



COLUMBIA UNIVERSITY COLLEGE  
LIBRARY  
TANGIENWAY 25 MD.

The  
**Youth's**  
Instructor

APRIL 7, 1964



# The Youth's Instructor

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

Its pages reflect an expanding objective from 1852 to 1964. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

Editor WALTER T. CRANDALL  
Art Editor T. K. MARTIN  
Layout Artist RAYMOND C. HILL  
Share Editor MILDRED LEE JOHNSON  
Editorial Secretaries MILDRED ADAMS  
LEONA B. MINCHIN  
Editorial Consultants  
RAYMOND F. COTTRELL  
T. S. GERATY, THEODORE LUCAS,  
CALVIN E. MOSELEY, JR., GERALD R.  
NASH  
Circulation Manager R. G. CAMPBELL

Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C. Copyright, 1964, Review and Herald Publishing Association, Washington, D.C. 20012.

Subscription rates to U.S. and U.S. possessions: one year, \$6.50; two years, \$11.50; three years, \$15.75; perpetual (annual payment), \$5.75; introductory three months (new subscribers only), \$1.00; in clubs of three or more, one year, each \$5.25. All rates slightly higher in Canada. All other countries: add 80 cents postage each year per copy.

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

Photo credits: Cover, Teuvo Kanerva; p. 9, A. Devaney; pp. 15-17, courtesy of General Conference Missionary Volunteer Department.

VOLUME 112, NUMBER 14 APRIL 7, 1964

## Park-Bench Encounter

by GORDON BUTTS

**M**AY I talk with you, mister?

"Yes, of course; won't you sit down?"

"God bless you, sir!"

The speaker who approached the park bench on which I was enjoying the noon-hour sunshine was a panhandler, a bum, a man whose face and figure showed the ravages of a life of dissipation and sin. However, there were traces of a better past in his manner and bearing. He obviously had not neglected his portion of alcohol that morning. What response could a Christian make to the words "God bless you" coming from such a source, and used as a prelude to a plea for a handout?

"Thank you. God always blesses those who love Him and try to serve Him."

"Yes, sir. You're a good man. Won't you help a fellow who needs it?"

"I like to help people. You know, God loves people more than any of the rest of His creation. God loves you and He would like you to live in harmony with His plan; then you would have His blessing. Much as I like to help people, however, I do not drink and I do not support people who waste money on whisky."

"Oh, not whisky, sir; that's awful stuff. I drink wine. You can't find any fault with that, sir. Our Lord Himself made wine so that people would be happy, didn't He, sir?"

This man is a sly one, all right; using the miracle at Cana to justify his begging for alcohol!

"Our Lord made wine, yes; but it was sweet wine. He performs a miracle every year in producing grapes and ripening them for our use. At Cana he merely hurried the process and eliminated the grapevine. The product was sweet wine, which would never hurt anyone. It is the alcohol in old wine that is harmful. Our Lord never intended that anyone should eat or drink anything that would hurt him."

"Yes, sir. But the churches use wine in the communion service, and it's all right there."

"My church uses sweet wine in the communion service, as Jesus Himself taught us to do."

"I do not want you to think that I am using this as an excuse for not giving you money. I give a regular per cent of my income to help people, to teach them how to live better, to teach them that God loves them and that Jesus, our Lord and Saviour, will soon return to this earth."

"You have shown a good knowledge of Scripture. Do you know that Paul, who was the greatest of the apostles, said that a drunkard could not enter the kingdom of heaven? Do you know that Solomon, who was the wisest man who ever lived, said that wine is a mocker and whoever is deceived by it is not wise?"

"Mister, are you going to help me or are you going to sit here and talk religion all day?"

"I'll talk as long as you wish, but I am not going to help you buy liquor."

As he rose and walked away, the bottle in his hip pocket bouncing with each step, my silent prayer rose that God would bless the words spoken aright and correct the mistake of permitting a message of love and hope to be closed with a word that failed to mention the water of life, so freely given and available to all who accept.



# Put 9 in a Circle

by THEODORE LUCAS

ILLUSTRATED BY JEANIE MCCOY

**Y**OUNG people who pray "Thy kingdom come. Thy will be done in earth" have the responsibility to do everything they can to bring this about. On May 9, 1964, you may not be able to do everything, but you can do something. Circle that date! That's when the Servicemen's Literature Offering is to be taken in our churches. The goal is \$60,000. And there is a lot more to the story.

Here is an investment that pays off *big*. Read the testimonies from our own men in the military.

"We spend our Sabbaths and weekdays reading nearly every word. After we are finished we pass the papers on to others. Many are benefited from your wonderful contribution. Please send more soon. Every two weeks, when the ship brings the second-class mail, we eagerly look forward to getting the papers."

Again: "I certainly appreciate having the *Review and Herald* and the other church papers that you have sent to me. I would also like to mention at this time that the mail clerk

noticed the papers and inquired about them. He said that he holds a prayer meeting every Wednesday evening and that he would appreciate it very much if I would let him have the papers when I am through with them so he might use some of the material for his meetings. Another fellow has requested that I give him some of them to read also; so I am giving these men the *These Times* and *THE YOUTH'S INSTRUCTOR* when I am finished with them."

And again: "I would like to thank you for the publications. Only eternity will tell the good that has been done by such a work as yours. May God bless all those responsible for so much encouragement to us who have lived among such filth and satanic forces. There will always be a soft spot in my heart for the literature-for-servicemen offering. I will pray for and support this fund so that it may always be a blessing to our young men in service."

Pfc. Edward C. Marten's mother is especially thankful for the ministry of the Servicemen's Literature Fund. She feels comforted in knowing it was having a good influence upon her son before his untimely death. Eddie, a handsome, robust young fellow, was baptized by Chaplain S. O. Francisco in 1961. The church papers arrived in time to encourage him in Christian living.

Eddie had received a government certificate of commendation for physical stamina and self-discipline in making a fifty-mile hike in fourteen hours, and an honor from the Red Cross for swimming fifty miles. He was the lifeguard at the hospital in Germany, where he was stationed. Paradoxically, he died by drowning while swimming alone. Eddie's relatives requested that instead of floral tributes, offerings be sent to the Servicemen's Literature Fund, that others may be helped as Eddie was.

Adventist servicemen are found in many strange and challenging situations, such as one who writes:

"I have been attached to this submarine for sixteen months and enjoy this life, even though it is a cramped one. I am at the present the Protestant lay leader. I have been using tape recordings of sermons for my services that I picked up here and there before leaving San Diego. One Sunday when I didn't have a tape to use for service, I read from *THE YOUTH'S INSTRUCTOR*. I am trying to let my light shine as much as possible, and I'm sure I'm helping some





of the young sailors aboard to be better Christians."

