not keep silent; they could not stifle the joy of seeing their Prince and his new Princess.



This column, appearing once or 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.

*Marriage  
for keeps*

## *teen-age brides and grooms*

**I** MUST have employment, Mr. Johnson. You see, my husband is just entering college and I need work so I can help pay our bills."

It was Arlene Stuart talking to the proprietor of a plumbing-supply business in a Seventh-day Adventist college community.

"But the only training you have had for a secretarial job is the course in typing you took in the academy, and you have had no experience as a secretary," Mr. Johnson pointed out. "What is your age, Mrs. Stuart? You appear hardly old enough to be married. Anyway, if you are married, why doesn't your husband support you instead of you supporting him?"

"I am seventeen," Arlene replied, "and I can't help it if I haven't had experience yet, but I am willing to try and I know I can learn quickly. As far as who supports whom, I am happy to support Charles while he finishes his education. Of course, he is willing to do his part too. He is looking for a part-time job so he can work evenings and Sundays. People get married younger now than they used to."

Arlene was right about people getting married younger now than previously. One out of eight seventeen-year-old girls is now married. And by age eighteen the ratio is one out of four. This trend to-





ward earlier marriages is noted not only in the United States but in all the industrialized nations of the world. More than one fourth of the male college students in the United States are married. The typical wife of a college man has discontinued her education, however, for only about one tenth of college girls are married.

The statistics for the country as a whole are not necessarily accurate for Seventh-day Adventist young people, but even within our church group there is a definite trend toward younger marriages. Perhaps by examining the reasons for younger marriages in the country at large we can learn whether the trend is wholesome and whether it builds for happiness in marriage. We can then decide whether it is wise for Seventh-day Adventist youth to follow the crowd in the direction of teen-age marriages.

## Closing Doors

by L. A. SKINNER

**B**AGHDAD, Blantyre, Peking, Warsaw, Lhasa, Moscow, Bogota—news releases from these world centers influence the progress of the overseas mission enterprise of Seventh-day Adventists. The youth of the church are vitally concerned. Not only are their friends now serving in all continents of the globe but from their number recruits will be drawn to keep the front lines strong.

For a number of years political disturbances in various parts of the globe have been closing doors to the gospel of Jesus Christ while other doors have been opened. The church must be prepared to thrust reinforcements into these open doors and prayerfully make the most of twilight hours where doors are closing.

Adventist youth today have proved their loyalty to missions through personal effort and gifts from their material possessions. In colleges and academies the Ingathering field day is an outstanding demonstration of mission-mindedness. Whenever a Week of Sacrifice is planned, students amaze their elders by their genuine spirit of self-denial for the sake of unreached millions.

From the pages of Missionary Yvonne Davy's *Campfire Tales* comes the story of Muka, of Africa, who was a typical heathen girl until she began to attend the outdoor meetings held by two Missionary Volunteers in her district. Muka returned week by week until she learned the MV songs and understood the story of Jesus. She cleansed her body, and her parents noticed a great change in her conduct.

Two opposing factors influence young people in planning the time of their marriage. There is the natural desire for personal companionship. A boy and a girl who like each other have a desire to be together. As their fondness for each other increases, so does their wish to perpetuate their opportunities for companionship by way of marriage. Eventually they become almost impatient with the circumstances that stand in the way of their getting married right away.

Opposing this desire to hurry up and get married is the realization that marriage involves heavy responsibilities. Everybody knows that a married person should shoulder his share of life's burdens. There are the items of earning a living, of paying the bills, and of maintaining a home. There is the matter of being true to each other, so the marriage will continue to be a happy union. There is the need for

participating in community affairs and for lending one's influence in enterprises that are worth while. And there are the demands of parenthood and the need for mature wisdom in dealing with children.

The actual time of marriage in the case of each young couple is determined by a balancing of the two opposing factors: the desire for intimate, personal companionship and a readiness to assume the responsibilities that marriage entails. Young people for whom the responsibilities of life rest lightly will naturally marry at earlier ages than will those who are serious-minded and who desire to prepare well to meet life's obligations.

In the country at large there are three main reasons why couples are marrying at earlier ages now than couples did formerly. First, the circumstances of World War II forced many teen-agers into the role of adults. Employment was easy to obtain and wages were high. Thousands of boys of eighteen and nineteen had to be away from home and had to do their full part in defending their country. They earned Government pay for their services and received additional benefits if they were married and also if they were fathers. Earning a living was automatic for servicemen and was quite independent of the amount of education that had been completed. After discharge from military duty, veterans' benefits still followed the servicemen and enabled them to continue their education if they chose, with the Government still paying the bills. Early marriage became the custom, and as far as financial security was concerned, the families of young servicemen and veterans fared very well. And now, though World War II is past, the pattern of early marriage continues to be popular.

A second reason for the increase in early marriages is the growing willingness of wives to engage in vocational occupations. It is reported that in 1957, 28 per cent of wives aged eighteen and nineteen were employed. For the age group of twenty to twenty-four, 30 per cent were working. This willingness of a wife or a prospective wife to work makes it easy for a young man to believe that he can "afford" to get married even though he has not completed his education or as yet established his means of livelihood.

There is a third and more serious reason behind the trend toward early marriages, and this is the growing attitude that marriage is not necessarily for keeps. A generation and more ago divorce was rightly considered to be a tragedy. A divorced person carried a stigma for life. A young person properly gave serious thought to the prospect of marriage, delaying long enough to make reasonably sure that he had found the one whose personal qualifications gave assurance of life-long compatibility.

But the modern world has developed a disregard for the sacredness of matrimony

To page 19



# No Miracles Today ?

by

ROBERT H.

PARR

**T**HE old man is quiet, dignified, and correct. Yes, he is all this, and usually more.

But occasionally the cares of this life get him down, and he seeks solace in the wine bottle. It is when this happens and he has reached the talkative stage that he seeks me out to discuss religion. Now this is not my idea of a suitable time to talk of such topics, but he is gently insistent. And I have learned that to keep the peace I must, for a little while at least, make some attempt to keep up my end of the discussion.

During his last visit he bluntly asked, "Why are there no miracles today as there were in Bible times?"

"Well," I replied, "God does things differently at different times. He spoke through prophets at one time; at other times He did not. Similarly, though He wrought miracles in Elijah's time, He may not do so now."

"Not good enough!" the old man trumpeted. "Weak reasoning!"

I admitted to myself that the answer I gave wouldn't go down as one of history's most devastating replies. It was clear that I must do better than that.

"Tell me," he asked again, obviously enjoying my discomfiture, "why doesn't God perform miracles today?"

"He does," I said.

"Where? When? They're not mentioned in the papers."

"No, they're not in the papers. But isn't the fact that this earth spins in space a miracle? Isn't the birth of a baby a miracle? Isn't a sunset a miracle? Isn't—"

"Now stop that," he interrupted. "That isn't what I meant, and you know it. You are begging the question, and you know that too. You know I am talking about those miracles of healing—opening the eyes of the blind, making the lame to walk, raising the dead. Why aren't there miracles like these any more?"

"There are," I said.

"Oh? You surprise me. Tell me about them."

"Isn't it a miracle that science has beaten tuberculosis, yellow fever, smallpox, and a dozen other diseases? Isn't it a miracle that a doctor can stick a needle into a child, and thereafter that child will be immune to polio? Isn't that good enough for you? Just because in one age a cure is wrought by the laying on of hands, and as a result the blind can see, is it the less miraculous that in this age the surgeon can take the cornea of someone who has recently died and transplant it into a living eye, and achieve the same wonderful result? Isn't that a miracle?"

