

There is space for meditating and
wondering and deeper
comprehension in Diana Bradt's

The Architect When Young

[Sabbath School Lessons for January 5]

the Youth's instructor



52

Family Worship Themes for 1963



MORNING MANNA, by Adlai A. Esteb

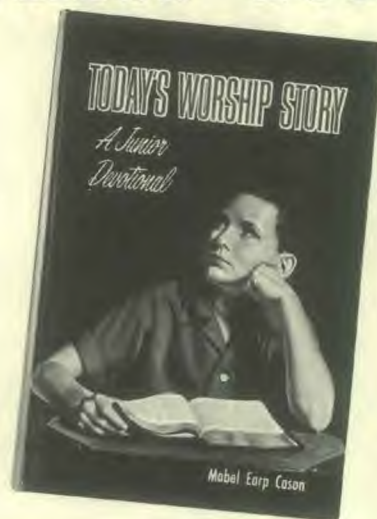
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Why does the suppliant shout upward to God,

someplace way out there?

Out of the depths have I cried unto thee,
O Lord.

Lord, hear my voice:

Let thine ears be attentive to the voice of
my supplications.

A cry in the dark—a lonely voice in the night, from some Middle Eastern plain—that is all we hear; we can see no more. Who cries? What is he called? Which century does he claim? We do not know. All we can hear is that voice, that plea to the heavens, "Out of the depths I cry to thee, O Lord."

Out of the depths indeed. Down here in the pit where men play with atomic fireballs, maiming thousands of infants in one flash; where sensitive souls, despairing of the world and themselves, rail at their neighbors and crawl into corners of self-pity.

But this is not the voice we hear. Not for this one is the plea of a boil-pocked Job, "Oh that I might have my request. . . . Even that it would please God to destroy me; that he would let loose his hand, and cut me off."¹ Alone he may fall; allied with others he may sink, but the voice we hear refuses to pick at the scabs of his inner guilt and despair. He cries out to the Almighty. "Out of the depths I cry to thee, O Lord."

Why does he shout upward to God, someplace way out there? Why not cry to the core of the earth, to the chasms beneath his feet? Because chasms have their limits and God does not. Chasms can be plumbed. If God were there, man's ingenuity could reach Him. Only the infinity of space can encompass the distance between God and man. Only the heavens stretch far enough for the void between God and man; between His perfection and our sinfulness.

But into that void this voice calls. "Let thine ears be attentive to the voice of my supplications." In the depths of the pit this voice dares to think that a cry from an infected human throat will reach the ears of God Himself. It is to this kind of God that the voice calls; One that is beyond the pit, beyond the creatures in the pit. One that is beyond our grimy fingers, beyond our curious eyes, but One, nevertheless, who hears us.

If thou, Lord, shouldst mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
that thou mayest be feared.

a song of ascents: **Psalm 130**

by **ROY BRANSON**

As we listen, the voice takes form. So vividly does the psalmist perceive God, he can imagine himself in the heavenly court, with the Lord as judge. He pleads his case before the throne. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" The argument sounds as old as Adam himself. "I'm not the only one, God. 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.'"²

The plea sounds the same, but it isn't. Here no juvenile jabs a thumb at his neighbor, muttering, "He did it too." The criminal gives no excuses, calls no character witness, argues no case for himself. His only defense is a prostrated admission of guilt, "Lord, who shall stand?"

But the criminal does rise. The judge is also the Lord. And the criminal has sworn allegiance to Him as Lord. "All that the Lord hath said will we do," said Israel at Sinai. Those who keep that covenant the Lord has promised to protect with "a mighty hand," with an "outstretched arm." The criminal in imminent danger of an unfavorable verdict and certain execution desperately needs protection. In a breathtaking action he requests that the Lord

fulfill the covenant by freeing him from any condemnation.

But how can the criminal call on his Lord to act according to the covenant? The criminal himself has broken its terms. How can he ask his Lord to do what he himself could not do? But that is precisely the criminal's point. His Lord is the Almighty Jehovah, who remains loyal to His subjects even when they are not faithful to Him; the Lord who exercises the awesome power to forgive.

In the depths of wickedness, charged with the crime of sin, the psalmist does not search inwardly for the answer to his predicament. Instead, he throws himself completely on the mercy of the Lord.

I wait for the Lord, my soul doth wait,
and in his word do I hope.
My soul waiteth for the Lord more than
they
that watch for the morning:
I say, more than they that watch for the
morning.

He can do nothing further to prejudice the Lord's decision. No amount of nervous almsgiving, or hasty surges of missionary activity can help him now. The one way open to him he has

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.

A continually changing world is reflected in its pages as it has expanded from 1852 to 1962. Then it was essentially a medium for providing youth Sabbath school lessons. Now it also supplies many added services meaningful to twentieth-century Christians.

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already taken. Now he must wait.

But not in anguish or hand-wringing anxiety. He gazes upward in hope, mouthing to himself the mighty words of the Lord. "Let there be light," God had said, and constellations sprang into space. "Let my people go," He had commanded, and empires freed their slaves. "Be strong and of a good courage; . . . for the Lord thy God is with thee," He had promised, and Israel claimed a land of milk and honey as their home. If thou "love the Lord thy God with all thine heart, and with all thy soul, . . . thou mayest live." Surely now the Lord will not fail. No, "I wait for the Lord, . . . and in his word do I hope."

Gradually the voice has become a figure, and the figure has taken shape. In the camp of a desert caravan one man has wrestled all night with his Lord. As a result he clutches in his hand no receipt of forgiveness. But Jacoblike, he has not yielded the struggle until the Lord has granted assurance.

As the dawn rises over the line of resting camels, and the guards impatiently peer at the horizon for daybreak, the psalmist longs to see his Lord. Now, the Lord can hear and consider man's cries into the dark. Now, He can call down to man through His prophets. But the psalmist wants to "taste and see that the Lord is good";¹ he wants to come with his whole being into a face-to-face encounter with God.

But that is not yet. Now dollar-and-cent duties of this life claim attention. The caravan is stirring. Soon drivers will shout at their animals, and merchants will shrug outraged refusals to perfectly reasonable offers. Main Street will have come alive.

Perhaps the psalmist cannot yet meet God in person, but before he surrenders the world to the day's helter-skelter details, he must share with all his night's experience. He sings a song of ascents.

Let Israel hope in the Lord:

for with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel from all his iniquities.

Out of the pit the psalmist has been drawn to the peaks of God's love. God has heard his cry. "There *is* mercy; there *is* plenteous redemption." From his pinnacle the psalmist catches a glimpse of the vastness of God's concern. Forgetting his own sinfulness, he exults that all Israel can hope in the Lord. God's mercy has no horizon.

Worry over sins past and present has faded in the light of the coming morning. Not only *is* there present mercy and redemption but the Lord *shall* redeem Israel from all his iniquities. The personal has been swallowed up into the universal; the past into the future. The Lord, who hears, forgives, and redeems individuals in the present darkness, will redeem all Israel in the brilliant future.

It is in this God that we hope. Let others wait for the day of universal law, with a single parliament of mankind. Let others look for the dawn of man's harmonious brotherhood of peace. Let others plan a world of scientific symmetry. "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning."

¹ Job 6:8, 9.

² Gen. 3:12.

³ Ps. 34:8.

The Star (On the Eve of Christmas)

by MARION DOYLE

We stepped into an etching, black and white,
The darkness rent by points of crystal light;
Then, suddenly, bright crowds
Of stars pushed back the clouds,
And from each frosty flake on earth, roof, tree,
Flashed forth the Star's facsimile—
Blue, gold, and crimson, purple, flashed like steel
On steel, until the night itself was one great reel
Of radiance unfurled
Above the sleeping world.

Influence—Adventism's Fort Knox

Bells It was natural to attach the caption of "The Bells of Christmas" to the award-winning photo on this week's cover. While this will be the concluding Teuvo Kanerva cover for 1962, more will appear in 1963. Again in the Photo Mart just closed, he has captured several awards for his photos. This is a 1961 winner.

Omission Our apologies to Harold Shryock, M.D. We failed to include his by-line with his "Marriage for keeps" feature, November 27, 1962, "Satan Sets Traps." Someone whose job it is to prevent such omissions failed, and those of us who are expected to check on one another failed too. Our sincere regrets.

Prayers Whenever we hear someone praying for the success of the literature evangelists, we invariably remind ourselves of the authors whose products they sell. Except for faithful authors, pounding away at typewriters in every section of the globe, colporteurs would have nothing new to sell.

Quality Critics would have difficulty in countering the claim that the quality of writing in this magazine has been constantly improving. To satisfy a discriminating target readership, authors have done many things to update their writing skills. They attend writers' conferences, form writers' clubs, enroll in adult education classes, subscribe to writers' magazines, take correspondence courses in writing from some of the best schools in the land. Many teachers in our academies and colleges loyally support the Scholastic Pen League programs, with their continually rising demands for excellence.

Thanks The editors express again their sincere thanks to those authors whose manuscripts keep this magazine vital and meaningful to space-age Christians. While never satisfied with past achievements, we must in fairness say thanks to those who are helping us to catch up to the best in religious journalism at mid-century.

Gifted "Men with one talent may reach a class that those with two or five talents cannot approach."—5T 462.

Seventh-day Adventist youth could be wealthy in Christian influence. How terrible that some put so cheap a market value on it.

Some of us are cowards. Some of us are just selfish ingrates.

We needn't be embarrassed over our cowardice if we are correcting it. The disciples had to master theirs after Jesus died. They had all run—scared—on Olivet.

We can master selfishness too. When we wake up to what salvation from a crumbling society means, we'll show a gratitude for our Saviour that will change the cars in our garages, the furniture in our houses, the clothes on our backs, the food on our tables.