Seventh-day Adventist youth are scattered throughout all continents and over the seven seas. Never has there been such a mingling of the youth of the church with the youth of the nations, and never has there been such a scattering throughout the world of those who know and represent the truth of the living God.

This, therefore, provides unprecedented opportunity for the youth of the

remnant church to witness for Christ through our literature. Every young man who is inducted into the service occupies a position of tremendous responsibility and stands in a position to share his faith.

A high-dividend service made possible by the Servicemen's Literature Fund provides literature for the serviceman to use in sharing his faith, in addition to the journals he receives for his personal reading, which he also passes on. Such letters as this show the possi-

bilities and results of this program: "Nine chapels were contacted and each chaplain was given a copy of *Planet in Rebellion*. I was also able to leave with each chaplain four copies of *Steps to Christ* and ten copies of the pamphlet on alcohol titled *I Can't Afford It*. These will be displayed in the Protestant literature racks at the entrance to each chapel. I hope as a result of the contacts made that it won't be long until Friday evening vesper services will be started on post. There are many opportunities for missionary work here."

Seventh-day Adventist youth have "come to the kingdom for such a time as this." God and the church are counting on you. This is your opportunity to show your loyalty and the strength of your Christian witness by giving to the Servicemen's Literature Fund, that our youth in the military may have literature with which to share their faith. They need your prayers too.

This is your day. God calls for heroic action on the part of all our youth in stemming the tide of evil and in standing firm for His truth.

Circle the number 9 in May on your calendar, that our youth in the military may circle the globe with our literature.

## The Catch

by LAMAR PHILLIPS

CENTRAL HEAT was its dignified name. I called it the coal mine. Five months I worked there, shoveling coal like a miner, becoming as black as night by the end of my shift. But I rather liked the job in spite of its cavelike atmosphere. There were gauges to watch, levers to pull, buttons to push. And I worked alone. I liked that.

High on one wall was a switch. The manager had posted beneath it a sign with the written instructions, "Suicide; for emergency use only." That was the master switch.

The boilers were kept at a high temperature by electric bellows that pushed volumes of air into the fire. When the steam pressure reached a high of 105 pounds per square inch, the bellows automatically shut off. Likewise, after the pressure dropped back to 100 pounds the bellows again functioned. When the master switch was on, it deferred the automatic action of the bellows. Thus, they would keep running indefinitely, forcing the pressure in the boilers higher and higher. Eventually something would have to give. No one knew how much stress the old boilers could stand. The gauges read to 150 pounds.

One day I needed to adjust a lever on one of the boilers. The bellows had to be running for me to do this, but they were off, and the pressure had receded to nearly 100 pounds. In a little while they would switch back on, but I was in a hurry to make the adjustment. Rather than wait,

I decided to throw on the suicide switch. Making the adjustment was tedious work, and I became engrossed.

Successful at length and sweating profusely, I stepped outside to cool off, forgetting that the machine was running on the suicide switch. For several minutes I stood in the cooling breeze. The machine ran on and on.

Funny, I thought after a little while, it ought to have shut off by now. I stepped inside to check the gauges. To my horror the needle was passing the 120 mark. In a flash I remembered the suicide switch and instantly flipped it off. Just then the safety valve on boiler number three blew off. The screaming sound of the escaping steam thoroughly terrified me. With hair on end I bolted out the door, expecting to be blown to bits.

Then I remembered the principle of the safety valve. As long as it was released and the steam was escaping, the boiler would not explode. Feeling foolish, and glad that no one had seen me, I went back inside. In a little while the pressure returned to normal.

Relieved, I stood and mused over the incident. How unique, I reflected. That boiler is like man. When his life is controlled by Satan's suicide switch (call it sin) death is the ultimate end. He may be depending on the safety valve to save him. But that's the catch: *sin* has no safety valve.

### BELIEVE IT OR NOT

But according to police records of a major American city over a period of 32 years, a man now 54 years of age has been jailed 285 times. The total cost to the city to date is as follows:

Police and court costs,	
at \$60 per sentence	\$17,100
Jail keep at \$2.86 per day	26,873
Hospital care, during 140 days' treatment of delirium tremens, and other ailments	1,400
Total	\$45,373

Less 52 fines paid by subject \$510 || Net cost to date | \$44,863 |

As a young man he studied to become an accountant, but because of his drinking he shifted from one thing to another, working intermittently as a clerk, printer, cook, carpenter, driver, plumber, painter, and day laborer. He was never able to hold a job for any length of time.

W. A. SCHARFFENBERG



### Transparent Christians

**Waterfall** From somewhere in Finland, Photo Mart Photographer Teuvo Kanerva supplied the week's cover scene, captioned "Spring." The Finnish couple is caught by the age-old fascination of flowing water—and something else.

**Finally** The Walla Walla College Board of Trustees has authorized a new department of journalism. A banner-line story in the February 13 issue of *The Collegian* stated that Walla Walla is the first Seventh-day Adventist college to offer a major in journalism. Roberta J. Moore, on the WWC department of English staff for seven years, has long urged such a move. She will head the new department. Miss Moore will soon receive her doctorate in religious journalism from Syracuse University.

**California** "I am ——— years old and have enjoyed reading THE YOUTH'S INSTRUCTOR for many years. I too have noticed that many of the letters come from seemingly older-than-30 folks. However, I believe that one of the reasons for this is that young people, busy going to school or getting settled in a new home or job, find time at a premium and don't take a minute to jot down their appreciation. I can't imagine what it would be like not to have THE YOUTH'S INSTRUCTOR available. Many of my friends feel the same way. It will still be a reading first on my list when I pass age 30. We young people do enjoy and appreciate THE YOUTH'S INSTRUCTOR." MRS. SANDRA POOLEY, Los Angeles.

**Maryland** "I want to comment on your January 7 issue. I thought it was a top-notch edition. It is outstanding. I enjoyed the unusual features which this issue carried. I refer to the song, the story in a foreign language, and the expanded section of SHARE. Wouldn't it be a wonderful thing if you could run a publication like this including the cover in color?" D. A. ROTH, Takoma Park.

**Brotherhood** "Eternity stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous?"—9T 26, 27.

Jesus was not contaminated by the impurities of His day. The testimony of the Gospels supplies a resounding Yes to Nathanael's question "Can there any good thing come out of Nazareth?"<sup>1</sup>

Can any good thing survive our day? Yes.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."<sup>2</sup>

Who are these who constitute a remnant, redeemed from the billions after six thousand years of a sinful world? They are those who with divine aid have formed characters in contrast to those about them.