I felt I had something of an argument there. It sounded logical to me. I thought it would silence him.

Instead, he came back at me, to all outward appearances, as sober as a judge. The only trace of his indulgence was on his breath. Mentally, he was alert and clear. Instead of knocking him out of the

discussion, I had merely stirred him to more logic.

"Certainly," he replied, "these are miracles. I have never questioned it. But you still evade the answer to my question. You will remember," he said, "that I asked you why there were no miracles *as there were in Bible times*. You have gone to great lengths to explain to me that there are miracles, and yet you agree that they are not the same. Now, can you tell me—why there aren't miracles of the kind they had in Bible days?"

Frankly, I did not know. If there was an answer, I could not produce it for the life of me. I had to admit it. I had satisfied myself, after a fashion, with my answers, but I was far from satisfying my old friend.

At that moment deliverance in the form of his wife appeared on the horizon. She came to take him in to his lunch. I was quick to indicate that she was coming, and as the discussion had sharpened his appetite as well as his wits, he bade me farewell. I resumed my lawn-mowing. And my thinking.

But the answer evaded me until last Sabbath as I sat in church. Following the study in my Bible, I was turning from one text to another when my eye fell upon the text that would have silenced my friend and that would have been the complete answer. Why hadn't I thought of it before?

As the text stared up at me I was reminded that even the Master sometimes could not perform miracles. I read the text and reread it.

I saw a village in Palestine nearly twenty centuries ago—the village of Nazareth. I saw the sick, the blind, the lame. I saw the Master longing to help those unfortunate people, but doing nothing about it—because He could not.

I saw the expression of loving, longing sympathy in His eyes. I saw His kindly face full of an aching sadness. I saw Him yearning to help those people.

And as I sat there in my pew, I knew that the conditions that prevented Jesus from exercising His mighty power long ago are existing today, and they are just as effectively stopping the healing flow, damming up the waters of life, short-circuiting the current of divine power.

This is the text that tells what prevented Christ from working miracles in Nazareth; this is the text that gives the clue as to why there are so few miracles today: "And he did not many mighty works there because of their unbelief."\*

That same spirit of cynical unbelief that prevented the demonstration of His mighty power in the long ago—is it not rampant today? Is it not raising its miserable head in church, in school, at home, at work? It is the fashion of the age. That is the answer to the question; that is why there are few miracles today.

\* Matthew 13:58.





*This spliced-photo panorama shows an evening view of the Kremlin, an ancient complex of buildings.*

#### FIRST OF TWO PARTS

by

ARVIL N. BUNCH

# Twelve Days in L

**I**N AUGUST, 1958, I joined a group of eleven people for a conducted tour of Russia. It would be less than truthful to say that I was not somewhat excited when the day arrived for us to board a plane in Frankfurt, Germany, to fly to Helsinki where we would take a Russian train for Leningrad, our first stop in Russia.

The flight to Helsinki was uneventful. We boarded our train, *The Blue Arrow*, just before noon and the train left promptly. We soon learned that Russian trains leave on the minute and that generally there is no warning or the "All aboard" we are accustomed to in America. At the appointed time the trains pull out, and frequently passengers are left standing on the platform.

We were to be served our first Russian meal on the train to Leningrad. There was no way to go from our car to the diner without getting off the train at a station and walking back the four or five cars to the diner. At first we were skepti-

cal of doing this, but we finally ventured out and made the dash. The food was plentiful, but after finishing lunch, we had to wait thirty minutes before the train stopped long enough for us to make the run back to our car.

Our arrival at the Russian border town of Vyborg was uneventful. Vyborg was a Finnish town taken over by the Russians in 1939. The railway station appeared to date back to the days of the czars. The ornate interior resembled a banquet hall more than a railroad station. It had high ceilings, huge columns, crystal chandeliers, gold-leaf decorations, and red-plush curtains, which we later found to be quite common in Russia.

I had heard a lot about the strict border inspections, and when the customs inspector passed out the declaration forms and I read that anyone failing to declare all papers, books, periodicals, and money would be prosecuted under the laws of the U.S.S.R., I attempted to list everything I had, including travel brochures.

The border inspection, however, consisted of nothing more than listing our money, personal items, and luggage, and certifying that we were not taking anything into Russia to sell. Much to our surprise, none of our luggage was opened.

The customs inspector was a woman approximately fifty years old, with a pleasant smile that showed a half dozen stainless-steel teeth. Later I became accustomed to seeing a great many Russians with shining steel teeth. I was told they were more serviceable and much cheaper than other kinds.

After the border inspections were completed, our money was exchanged for Russian rubles. When the train was ready to go, our friendly customs inspector came to our car and said in English, "Good-by. I hope you have very good time in my nice country."

The train was clean and comfortable, the scenery was much the same as in other European countries, and the train





the heart of the Union of Soviet Socialist Republics.

# Russia

speeches for us to hear during our travels.

Foreigners traveling to Russia are required to pay in advance for everything necessary for the trip and they can only travel first class, which is comparable to coach class in the States. Our train reservations had all been made in advance, but we had difficulty in getting accommodations for all twelve of us in the same car. We were told that reserved space did not mean that any particular seat or berth had

been reserved, but that one had a seat or berth in the car. The first to get on the train had first choice.

We arrived in Leningrad, the second largest city in Russia, at twelve-fifteen at night and were met by our guide from the Russian Tourist Bureau. The guide, costing \$35 a day, stayed with us until our tour was completed and we were on the train to leave for Germany.

As our bus took us from the railway

personnel were pleasant and friendly.

Traveling on Russian trains is different in some respects, however, from traveling on American trains. The linen was clean but stiff and coarse. Each car had one common drinking glass instead of individual paper cups or a fountain. Early in the morning we frequently saw people getting off at the stations in their pajamas and trying to buy something to eat before the train pulled out. The train personnel seemed to think nothing of putting both men and women in the same four-compartment sleeper. On several occasions this happened to members of our group, but since we had an interpreter, we were always able to make the necessary changes.

Each car of the trains we traveled on was equipped with a speaker, which always seemed to be turned on quite loud. We traveled in the first car for some time, thinking that the speaker could not be turned off, but I finally found the switch. After that, there were fewer



Another nocturnal scene: Palace Drawbridge in Leningrad, the second largest city in Russia.





*View from the grounds of the Philharmonic Society in Kiev, the capital of the Ukraine.*

station to the Hotel Europa in Leningrad we were amazed at the crowds. Although it was after midnight, the streets were still full of people. We found this to be true in all the large cities we visited. There were a great many taxis and cars, most of them state-owned.

The Europa, which had four hundred rooms, was located near the center of the city. The lobby was filled with heavy gold-trimmed furniture and had several large marble columns. My room was clean and rather Victorian in appearance, with hard beds and enormous feather pillows—a condition I found in each of the hotels where I stayed.

We had not had our evening meal, so after arriving at the hotel at 12:45 A.M., we went to the dining room and were served a cold dinner.

The head waiter spoke some English and was very friendly. As soon as we were seated he brought a small American flag and put it on our table, which we considered a friendly gesture. During all the trip we found that most of the Russian people, and particularly the younger ones, were very friendly.

On our first day in Leningrad we took a sightseeing tour of the city, the former St. Petersburg. It is situated on the Neva River and covers most of a hundred islands that are connected by some four hundred bridges. It is an interesting city, with many wide streets and some attrac-

tive buildings. The main street could easily carry twelve lanes of traffic, but there were never many cars.