Face it, young people—you won't win your peers to Jesus Christ by costly gowns and expensive cars. The world's livery is not heaven's. It takes courage, and humility, to tailor yourself to wear His robe of righteousness. We don't tailor the robe—we tailor character.

Influence that comes when we seek first the things of the kingdom of God, He blesses.¹ Grasping concern for prestige and possession confirm the flaws in Christian character.

"Oh, the blighting influence that has been cast by men professing to be waiting for their Lord, and yet possessing large and attractive lands!" God's messenger wrote. "The farms have preached louder, yes, much louder, than words can, that this world is their home."²

"Many dress like the world, to have an influence. But here they make a *sad and fatal mistake*," she wrote. "If they would have a *true and saving influence*, let them live out their profession, show their faith by their righteous works, and *make the distinction great between the Christian and the world*."³

"It is not large, expensive buildings; it is not rich furniture; it is not tables loaded with delicacies, that will give our work influence and success. It is the faith that works by love and purifies the soul; it is *the atmosphere of grace that surrounds the believer*, the Holy Spirit working upon mind and heart, that makes him a savor of life unto life, and enables God to bless his work."⁴

Editor, minister, teacher, doctor, administrator, president, businessman—it's immaterial what you would become. Dress, automobile, furniture at home or office, "count not one jot with God. *He cannot work by His Holy Spirit with those who try to compete with the world in dress and display*. He who follows Christ must deny himself and take up the cross."⁵

An unafraid look into the face of Jesus could change our drift to the world into a surge for the kingdom. For "when the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own."⁶ "His own" will include our neighbor who found evidence in us that we were honest in professing His early return.

Let's get our Christian influence out of storage, beginning now!

Walter D. Crouhall

¹ Matt. 6:33. ² Testimonies, vol. 1, p. 152. ³ Ibid., p. 132. ⁴ Ibid., vol. 7, p. 93. ⁵ Ibid., vol. 6, p. 251. ⁶ Counsels to Teachers, p. 324. (All italics supplied.)

coming next week

- "UNDER THE COCONUT TREE"—A persecuted "Sabatista," the orphan lad often fled to the coconut tree to pray for guidance. Beginning a three-part serial by Lawrence E. Smart.

the Architect When Young

by DIANA BRADT

Centuries, of course, have passed
Since that One walked the earth
A Youngster, full of youth
And wondering.
Mild even then? See His footprints
Turning in and out among the busy ways
Of a still-young place,
To whom eternity gave birth.

He must have pondered as He walked
His mission in so unfulfilled a world.
He must have talked in current metaphor
With boys His age,
Perhaps of carpentry,
Of boards and beams
And homes—how best to build.
How best to build! Who walked the heavens
The while the universe was being built.

Lonely the Builder walked when young,
Among His architecture,
Not fully comprehending yet
The genius of His task.
Lonely. A floundering world
Has need to watch Him pause alone
Away from all the fever of the flesh He made:

He walks apart,
The King of heaven and earth;
He seeks, for love, His own,
The Child who is God!

A TORPEDOLIKE body came streaking toward the thirteen-year-old girl as she stepped into the sea. Shooting between her legs unerringly, it spilled her into the surf. Spectators watched with amazement as the young New Zealander, Jill Baker, waded into the water to join her friend—one of the most fascinating playmates the world has ever known.

Putting her arms around the huge, air-breathing mammal for a playful hug, she got on his back and took a ride. After playing together for several minutes, Jill tossed this remarkable creature, called Opo, a beach ball. The porpoise, or dolphin, rising from the water, with a mouth spread very much like a grin, batted it back with his bottle-shaped nose. As the game progressed, crowds of people gathered on the beach to watch the girl and her pet.

Opo eventually became so tame that he would permit anyone to pet him and scratch his back, even letting himself be lifted out of the water to have his picture taken. Entertaining people is not unusual for these sociable, fun-loving creatures, which actually seem to want to be near man and seek his company.¹

Thousands have had the opportunity to see porpoises perform on TV and in many marine exhibits. Food inducements, of course, encourage them to do such tricks as jump out of the water to grab a fish, leap through a hoop, and even pull a dog on a skid.

I have often enjoyed watching the playful porpoises at Marine Studios in Florida. The younger ones in particular devote themselves to making up games somewhat similar to tag or follow-the-leader. They are particularly fond of chasing small fish around the rock formations.

Many stories have been told about porpoises. One woman off the coast of Florida was caught in an undertow. Almost to the point of exhaustion, she thought she felt someone give her a powerful shove to shore. When she regained her strength, she noticed a porpoise was playfully swimming nearby in the water.²

Because of many similar reports, porpoises have often been credited with intentionally pushing a drowning person toward the shore or affording protection from sharks. On occasions they

have actually nudged a drowning person to safety; but scientists consider it highly unlikely that they realize a human needs their assistance. The truth of the matter is that they are likely to push any floating object just because they are curious and playful. These are two of the porpoise's prominent characteristics.

Playful porpoises have amused many passengers aboard ships by hitching free rides on the bow waves. This they do with little or no effort by steering themselves with their flippers. Such a trick shows their cleverness at making up games. They enjoy playing near ships and being around people, but just why they have no fear of man, no one knows.

The porpoise has fascinated man in many outstanding ways. The underwater birth of these air-breathing, warm-blooded mammals is of particular interest. Not only does conception take place in the water, but birth, nursing, and growth also occur while the animals are completely submerged.

The baby porpoise makes his first appearance in the world tail first, a position that prevents drowning. Immedi-

Friendship for No Advantage

by **LESLIE KNIGHT**

*Dr. Lilly, who is
trying to understand por-
poises, once snapped
at a noisy one.
The porpoise mimicked his
voice, and imitated
his wife's laugh.*



Opportunity

by GRACE BARKER WILSON

I wonder how it might have been
Had I been keeper of the inn
At Bethlehem that holy night.
Would I have sent them from my sight
And let them in a stable lie,
While angels sang of God on high
All glory, and to mankind peace
With blessings that shall never cease?
Would I, too, have forgone the chance
Because of hurried ignorance?
If Christ should come to me today
How would I greet Him? Who can say?

ately, the mother makes a sudden twist, breaking the umbilical cord to release the youngster. Without the helplessness characteristic of most newborn mammals, the porpoise is not only able to surface for his first breath of air but can also swim, see, hear, and make noises. The long gestation period of about twelve months is believed to be responsible for this ability.

Near her tail (concealed in grooves) the mother possesses two nipples that actually squirt milk into her offspring's mouth. Feeding every twenty minutes on milk six times as rich in protein as a human being's, the twenty-five-pound baby increases its weight rapidly. At six months it takes fish to supplement its diet of milk; and about a year after birth, it is weaned completely.

Another female always assists the mother in protecting and bringing up the baby. The mother and her assistant are capable of protecting themselves and the young from sharks by attacking the enemy with powerful thrusts of their heads. These blows rupture the internal organs of the shark.¹

The thirty-year life span of a porpoise is filled with vigorous activity. They slow down their pace only for rest and sleep, which they do with their same rhythmic swimming movements. They sleep in brief spells, with their eyes closed for only a few minutes at a time.

Porpoises are expert swimmers. Their sudden starts and abrupt stops, along with their ease of executing sharp turns, fascinate man. They are even able to reach speeds of thirty miles an hour or more for periods of short duration. Scientists believe their speed

is partially due to the ability of their skin to conform to the pressures of the water, thereby reducing friction drag.²

Porpoises are also experts at herding fish. They use teamwork so well in catching cod, mullet, or squid that they have sometimes been called "seagoing cowboys." Along with this ability nature has equipped the porpoise with an echo-location device to aid him in finding food even in turbulent waters. It works on the same principle as man-made sonar, only it is far superior. A porpoise can not only locate an object but can distinguish between various fishes by the patterns of echoes reflected—a feat the Navy has yet to accomplish with sonar.³

An example of a porpoise using sonar is that of Pelorus Jack, who actually guided ships through the treacherous channels of Pelorus Sound, New Zealand. For twenty-four years, from 1888 to 1912, Pelorus Jack led ships through the perilous rocky channels of Cook Straights and French Pass. This was before the days of sonar, and many ships had piled up in these waters. But the porpoise successfully led them past the bad spots. When Pelorus Jack disappeared, the old danger reappeared.⁴

Porpoises are so clever at imitating sounds that some people believe they could actually be taught to talk. During World War II they amused the submarine sonar operators with their imitations of motors, bells, and other underwater sounds that only recently have been discovered to be of porpoise origin. Most of the whistles, groans, squeals, and other hard-to-describe noises made by the porpoise can be

plainly heard by the human ear. They, no doubt, take advantage of this ability and communicate their feelings among themselves.

Dr. Lilly, who is trying to understand porpoises, once snapped at a noisy one. "He mimicked my voice so well," the neurobiologist said, "that my wife began to laugh. Then he gave a fine imitation of her laugh." Dr. Lilly has discovered twenty identifiable noises that they use to form thousands of complex words.⁵

Studying the brain of the porpoise has proved to be fascinating, as well as revealing. In comparing the average porpoise brain of 3.7 pounds against man's 3.1-pound brain, science has discovered some very outstanding features. "The cell counts in porpoise brains are the same as our own per cubic centimeter. This means that their brains are not only larger but first-class, as well."⁶

Their highly developed brain has caused a few marine biologists to wonder whether porpoises have a higher potential IQ than man. Perfectly adapted to their environment, they have never had to stretch their intelligence to its limit. If the big brain of the porpoise proves as complex as some think it is, or if their brain power can be developed, science believes it may someday be possible to communicate with this animal and unlock more secrets of the deep.

Test after test has shown that this animal is superior to other animals in many ways. Dr. Lilly believes the porpoise to be the smartest animal on earth and, without a doubt, the smartest of sea animals.