The redeemed learned how to study their Bibles, how to pray, how to worship, how to be Christian neighbors. Consciences grew ever keener. Love of God became supreme. Family came to mean everyone, everywhere.

How was it that "in their mouth was found no guile" and that they were "without fault before the throne of God"? They listened to Paul when he counseled, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."<sup>3</sup>

They took Peter at his word, thus escaping "the corruption that is in the world through lust."<sup>4</sup> They set their faces as a flint to climb the ladder he outlined: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."<sup>5</sup>

They did not despise, as did so many of their fellows, the inspired writings of a prophet to their day. When they read her words, "Everything that Christians do should be as transparent as the sunlight,"<sup>6</sup> they believed her and brought their lives into conformity to that high standard. When they read, "Whatever in our practice is not as open as day, belongs to the methods of the prince of evil,"<sup>7</sup> they subscribed to her counsel one hundred per cent.

The exhortation, "Abstain from all appearance of evil,"<sup>8</sup> they followed, as fast and as faithfully as light shone on their habits. They made Romans 12 a code of conduct for Christian victory.

To these, sanctification had become "a daily dying to self and daily conformity to the will of God."<sup>9</sup> Each had received an unqualified A in the subject the Master taught: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."<sup>10</sup>

WTC

<sup>1</sup> John 1:46. <sup>2</sup> Rev. 7:9-10. <sup>3</sup> Phil. 4:8. <sup>4</sup> 2 Peter 1:4. <sup>5</sup> *Ibid.*, 1:5-7. <sup>6</sup> *Thoughts From the Mount of Blessing*, p. 68. <sup>7</sup> *Testimonies to Ministers*, p. 366. <sup>8</sup> 1 Thess. 5:22. <sup>9</sup> *Testimonies*, vol. 4, p. 299. <sup>10</sup> Luke 9:23.

## coming next week

- "NOT TOO FAR BACK"—Joe's personal need is realized in the light of another's that far surpasses his own. By Don French.
- "SAND IN MY SHOES"—Virginia L. Schuler reverberates on the fascination she developed for the people of Mexico. The faith and warmth of these people are ever-present magnets that attract visitors to return.



# *His Wonders to Perform*

by WILMA ROSS WESTPHAL

**A**T LAST the Christies were established in their room at the White Memorial Hospital. In the days to come Harold was to learn that his treatment consisted of Kenny hot packs, diet, and more hot packs. The hospital had an efficient setup to keep him in these packs for hours on end during each day. At first he thought he'd be unable to stand the constant pain of injured nerves without much relief.

Fourteen sleepless days and nights later, his body finally began to relax enough to permit a little rest and sleep. The hot packs and sweats continued, and Daisy constantly marveled that whenever she needed to shift her husband's position, there never failed to be someone at hand to help at the proper moment. Surely this, she reflected gratefully, was nothing short of the hand of God.

Among the five hundred or more patients that Miss Mann had treated for polio during the period of years she'd

been at the White, Harold's condition was as bad as, and perhaps more generalized than, any of the others. But gradually, almost imperceptibly, he was able to move his lower arms and even his fingers a little. Noting this slight improvement from day to day, the couple became almost exultant. However, he was unable to shave or even to feed himself.

The Kenny treatments continued, with the hot packs being left on at least six hours at a time, and removed about six o'clock each evening. This became a daily ritual.

Sometimes Harold felt as if he actually had lost his identity; that he was simply a mass of inanimate material being worked over with the vain hope of projecting life and vitality where it seemingly had never existed.

How long was this to go on, he wondered. He couldn't expect his wife to spend the rest of her life at his bedside, constantly turning him, feeding him, waiting on him. No! This definitely could not go on forever. She must return to Donnie. Donnie was alive and vital. Donnie had his whole life before him.

Yes, he must speak to her about the matter very soon. Soon, but not right now. Why, he needed her more than anyone else in the whole world. As a matter of fact, his very existence, even his survival, depended on her presence at his bedside, didn't it? But then, what if he never got any better? What if he continued in this helpless state indefinitely? Never in his entire life had he been ill. He could not possibly permit himself to be a burden to his wife and child. No, it would have been much better if—

The line of his thoughts startled him. He must not indulge in such morbid

ideas. He and Daisy had discussed this before, and her faith, too, was strong that he would recover. He must pray now. Prayer always brought relief and surcease from any undue concern over the future. He closed his eyes, his lips moved, and he sank into normal sleep.

When he awoke, his wife was by his bedside as usual. This, he reflected, was now life's great bonus. And he also could listen to his radio. Matters would have been much worse if he'd been deprived of his speech and hearing. Much, much worse!

"Dear." He spoke experimentally, as if trying his voice after a long, uncertain silence. "You do love me, don't you? You—you'd have to love me an awful lot to keep on doing all the things you've been doing for me."

"Of course I love you, dear. You don't doubt my love, do you?"

"No, I don't doubt your love. How could I doubt it after all you've done for me? No, that isn't what bothers me. It's—well, it's just that there isn't any future in this for you and Donnie. Here I am, worse than helpless. I'm an absolute burden. I have nothing to offer either of you. Perhaps you should after all just—" here his voice faltered. He simply couldn't put into words the thoughts he'd been thinking.

She reached for his hand. "There now. That's quite enough of such talk. I love you for what you are inside, Harold. I took you 'for better or for worse, in sickness and in health.' What kind of companion would I be to leave you when you need me most? Even to get a job. No, dear. We belong together, and together we are going to stay. Besides," she added brightly, her voice hitting a higher note, "one of these days you are going to be well. I know the good Lord can heal you if it is His will." She got



up smiling and straightened the bedclothes.

His eyes followed her as she tidied the room and rearranged some flowers in the vase. "Daisy," he said huskily, "I think you're so wonderful. In fact, the most wonderful person in the whole world."

Days became weeks, and the treatments continued. The restlessness gradually subsided. Normal relaxation and sleep became more routine and regular.

Then one day his wife bounded into his room in a mood of undisguised expectancy. "Today," she said excitedly, "is a red-letter day. You are to sit up today."

"I—I don't think I quite understood what you said, dear. Did you say I was to sit up?"

"Yes. That's what the doctor and nurses told me; you are to sit up."

"Well, I—I don't think I could possibly sit up. A person has to have control of his muscles to sit or stand. Why, I feel absolutely minus muscles and spine."

"Leave that to the powers that be," she said cheerfully.