In each city we had a special guide for the city in addition to the regular guide. Our guide in Leningrad was a good-looking girl who was a loyal Communist. She seemed to be very proud of her city and mentioned several times that it was besieged for nine hundred days during the war but still stood although it was 80 per cent destroyed. Just outside the city she pointed to an army tank which she said was the one that broke the siege.

Our tour of the city included December Square, the scene of the Decembrist Insurrection of 1825. There are several monuments in the square, including a masterpiece called "The Bronze Horseman," a monument to Peter the Great. Only the rear legs of the horse are fastened to the gray marble base, which represents an ocean wave.

Next we visited St. Isaac's Square, with a monument to Nicholas I, and St. Isaac's Cathedral. We were told it took 46,000 workers from 1818 to 1850 to complete the cathedral with its 112 columns of solid stone. Formerly it was the church for the members of the royal family, but now, like most former churches in Russia, it is a museum.

Nevski Prospekt, is the main thoroughfare in Leningrad and leads to Winter Palace Square, which was the scene of the

revolution on January 22, 1905, called Bloody Sunday, when the peasants revolted and were fired upon by the soldiers.

The Hermitage Museum, said to have over 2 million exhibits, is one of the most interesting places I have ever visited. Begun by Catherine the Great after she moved into the Winter Palace in 1762, it was originally used to store paintings of the royal families. As the collections grew, additions were made to the buildings until now there are 120 rooms devoted to Western paintings and sculpture, including fifty-one Picassos, twenty-five Rembrandts, two Leonardo da Vincis, and numerous Rubens. There are sculptures by Michelangelo, Raphael, and others.

We spent a half day in Kirov Park, built especially for children, and where everything possible has been done to point out the advantages of Communism. There are classrooms and shops where art, mechanics, industrial arts, sculpturing, and other subjects are taught amid pictures and statues of Lenin. In the industrial arts sections there are a number of miniature rockets and satellites. Children who make the best articles in a particular class are given special recognition and their exhibits are put on display. We were told that the park is free to children, since it is sponsored by the trade unions.

In all the public parks in Leningrad, and most of the other parks we visited in Russia, there are loud speakers on the light posts through which news and "culture" are broadcast to the people. Most of the speakers were tuned so they could be heard all over the surrounding area.

Peterhof, the former summer palace of Peter the Great and his wife Catherine, is about fifteen miles from Leningrad on Neva Bay, overlooking the Bay of Finland. The palace and large park surrounding it were captured during World War II. The palace was looted and most of the fountains and statues in the park were destroyed, but almost everything has been restored and it is now one of the show places of Russia.

The park has numerous colored basins and marble fountains that shoot water many feet into the air and represent sea gods, dolphins, horses, and ships. One of the most interesting is Samson's fountain, which represents Samson opening the jaws of a lion. The jet of water here shoots fifty feet into the air.

There are also several trick fountains in the park. At one place a circular platform and seat have been built with a roof over them resembling a small house. The platform will hold about twelve people and is a pleasant place to be—as long as not more than four or five people are on it. If more than that get on the platform at one time, the extra weight turns on the water, which gushes out around the circular roof. The water does not stop running until the weight on the platform is



lightened, but in order to do this, someone must dash through the stream of water. There are other places in the park where valves have been placed under rocks and bricks; if someone walking by happens to step on the trigger, he is drenched with water.

I saw only one mosaic and no statues of Stalin in Leningrad. When I mentioned this to our guide she appeared embarrassed. "Oh, this is Leningrad," she said. "Wait until you get to the other cities and you will see statues of Stalin. There are many statues of him in Stalingrad," a city she knew we were not going to visit. There were few of his pictures or statues in any of the cities we visited.

Before I left for Russia a friend who had been there just a few weeks before said that if I would like to promote good American relations with the Russian children I should take a supply of chewing gum, for everywhere he had been the children had asked for American gum. So I bought as much gum as I felt I could safely take.

I had been in Leningrad several days and had frequently given gum to the children. One day, while I was taking a walk, an English-speaking Russian boy joined me. I soon asked him whether he would like to have some American gum.

"Oh, yes, I would," he said. "American gum very good."

I gave him some. "Is this American gum?" he asked.

"Yes," I replied, "It is genuine American gum. Don't you like it?"

"Yes, I like it, but it is not American gum."

"Oh, but it is."

"No, it is not," he said very emphatically. "It says right here on the package that it was made in England." And he was right.

From Leningrad we flew to Kiev in a two-motored plane that looked much like an American military C-47. Kiev was about 80 per cent destroyed during the war, and most of the buildings are new.

While in Kiev we visited several former cathedrals (now museums), two churches, and some catacombs where there are many mummies of monks of the thirteenth and fourteenth centuries. We also enjoyed a boat ride on the Dneiper River. We enjoyed Kiev more than any other place we visited in Russia. The city was lovely and the weather was sunny, which was a welcome contrast to the almost constant rain we had had in Leningrad.

From Kiev we took a night train to Moscow but had the usual hassle about getting sleepers. We left Kiev at 6:55 P.M. and arrived in Moscow at 10:20 the following morning. I think every American on the train was up early to see the scenery and watch for the Kremlin towers.

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

JUNE 30, 1959



## "Tell Ten" Evangelism in Central California

by Neal C. Wilson

FRESNO, CALIF.—A gathering of young people is usually bursting with enthusiasm and action. Add to this the dedication of Seventh-day Adventist young people, and you have the kind of atmosphere that surrounded Fresno Memorial Auditorium on a recent Sabbath morning. Besides this potential, there was a well-planned program and fine talent.

The occasion was an all-day "Tell Ten" youth congress for Missionary Volunteers of the Central California Conference, directed by Paul DeBooy and Wayne Griffith, conference youth leaders.

As early as eight o'clock young people began to arrive for the meeting. There was a note of expectancy in their conversation—individuals, families, groups, bands with instruments and uniforms, and choir in robes. By bus, car, truck, and plane they kept coming.

At nine o'clock, as the auditorium started to fill, microphones and lights were tested. Bouquets of flowers were arranged. The orchestral meditation was played. At 9:25 D. E. Venden, president of the Central California Conference, stepped to the platform and gave a welcome to the assembly.

Sabbath school was under the direction of Robert Rieger, Bible teacher at Fresno Union Academy. The program included a lesson study by J. D. Marshall, pastor of the Monterey Bay Academy church, and an invitation to active participation in the "Tell Ten" evangelistic program by Miller

Brockett, youth leader of the Pacific Union Conference.

Music for the day was provided by the Monterey Bay Academy choir, the Modesto Union Academy orchestra, the new Armona Academy marching band, the Meistersingers of Angwin, California, and others.

The keynote message at the worship service was by Theodore Lucas, world Missionary Volunteer leader. He received an almost unanimous response when he invited the audience to join in consecration for the proclamation of the Advent Message in life and word to all the world.

At the afternoon meeting Capt. Marion L. (Pat) Boling, holder of the world light-plane distance record, recounted his 7,090-mile flight\* last summer from Manila to Pendleton, Oregon. He stressed the fact that in the severe test of endurance, faith and prayer were a constant boost to his courage and morale.

Included in the day's program was the investiture of five new Master Guides by Elders Lucas, Brockett, and DeBooy.

Climaxing the day came the report of what has already been accomplished through "Tell Ten" evangelism. Missionary Volunteer leaders from various parts of the conference and others who had participated in such projects were interviewed concerning their activities. Individuals and families were introduced as victory trophies of the project.