Ancients have expressed high regard for the porpoise and superstitiously considered their presence a favorable omen. Some land animals avoid man, and the tame ones seek his favor because they depend upon him for food. The dolphin or porpoise is the only creature who associates with man or shows him affection solely for his own sake. "To the dolphin alone nature has given what the best philosophers seek: friendship for no advantage. Though it has no need at all of any man, yet it is a genial friend to all, and has helped man."⁷

¹ Jack Scott, "That Remarkable Animal, the Porpoise," *Audubon*, LXIV (January-February, 1962), 30.

² *Ibid.*

³ Frank Essapian, "The Birth and Growth of a Porpoise," *Natural History*, LXII (November, 1953), 392.

⁴ *Ibid.*

⁵ "Porpoise Located Food With Built-in Sonar," *Science News Letter*, LXXVIII (October 1, 1960), 216.

⁶ "Pelorus Jack—a Dolphin Diplomat," *Audubon*, LXVI (May-June, 1955).

⁷ "Dolphin Talk," *Time*, LXXV (January 4, 1960), 53.

⁸ Jack Scott, *loc. cit.*

⁹ *Ibid.*

The pastor wanted conventional offering plates for the services, until his wife explained why the "contraption" in use was necessary.

they brought their GIFTS

by YVONNE DAVY

BUT WHEN do they take up the church offering? According to this piece of paper there is no place for the offering in the meeting," said my husband to the evangelist as he pointed to the slip on which the order of the service was written.

"Well, Pastor Davy, you see—er, you see, the people of this church have a different way of doing things," stuttered the evangelist.

"How *do* you collect the offering in this church?" Arthur turned to the old church elder.

"Er—you see, Bwana, we take up an offering at the beginning of the year, and that—er, that—er, that is for the whole year," the elder ended rather lamely.

"Is that so? But why can we not take up an offering today?"

"Oh, that would never work!" Both Africans were horrified at the idea, so Arthur said nothing more.

We had been at Utimbaru, headquarters for the newly organized East Lake Field in the Tanganyika Union, for about three months. In April of 1960 the station director, F. H. Muderspach, had drowned, so there had been no European in charge until we accepted the call upon our return from furlough. Arthur had visited his territory on an extended safari, but many of the visits had been made during the week. He had become acquainted with the workers but not necessarily with the constituency. Now we were visiting around on Sabbaths to encourage the members and strengthen the work. He was finding that eight months without supervision can make a real difference.

This church, where they paid their offering on the first Sabbath of the year, was a fine stone building with a grass roof. The seats were low mud benches without backs. The teacher had compassion on us and brought two chairs from his home for Denzil, our son, and me to sit on. On the raised dirt platform stood a table instead of a pulpit, and behind it were five chairs

for those who were to take part in the service of the morning. The windows were square holes (more or less) in the walls, which let in the minimum of light, for the thatch of the roof hung so low that the top half was completely blocked.

On his safari, when Arthur had visited this particular church during the week, he had met with the church officers and a few of the old ladies, but the main group of believers did not know him. So the district leader introduced him, telling with flowery words how happy they all were that "Bwana Presidenti Davy," his *bebe* (wife), and son had come to visit them. Then the meeting was given over to the visitor. Of course, my husband thanked them for their kind welcome, and then he started right in asking them how they would like for God to make a new arrangement with them.

"Would you be happy if God de-



Marita Mayirabi was responsible for the two ears of corn left on the platform each week. This was her gift to the Master she loved.

cided to give you all the rain for 1961 during the first week of the year? And then what if He should decide to send you sunshine for only two months? I see you shake your heads. But that is what you are doing to Him when you give Him an offering just once at the beginning of the year.

"I know my family would like to give their offerings, so I'll ask the deacon to bring something so that we can put in the money we want to give to God. Perhaps there are others who would like to give an offering to their heavenly Father," he suggested as the deacon came forward.

We dropped our money into his hat. Immediately a number of hands went up throughout the congregation, and before long almost everyone had given at least one cent to the Master.

"Brethren, let us not see how *little* we can give to Jesus. Rather, let us see just how *big* we can make our offering each week," suggested the minister as the hat was brought back to the pulpit for the blessing.

How different it was at the Nyamongo church. When it was announced that there would be a special offering taken for relief work in the Congo, the Dorcas ladies came together. "We must do something special to help those who have suffered. Let us try to sell some of the clothes we have made, and then we will have a big offering," said their leader, the wife of one of the evangelists. When they counted the money they were able to give, they found that they had more than \$7.00 (fifty shillings). To these people who earn on an average of 30 cents a day, that meant real sacrifice.

One Sabbath when we had been to visit another of the outlying companies, Arthur asked, "Did you notice that they do not have any offering plates in the Magoto church? I must really tell them that they should not grab someone's book bag for the offering. It does not seem reverent," he continued.

"But that wasn't anybody's book bag. It was a basket such as I use for collecting the vegetables out of the garden," I corrected him.

"That is not much better. Even if it is not used for carrying some child's books, it does not look right to collect the church offering in such a—a—contraption," he said.

"They gave it to you folks on the platform first, and that is why you make such remarks. If you had seen the basket when it came back to the front for the blessing [the table had obscured his vision] you would have

Song without end

by FRANCES OETTEL

We glory
With you, angel choir,
This night
Before our oak-log fire.

Scarlet wax
Drips on the sill
Like blood
On a far-distant hill.

Gentle cricket,
Share our joy.
Sing with us
To Mary's Boy.

Family,
At evening prayer,
Tree lights make rainbows
In your hair.

understood things better. Out of the top of the basket protruded the green leaves of several onions. It bulged with dried beans, eggs—and potatoes to keep them company. One good woman brought a pumpkin, but it was too big for the basket. It was taken and put on an empty spot on the last bench at the back of the room," I told him.

As he slowly nodded his head sympathetically, I could see that he would not tell the church elder that he ought

to buy two offering plates for future use!

Every week in the Utimbaru church we used to notice two ears of corn lying on the platform after Sabbath school. At first we thought that some parent had brought them to feed to the children between meetings. But when we discovered that they were not roasted or boiled but were dried cobs, we kept a special lookout before Sabbath school the next week. We saw a dear little old lady walk into the church with the two ears clutched tightly in her hand. She was too old to work for money. She had no family to help her. But she had raised a garden, and out of the little she had, she brought her "two mites" to the Master she loved so well.

I was so touched by her sacrifice that I asked Marita Mayirabi whether she would not come to our house the next day so I could take her picture. Of course she would be happy to come to visit me. Sunday afternoon, true to her word, she came to see me. And she did not come empty-handed. She brought me four cobs of corn, for she felt this poor European missionary needed something to help her. "Mama, you plant this in your garden and you will have good corn as well," she told me.

Of course, I thanked her profusely. But I am not going to plant all these kernels myself. Next Sabbath I am going to give each of the children in my Sabbath school a few as seed for them to go and plant for Investment. I hope Marita's gift will "bring forth an hundredfold" for Jesus.

letters to the editor

show that folks from

Nine to Ninety

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[Actual word estimates show that 12 copies of the 320-page book pictured provide less total reading than a single year of *THE YOUTH'S INSTRUCTOR*. A home missionary secretary or Book and Bible House can handle your orders.]

► Gnarled, wide-spreading Major Oak, most famous tree in England's Sherwood Forest, is reputed to be about 1,400 years old. A ton of iron bands supports the boughs. NGS

► A water emulsion of specially formulated petroleum resins, sprayed over seed rows to form a continuous black mulch, raises the yield of a wide variety of experimental crops by 10 to more than 100 per cent. *Chemical Digest*

► Sudden changes of atmospheric pressure that would kill other creatures can be endured by the California condor. This large member of the vulture family can soar from sea level to 20,000 feet and descend quickly with no ill effects. NGS

► The exodus from Communist countries has passed the 10 million mark: from East Germany, 3.6 million; from the Baltic States, 200,000; European satellites, 1,283 million; Red China, 3 million; Asian satellites, 2 million; and from Russia, 290,000. Carbide

► In 1957 the first whale ever to be taken alive was captured in the Catalina Channel off Los Angeles, California. It was a pilot whale, one of many that frequent the waters of that region. The whale, named Bubbles, was placed in a specially designed aquarium at Marineland of the Pacific in Palos Verdes, where he soon mastered many tricks. Friends

► Five kinds of cigarette commercials have been banned by Britain's International Television Authority, which controls the country's commercial television. The bans include overemphasizing the pleasure obtained from smoking; appealing to pride; featuring young people's conventional heroes; using settings to support the impression that smoking is essential to the excitement of modern living; and linking romance to smoking. AMA

► Centuries before women's rights in the United States were championed by Susan B. Anthony, the Seneca Indians gave their women many privileges. Seneca women were the political bosses. Names, property, and clan citizenship were transmitted through the maternal line. Women owned the children and arranged marriages. When a chief died, the matriarch called the girls together to choose a new leader. This feminine power was lost in 1845, when Seneca men were dissatisfied with a corrupt chief and drafted a new constitution silencing their women. NGS

► Until recent years the States in the United States had varied shapes of automobile license plates. Tennessee and Pennsylvania had State-shaped plates; West Virginia had a long rectangle $4\frac{3}{8}$ by 12 inches; Arizona and California had plates rounded at the corners; and Maine and Vermont had plates that seemed square. At one time there were 57 different shapes and sizes of plates, private and commercial. In 1956 the States adopted a standard size, 6 by 12 inches. Ford Times

► The Sea Dyak people of Sarawak, a British colony on Borneo, have lived for centuries in communal longhouses. Built on high stilts, the barracks-type structure often houses a village's entire population. Though the former headhunters have traditionally practiced collective ownership of housing, land, and livestock, government planners hope to introduce a cash-crop economy to give each Dyak family its own thatched hut and farm plot. NGS



radarscope

Key to source abbreviations published January 2, 1962.