A little later, with the aid of doctor and nurses and his ever-faithful wife, he did manage to sit on the edge of the bed for a short while.

"It's a terrible feeling," he moaned, "not to have muscles to hold my spine in place."

"Never mind that," his helpers chorused. "We'll hold you up." And they proceeded to do just that.

That day had indeed been a red-letter day for the Christies. It also marked the beginning of the fifth month of their stay at the White Memorial Hospital.

"Merely seeing a room from a sitting position again," he confided to his wife later, "gives a person added courage and perspective."

Each day now he went through some routine exercises for his fingers. But still, if he wanted to get his hands to his chest or to his face, he had to work his fingers and gradually pull his hand along in a crawling motion.

Fortunately, polio affected him only at the extreme bottom of his lungs. True, he no longer could breathe as deeply as he had before but if it had gone into his lungs, it could have been disastrous, or fatal, for at the time of their arrival at the White there were no iron lungs to be had in the entire vicinity. Here again, they reflected, the Lord had not permitted more than they could bear.

Although their courage was usually

high, there were times when their faith was tested, times when they had to wait for God's leading, when they seemed to be scraping the bottom of the barrel. But always when they reached their own extremity, their faith seemed to increase in proportion to their needs, and the way would open miraculously before them. How often, when there was nothing with which to pay the next bills, they would receive a letter from a relative or friend with a check for the amount needed to supply their immediate needs. Thus their faith became a living thing, watered daily from the Eternal Spring.

But now, as from the start, the Christies felt that in order to have a true faith they would have to believe wholeheartedly that God could and would

lie that he would be healed had sustained them. Now, however, the future looked dark and uncertain.

Moreover, there were many unanswered questions dancing constantly before their eyes. First and foremost, there was the problem of finances. True, there always seemed to be a way to meet the immediate needs, even to the payment of all their bills, but there was the future to be concerned with. And what about the lot they had signed up for and upon which they'd made a down payment on the very day Harold had been stricken with polio? The piece of property actually was big enough to divide into three city lots, but they would lose it all now; that would be unavoidable, for they hadn't been able to continue the payments. But they

## Spring, the Uninformed

by MARY LOUISE CHEATHAM

Returning robins do not know  
Of fallout shelters, nuclear things;  
Quite cheerfully they hop about  
Just as they have in other springs.

Unwittingly, the lilacs, too,  
Pour out their fragrance on the air,  
A heady tonic for tired hearts  
Too problem filled and world aware.

A startling sun lights up the earth,  
Lifts the anxieties we feel,  
And God, who briefly had seemed far  
Is once again quite close and real!

heal him completely; that he would get entirely well. In fact, they both felt that he would be healed and that he would again go back to teaching.

They could think of little else these days. So, after talking the matter over with the doctor and nurses, they decided to have special prayer and anointing for Harold's recovery. Their faith defined the lengths to which God should go in healing him. It was to be a complete restoration to his former health and vigor. This, they were convinced, was the only true definition of faith.

God did answer this petition—with a definite No. Completely baffled now, they were faced with the prospect of his being a hopeless cripple. Daisy would obviously have to make the living and at the same time care for her husband and son. Until then, their be-

would need a home; they couldn't always presume on relatives and friends.

"Since this had to happen," Daisy said aloud one day, "there was no better place on earth that it could have happened to us than right there in Roseburg, where my parents live. And I know Donnie is being well cared for now. But what will become of us as a family? Someway we must stay together. But how?" She went to the window and looked out, and into her mind floated the words, "Take no thought for your life, . . . what ye shall put on. Is not the life more than meat, and the body than raiment?"

Encouraged, she returned to the bedside. "There'll be a way," she smiled. "There's bound to be, with such a wonderful heavenly Father caring for us."

Her husband smiled wanly in response. He was engaged in a sort of



muscle education, as the nurses put it. The idea was to concentrate on the area where the muscle originates, then consciously make an effort to move a muscle at this point. And sometimes it actually seemed to help. He felt that he made more progress, however, when he concentrated on the muscles that should move his thighs or arms.

After the end of the fifth month he began to use the wheel chair. The muscles in his lower arms and his shoulders had strengthened appreciably, and now he could use his hands quite effectively. His upper arms remained helpless, as did his entire body below his lungs. But his hands and fingers were now his most valuable assets.

## The Test of LIFE

by BARBARA JEAN JOHNSON

THE previous night my bed had been like a prisoner's personal rock pile. I had been a prisoner of my own thoughts as I tossed and turned, trying to forget what was going to happen in the morning. During the night bits of conversation had raced through my tired, worn-out mind, emphasizing my failure.

"Study? No, we were having a gab session about what to wear to the banquet."

"Grades? Oh, you know—the average!" The average being one B, three C's, and one F.

Four years had sped swiftly by, and now I was about to face my final judgment — senior comprehensive examinations. This was to be a pulling together of all the material I was supposed to have learned in the past four years. In order to graduate in June I had to pass them.

But what had I learned in four years? Oh, I studied if there was a test in the morning or a paper due the next period, but seemingly little had been retained. My mind was a jumble of facts resembling a *World Almanac*.

So many times my major professor had tried to make me see the importance of learning for future use rather than just for the moment.

With help he tried to use crutches, but this was abandoned because he had no use of abdominal muscles to keep his equilibrium. Therefore he focused his efforts on getting about in the wheel chair, for there seemed no other way. Even this was difficult, because he had to be lifted in and out of the chair, and he would tire easily.

One day the social worker, who about the fifth month had so kindly arranged for financial aid from the Polio Foundation during Harold's stay at the hospital, turned to him and said, "Mr. Christie, I've been thinking a great deal about you and your future. And I've been watching you too. You have a keen mind and you now have

But I had always figured that he didn't know what he was talking about. My motto was Why bother to overwork your mental processes when you can slide through college with little or no work?

Last night during study period I had tried to cram for the forthcoming examination, but the effort was futile. It was impossible to prepare in one evening for a test that covered four years of learning. My mind had wandered, and I remembered how easily I had been tempted by any diversion that afforded a change from the steady grind of books, professors, lectures, and tests.

Now I was faced with the most crucial test in my college career—comprehensives. Will I make it? I pondered the yet unanswerable question.

Each one of us has to prepare for a final test—the judgment day. Throughout life we may have avoided preparing for this test, because of distracting temptations. We may have failed to heed the advice of our Major Professor. But, unlike the situation with the senior comprehensives, there is still time to prepare for the test if we start immediately to review and improve our ways.

complete use of your hands and fingers. You can learn to repair watches. It would be both interesting and lucrative."