Seventh-day Adventist youth in the Central California Conference are eagerly looking forward to the greatest joy of all—presenting trophies of their evangelistic activities to their Saviour when He comes.

\* See "Faith Conquered His Fear" in the June 23 YOUTH'S INSTRUCTOR.

*Missionary Volunteer leader Leroy Lombard (left) of Exeter, California, interviews young couple who became Seventh-day Adventists as a result of "Tell Ten" evangelistic program.*





WE PROUDLY  
*Announce*  
THE  
NEW

# Seventh-day Adventist Bible Dictionary

A distinctly new BIBLE DICTIONARY from **A**aron to **Z**uzim

Now being prepared as volume 8 in the increasingly popular Seventh-day Adventist BIBLE COMMENTARY SERIES—same size—same color—same format, and **AT THE SAME PRICE.**

A **SHARP NEW TOOL** for the **STUDY WORKSHOP** of every student of the Bible.

**FREE** from the error and taint of modernism. Don't have your mind forever full of unanswered questions. This authentic volume will bring you the answers.

A book you will use **EVERY WEEK**—maybe **EVERY DAY.**



**Take Advantage**  
of the  
**Liberal Prepublication Offer**

Now Available

→ Sign only one of these order blanks.

*For those who purchased complete Commentary sets on special offer contracts.*

..... Church Missionary Secretary

..... Book and Bible House

Please extend my BIBLE COMMENTARY contract to include the new Seventh-day Adventist BIBLE DICTIONARY. Notify me as soon as ready. I will remit at once. I understand that 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary will be added to the price.

Name .....

Address .....

City ..... Zone .....

State .....

**SPECIAL OFFER**—For those who do not have the COMMENTARY volumes or who wish to complete partial sets.

..... Church Missionary Secretary

..... Book and Bible House

( ) I wish to order the complete 7-volume set of the BIBLE COMMENTARY, or volumes as checked below:

☐ Volume 1, ☐ Volume 2, ☐ Volume 3, ☐ Volume 4,  
☐ Volume 5, ☐ Volume 6, ☐ Volume 7

Plus the new Seventh-day Adventist BIBLE DICTIONARY at the special price of \$9.95 a volume. Please send: ( ) 1 volume per month, or ( ) complete set or volumes as checked, at once.

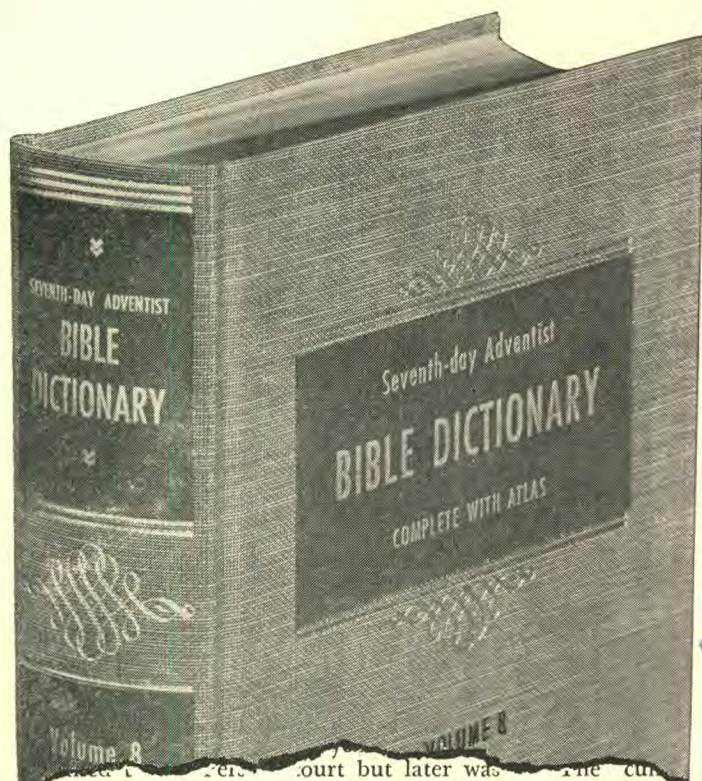
Send the BIBLE DICTIONARY as soon as ready. Before shipping notify me of amount due which I understand will include 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary. I will make prompt remittance.

Name .....

Address .....

City ..... Zone ..... State .....





... court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

**Artemas** (är'tē-mās) [Gr. *Artemas*, a contracted form of *Artemidōros*, "gift of Artemis," a name attested by inscriptions.] A Christian worker whom Paul desired to send to Titus (Tit 3:12).

**Artemis** (är'tē-mīs), KJV *Diana* (dī-ăn'ă). [Gr. *Artemis*, named *Diana* by the Romans.] A goddess worshiped at Ephesus (Acts 19:24, 27, 28, 34, 35), more or less equivalent to Cybele, or to Magna Mater, the Great Mother, one of the many forms of the mother goddess of the Orient. As a goddess of fertility she was worshipped as

The cur taken away as part of t. 3:3).

**Artillery.** [Heb. once in the sense of weapon not be construed artillery. In the and arrows are

**Artisans.** Persons crafts. The KJV, and only but the concept in Scripture. decreed that Adam was Jesus was a Society

Sample actual type size and page layout.

Nearly 1200 pages of  
factual, carefully selected materials.

*For those who wish to order the Dictionary only*

..... Church Missionary Secretary

..... Book and Bible House

I wish to order the new Seventh-day Adventist BIBLE DICTIONARY at the special prepublication price of only \$9.95. Please notify me when ready. I will remit promptly. I understand that 25c postage and insurance (65c Canada or Foreign) and State sales tax where necessary will be added to the price.

Name .....

Address .....

City ..... Zone .....

State .....

JUNE 30, 1959

# Ready EARLY in 1960

## DISTINCTIVE FEATURES

**BASED ON KING JAMES VERSION**, but includes words found in the R.S.V.—serviceable to students of this and other recent versions.

**COMPLETE COVERAGE**—deals with every significant word in the Bible.

**THEOLOGICALLY SOUND**—is in agreement with the Bible and the writings of the Spirit of Prophecy.

**UP TO DATE**—embodies the latest findings and scholarship in the field of archeology, ancient history, and linguistics.

**HISTORICAL BACKGROUND**—provides a basis for an intelligent interpretation of the Bible.

**HELPFUL BIBLIOGRAPHY**—catalogs excellent source material for the student of the Bible.

**LATEST PREFERRED PRONUNCIATION** of Bible names.

**ILLUSTRATED**—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.

**LATEST REVISED MAPS** of Bible geography—40 pages in full color prepared by Rand McNally especially for this volume.

**TYPE**—clear and easy to read, pages set in two columns. (See inset at left.)

**COMPANION BOOK** to S.D.A. BIBLE COMMENTARY—this scholarly treatise augments much material found throughout the 7-volume set.

**Price \$12.00**

plus postage, insurance, and State sales tax where necessary.

# Special

## Prepublication Price

# \$9.95

Plus 25c postage and insurance in U.S.A. (65c Canada & Foreign) and State sales tax where necessary.

*This offer expires 30 days after publication date.*

ORDER FROM  
**YOUR BOOK AND BIBLE HOUSE**





# beacon of light

by VICTOR REDDY

**O**N A British troopship bound for Singapore in late July, 1946, we ran into rough seas. It seemed as though the heavens had unleashed their fury. The waves were angry. The wind was boisterous.