► West Germany is boasting of a new postwar low in unemployment: six jobs are open for every single job seeker. With 655,000 foreign workers reinforcing the local labor force, the number of job vacancies totaled 631,647. NAM

► In Helsinki, Finland, a new jet airport has been constructed almost entirely by prisoners serving time for drunk driving. No one in Finland can escape sentencing if caught driving while intoxicated. ITA

► Since 1945 the number of American cities with competing daily newspapers has fallen from 117 to 60. In two thirds of these 60 cities the only competition is between morning and afternoon papers. UCAL

► Stellar sea lions will dive as deep as 600 feet for food. Though a grown bull may weigh a ton and fearlessly charge a man, it can be frightened off by the mere opening of an umbrella. NGS

► More than half of the words used in daily English conversation are derived from Latin and Greek. UCAL

► In Sydney, Australia, the Methodist Church of Australia is operating the first night club to be opened by a Christian church. It is for teen-agers only, and no liquor is allowed. Most nights 500 or more youths frequent the establishment. ITA

► Through the programs of The Experiment in International Living, families across the United States participated during 1962 in some 1,900 experiments in international good will. Each of the 1,900 visitors from about 60 world countries were adopted for one month by an American family to learn firsthand about life in the United States. C and P Call

► Americans are spending \$40 billion a year on recreation, including \$12 billion on do-it-yourself projects, \$1 billion each on bowling and hunting, \$300 million on photographic equipment, \$125 million on outdoor barbecuing, \$30 million each on golf balls and sunglasses, and \$6 million on tennis balls. Fifty million Americans spend \$1 billion a year on gardening. The Arsenal

► The Philip L. Boyd Desert Research Center, a 10,000-acre preserve of land 15 miles south of Palm Springs, is being operated by the University of California. The Center was established to preserve desert land and to make available a living laboratory of desert plants and animals. Scientists will study how animals live and adapt themselves to the stern conditions of heat and drought. They will also study plant life with the emphasis on metabolic adaptation and the effect of desert conditions on plant structure. UCAL

► Underwater exploration of wreck sites on the reefs of Bermuda last summer uncovered four important shipwrecks. Smithsonian Institution representatives found the *San Antonio*, a treasure ship bound for Spain, which hit the reefs in 1621; the Virginia Company ship *Eagle*, which crashed on the northern reefs of the island in 1658; the French frigate *L'Hermione*, which ran aground in 1838; and the merchant ship *Caesar*, wrecked in 1818. The ships have yielded important collections of artifacts, including gold and gems, fine ceramics, rare examples of ship's armament, unmarked porcelain from a Paris factory, wine and olive bottles intact with their contents, and ornamental marble. Smithsonian

TO LEARN to listen to that inaudible but persistent voice, *conscience*, rather than to follow her own personal preferences—that was Judith Randall's problem. But three times, each involving a graduation, she listened and obeyed, later to discover the wisdom of her choice.

The first occasion was Judith's eighth-grade graduation. A pair of plain white canvas shoes—Judith's shoes, wrapped in a tissue-paper-lined box—were back in an inconspicuous corner of the dressing room. Just a few minutes before she had worn them down the hall to where her classmates were preparing for the great event.

She had burst in the door, wearing a new pink taffeta dress, pink ribbons in her hair, and the white shoes. These were the first white ones she had owned since the beginning of school. Yes, canvas they were, but the fact that they were spotlessly white was all that was important.

"Judy, you're so pretty tonight!" cried Margaret.

"I didn't know you could look so nice," beamed Nadine Janzen.

"Oh, your mother made you a lovely dress," exclaimed Miss Masters. "Isn't that nice! And your shoes are pretty too."

Judy felt good all over. "It's nice to be just right," she thought. "This once."

Then the door opened, and in walked Heidi—Heidi, the most beautiful girl in all the world, Judy felt. Her long dark curls touched the ruffled collar of her orchid dress. She smiled at Judy and sat down. A look of sadness replaced the usual sparkle of her great brown eyes as she sat motionless, silent, alone with her thoughts.

"Why don't you change your shoes?" questioned Norma. Heidi didn't look up.

"Did you forget to bring them?" asked Nadine.

Heidi shook her head. Norma and Nadine got busy with their hair, leaving Heidi alone.

"Heidi," whispered Judy as she put her hand on Heidi's shoulder, "don't you have any white shoes?"

"No," said Heidi as the tears came to her eyes, "and I'm the only one who doesn't."

Judy looked down at Heidi's shoes. They were very fine-looking brown

dress shoes, just what Judy had often wished she could own instead of the oxfords that always had eventually become school shoes. A struggle went on in her mind as she stood speechless. "Shall I?" she asked herself. "But *your* brown shoes are oxfords. You will really be conspicuous if you wear them. Heidi's are at least dress shoes," her thoughts argued. But other thoughts told Judy, "It will be for only an hour, and it would make Heidi feel better."

Untying one of her white shoes, she slipped it off. A lump came into her throat. She put the shoe back on. Then

she took it off. The other one came off easier. She opened her mouth to speak, but no words would come.

"Nadine," she said finally, "will you go and call my sister for me? I can't go, since my shoes are off."

"Why don't you put them on?" asked Nadine.

"I need my sister first," Nadine went.

"Annie," she said when her sister arrived, "I wish you'd go to the car and get my brown shoes."

"Why?"

"Because I want them," she almost choked out the words.



Darlene went to a chemical laboratory to work for the summer. Judy would



why she didn't hear from her.

trebled gladness

by CATHERINE MOHR

"What are you going to do?" asked Heidi after Ann left.

"I'm going to wear my brown shoes." She tried hard to be cheerful.

"Oh, no!" cried Heidi. "I—I didn't mean to sound unhappy. Really you shouldn't—not just for me!" Heidi spoke so loudly that the other five girls stepped to the scene.

"What's this?" asked Norma. "Wear your brown shoes, Judy?"

"O Judy, you shouldn't!" exclaimed Betty.

"It's the first time we've ever seen you look so pretty," commented Mar-

garet. "And now you spoil it all like this! Judy!"

She slid her feet into her white shoes, left the room, and headed for the car. She couldn't say anything when she met her sister, but she took the brown shoes and went back to the car alone in the darkness.

Alone, she took off the white shoes. Alone, she put on the brown ones. Two tears slid down her cheeks as she wrapped the white shoes in the white tissue and placed them in the shoe box.

Setting the box on the floor of the car, she started to leave. Then she

returned and held the box for what seemed to her a very long while. Resolutely she put it down once more. Then she picked it up and went again to the dressing room.

"Are you really going to wear those brown oxfords?" asked Margaret incredulously.

Judy didn't reply but set the shoe box down in the corner where she could just look at it once in a while.

"I guess she really means it," whispered someone.

In a few minutes the boys and girls lined up in the hall. Judy smiled at Heidi, and when Heidi smiled back, she knew her act was appreciated. Out on the platform she told herself as she looked at the clock, "It will be only an hour. Then I can put on my white shoes and wear them home. Oh, that will be fun!" Heidi was smiling now, so everything was all right.

A few days after graduation, Judy's family moved several hundred miles away. They had been gone only about two weeks when Judy received a letter from Miss Masters. She scanned it quickly. Suddenly her eyes fell on the words, "By now you have probably heard that Heidi is dead. She was given a horse for her graduation. One day she was riding along a railroad track when the horse threw her off. She had a concussion and was never conscious again."

Judy went on to academy. Three and a half years of work passed quickly; it was time for the senior class to organize. One day the class got together and planned the class-night program in which everyone had a part. Hers was that of giving the class prophecy. Later, as she was writing the prophecy, some of her class came to make suggestions.

"You know that fellow Chuck McCreary? You know, the screwball," said Edna.

"Yes," replied Judy.

"Why don't you make it rough for him in your prophecy? He's dumb and he's odd and everybody knows it," went on Edna. "Why not put him up as a doctor in a fine house, going out to parties and all the rest? You could really make him squirm, and the audience would roar."

"But, even though he acts dumb he is a pretty good fellow—tries to be. Besides, he *can't* be as odd as he acts sometimes."

"Oh, it wouldn't hurt him," chimed in Zeke.

They talked on at length, but when they said good-by, Judy was yet unconvinced. She went to Chuck and asked him what his plans were.

"I'm heading for mechanics," he told her. "It's going to be rugged, I know. But I think a lot of my wife and little girls, and my wife is counting on me. I spent some time in the Army on the front. That did something to me—don't know what. It's been rough going ever since."

The night of graduation Judy read her prophecy. "Chuck McCreary will be a successful mechanic in a small

town where there are not many Adventists. He will be kind and honest in all his dealings. He and his wife will let their light shine by giving Bible studies and helping in the little church."

"Chicken," muttered Tom after the program as Judy went down the hall.

A year later, Judy heard voices in the living room when she came in the kitchen door. She recognized Chuck's voice as she heard him saying, "I—don't—don't—know why it had to happen. My little girls! What—can I ever do?"

Judy listened closer. Chuck's wife had been killed in an auto accident.

He was telling Judy's mother now.

College days were hectic ones, busy ones, for Judy and everyone else, as nearly as Judy could tell. But they flew by faster than academy days. It was just a short time now until Judy would graduate from college. Darlene, a friend of hers who was graduating from premed, was very ill. She tossed for hours as she tried to sleep. Judy didn't like to think about Darlene's illness. She knew Darlene had had to work her way through school. Long hours of night work seemed finally to be taking their toll. Although Judy was certain that Darlene was worried about her job, she wasn't quite prepared to take on another job in addition to her own. "I just can't do it," she declared to herself.

"But Darlene needs the credit," insisted the Voice. "Besides, she's worried because the work isn't being done."

"Darlene," Judy was saying later, "I'll work for you and put the time to your credit."

"You're too busy," said Darlene as she tossed weakly.