He looked at her from his wheel chair, aghast. "But," he retorted, "I know nothing about the trade. Absolutely nothing."

She looked at him, drew her mouth into a straight line, and made no reply.

"Well, why not?" he whispered aloud after she left the room. "Why not? 'You can learn to repair watches,'" she had said. There had been no if's nor and's—just a concise statement of fact. And what else had she said? "It would be both interesting and lucrative." And she'd been right when she'd said that there was nothing wrong with his mind. Or was there? Only if he chose not to use it properly. "Well, why not?" he repeated, this time with determination.

When his wife entered the room again he told her what the social worker had said to him. She listened with bated breath.

"Well, why not?" she echoed with enthusiasm. And she set the idea to action by tracking down some books on horology (watchmaking). From then on he spent some time each day leafing through the books and studying them. This was at least something new for his mind to work on, and it could be challenging, he told himself.

At the end of six months at the hospital it was arranged that the Christies would spend about three months with the Harold Peckhams in San Diego. Mrs. Peckham was Daisy's sister, and the quiet of their home would afford a period of adjustment before they returned to Roseburg to face the uncertainties of the future. Home? No, they had no home. But the morrow would have to take thought for the things of itself.

Even after leaving the hospital, however, Harold was still unable to dress or wait on himself. But time passed pleasantly enough, for they were with loved ones of like faith, and they shared many common interests. Now Harold was deep into the secrets of watch repairing, and life took on a new perspective, new interest. He still had to spend most of the time in bed, although diet and exercise, his daily stint at the books, their family worships, with praise to God for His blessings, all joined forces to condition him for the return trip to Roseburg when their allotted time came to an end.

This is the second installment of a three-part serial. Part three will appear next week.





*Mercy Griffin almost made  
it seem, to those who can see,  
that blindness was a  
real privilege to be coveted.*

## THE QUALITY OF MERCY

by ROBERT H. PARR

HERE in this room," the principal said, his hand on the doorknob," is our most difficult class, and our most remarkable teacher." We were a group doing a three-month university course in remedial teaching, with some additional work for those interested in the education of handicapped children. For the benefit of these, we were being shown the school for blind and deaf children. "Watch Miss Griffin at work," he said. "It's an education." With that he opened the door and we filed in.

Mercy Griffin, a slim, neat woman in her mid-thirties, looked up as we entered, but the principal whispered,

"Carry on," and so, as we ranged ourselves along the wall, the lesson proceeded normally. But what is normality in a class of ten children, the best sighted of whom can barely distinguish light from dark? And what is the norm when half of them cannot hear a sound? And could there be such a thing as standard procedure when eight of the children have some additional handicap, such as spasticity, paraplegia, epilepsy, or emotional maladjustment?

I looked around the room. The wall maps were the strangest I had ever seen. They were a type of relief map, with Braille or raised (sandpapered)

letters spelling out the names. The railways were designated by lead strips; large-headed studs marked the towns. On another wall there was a braille-and-wire map of the city. Oddly enough, there were two pictures on the wall.

If the children intrigued me, their teacher fascinated me. I could scarcely take my eyes off her. She controlled those handicapped children with a firm kindness that was a brand of her own. Instinctively, it seemed, she knew when to sound firm, when to be gentle, when to scold (but how kindly she did it), when to lavish praise, when to encourage, when to admonish.

To the inevitable exhibitionist, she was offhand; to the shy little girl in the front who, for no reason at all, slipped out of her seat and climbed upon Miss Griffin's knee, she was the epitome of tender understanding. Then, eventually, she gently led the little one back to her seat, found some plasticene, whispered something to the little tot—not more than five years old, I'd guess—who smiled and "looked" up into the eyes of her teacher. Miss Griffin returned the child's smile, although she hadn't seen it. For, you see, Mercy Griffin herself is blind.

As we moved out I resolved to return to talk with this remarkable woman. However, the opportunity did not come that day, and I left the school without seeing her. Disappointed, but hopeful, I telephoned her the next day, and she said I should feel free to come out any time I could. About two days later I was knocking at her classroom door.

She was busy when I entered and told her who I was. She was putting the socks on a little girl who had just come in from the sandbox. "Oh, aren't we silly!" she exclaimed. "Look where we have the heel of your sock. It's on the top of your foot!" To the child, this was a huge joke, and they laughed together. Soon the shoes and socks were on, and the child back at her desk. "Now, you must all be quiet," Miss Griffin said, "while I talk to this man."



At that, all the "hearing" children looked up. Some had not noticed that I had come in. I had felt the sightless eyes of others seeking me out; they had known there was a stranger present. Miss Griffin told them who I was and that I had come from Sydney, six hundred miles away. A spastic lad became excited at the mention of Sydney, and was allowed to stammer out in his tortuous, laborious way that he had once lived in Sydney.

Soon she set the children to work and turned to me. "Ask me whatever you like," she said.

"You may be quoted," I replied. But she said that didn't matter.

"What made you choose to teach in a school for the blind?" I asked.

She smiled. "There aren't many avenues open to a blind person," she said. "After trying many doors and finding them closed to me, I decided that perhaps the blind might be able to lead the blind."

"But you have more than a class of blind children," I remarked.

"True," she replied, reflectively, "but after I became settled here, I asked for children who have some handicap other than mere blindness." I was boggled at that. Mere blindness! But if she noticed how I gasped at the phrase, she gave no sign. Serenely she went on, "I feel that here I have a mission. I think I'm doing something useful."

"Do you find it difficult to get about?" I asked.

"Not at all," she replied. "I cross the city twice a day, changing trams in the busiest part. I go home—four hundred miles away—every vacation. Then, of course, a few years ago I went overseas. There were so many things I wanted to see."

"Oh," I said, "you can see a little?"

"No," she replied; "it's a word we blind people use in a special sense, though we don't think of it as such."

I asked her about her trip. She had a marvelous time, went everywhere, "saw" everything. What were her main impressions after a journey of twenty-five thousand miles? That was easy. "That people are essentially kind," she answered.

"Were you born blind?" I asked.

"No; I have been blind only since I was seven. I can't remember very much of what I saw, but what I do remember I can describe to the children."

"Some things must be hard to describe."

"The hardest is to describe color to children who have never seen anything. How fortunate I was to have had those

seven years of sight!" she continued.

I asked her about her first days as a teacher. She laughed. "I was terrified of young children," she began, "but that's gone now, of course. I just did my best and trusted in God."

This was the first time she'd mentioned God, so I stayed with the thought. "You believe that God has helped you?" I asked.