The billowing sea tossed our little 8,000-ton ship like a piece of cork. She rolled and pitched to such an alarming degree that each time the bow went under we feared she would go down. To make matters worse, the menacing clouds threatened a heavy downpour. All the signs indicated that a terrible storm would greet us any moment, and we did

not relish that idea to the least degree.

I was troop-deck officer on B deck, starboard, and had orders to report to the bridge every hour. With great difficulty I managed to stagger up to the bridge when the dreaded storm came pelting down. The incessant rain and the raging wind made life more than unpleasant on board. By holding onto the rails, I could barely stand.

"Bad night, Skipper," I said to the officer on watch.

"Bad night! We've never run into anything like this before. This is positively the worst on this route," the first officer replied.

There was not even a spot of clear sky, let alone a visible star or planet in the heavens whereby we could take a bearing to determine whether we were on the

right course. We could feel the terrible darkness of the night.

There were, to my mind, no atheists on board ship that night. We prayed, we watched, and we waited for a ray of light, a ray of hope, as we peered into the endless dark.

Suddenly, many miles away on the port side, there appeared what seemed to be a small flickering light. The first officer and I looked at each other for a moment. Did we see a light? Was it our imagination? Was it a flash of lightning? We didn't say a word. Again we focused our gaze in the direction the light had appeared.

Unmistakably, it flickered again, as though it were an answer to our prayers, bringing us more joy, comfort, courage, and cheer each time it shone. We headed toward it and discovered that it was a floating beacon, a lifebuoy. We then checked our position on the map, set course with the aid of the compass, and went on our voyage, assured that we were on the right course.

Nearly five years later I found myself floundering again. Life had become a gloomy, wretched eternity.

During army maneuvers in February, 1951, I was driving a truck when a land mine exploded. The blast threw both me and the truck against an electric pole, resulting in serious injuries to my right arm. I was unconscious for more than sixteen hours and the medics had to administer three bottles of plasma before they could even feel my pulse.

The arm had to be amputated and the surgeon said, "He is a doomed man. He won't live to see daylight." I was on the "seriously and dangerously ill" list for fifteen days.

"No! It can't be. God cannot do this to me," I thought. When I realized the implications of living with such a handicap, I wished with all the sincerity at my command that I might die.

During the war I had fought the enemy from Dimapur in Assam to Rangoon in Burma. For almost four years I had escaped unscathed, except for minor injuries. I had stared into the face of death on more occasions than I could remember.

Once when I was returning with my patrol, the enemy started shelling with their devastating four-inch mortars just as we entered our perimeter. I had barely gotten my men under cover when machine-gun fire opened up. I went to the first trench, but finding it full, ran to the next one. That one was full too. Expecting a bullet to hit me any moment, I darted to the third trench, where there was room for just one. As soon as I got in I heard two loud explosions nearby. After what seemed an eternity, I climbed out and saw that both the trenches I had tried to get in had been completely destroyed with all their occupants.

At another time, when I was returning from recovering food supplies—air sup-

Commissioned in 1942 and stationed in the Far Eastern theater of operations, Captain Reddy served in various capacities in staff and regimental appointments. Returning to India in 1947, he continued his military career until he received a medical discharge in July, 1951.



ply was the only life line—we were completely surrounded by the enemy when just outside our perimeter my orderly was hit. Amid the din of battle I recognized his agonized cry. I turned to go to him, but my junior commissioned officer, evidently reading my thoughts, stepped in front of me saying, "Sir, let me go."

Pushing him aside, I ran to retrieve my man. I knew it meant probable death, for he was lying in the zone of heavy small-arms fire. I reached him and started back. As I got near the safety zone I was shot at, but the only result was a small flesh wound.

My garrison commander, who was passing down that way, saw what happened and recommended me to be "mentioned in dispatches" to the King for "outstanding bravery and performance of duty at the risk of his own life."

How soon a man forgets. Little knowing what God had in store for me, I felt that I had nothing to live for without my arm. One moment I felt as though I were standing right on top of the mountain and next moment it seemed as though the whole mountain had caved in under my feet, and I sank as low as spirits can go. On my way to the artificial limb center I decided that I would not go back home alive.

The commanding officer of the center gave me a book, *Victory in My Hands*, by Harold Russell, himself a double amputee. The last page of the book found me coming out of the morbid ideas and thoughts. I was determined to face life anew. I said to myself, "If he can brave life with a greater handicap than mine, I can too, by God's grace."

It was a hard struggle to readjust to life, but with God's help I set forth on my way once more.

One day in October, 1951, when I was back at home in Secunderabad, I noticed a sign that read, "Amazing Bible Prophecies Fulfilled." The sign was outside a big tent at the intersection of Kingsway and Alexandra roads. More out of curiosity than anything else, I went in. That was the beginning of new life for me. Every alternate day found me in the big tent. Bible studies followed, and God impressed upon my mind that He had a specific purpose in saving me from almost certain death when I lost my arm.

I was baptized in May, 1953. Having been told by the army authorities that I could not be accepted as a regular officer in the army, I looked for civilian work, but without success, since my conscience would not permit me to accept terms that would involve secular work on the Sabbath. Without wasting much time I went to Spicer College, where I registered for the ministerial training course and finished in March, 1958.

Both physically and spiritually God saved my life by providing a beacon light at exactly the right time.

## TEEN-AGE BRIDES AND GROOMS

From page 10

and for the binding nature of the marriage vows. Divorce is condoned and some youth have adopted the irresponsible frame of mind by which they reason, "If this marriage doesn't work, we'll try another. Thus the rightful responsibilities of marriage are discounted, and many teen-agers allow their desire for personal companionship to draw them, unchallenged, into an early marriage for which they are not adequately prepared.

How are these teen-age marriages working out?

Statistics force us to recognize the general principle: The younger the bride and groom, the less stable the marriage. A marriage in which the bride is younger than twenty carries three times the risk of divorce that is involved in a marriage in which the bride is between twenty-two and twenty-four.

*Life* magazine for April 13, 1959, quotes Domestic Relations Judge Willard Gatling, of Charlotte, North Carolina, as expressing the following opinion on teen-age marriages: "Ninety per cent are total failures. Two people, who are immature and emotionally unstable, one often pregnant, are thrust into a society where pressures on them are as great as on their parents. They go into debt, they argue, the girl goes home to her mama and the boy to his."

On at least three counts we must recognize that a teen-age marriage robs a young couple of their best prospects for future happiness and usefulness. This becomes particularly significant for Seventh-day Adventist young people because of the high esteem in which Adventists hold the marriage relationship, and because of a sense of mission that requires us each to strive toward the highest possible personal development as a means of fulfilling our individual part in the gospel commission.

1. Teen-age marriage usually thwarts a young couple in the establishing of an ideal home situation. Many teen-age brides and grooms, unable to pay the rent for a separate apartment, move in with their parents. Here, although they may be perfectly welcome, they lack the opportunities for privacy, for making and carrying out their own home policies, and for establishing their own routines of devotion and companionship. If both are working, or if one is working and the other going to school, their busy schedules often deprive them of the time they would like to—and should—spend together.

With the coming of the first child the complications of living with parents become even greater. The young mother becomes worried for fear the baby will disturb the others in the household. It is now difficult for her to continue her em-

ployment and do justice to the baby. And yet she feels that she dare not quit work, for the loss of this income would further postpone the time when she and her husband can establish their independence by moving to their own home. Tensions build up and disappointment looms as the new husband and wife realize that their kind of married life is much less enjoyable than they had hoped.