"Oh, no, it's only a few hours. This is Thursday. You don't work tomorrow or Sabbath. Maybe you'll be all well on Sunday, but if you're not, I'll work then, too."

Judy did Darlene's job, knowing that some of her own personal ones would be neglected. But after all, school would soon be out.

Darlene was back on the job on Sunday, grateful for the relief of mind when Judy had worked for her.

The big day of graduation came and went. Darlene went to a chemical laboratory to work for the summer, and Judy went home.

"Just a few more weeks and I'll be in CME," wrote Darlene. And Judy answered: "I'll see you at Thanksgiving time when I'm visiting around there."

"I wonder why Darlene doesn't write," Judy thought later. "Guess she's busy like everyone else."

There came a letter one morning, not from Darlene, but from another girl friend.

"Isn't it terrible," the first lines said, "about Darlene Hill? You no doubt know of her death by now." A week passed before the details came. Darlene had lost her life because of too great exposure to chemicals with which she had worked. She never reached CME.

Three times Judy had chosen to obey the Voice. And three times she had been glad.

Caged

by HAZEL HARTWELL SIMON

ON A spring day in California I chose to walk through an alley that I had visited before. An acacia tree had grown there, which in February was loaded with golden blooms, soft and fuzzy. Every spray was made up of many tiny chenillelike balls of deep butter-yellow. This day the tree was gone. I was pleased, however, to see a large green lath house. Through the laths I could see many pots containing large healthy camellia shrubs, and because it was the season for them, many were loaded with beautiful flowers of red, pink, rose, white, and combinations of these colors.

Caged plants! I thought. The owner knew what was best for them and of course gave it to them. No one with understanding would do otherwise. They are valuable plants; the owner appreciates them.

In my back yard I have a glass house; it is completely enclosed, heated, thermostatically controlled. I have a fogger and a cooler, and the whole thing is shaded with saran cloth. These provisions and protections are for the several hundred orchid plants that live in the house. Caged plants! Treasured plants, valued and cherished! We take care of things we value.

As I walked along I saw a beautiful wild bird, a western blue jay. He flitted from limb to limb in an almond tree, perhaps enjoying the blossoms of it as much as I do. I turned my head and he was gone, "free as a bird"! But in the alley

there stands an aviary, or huge cage, in which a whole flock of chattering parakeets flutter about eating, playing on swings and perches, or nesting in the house-boxes hung on the back wall for them. They are not "free as a bird"; they are caged. But they will be most unhappy if they escape. For they are not used to being free and cannot find the right kinds of food for themselves. A free parakeet will, after his first wild ecstasy of freedom, try to get into his own or another aviary, to be with his own kind, and have again the environment and food he needs.

Unprotected, he is an easy prey for cats. He is not happy long in the freedom he has found.

Some years ago when my husband was teaching in our boarding school academies, we sometimes heard a few of the less-well-adjusted students speak of dormitory life as being "caged," or in prison, or reform school. I am sure not many felt that way about their precious privilege. But as I saw the "caged" camellias and parakeets this morning on my walk I thought of those young people I had known in the academies.

"Caged" indeed! Privileged and protected for a reason! Set apart that they may have the finest environment. Hedged about and protected, "caged" if you will! "Those whom I love I chasten; fine gold I polish and refine," God says. We take good care only of that which we really value.

*Satan is a clever
counterfeiter. Our eternal
destiny depends on our
recognition of
the devices he uses.*



Wise Buyers

by LUCILE JOY SMALL

BE SURE you recognize the genuine among the counterfeits.

I was registering patients one morning at the White Memorial Clinic in Los Angeles. There was the usual crowd, some with evident marks of hardship and poverty. I had little time to devote to an appraisal of the patients. There was work to be done.

The clinic fee was twenty-five cents. One woman presented her card to me along with a fifty-cent piece. I pushed the proper numbers on the cash register and reached for the change just in time to see the woman walk rapidly away.

I was puzzled. People did not leave that window without their change. A quick look at the coin in my hand verified the fact that it was fifty cents—but when I tossed the coin on the counter

in front of me, it did not have the right ring to it. It was a counterfeit! This was not the first one I had seen. We already had received a letter from the business office warning us of counterfeit money. I followed the offender through the crowd, and with some embarrassment because her plan had failed, she gave me a genuine coin.

This happened many years ago during the depression, but it left a vivid memory with me. Since then I have attempted to cultivate the ability to recognize counterfeits.

The master counterfeiter of all time is none less than the prince of this world, Satan himself. He has a counterfeit for every good thing that God has placed within our reach. Upon our recognition of his devices depends our eternal destiny.

This discussion will deal with only one segment of his art, his effort to counterfeit the white robe of Christ's righteousness. Some of his most clever devisings have gone into this attempt to deceive sincere Christians.

For the person who is conscientious and careful, he brings out a beautiful silvery robe—it's *almost* white. The people who wear this robe *do* everything that is mentioned in the Book. They eat and dress and look exactly as they should. They give to missions, and distribute literature, and reach their Ingathering goals, and give Bible studies with enthusiasm. They are "not as other men" and they know it. Their lives are a rebuke to the careless ones around them, for they always do and eat and wear just the right thing.

How then can it be recognized that the garment is counterfeit?

Mainly by the tool they use most frequently in their work.

Christ's most effective tool is love. By love He wins. He sometimes permits fiery trials, but the careful observer can always see the love behind the chastening.

On the other hand, it has ever been Satan's delight to use force to accomplish his purposes. Pressure and coercion are his tools. Freedom of the will he cannot permit, and his arsenal is bulging with weapons and inducements by which he hopes to gain control of the wills of men.

The wearers of this silvery garment sometimes forget their limitations, and putting aside their own responsi-

bilities of winning men to the Saviour, they become concerned with demonstrating their own characters. They are self-justified and self-righteous. To these the True Witness says in no uncertain language, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable,

with his own good judgment but not different enough to make him appear singular. Looking at the Pharisee in the silvery garment, with a sneer of pity, he wraps his own gold-tinted garment about himself and pridefully displays his own superiority.

But the True Witness is not to be deceived. This hypocrisy too is torn

three-and-a-half-year struggle of Christ incarnate.

This costly garment is offered to us as a free gift. It cannot be bought or earned in any way, yet it is an absolute essential for entrance into heaven.

The wearer of this garment possesses other wealth, also. He has genuine faith and love, the gold tried in the fire, as well as the heavenly eyesalve to give him spiritual discernment. Without this ointment it is impossible to distinguish the true from the counterfeit. Without the eyesalve even the gleaming whiteness appears common.

The wearer's love for God is so deep and abiding that he cannot keep from telling others of his wonderful Friend and Saviour.

He has faith to believe that God's promises are unfailing, not empty words.

He is so grateful that God accepts him that he is constantly seeking new ways by which he may show his gratitude. Daily he places himself, his talents, his time, and his means at the disposal of his Lord. How can he do otherwise?

Painless giving? Giving is a joy. Sacrifice is a pleasure. Didn't his beloved Saviour give His all in the struggle with the enemy? Why should His followers shrink from sharing their means with their Lord? And besides, who gave the means in the first place?

Personal adornment? He attempts to make the best use possible of his natural assets, but when it comes to spending his Lord's money (everything he has is dedicated to God) to decorate his person, he remembers that Jesus wore a crown of thorns for him. How can he dress to call attention to himself? *His purpose in life is to call attention to Christ.*

Love for his neighbor is genuine. It is not the sentimental variety that permits friends to continue on the road to destruction because he fears that they will be offended if he offers a knowledge of his best Friend, who alone can save. He sees in every person he meets a soul for whom his Lord paid the supreme price. If his Lord thus values them, how can he do other than to love in imitation of his Lord?

The wearer of this garment appreciates the helpful counsel of the Great Physician relative to eating and drinking. When he thinks of what his Lord did in the battle to overcome in his behalf, it is a joy to cooperate with Him in an effort to develop a body that will be a fit dwelling place for the Holy

To page 20

Song for a Winter Night

by JEAN CARPENTER MERGARD

Let the winds of winter howl their discontent,
At being kept beyond our walls tonight.
We've built our fire now; the paper sent
Its riot of flame up-chimney, and the light
Flickered the entire room as shadows leaped
In corners. Broken twigs and kindling crack.
The ancient logs that we hauled in and heaped
Upon the andirons can no more hold back.
They burn; and now the orchestration starts:
The hiss of bouncing streams, the chirp of birds,
Breeze-brush of leaves, the sudden buzzing darts
Of bees pour forth in wood-song without words.
A sense of summer permeates the room;
Yet autumn colors glorify the flame.
Within these walls bright seasons burst in bloom,
While winter, barred outdoors, is but a name.

and poor, and blind, and naked: I counsel thee . . ." Thus with one deft motion He tears away the counterfeit garment and leaves revealed the blemished character.

How do I know so much about the silvery counterfeit? Because I have worn it.

There is also a golden counterfeit. This is for the person who recognizes that the silvery one is false. He sees right through the shimmering veneer and detects the hypocrisy. Satan uses those findings to suit his own purposes and tells the seeking one, "That old Calvinistic approach is a complete misfit in this enlightened day. Religion is not what you eat or wear or do. It's love to God and your fellow men. Christ has paid the price for your sins and you are free." So, failing to recall the deadly struggle in which Jesus won for us the victory over "the lust of the flesh, and the lust of the eyes, and the pride of life," the would-be Christian sets up his own standards which are just good enough to impress the world

away, revealing the underlying soul destitution of the wearer who cherishes his own righteousness and refuses Christ's righteousness because self-denial and self-discipline are distasteful to him. His pretended love for God is a cloak to cover his unwillingness to yield his spirit, soul, and body to the refining, molding influence of the Master Workman. His knowledge sounds so profound that he easily carries many with him in his rejection of Christ's righteousness. The thought of being cleansed with blood is crudely vulgar in his thinking.