"Oh, yes," she replied, her face alight. "I'm in His hands all the time. I wouldn't dare cross the city twice a day without Him. How could I cope unless I had faith in Him? I believe that nothing happens to us by chance. He has a purpose in all this," and she waved a hand to draw my attention to my surroundings.

"What about your spare time?" I asked. "Do you find that time hangs on your hands?"

Again she chuckled. She didn't deride my ingenuous approach to a world I knew nothing about. "I've never been bored in my life," she replied. "Besides my church, which fills a big part of my life, I have a keen interest in classical music and have quite a collection of records. I do tutorial work and coaching and some social work. Then I have the piano and singing; they are wonderful door openers," she concluded.

"But surely sometimes you must feel frustrated because you can't see," I pressed.

"I never give it a thought." And then assuringly added, "I'm too busy to

worry about any petty annoyances."

I began to feel that I had taken up more than enough of her time. So I said, "If you were asked to give a word of advice to people who must face life with a handicap, what would you say?"

Without a pause she flashed back, "I would tell them that a handicap doesn't prevent you from fulfilling God's plan for you. I would say: Don't mourn for what you don't have; think positively; think forward, not backward."

She said it almost fiercely, then her face relaxed and she smiled. "Listen to me, will you?" she said apologetically. "Listen to me on a soapbox, telling other people what to do. I've been so fortunate; how can I speak for those with greater problems?"

There was a pause. Then she flashed her smile again and said, "Well, you did ask me, didn't you?"

"And you will remember, won't you," I countered, "that you are the minority of one who is dissatisfied with your answer."

"Well, it *is* the way I feel," she said, "but, oh, how lucky I've been!"

On my way home some of Mercy Griffin's words kept coming at me—"mere blindness" . . . "petty annoyances" . . . "how fortunate I was to have had seven years" . . . and "Oh, how lucky I've been!" She almost made it seem that blindness was a privilege to be coveted.

In the presence of such an outlook on life I could not but feel humble indeed.

## *Laughter Is Not All Gay*

by SHARON BOUCHER

I once caught a fleeting glimpse  
Into the eyes of a tortured soul  
Before the curtains were discreetly drawn  
After a telling blow.  
The mirrored horror haunts me yet,  
Until, behind a pair of laughing eyes  
I sometimes see an anguished mind  
Camouflaged from public view,  
Seeking friendly refuge in a word, a look,  
Longing for a kindred heart  
To sympathize, to understand.

May I never fail  
To speak that kindly word,  
To draw that battered heart  
To His, through mine.





## Traveling Light

by IRENE PARKER

PASTOR PARKER rode along the muddy, bumpy road as one of several passengers in a much-overloaded jeep. Someone's umbrella poked him in the leg every now and then as the vehicle swerved around a bend in the winding road. A corner of his suitcase was wearing a sore place in the vicinity of his spinal cord. The rain came down in torrents, and everything was damp, including his new canvas bedding roll, on which he perched in lieu of a cushion. His spirits were damp, too, and his thoughts grim.

"Look at the stuff a person has to take on a trip in Burma. Bedding roll, water canteen, suitcase, brief case, umbrella, lunch basket. A minister in the States can go on a trip with an extra shirt in his brief case, and that is all. I have to carry a three-week supply of clothes, plus blankets, mosquito net, pillow, and air mattress. Someday I would like to travel light, nothing but a brief case, and see how it would feel."

At this point his thoughts were interrupted by the unusual sounds of the jeep's motor.

"The death rattle," sighed Pastor Parker as he and the other passengers were shaken to a stop. For

hours the driver of the jeep tinkered with the sick engine while the passengers stood in the mud close by, watching or wandering aimlessly about in the drizzle.

Night had fallen before the jeep was ready to go again. Soon they came to the swollen Chindwin River, which they must cross by ferry. The driver stopped to make inquiry about attempting to cross in the dark.

"Don't do it," was the advice given him.

"Let's go," said the women passengers.

"We'll pay extra," someone said.

Pastor Parker remained silent. He didn't care. After all, he had his air mattress, mosquito net, blankets, and pillow. A bamboo-mat shelter beside the riverbank looked good to him. He was tired of jeep riding. His destination was only two miles away, on the other side of the river, and his plane back to Mandalay would not be there until eleven o'clock the next morning.

The embankment was steep and slippery with mud. Deep ruts had been made by other vehicles to the place where the ferry waited. The ferry was just a flat barge propelled by two rowboats tied to each side.

The whole setup smelled of possible disaster.

Pastor Parker and the other passengers wisely got out of the jeep to watch the driver take it down the embankment and onto the ferry, but they hadn't expected to see the jeep speed down the slippery road. Why didn't the driver put it in gear? Why didn't he stop it? The jeep was on the ferry now, and then—SPLASH! It was in the river on the other side of the ferry. The brakes hadn't held!

Pastor Parker saw the luggage float to the top of the swirling muddy water and bob away down the river in the swift current. It would have been foolhardy to try to dive in after it in the black of a rainy night.

Suddenly, a boatman appeared out of the darkness as if by magic, and taking in the situation, he paddled after the luggage in his canoe. He was gone a long time. When he returned he had all the luggage for the other passengers, but for Pastor Parker he had only the brief case!

The next day when Pastor Parker stepped off the plane in Mandalay he carried only a soggy brief case.

"This is what you call traveling light in Burma," he said to me.



# Not Ashamed



by JOE ENGELKEMIER

AS A JUNIOR in Newkirk High School, Newkirk, Oklahoma, I had read fairly widely about several religions. I also had been taking a Bible correspondence course. One of the closing Voice of Prophecy lessons explained the Bible characteristics of the true church. It pointed out how the Seventh-day Adventist Church fulfilled these requirements.

Curious about the name Seventh-day Adventist—which I had never encountered before—I looked it up in an encyclopedia at school during study hall the next day. There I found two brief paragraphs which mentioned that this church kept Saturday for the Sabbath, expected Christ soon to come, and had a woman prophet named Ellen G. White.

I had never heard of Ellen G. White, nor had it ever occurred to me that there might be a prophet in modern times.

I was skeptical.

All the doctrines presented in the Bible course, I had accepted without hesitation.

But this! A woman prophet!

I was not yet well enough acquainted with the Scriptures to know that there had been other women prophets. There had been Miriam (Ex. 15:20) and Deborah (Judges 4:4) and Huldah (2 Kings 22:14) and Anna (Luke 2:36) and the four daughters of Philip (Acts 21:8, 9).