2. Teen-age marriage limits the personal accomplishments that could have been realized if marriage had been postponed. Seventh-day Adventists are an education-minded group. A high percentage of Adventist young people go to college. When a boy and girl are married early, one or both usually find it necessary to drop out of school. Thus they lose contact, socially and otherwise, with other young people of their own age.

Even though there is an attempt to continue in school, the responsibilities of married life require first priority and the campus activities, which are an important part of education, suffer accordingly. A married teen-ager still struggling in school has divided interests. It is too much to expect that he will excel in his studies. He does well to merely receive passing grades. But this lack of superiority will handicap him in his opportunities for advancement. Those who select young



### Precious Quiz

by ENOLA CHAMBERLIN

From the list on the right choose the words that correctly fill the blanks.

- |  |               |
|--|---------------|
| 1. And the _____ of the Lord was precious in those days                          | a. believe    |
| 2. I will no more do thee harm, because my _____ was precious in thine eyes      | b. soul       |
| 3. The lips of _____ are a precious jewel  | c. blood      |
| 4. For the _____ of their soul is precious                                       | d. word       |
| 5. How precious also are thy _____ unto me, O God                                | e. faith      |
| 6. A good name is better than precious _____                                     | f. knowledge  |
| 7. I will make a _____ more precious than fine gold                              | g. redemption |
| 8. The trial of your _____, being much more precious than of gold that perisheth | h. man        |
| 9. Unto you therefore which _____ he is precious                                 | i. thoughts   |
| 10. Precious shall their _____ be in his sight                                   | j. ointment   |

Key on page 20



people for desirable positions either within the denomination or in private enterprise naturally give first preference to those whose records in college have been outstanding.

Married teen-agers thus tend to become discouraged and to discontinue their education before they have reached the limits of their capacities. Many a worthy ambition has been abandoned because an early marriage forced a young person to settle down to the responsibilities of his home before he had completed the education that would have qualified him for success in an important endeavor.

3. There is the danger of personal dissatisfaction. With all the hardships that a young husband and wife have to meet, there is the prospect that each will think of the other as the cause of his misery. Regrets develop. The desire to escape the present problems leads to wishful thinking. But wishing that one had waited longer to marry or that he had married someone else does not help. Divorce is not the answer.

Divorce and remarriage are sanctioned by society, but statistics and personal testimonies indicate that these do not lead to a happy outcome. Seventh-day Adventists accept the Bible as the standard of conduct, and the Bible does not sanction divorce except in cases of actual unfaithfulness by one partner in marriage.

The answer for the young husband and wife who now realize that they were married too young is to pray for the tolerance and understanding that will enable them to discover in each other those personal qualities that they can admire. Then, with full recognition that each was as responsible as the other in making the decisions that led to their untimely marriage, they can accept each other at face value and carefully strengthen the foundations for their future happiness.

For the young people who are yet looking forward to marriage, the facts we have considered here should bring a clear understanding of the advantages to be gained from delaying marriage until the early twenties—until circumstances are favorable for the support of a new family, until education is completed or at least well established, and until there is a sufficient personal maturity to make a wise selection of a life partner.

*Cordially yours,*

HAROLD SHRYOCK, M.D.

## KEY

### Wit Sharpeners

- |                            |                           |
|----------------------------|---------------------------|
| 1. <i>d</i> (1 Sam. 3:1)   | 6. <i>j</i> (Eccl. 7:1)   |
| 2. <i>b</i> (1 Sam. 26:21) | 7. <i>b</i> (Isa. 13:12)  |
| 3. <i>f</i> (Prov. 20:15)  | 8. <i>e</i> (1 Peter 1:7) |
| 4. <i>g</i> (Ps. 49:8)     | 9. <i>a</i> (1 Peter 2:7) |
| 5. <i>i</i> (Ps. 139:17)   | 10. <i>c</i> (Ps. 72:14)  |



**QUESTION** *When I entered this [penal] institution I had no connections with any religion. Now I have accepted Christ and have every reason to believe the Seventh-day Adventist faith is what I am looking for. On the Sabbath I stay in my cell and read, trying to keep the day holy.*

*Later I may be sent to the honor farm and there I will have to work Friday evening and Saturday. Under my circumstances would this be all right? Do Seventh-day Adventists who own dairy farms milk on the Sabbath?*

**ANSWER** It would be my suggestion that should you be sent to the honor farm, you explain your new religious convictions to the authorities and that you be prepared to give Biblical evidence of these convictions. I do not feel clear to work on the Sabbath, except for those duties that are mandatory and that could not be done by others.

You are correct in assuming that Seventh-day Adventists who own dairy farms milk their animals on Sabbath. This, however, is not comparable to routine work that could well be done on other days. Obviously, failure to milk would involve serious consequences for the animals and is not the type of work that could be postponed. If possible, you should attempt to be excused from even this, provided that others could take your turn.

You might volunteer to do a bit more than your share at another time other than the Sabbath. In my opinion, there is a vast difference between necessary work that cannot be postponed and routine work. I do not believe that God is dishonored when we engage in work that absolutely must be done on the Sabbath.

**QUESTION** *Just before Missionary Volunteer meeting our MV Society sponsors a "fellowship hour" in which refreshments are served. Is this in keeping with proper Sabbath observance?*

**ANSWER** The Missionary Volunteer meeting is an appointment of the church's youth to consider themes that have to do with its purpose and mission. The meeting usually comes on Friday night or Sabbath afternoon, and both periods are generally within the borders of the Sabbath. The conducting of a fellowship hour, including refreshments, either preceding or following the Missionary Volunteer meeting would not be recommended by the

General Conference Missionary Volunteer Department.

It is conceivable, of course, that a fellowship period could be carried on during Sabbath hours which would be appropriate. If there were some special occasion that was carefully planned and during which the participants engaged in conversation appropriate to Sabbathkeeping, there would be no objection.

**QUESTION** *Could you please give me some idea of how long an engagement period should last and how much should be spent for an engagement watch?*

**ANSWER** Whether the engagement period should be six months, a year, or less, would depend largely on the circumstances involved. It would be better to have a short engagement period and a long period of wholesome friendship earlier.

Some young people feel that after they have dated for five or six consecutive times, they are about ready to be engaged. Regardless of the age of the person, it is impossible to learn his ideals, characteristics, strong points, and weak points in a short period of time.

If the association of two people has continued over a period of a year or two and they are accepted by both families as belonging together; if they have completed their schoolwork or are completing it within a year; if they recognize their love for each other to be based on Christian principles rather than upon sentimentality; if their union will strengthen each other, then an engagement of from six months to a year is a natural conclusion of this kind of friendship.

The amount to be spent on an engagement present depends upon the bridegroom's means. He should pick a gift that is (1) of good quality, (2) will fit his bride's personality, and (3) is within his financial limitations.

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.



# Bible Lesson

Prepared for  
publication by the  
General Conference  
Sabbath School  
Department

## THE WORD WAS MADE FLESH

Lesson for July 11, 1959

Daily Study Record: S ☐ S ☐ M ☐ T ☐ W ☐ T ☐ F ☐

MEMORY GEM: "Great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16).

OUTSIDE READING: *The Desire of Ages*, pp. 19-26.

BY WAY OF INTRODUCTION—

*Key Events in Christ's Life.* Each of the five major events in the earthly life of the Saviour represents an essential aspect of the plan of salvation. These five are:

1. *The incarnation.* Sin estranged man from his Creator, thus severing his connection with the source of life. The reunion of divinity with humanity at Christ's birth makes it possible for our humanity to be united with divinity by the new birth.