To this one also the True Witness calls lovingly, "I counsel thee . . ."

And what is the genuine white raiment?

It has no tint of silver or gold, only the brilliant purity of gleaming whiteness that cannot be duplicated. It is woven in the loom of heaven.

It is a costly garment. It cost the most precious Gift that Heaven had to give. It has cost millenniums of pain to the heart of God in addition to the thirty-

LIFE IS like a flowing stream. It is lived in sequence.

Good friends become sweethearts, sweethearts become husband and wife, husband and wife become father and mother. But the sequence does not end at the stage of parenthood. It continues on into the next generation as the children grow up and become friends to others, then sweethearts, then husbands and wives, and finally parents.

And like a flowing stream, life has quality, either good or bad. Each succeeding stage is benefited or handicapped, depending on the quality of what has gone before. It is the quality of character that a young man or a young woman establishes that determines the kind of friend he will be, the kind of sweetheart he will be, the kind of partner in marriage, and the kind of father or mother.

The person who is unselfish in his relationships, kindly and sympathetic in his dealings, honest in accepting and fulfilling his obligations, and reverent in his approach to God and to things that are sacred will be a good friend, an ideal sweetheart, a loyal and considerate husband or wife, and a wise parent. The person who lacks those qualities of character that make life successful and rewarding will be a fair-weather friend, a fickle sweetheart, a selfish or unfaithful husband or wife, an irresponsible parent.

In speaking of the foundations upon which happiness in marriage rests, Drs. Skidmore and Cannon, specialists in the field of marriage, have written: "Among the best guarantors of the success of any marriage are good character, mature personality, and the sincere desire of both partners to make it succeed."¹

This recognition that happiness in marriage depends on "good character" should mean four things to YOUTH's INSTRUCTOR readers: (1) In looking forward to marriage, the best preparation that a young person can make is to examine his own character and pray for divine guidance to strengthen the weak spots. (2) In selecting a companion for life, the most important criterion of suitability is the evidence

Stable Character-

Happy Marriage

by HAROLD SHRYOCK, M.D.

*How stable is your character? Ask yourself
each of the thirty-eight questions given here.*

of a stable character. (3) In promoting the continued happiness of an established marriage, the vital consideration for each partner is the preservation of stable character. (4) In the training of young children, the greatest service that parents can render is to help their children develop such stable characters that when they become adults they may live happily in their own homes.

Fundamentally, every problem that is serious enough to threaten a marriage is the result of a weakness in the character of one party or the other. Take one example and note how the defect in character traces from childhood through youth into adult life, where it caused the dissolution of a home that might otherwise have continued happily.

As a boy, Jim became willful and selfish in his attitudes. His constant desire to have his own way often brought him into difficulty, but rather than take the consequences of his deeds he learned to resort to telling lies about the things

he had or had not done. Sometimes the lies would help him to escape punishment, and so he became more and more deceptive. At other times it would be clear to his parents that he was not telling the truth, but unfortunately for Jim, they winked at his failure to acknowledge his wrongs. They hoped that he would "outgrow his habit of telling stories" and did very little to help him strengthen this character weakness.

In his late teens Jim developed a fast friendship with a girl whom he admired. She was a lovely girl and had a more stable character than Jim. As their friendship progressed, he wanted her to share with him in practices that her conscience did not approve. He told her that his desire to be intimate was prompted only by his love for her. But her clear sense of right and wrong enabled her to realize that true love is considerate and lofty, and that his desires were prompted by a fundamental selfishness. When their friendship came to an unhappy climax, Jim's lack of self-control took the form of a "fling"

in which he tried to forget his disappointment by indulging in the worst kind of sinful practices.

Then came a period in his life when he tried to put on a better front. It was not that he was sincerely sorry for his misdeeds, but rather that he found that his record of deception and selfishness was a social handicap.

He now became acquainted with a girl who was several years younger than he, and who was a trusting type, and lonely. Her parents were poor, and she thrilled with his apparent wealth. He had a nice car and was able to take her to fancy eating places such as she had never seen before.

He sensed that she was influenced by his show of prosperity, and so he resorted to his old pattern of stretching the truth to further his interests. He lied to her about property that he was supposed to own. He told her of personal income that never existed.

Believing that she was soon to become the wife of a young man of means, she didn't stop to question his statements or to censure his conduct. He persuaded her that their intentions to marry were so sincere that "in God's sight we are already husband and wife." Their relations to each other conformed to this deception, and presently their wedding date had to be advanced.

In the meantime Jim was professing to be a loyal Seventh-day Adventist. But he was not consistent in attending religious services and he never told his young wife whether he was paying a faithful tithe. He used the excuse of being too busy to have time for family devotions.

"Anyway," he explained, "I am not the kind who wears my religion on the outside. I think it is better for each of us to have his own devotions than for us to become slaves to a religious ritual."

At the time I became acquainted with the couple their ways had parted and their thoughts were filled with regrets—his, because his deceptions had been found out, and hers, because she had entrusted her life to a man who had proved unworthy of her love and confidence.

On studying the case it is easy to sympathize with Jim's wife and to say that she had been pitifully deceived. This is true. But it is also true that she had failed, at the time of courtship, to check adequately on the stability of Jim's character.

It is easy to feel sorry for Jim, for his parents had failed to give him the discipline and guidance that he needed to

build the kind of firm character that would have enabled him to face life honestly. "The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years.

"From babyhood the character of the child is to be molded and fashioned in accordance with the divine plan. Virtues are to be instilled into his opening mind."²

I find myself feeling sorry also for the parents of both Jim and his wife, for they have regrets for not having helped their young people to develop stable characters. They should have realized sooner that "to a great extent, parents hold in their own hands the future happiness of their children. Upon them rests the important work of forming the character of these children. The instructions given in childhood will follow them all through life. Parents sow the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or for misery."³

These parents may have felt inadequate for their task of child training. If so, they should have relied on the promise "Human effort alone will not result in helping your children to perfect a character for heaven; but with divine help a grand and holy work may be accomplished."⁴

As you have been reading you have asked yourself, no doubt, Is my character stable? This is a question for which everyone should find the answer. Only as we examine ourselves critically can we learn wherein we need the Lord's help. Only as we avail ourselves of this

BELIEVE IT OR NOT

but Dr. W. A. Evans, former health commissioner of Chicago, says that the use of tea is "the most widespread form of drug addiction." He further states that "physiologists regard tea, coffee, tobacco, and whisky as drugs in the same sense that opium and cocaine are. The craving for tea and that for whisky, the hunger for a cigarette and that for a dose of morphine, are of the same kind. Each comes of an inborn willingness to cheat in playing the game of life."

W. A. SCHARFFENBERG

help to round out and strengthen our characters can we live happily in this life and be prepared for the glorious reward of the Christian's inheritance.

Following is a check list designed to help you examine your character. It is adapted to the circumstances of young husbands and wives, but it may also be used by one who is looking forward to marriage as he asks, Am I ready for marriage and am I the kind of person who can do my full part to make marriage succeed?

As you read the list, score yourself on each item, with either a plus or a minus. Every minus score that you record indicates a weak spot in your character, particularly in relation to success in marriage.

Look over your minus scores after you have completed the list and try to analyze your basic weakness in each area. Then pray for divine help in strengthening these minus qualities.

1. Do you always keep your word or are you prone to break promises when to fulfill them would be inconvenient?

2. Are you consistently careful to respect property rights both inside and outside the family?

3. Do you apply the same standard of honesty to the tax collector or the telephone company as you do to the bank, or do you "cut corners" when you can?

4. Are you careful to return promptly what you have borrowed?

5. Do you keep the rules of the home and of the community for the sake of being law-abiding or do you find it easy to consider that you are an exception?

6. Are you free to discuss all your activities and circumstances with your spouse or are there some matters that you try to keep secret in order to avoid disapproval?

7. Do you admit a fault rather than resort to a "white" lie?

8. Do you use money in harmony with the policies that have been mutually agreed on or do you sometimes keep your spouse ignorant of your spending?

9. Do you do your share to protect the family budget or do you break over the budget provisions if necessary in order to get the clothes or recreational equipment that you want for yourself?

10. Do you incur a financial obligation only when such has been agreed upon between the two of you?

11. Are you consistent and loyal in defending your partner's interests or do you sometimes criticize him or her to friends or to the children?

12. Do you esteem your partner's

preferences and opinions above all others or do you sometimes plot with a relative or friend to put something over on your spouse?

13. Do you allow time in your program for pleasant companionship with your husband or wife or do you get so busy that you take your partner for granted?

14. Do you respect your partner's individuality or do you try to rebuild his or her personality in harmony with your preferences?

15. Do you maintain a consistent respect for your partner's feelings and self-appraisal or do you allow yourself to become unkindly critical?

16. Are you considerate of your husband's or wife's desires for intimacy or do you permit your own sex cravings to become demands?

17. Do you extend to your partner the courtesy of information on your goings and comings or are you sometimes absent without explanation?

18. Do you keep your partner accurately informed on your failures, as well as your successes, or do you sometimes try to make things appear better than they are?

19. Do you consider the decisions you and your spouse have made as equally binding on you both or as more binding on your partner than on you?

20. Do you carry your share of family responsibilities or do you beg off for selfish reasons?

21. Are you as careful to express appreciation for the things your partner does as you were when you were courting or have you become so self-centered that you assume he or she feels appreciated without being told?

22. Do you lean over backward to make it clear that your husband or wife has first place in your heart or do you sometimes joke about marriage or indulge in "innocent" flirtation "for fun"?

23. Are your loyalties to your partner perfectly clear in your own thinking or do you sometimes let your imagination fit you into a fictitious romance with another person?