Nor did I know that God had promised concerning the last days, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy."<sup>1</sup> I did not know that Paul had stated that the church "waiting for the coming of our Lord" would "come behind in no gift,"<sup>2</sup> and that in enumerating these various gifts he had listed prophets

right along with apostles, evangelists, pastors, and teachers.<sup>3</sup>

Neither had I yet grasped the significance of Revelation 12:17, which clearly identifies the remnant church as having two outstanding characteristics—it keeps the commandments of God and has the testimony of Jesus. The testimony of Jesus is defined as "the spirit of prophecy."<sup>4</sup>

Thus I was skeptical.

Then the Voice of Prophecy sent me a booklet that quoted a great deal from the book *The Desire of Ages*.

Having studied the qualities of good literature in my high school English classes, I immediately recognized the unusual literary excellence of these quotations.

More than this, I was impressed with their spiritual excellence.

"I must get a copy of that book," I thought to myself.

Then it dawned on me that it was written by the Adventist prophet Ellen G. White. But my skepticism was already vanishing.

A few months after this I went to camp meeting, where I was baptized. While there I purchased a whole suitcaseful of Ellen G. White books.

My skepticism was completely gone.

I no longer looked upon a modern prophet as an addition to the Bible or contrary to the Scriptures. I understood that since little heed had been given to the Bible, the Lord had given "a lesser light to lead men and women to the greater light."<sup>5</sup>

I now understood that both are lights, and both come from the same source. Their principles are the same. Each sustains the other. And if man is to live "by every word that proceed-



*Even a casual study of the life of Ellen G. White reveals how human she was. Her writings live on. As with all doctrines, they are yours to accept or reject.*

eth out of the mouth of God,"<sup>6</sup> then neither light can be ignored except at the risk of eternal loss.

As Seventh-day Adventists we do not need to be ashamed of having a prophet, nor do we need to be ashamed of her writings.

For seventy years she faithfully wrote out the messages of God—some 25 million words, preserved in books and thousands of letters and manuscripts. As an author not of our faith has pointed out, these books have been circulated "to a greater extent than the written works of any woman of history."<sup>7</sup> The book *Steps to Christ* alone has been translated into nearly ninety languages, and more than 10 million copies have been sold.

Her writings—like the Scriptures—bear unmistakable marks of inspiration.

She frequently stated scientific principles far in advance of the times. She wrote, for example, scores of articles and several books on nutrition and healthful living. Commenting upon this, and the age in which these were written, news commentator Paul Harvey remarks: "Remember, this was in the days when doctors were still blood letting and performing surgery with unwashed hands. This was an era of medical ignorance bordering on barbarism. Yet Ellen White wrote with such profound understanding upon the subject of nutrition that all but two of the many principles she espoused have been scientifically established."<sup>8</sup> There is also substantial scientific support for these two principles.

Her work, like that of Moses, was more a work of guidance than the making of predictions. Yet the predictions scattered through her works have proved true with unerring accuracy. In 1890, long before modern weapons of mass destruction were invented, she wrote: "Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions."<sup>9</sup> In 1903, long before the age of ICBM's, she wrote of the "impending destruction of thousands of cities."<sup>10</sup>

Never did she deviate from what she wrote earlier, or have to retract predictions made. With divine exactness she passes the test: "The prophet which prophesieth . . . , when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."<sup>11</sup>

One of the greatest proofs of the inspiration of these writings is in the suggestion, "Taste and see."<sup>12</sup> Or, as Jesus said in discussing the tests of a true prophet, "By their fruits ye shall know them."<sup>13</sup>

One Friday evening a group of students were at my home planning a seminar program. One of the fellows was reading the last paragraphs of *The Great Controversy*. After a short time he paused, then exclaimed, "A book like this has to be inspired. No ordinary human wisdom could have produced this book!"

It is not alone the literary excellence that impresses you, nor the clearness of thought, the simplicity of language, the beauty of expression, the sincerity, nor the earnestness. Somehow it is more than this—a spiritual excellence that cannot be described, something you can only "taste and see."

The youth or man or woman who loves these volumes, who reads and ponders and obeys, is thrice blessed—blessed with stronger confidence in God, blessed with deeper spirituality, and blessed with an atmosphere of spiritual fragrance that in turn makes him a blessing to others.

One time on a camping trip another young man and I were chatting on Friday evening around the dying embers of a campfire. With several other students he had traveled down to the national monument, where we were, and he mentioned how much he had enjoyed the three-hour ride. Naming two of the senior girls, he said, "You cannot spend three hours visiting with girls such as those and not be spiritually refreshed. I was feeling discouraged, but there is something about them that gives one courage."

This reminded me of something written in one of the books, the declaration that "every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love."<sup>14</sup> Influence like this, with all its Christlike loveliness, is one of the fruits of these writings.

There is another feature I have noticed about the fruits of these writings. The individual or the family or the institution that lives by their guidance is richly blessed of Heaven.

This is well illustrated by a comparatively unknown mother and father in one community. They are not famous, as the world classes fame, but in one thing they have excelled—they have instilled into the hearts of their three daughters "the faith which was once delivered unto the saints."<sup>15</sup>

In their home the principles of God's Word and of these writings are honored—and thus it is no accident that in an age when so many youth are dedicated to self-seeking, they have one daughter in the mission field, another in nursing, and the third planning on nurse's training and possible mission service. To each member of this family is being fulfilled the promise that "the humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages."<sup>16</sup>

The institution that follows the guidance of these writings likewise prospers. A school that sincerely seeks to follow the counsel found in books such as *Education* is assured of success.

There will be about the campus of such a school a divine atmosphere—an atmosphere of warmth, earnestness, and sincerity. Even when perplexities arise, such a school can claim the promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."<sup>17</sup> The Word of God will be exalted, and religion will not only be important as a way of life—it will be life itself.

Thus "by their fruits ye shall know them." These writings pass this test. Aside from the Bible, nothing can compare with them.

One point that some resent, but which in reality is a blessing, is that these writings "come down to the minutiae of life."<sup>18</sup> As Dr. Teesdale has observed, they cover the whole



range of human experience, be it "agriculture or prize fights, bicycles or spiritualism, camp meetings or *Uncle Tom's Cabin*, the Civil War or the latter rain, dancing or the judgment, dress or the San Francisco fire, faith or flesh foods, Luther or Tom Paine, missions or slavery, education or disease, Shem or wages, the stomach or the universe."<sup>19</sup>

God once asked, "What could have been done more . . . that I have not done?"<sup>20</sup> So many were His efforts to

on and on, in words somewhat critical of what all the other church members ought to be doing.

On the way home one student mentioned this woman and said, "That's the kind of person I picture Mrs. White to have been."

Nothing could be farther from the truth.