2. *A perfect life.* The Saviour's life on earth was a perfect example of submission to the Father. Through the Holy Spirit He imparts power to us to follow that example. The process of learning to so do we call *sanctification*.

3. *A vicarious death.* On Calvary Christ died in our stead, and by virtue of His death we have access through faith to His saving grace. Accepting this gift we experience *justification*.

4. *A triumphant resurrection.* Christ's triumph over death is our assurance of the resurrection and of *life everlasting*.

5. *A glorious ascension.* "If I go . . . I will come again" (John 14:3). Christ ascended to heaven to complete the work of atonement begun on the cross, thereby enabling us to prepare for *translation*. When this task is complete He will restore us to the presence of the Father and present us faultless before Him.

### 1 Divinity and Humanity United

1. What fact makes Jesus' birth the supremely important thing it is?

"They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

NOTE.—"Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person."—ELLEN G. WHITE, quoted in *The SDA Bible Commentary*, vol. 5, p. 1130.

2. What is said of the deity or Godhead of Jesus?

"God with us" (Matt. 1:23).

"The true God" (1 John 5:20).

"God and Saviour Jesus Christ" (2 Peter 1:1, Berkeley).

"God was manifest in the flesh" (1 Tim. 3:16).

"The Word was God" (John 1:1).

"The image of the invisible God" (Col. 1:15).

"In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

"God our Saviour" (Jude 25).

NOTE.—The young believer bows his head in reverent thanksgiving and says Amen.

Three times in the Old Testament the Saviour is called "God." They are Ps. 106:21; Isa. 43:3, and 45:15.

There are eight examples in the New Testament of the same combination of names "God" and "Saviour." They are Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Titus 2:10, 13; 2 Peter 1:1; and Jude 25.

Twice in the Old Testament is the name "Lord" given specifically to the Saviour, in addition to many inferences. The two references are Isa. 49:26 and 60:16.

Inspiration says that Jesus is "equal with God" (Phil. 2:6).

Then there is the comment of the Spirit of Prophecy in numerous writings on the deity of Jesus framed in language unmistakably clear, like the following:

"The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. . . . Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father."—ELLEN G. WHITE in *The Review and Herald*, April 5, 1906.

NOTE.—"Christ is the pre-existent, self-existent Son of God. . . . There never was a time when He was not in close fellowship with the eternal God. . . . He was equal with God, infinite and omnipotent."—*Evangelism*, p. 615.

"In Christ is life, original, unborrowed, underived."—*The Desire of Ages*, p. 530.

The word "firstborn" in Colossians 1:15 denotes rank and position, not time or descent. The expression "firstborn of every creature" characterizes Christ as being superior in rank to all created beings. This is evident from verse 17, where He is said to be "before all things."

### 3. What is said of the humanity of Jesus?

"The Word then became man, and made a home among us, (We saw the honour given him—such honour as an only son receives from his father)" (John 1:14, Twentieth Century).

"Made of the seed of David according to the flesh" (Rom. 1:3).

"Of the fruit of his loins, according to the flesh, he would raise up Christ" (Acts 2:30).

"God sending his own Son in the likeness of sinful flesh" (Rom. 8:3).

"Made under the law" (Gal. 4:4).

"Made in the likeness of men" (Phil. 2:7).

"God was manifest in the flesh" (1 Tim. 3:16).

"He took on him the seed of Abraham" (Heb. 2:16).

"Made like unto his brethren" (Heb. 2:17).

"He also himself likewise took part of the same" (Heb. 2:14).

NOTE.—"All the words that could be used to make this plain and positive are here put together in a single sentence."—A. T. JONES, *The Consecrated Way to Christian Perfection*, pp. 22, 23.

"The children of men are partakers of flesh and blood; and because of this He took part of the same."—*Ibid.*, p. 23.

"But this is not all: He also took part of the same flesh and blood as that of which the children are partakers."—*Ibid.*

"Nor is this all: He also Himself took part of the same flesh and blood as that of which the children are partakers."—*Ibid.*

"Nor yet is this all: He also Himself likewise took part of the same flesh and blood as that of which men are partakers."—*Ibid.*

"Thus the Spirit of inspiration so much desires that this truth shall be made so plain and emphatic as to be understood by all, that He is not content to use any fewer than all the words that could be used in the telling of it. And, therefore, it is declared that just as, and just as certainly as 'the children are partakers of flesh and blood,' He also Himself likewise took part of the same' flesh and blood."—*Ibid.*

### 2 A Revelation of Infinite Love

4. Why did Jesus become a part of the human family?

"Hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).





## a matter of opinion

by DOLORES BRADBURY

Some think my house a trifle large,  
And some may think it far too small;  
While others say it has no style  
With such a long and narrow hall;  
It does have flaws, I will admit,  
But just a few as I recall.  
The fireplace smokes on windy days,  
The roof is apt to leak, come fall;  
The windows stick, but just at times,  
The plaster cracks along one wall;  
But when I think of all I have—  
True friends who take the time to call,  
My hopes and dreams and easy chair,  
The kitten curled in furry ball—  
I am content and often feel  
My house can have no faults at all.

"For the joy that was set before him endured the cross, despising the shame" (Heb. 12:2).

NOTE.—Some of the Bible synonyms for "peculiar" are: holy, special, chosen, royal, glorious, spotless, called, above, and severed.

### 5. For whom did Jesus cause the true light to shine?

"That was the true Light, which lighteth every man that cometh into the world" (John 1:9).

NOTE.—"He who commanded the light to shine out of darkness is willing to shine in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart. Christ will lead you to the threshold of the Infinite."—*Christ's Object Lessons*, p. 149.

### 6. What did Jesus say was His purpose in coming?

"The Son of man is come to seek and to save that which was lost" (Luke 19:10).

"I am come that they might have life" (John 10:10).

"For this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

NOTE.—"Christ, who was altogether of the divine nature, was made partaker of human nature, in order that we who are altogether of the human nature might be partakers of the divine nature" (2 Peter 1:4).—JONES, *The Consecrated Way to Christian Perfection*, p. 47.

"And in all this, Christ was 'made' what before He was not, in order that the man might be made now and forever what he is not."—*Ibid.*

### 7. What priceless gift may everyone have in Jesus?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

## 3 Perfect Life, Vicarious Death

### 8. What is said of Jesus' record?

"In him is no sin" (1 John 3:5).

"Who knew no sin" (2 Cor. 5:21).

"Yet without sin" (Heb. 4:15).

"Undefiled" (Heb. 7:26).

"Without spot" (Heb. 9:14).

"Without sin" (Heb. 9:28).

"Who did no sin" (1 Peter 2:22).

"Without blemish and without spot" (1 Peter 1:19).

### 9. For whose sins did Jesus die?

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

NOTE.—"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*The Desire of Ages*, p. 25.

### 10. Why did He do it?

"That he might bring us to God" (1 Peter 3:18).

## 4 Resurrection, Ascension, Intercession

### 11. What is the meaning of Jesus' resurrection?

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21, 22).

### 12. What is the meaning of His ascension?

"This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

### 13. What is Jesus doing now?

"We have no superhuman High Priest to whom our weaknesses are unintelligible—He Himself has shared fully in all our experience of temptation, except that He never sinned" (Heb. 4:15, Phillips).