24. Do you recognize the human body as sacred or do you allow popular, unholy attitudes to lower your ideals?

25. Do you keep your conversations on a high plane or do vulgar stories sometimes creep in?

26. Are you consistent in following a health-promoting way of life or do you dissipate your energies for the sake of selfish interests?

27. Do you follow a program of self-discipline or are you one who plays

sick to avoid doing duties you dislike?

28. Do you keep yourself neat and attractive?

29. Are you conservative in the use of your spare time or do you indulge in questionable amusements?

30. Do you control your moods or

or do you tend to wink at violations of God's law?

Many who check themselves against this list will come to an honest recognition of character defects. The question then follows, What can be done now to stabilize a character that has

Deck the Halls

(In memory of Merl)

by PEARLE PEDEN

Was it five years ago—or ten,
We held these seedlings in our hands,
Their roots, like baby hair
Softly clinging to our fingers?

"Five hundred Christmas trees," we said,
Seeing rainbows of sparkling lights
Bedecking the soft green branches.

Each year we cast a wistful eye
At Christmas time toward our pine,
Yet no one lifts a sharpened blade
To mar a wooded throat.

Was it five years ago—or ten,
We held in our hands these trees,
Their roots, like baby hair
Softly clinging to our fingers?

do you admit discouragement when circumstances are difficult?

31. Are you even-tempered or does provocation cause a few words of profanity to escape your lips?

32. Are you able to face the reality that you have certain personal limitations and that to be wise you must plan your activities with these in mind?

33. Does your religion provide an adequate protection against Satan's devices or does being thwarted tempt you to take a fling with tobacco or liquor?

34. Do you pay a faithful tithe?

35. Do you give preference to church offerings for worthy causes even when you are thus deprived of some cherished luxury?

36. Does your church hold first place among your community interests or does criticism by church members reduce your loyalty to the church?

37. Do you maintain a consistently reverent attitude toward the Bible, prayer, and your church?

38. Have you trained your conscience to recognize sin for what it is

been weak, perhaps since childhood?

To the Christian, the evidence of character weakness should be a challenge, not an excuse for discouragement. "It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."¹

"The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arts and arrows of Satan. Your ruin can never take place until your will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you."²

¹ Rex A. Skidmore and Anthon S. Cannon, *Building Your Marriage* (New York: Harper, 1958), p. 160.

² *Child Guidance*, p. 193.

³ *Testimonies*, vol. 1, p. 686.

⁴ *The Adventist Home*, p. 207.

⁵ *The Desire of Ages*, p. 671.

⁶ *Our High Calling*, p. 94.

From page 16

Spirit. He may slip often at the beginning of this road, but he learns that by keeping his eyes fixed on Jesus, and by prompt repentance when he does slip, such incidents become less frequent. Thus his habits come into conformity with the will of God, and his character is strengthened.

Entertainment? Fellowship with his Lord is his chief joy. Seeing sin portrayed or hearing it described is distasteful. Foolishness and nonsense are painful to his senses. Didn't sin cause the death of his dearest Friend? How

then can it bring pleasure to him to behold it?

The challenge of the opportunity presented each day to witness for his blessed Saviour makes him hunger and thirst for righteousness.

You ask, "How can I obtain this garment that will so transform me?"

Recognizing your need, you must humble yourself by sincere repentance and confession of sin. You must recognize sin for what it is, and then courageously call it by its right name. You accept the pardon that Christ

holds out to you. Then, to show that your repentance is genuine, you demonstrate your sincerity by your willingness to "do justly, and to love mercy, and to walk humbly with thy God."

Ever since Eden, "Satan . . . claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts."¹

Let the one who is attracted by the silvery garment ever remember that "all our righteousnesses are as filthy rags." And let the one who is attracted by the gold-tinted robe consider the words of Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

"In heaven it is said by the ministering angels: The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. They would not put off the garments of earth in order to be clothed with the robe of heaven. Their hearts were given to covetousness. They loved the associations of the world more than they loved their God."²

As you glimpse the beauty of the white robe of Christ's righteousness, will you not choose to be fitted to wear this garment He has provided for all His people?

Let not the counterfeits blur your sight so that you pass this day unseeing.

The Off-Duty Witness

by JOAN MARIE COOK

THIS IS the story that Debbie told at a testimony meeting:

"On my train trip back to school from Christmas vacation at home I sat beside a sophisticated, well-dressed woman. We enjoyed a pleasant conversation about many trivial things.

"As is my habit when traveling and away from the campus, I was wearing a lot of make-up. When the vendor came through our car, I bought a cola drink.

"As the train neared our college town I began gathering my belongings together. My traveling companion remarked that her stop would be the next one after mine.

"Then she said, almost shyly, 'When you first told me your destination I thought perhaps you were a student at the Seventh-day Adventist college nearby. But then I remembered that those girls don't wear make-up and are different in their eating and drinking habits. I have often seen girls from the college in town and they look so pure and happy, somehow. I have longed for a chance to talk with one of them about her religion.'"

Debbie wept as she told how her good-by smile had frozen on her face as this briefly met woman dropped her casual attitude and spoke so earnestly of her desire to know of Debbie's own hidden religion. As the woman finished speaking the train

stopped, and Debbie was forced to leave without even an ounce of apologetic witnessing. She ended her story by saying, "I want to be a consistent Christian."

When you stop to think of it, consistency is a virtue, just as surely as are love, humility, and patience. Or maybe we should say that consistency makes a virtue out of an impulse. And impulsive action seems to be the bane of youth. Only the bottomless reservoir of Christ's imputable righteousness can change that.

Inconsistencies not only destroy our opportunities for constructive influence but they also gnaw away at our happiness.

I was to think of Debbie years later when I heard a renowned psychiatric counselor say in a lecture, "A person is never happy so long as there is a discrepancy between his belief and his action. Unhappiness in many cases seems to be directly proportionate to the number of things a person does that he sincerely believes to be wrong."

As members of the remnant church we may have clearer concepts of right and wrong than any other people. If the lecturer's premise is true, it would logically follow that it is possible for a Seventh-day Adventist to be the most miserable person on earth. Or, conversely, the happiest.

¹ Christ's Object Lessons, p. 314.

² Ibid., p. 318.

Sabbath School Lessons

Prepared for publication by the General Conference Sabbath School Department

Youth

I—All Christians to Be Witnesses

(January 5)

General Introduction

The title sounds like a page out of tomorrow's educational techniques, "Dynamics of Christian Witnessing," but it isn't. Or it might be a cliché, but again, it isn't.

The big word is *Christian*, of course. And this is the use we make of the name of Him who is our Lord. That is, we call ourselves by His name. His name should be more important to us than our own name. If it really is, we won't mind saying so, right out loud. And this is our supreme motivation for witnessing or sharing our faith.

The second word is *witnessing*. This is what we are doing for Him, telling far and near, loud and clear, telling everybody what He has done, is doing now, and proposes to do for them, and also telling by the testimony of our lives what a great thing it is to be a Christian and thus inviting them, impelling them by our love and good manners, to come along with us and make haste along the way that leads to the kingdom.

Now, as to the third word, *dynamics*, Webster defines it as "the moving moral, as well as physical, forces of any kind, or the laws which relate to them." What we propose to do in this set of lessons is to examine the motivating force for Christian witnessing and the laws that govern it.

MEMORY GEM: "Ye shall receive power, and the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

OUTSIDE READING: *Christian Service*, pp. 7-29; *Prophets and Kings*, pp. 303-310; *The Acts of the Apostles*, pp. 112-122.

Introduction

A witness is a declaring one, one who publishes abroad, a propagandizer, a herald, a one-man publicity campaign, a persuader, an advocate, a salesman, a disciple-maker, an ambassador, a spokesman. He is going somewhere, everywhere, for somebody very special. Nothing can or

will stop him. He will win through to victory.

1—The Witnessing Ministry

Scriptures: Isa. 43:12; Acts 11:26; 2:41; Matt. 28:19; 2 Cor. 5:18-20.

Notes:

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls."—*The Desire of Ages*, p. 347.

"Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is 'Christ in you, the hope of glory.'"—*The Acts of the Apostles*, p. 476.

"With hearts filled with sympathy and compassion, they [believers in every age] are to minister to those in need of help, bringing to sinners a knowledge of the Saviour's love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the Saviour; for the influence that attends the practical carrying out of the divine commission, is irresistible."—*Ibid.*, p. 110.

Questions:

1. To what sublime testimony is the Christian called first to bear witness?

2. Why were the first Christians so named?

3. Are we making any headway at all in teaching "all nations"?

4. What was Christ witnessing?

2—Workers Together With God

Scriptures: Acts 1:8; Mark 13:14; 1 Cor. 3:9; 2 Cor. 6:1.

Notes:

"The apostles now perceived more fully the meaning of the words of Christ, 'Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth.' . . .

"In the trust given to the first disciples, believers in every age have shared. Every one who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service."—*The Acts of the Apostles*, pp. 107-109.

"To every man is given his work—not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone, a stone that shines, reflecting light to the world. Let the laymen do all that they can; and as they use the talents they already have, God will give them more grace and increased ability."—*Testimonies*, vol. 8, p. 246.

"We should all be workers together with God. No idlers are acknowledged as His servants. The members of the church should individually feel that the life and prosperity of the church are affected by their course of action."—*Christian Service*, p. 10.

"To save souls should be the lifework of everyone who professes Christ. We are debtors to the world for the grace given us of God, for the light which has shone upon us, and for the discovered beauty and power of the truth."—*Testimonies*, vol. 4, p. 53.

Questions:

5. Who impels the Christian witness?

6. How effective will this impelling prove to be?

7. Whose work does every man have?

8. With whom do we work? What is our lifework?

3—Reflectors or Conductors

Scriptures: Isa. 60:1-5; John 8:12; Matt. 5:14-16; 1 Peter 4:10, 11; John 12:35, 36.