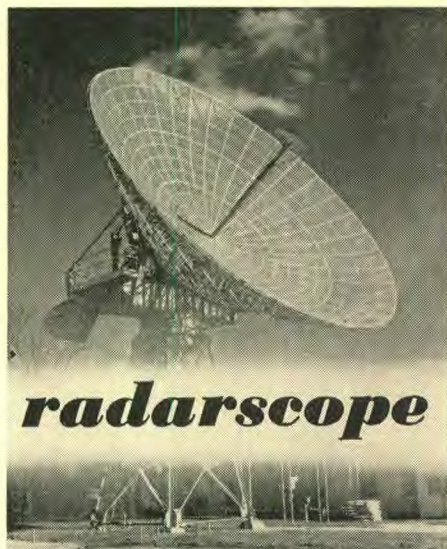
"He can save fully and completely those who approach God through Him, for He is always living to intercede on their behalf" (Heb. 7:25, Phillips).

### Quizangles

1. What is the mystery of godliness? Memory Gem.
2. What is the proper translation of "Emmanuel"? (1)
3. Would it be all right to pray to Jesus? (1)
4. Would it be proper to address Him as "Brother"? (1)
5. How much iniquity did Jesus come to save us from? (2)
6. What is Jesus' plan as to how we should live? (3)
7. What did we get from Adam? (4)
8. Was Jesus tempted? (4)
9. Did He ever yield to temptation? (4)

NEXT WEEK, July 18, 1959—Lesson title: "Reconciliation Through Jesus." Outside reading: *Christ's Object Lessons*, pp. 185-211; *Patriarchs and Prophets*, pp. 63-70; *Steps to Christ*, pp. 17-25 (1908 ed., pp. 19-25). Memory gem: 2 Corinthians 5:18, 19.





► LINGUISTS estimate that at least 145 different languages are spoken in the Soviet Union. NGS

► DUODENAL ulcer is on the rise among Africans in Kenya. It is expected that the incidence will increase correspondingly with the trend to urbanization. Scope

► MALE birds do not sing just for the joy of singing, but to attract mates and announce their property rights. The cardinal is one of the comparatively few species whose females sing. NGS

► A SPACE vehicle that will be propelled through space by a "solar sail" using the energy from the largest thermonuclear reactor in the solar system—the sun itself—is being studied at the Los Alamos Scientific Laboratory of the University of California. UCAL

► HIGH dosage X-irradiation in combination with the transfusion of a patient's own stored bone marrow can be used in the treatment of leukemia. The same procedure may be useful in the treatment of lymphosarcoma. More study is needed before the real value of this treatment can be determined. Harvard

► AN ARTMOBILE, operated by the Virginia Museum of Fine Arts, has taken three exhibitions of original paintings to the people of Virginia since its initiation in October, 1953. The unit is a tractor and trailer, expertly lighted, air-conditioned, with music and lectures over a public address system.

#### Highway Highlights

► WHEN party conversation reaches a babbling crescendo, the person who is hard-of-hearing often is able to catch remarks that are inaudible to those with normal hearing. Since most people tend to talk louder than usual in a noisy room, one individual will invariably end up talking louder than the rest in order to make himself heard. This is often just loud enough for the hard-of-hearing person to catch. UCAL

► BENEATH the earth's thin, fruitful crust there are temperatures hot enough to vaporize iron. Pressures are so great that rock, heated far beyond its melting point, remains in a state of glassy solidity. Occasionally these elemental forces breach a fracture in the planet's shell, causing what is known as a volcano. NGS

► SCIENTISTS believe that everyone who lives long enough eventually acquires cataracts. But only about 15 per cent of all Americans reach the stage where their vision is seriously impaired by cataract, and it can almost always be dealt with successfully by surgery. BVI

► THE SKELETON of a 19-year-old Indian girl, found in the Mississippi Valley at St. Louis, Missouri, indicates that the culture of ancient Mexico extended that far north. Her teeth were filed after the pattern of Mexico. Smithsonian

► ANCHOVIES are the staple food of the guanay, South America's chief guano bird. A guanay colony may eat 1,000 tons of the tiny fish a day. NGS

► EIGHTY-FIVE per cent of sports deaths arise from water accidents. New Medical Materia

► THE 50 countries of Africa have a population of about 200 million. Minutes

► NUCLEAR power may supply the key to distillation as a method of getting fresh water from the sea. Chemical Digest

► TO ENSURE safe airline operations, more than 50,000 simulated flights were made in tests of the fuselage section of a jet transport. Planes

► DURING 1958 drivers under 25 were involved in 27.1 per cent of all fatal accidents and more than 20 per cent of non-fatal crashes. This record was made up by a group that constitutes at best only 14 per cent of all licensed drivers. Travelers Insurance

► AN ELECTRONIC party line terminating in Arlington, Virginia, brings messages, known as hamgrams, from men in Antarctica to families in the States. For nearly eight months of the year, this radio connection is the only means the men of Operation Deepfreeze have to communicate with their families. ANRC

► THE AMERICAN science exhibits shown at the Brussels World Fair have been collected and put on display at the Museum of Science and Industry in Chicago. The National Science Foundation, which was responsible for the creation and presentation of the original displays in Brussels, is sponsoring the exhibit in Chicago. Science

#### target



PHOTO BY SALLY CRAIG, MEDICAL AUDIO-VISUAL DIVISION, WALTER REED ARMY INSTITUTE OF RESEARCH

This space capsule, which carried the two now-famous female monkeys, Able and Baker, into space on May 28, was recovered from the Atlantic 40 miles north of the island of Antigua after a 15-minute, 10,000-mph trip from Cape Canaveral, Florida. The flight, which attained an altitude of 300 miles, was an advance experiment in the Mercury-Astronaut project designed to put the first American into space.

As the attention of people in general is captivated by scientific achievement—as well as by the material comforts and pleasures of modern life—it becomes all the more important for the witnesses of practicing Christians to be as apparent and as effective as possible. Missionary Volunteers and other members of the church must give a convincing demonstration that Seventh-day Adventism makes sense in the space age. FG



# IT'S **URGENT**—SOMETHING MUST BE DONE ABOUT IT

*Approximately \$500,000,000 was spent last year to persuade American youth to smoke. What did you do to help counteract this menace?*

## *Mind* *If I Smoke?*

by  
Harold  
Shryock,  
M.D.



presents the latest findings of American and European authorities on the deadly effects of cigarette smoking. Written in an appealing style, it is a straightforward presentation without mudslinging or name-calling. Some of the vital topics discussed are:

**Cigarettes and Lung Cancer**  
**Cigarettes and Heart Disease**  
**The Value of Filter-Tip Cigarettes**  
**The Increase of Lung Cancer Among Women**  
**Cigarettes and Blood Pressure**  
**The Claims of Cigarette Manufacturers**  
**The Best Way to Stop Smoking**

MIND IF I SMOKE? is dedicated to America's youth, who must be strong, clean, healthy, and alert in the crisis of the twentieth century. Place a copy in the hands of every young person in your church. The prices are: Paper, \$ .50, and Cloth, \$2.50.

Please send me the following MIND IF I SMOKE?:

\_\_\_\_\_ Paper, \$ .50    \$ \_\_\_\_\_  
\_\_\_\_\_ Cloth, 2.50    \_\_\_\_\_  
Sales tax where necessary    \_\_\_\_\_  
Mailing charges\*    \_\_\_\_\_  
Total enclosed    \$ \_\_\_\_\_

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

\*Add 15 cents for the first book ordered and 5 cents for each additional book, to cover postage and mailing expense.  
Pacific Press Publishing Association, Mountain View, California

**ORDER FROM YOUR MISSIONARY SECRETARY OR YOUR BOOK AND BIBLE HOUSE**