Notes:

This command has meaning to Seventh-day Adventists today as well as to ancient Israel. We are to do in our time the work of witnessing Israel might have done in ancient times.

"To meet the conditions existing at the time when darkness covers the earth, and gross darkness the people, the church of God has been commissioned to co-operate with God in shedding abroad the light of Bible truth. To those who seek to do their part faithfully as bearers of precious light, is given the assurance: 'The Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'"—*Testimonies to Ministers*, p. 458.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

"Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light."—ELLEN G. WHITE in *Historical Sketches*, p. 291.

"God has appointed His children to give light to others, and if they fail to do it, and

souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into His marvelous light, in order that we may show forth the praises of Christ."—*Christian Service*, p. 21.

Sinners are all Jesus has to work with to finish what He so gloriously began. In the light of the fact that "all have sinned, and come short of the glory of God" (Rom. 3:23) it is clear that Jesus is going to use reclaimed sinners to finish His work. Everybody is a sinner in one way or another. He is either a sinner determined to retain his sinful status, or he is a sinner saved by grace. Every sinner saved by

grace is a memorial to what Jesus came into our world to do. But he is more than a memorial. He is now a member of the team, a channel of heavenly blessing, by the grace of the Son of God a mighty reactor mechanism through whom Heaven will work to finish the work.

Questions:

9. How can a sinner be "the light of the world"?

10. What will surely happen when sinners "arise and shine"?

Earliteen

I—All Christians to Be Witnesses

(January 5)

TEXT TO REMEMBER: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

AIM: To show that every Christian is called to be a witness for Christ by using all of his ability to influence others to accept the Saviour.

1. A Ministry for Christians

READ: Acts 11:26; 2:41; Matthew 28:19, 20.

"It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ, and addressed their prayers to God through Him."—*The Acts of the Apostles*, p. 157.

When new believers were baptized, they became members of the royal family of Christians.

"It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ."—*Ibid.*

Where were believers first called Christians? Why?

Even though Christians today did not actually witness the personal life, death, and resurrection of Christ, how can He become as real in this age as He was to the early Christians?

Although you cannot actually baptize, what part of the ministry in Jesus' commission can you perform? (See Matthew 28:19, 20.)

Why do you think that the name of Christian is a "royal name," and that the new believer in Christ becomes a member of a "royal family"?

FOR CLASS DISCUSSION

Can you think of reasons why you should be called a Christian?

Why do you think it is important to watch your words and actions if you claim to be a Christian?

2. The Power of Christ

READ: 2 Corinthians 5:17; Ephesians 4:22-24; Jude 24; Philippians 4:13.

"Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is 'Christ in you, the hope of glory.'"—*The Acts of the Apostles*, p. 476.

When you understand for yourself that Christ not only can forgive but also can keep you from sinning, then there will be a tremendous urge to tell others of this power.

Name what any man becomes when he accepts Christ.

Name some things that belong to the old man.

Name some things that belong to the new man.

Name the state in which Jude says we will be, when we are presented before the presence of His glory.

FOR CLASS DISCUSSION

If the power of Christ is capable of changing so marvelously the lives of people, what would you think of excuses for

What Is in This Lesson for Me?

My success as a Christian witness does not depend in even the minutest degree on my own cleverness, ability, prowess, et cetera. It depends altogether on Christ. He can and will make me into a powerful witness, His personal spokesman, if I will. There are no other qualifying considerations or conditions. Because God is all-powerful, He can do with me as He wills to do, if I will choose to have it so. My greatest problem, then, is myself. The important question is this: Will I choose to have God rule in my life?

sinning such as these: "You're only young once." "My father has a bad temper, and I inherited his difficulty." "I see some adults doing it, and they're considered good church members."

What does this mean, "I can do all things through Christ"?

3. An Ambassador for Christ

READ: 2 Corinthians 5:18-20.

The word ambassador is from the Greek, *presbeuo*, "literally, 'to be older,' and thus 'to be an elder,' 'to be an ambassador.' This characterizes the ambassador as one distinguished by dignity and experience, and therefore vested with authority. Christ's ambassadors become such by virtue of prior attachment to Him and to His cause. . . . They are distinguished for their fidelity (1 Cor. 4:1, 2; 1 Tim. 1:12), their zeal, their personal understanding of and experience with the great truths of the gospel, and their diligence in study, in prayer, in soul winning, and in building up the church. There is no greater dignity or honor than that of being an ambassador for Christ and the kingdom of heaven."—*The SDA Bible Commentary*, on 2 Cor. 5:20.

An ambassador or official messenger for Christ becomes such by virtue of his profession as a Christian. True ☐ False ☐

The greatest dignity that can be placed on any person is for him to be called an ambassador for Christ. True ☐ False ☐

Christ's ambassadors hold their title for life. True ☐ False ☐

FOR CLASS DISCUSSION

If an ambassador represents the country he serves, how can we best represent heaven here on earth?

4. Workers Together With God

READ: Acts 1:8; Mark 13:34-37; 2 Corinthians 6:1.

"In the trust given to the first disciples, believers in every age have shared. Every one who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service."—*The Acts of the Apostles*, p. 109.

"We should all be workers together with God. No idlers are acknowledged as His servants."—*Christian Service*, p. 10.

If God desires "aggressive missionaries," then we should (a) wait to be told what to do by adults, (b) use our own ideas to help anyone who needs the Saviour, or (c) argue Bible doctrines well.

The early disciples went to the uttermost part of the earth with the gospel story (a) after they covered all of Jerusalem, Samaria, and finally Judea, (b) after they witnessed in Jerusalem, Judea, and in Samaria, or (c) when they forgot any order of proclamation and went to work in the way each chose.

Those who should be classed as workers together with God are (a) ministers

and teachers only, (b) members with church offices, or (c) all who call themselves Christians.

FOR CLASS DISCUSSION

In the parable of the man taking a far journey, why was the porter told to watch?

5. Children of Light

READ: Isaiah 60:1-3; John 8:12.

The world is in a state of moral darkness that grows denser every day. Ignorance of Jesus Christ is plunging people into a midnight of misery with a mounting record of crime and violence. As children of light, we have a message in our way of life that is to guide Satan's deluded people out of spiritual darkness.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move

the world."—*Testimonies*, vol. 9, p. 221.

Explain:

"Spiritual darkness."

"Spiritual light."

Why the prophet says to first "arise," then "shine."

What it means to "shine."

FOR CLASS DISCUSSION

Why are followers of Christ called children of light?

Is this shining a reflection, or is it self-generated?

6. Responsibility of Having Light

READ: Matthew 5:14-16; John 12:35, 36.

"Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light."—ELLEN G. WHITE in *Historical Sketches*, p. 291.

"God has appointed His children to give light to others, and if they fail to do

it, and souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into His marvelous light, in order that we may show forth the praises of Christ."—*Christian Service*, p. 21.

What is God's purpose in letting you have light?

Can you explain your responsibility in possessing the light of truth?

How will our experience change if we do not walk in the light God has given us?

Why is it worse to have had light once and then deliberately choose darkness than never to have had light at all?

FOR CLASS DISCUSSION

In what way do young people generally hide their light?

How can this be corrected?



Question I met a non-Adventist man this summer who has become serious. Recently he spoke to my father about marrying me. He does not belong to any church, but has high ideals and has expressed a desire to learn more of the Adventist faith. Should I discontinue our friendship before we become more deeply involved? Or should I keep it with the hope that he may become an Adventist? We are both in our early twenties.

Counsel I take it that as a Seventh-day Adventist young woman you are well acquainted with God's counsel found in 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" And also verse seventeen: "Wherefore come out from among them, and be ye separate, saith the Lord."

God says, "Be ye not unequally yoked together with unbelievers." Then He says, "Come out from among them, and be ye separate." He doesn't use the word "marriage." He uses the word "fellowship." He says that we must not have fellowship with unbelievers. Do I have to say any more?

Should you break up with him? If you don't break up with him you will marry him. There are no other alternatives. You either break up with him or you marry him. If you say, "I will not marry him," then are you not saying that you will at some time break up

with him? If you intend to break up with him sometime later on, would it not be better to break up with him now when your regard for him is at its present strength, rather than waiting until some later time when your love for him will have grown much stronger and breaking up will be more difficult?

Another way to look at the problem is to ask yourself whether by going with him you are demonstrating to him how important Christ is to you. Does Christ mean so much to you that you would rather have Jesus than this young man? If Jesus does not mean this much to you, why should the young man give up his way of life in order to give his heart to Christ? Why should he sacrifice the things he wants in order to be a Seventh-day Adventist if you are not willing to sacrifice someone whom you want very much in order to be a Seventh-day Adventist?

Let me remind you of another text, 1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Do you have so much faith in God and so much love for Christ that you believe Heaven will give you something better than this unbelieving boy friend if you will give him up in order to obey God? I say, Do you believe Heaven will give you something rather than someone, for I cannot guarantee that God will give you another boy friend. Do you love Christ so much that singleness with

Christ would be more satisfactory to you than marriage with an unbeliever?

Perhaps this whole experience has been allowed to come to you to let you see how your Christian experience is. Perhaps it will show a weakness you had not thought was there. Perhaps it will demonstrate that you have a strength of character and a love for the Lord that even your closest friends had never realized.

Our text says, "Whatsoever is born of God overcometh the world." There is victory for you if you are born of God. And I am sure you are. God loves you, and He is pressing very close to you right now. For He realizes that you are up against the most important decision of your life. If you choose to link your life to an unbeliever you will make it very difficult for Christ to prepare your heart for entrance into the kingdom of heaven. Jesus does not want to give you up. He died for you and He wants to save you. He does not want His sacrifice to be in vain. All heaven stands ready to give you the victory.

My friend, come away from this unbelieving young man and be separate, and taste the joy that comes in overcoming the world. God says, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (2 Cor. 6:17, 18).

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.

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