Even a casual study of her life reveals how warm and human she was. She loved people, and felt their joys and sorrows. She often had company for din-

night, a wedding held in her home, a drive out to the pasture to see how the black calf fared after a rain, standing on the seat of the carriage to pick cherries, taking the children of an ill mother into her home and caring for them for five months, courageously carrying on after the death of her husband.

There will be scoffers and critics of her writings until the end, for "the very last deception of Satan will be to make of none effect the testimony of the Spirit of God."<sup>21</sup> There will be the usual excuses—that times have changed, that the principles no longer apply, that the writings are unrealistic for the space age, that they are too strict, that not all of certain books are inspired.

Yet the critics inevitably come to nought. The writings live on. Those who fight them only destroy themselves. Bitter and disillusioned, they find themselves, like Saul, kicking "against the pricks."<sup>22</sup> And like Saul, they find it "hard." Would to God that they also, like Saul, would finally fall on their knees, "trembling and astonished," and ask, "Lord, what wilt thou have me to do?"<sup>23</sup>

For the "lesser light," like the "greater light," is destined to endure. You can accept it, and be richly blessed. You can neglect it, and suffer loss. Or you may fight it, and destroy yourself. As with all the doctrines we have studied in this series, the choice is yours to accept or reject.

You need not doubt. The remnant church is easily distinguished—it keeps all the Ten Commandments and it has the gift of prophecy. Look the whole world over, examine every religion and philosophy, and you will find but one that meets these two simple requirements.

Its blessings are for you—royal blessings of which you need never be ashamed—ages without end!

*Next week: Space—Eternity—and Love*

## The Goal Is Harvest

by ELLEN G. WHITE

There can be no life without growth.  
The plant must either grow or die. . . .  
The wheat develops,  
"First the blade,  
then the ear,  
after that the full corn in the ear." . . .

The object of the husbandman  
in the sowing of the seed  
and the culture of the plant,  
is the production of grain—  
bread for the hungry,  
and seed for future harvests.

So the divine Husbandman looks for a harvest.  
He is seeking to reproduce Himself  
in the hearts and lives of His followers,  
that through them  
He may be reproduced  
in other hearts and lives.

This verified truth is found in its original prose form  
in *Education*, pages 105, 106.

redeem those living in the most intensely evil era of all history. God foresaw the last days, with their sick, shallow culture, the mad passion for money getting, the intoxicating whirl of excitement, the strange mixtures of good and evil, the adroit rationalizations of many Christians, the widespread tendency to doubt and question, the almost overwhelming delusions, and He made provision to redeem from this morass those purehearted ones who to the eternal ages will be a demonstration of what God's grace can do.

What kind of person was the prophet herself? One time a seminar group was visiting a small church some distance away. While we were there a woman got up to give a testimony. She testified

ner. One day in 1869 she had thirty-five people home for dinner, and in her diary that evening made one brief entry: "We were all much worn out."

She appreciated healthful recreation, and on occasion attended church school picnics. One April she and some friends took a sailboat ride out through the Golden Gate onto the broad Pacific, of which she wrote: "The waves ran high, and we were tossed up and down so very grandly. . . . The spray dashed over us. . . . I never enjoyed anything as much in my life."<sup>24</sup>

Looking closely, we can see many other evidences of the human touch—a shopping trip to buy a dress for a friend's new baby, a Dorcas meeting in her home, with her sewing until mid-

<sup>1</sup> Joel 2:28.

<sup>2</sup> 1 Cor. 1:7.

<sup>3</sup> Eph. 4:11.

<sup>4</sup> Rev. 19:10.

<sup>5</sup> *Colporteur Ministry*, p. 125.

<sup>6</sup> Matt. 4:4.

<sup>7</sup> George Wharton James, *California—Romantic and Beautiful*, p. 320, quoted in Arthur L. White, *Ellen G. White, Messenger to the Remnant*, p. 126.

<sup>8</sup> Paul Harvey, *Topeka Daily Journal*, Aug. 11, 1960,

p. 4, "Early Health Rules Are Proven by Science."

<sup>9</sup> *Messenger to Young People*, p. 89.

<sup>10</sup> *Evangelism*, p. 29.

<sup>11</sup> Jer. 28:9.

<sup>12</sup> Ps. 34:8.

<sup>13</sup> Matt. 7:15-20.

<sup>14</sup> *Christ's Object Lessons*, p. 339.

<sup>15</sup> Jude 3.

<sup>16</sup> *The Desire of Ages*, p. 823.

<sup>17</sup> Isa. 59:19.

<sup>18</sup> *Testimonies*, vol. 5, p. 667.

<sup>19</sup> W. Homer Teesdale, "Ellen G. White, Pioneer,

Prophet," (unpublished Doctor's thesis, The University of California, 1933), p. 65.

<sup>20</sup> Isa. 5:4.

<sup>21</sup> Ellen G. White letter 5, 1876.

<sup>22</sup> Ellen G. White letter 12.

<sup>23</sup> Acts 9:5.

<sup>24</sup> Acts 9:6.



# SHARE

World News of Missionary Volunteers



## International MV Rally Sparks Sharing Program

by W. D. Blehm

Arlington, Calif.—More than 1,000 young people from five senior and two junior academies were present for the Third International Youth Rally held at Calexico, California, the weekend of December 13.

The rally began on Friday evening, when R. F. Mattison, MV secretary of the Antillian Union Mission, challenged those present to devote their youth to the work of God. Following his talk two academy students who have been in a mission field invited those present to dedicate their lives to mission service. Twenty-three youth came forward and signed the MV mission declaration to devote their lives to overseas mission work.

Dr. Fabian Meier, late president of

La Sierra College, spoke at the church worship service. He challenged the young people to meet the modern Goliaths with the same God-given strength that David possessed.

On Sabbath afternoon the students distributed about eight tons of food, clothing, and toys. The youth visited 120 homes, in addition to operating from distribution centers set up in the two Adventist churches and the clinic at Mexicali. Other groups of young people visited a boys' detention home, where special gifts were presented to each of the 100 inmates. Another group of students visited the little primitive San Luis church. The blessing of bus trouble allowed this group to have one of the outstanding experiences of the rally. The desperate plight of a sick daughter in need of medical help was mentioned to the group. Touched by the situation of this extremely poor family, the youth spontaneously collected \$25 to help save the life of the young girl.

The rally was climaxed with a Saturday night program of reports of afternoon activities and music provided by the academy student musical organizations.

During the weekend rally the Mexicali mayor appeared before the large group of teen-agers to express his thrill at seeing young people with such noble

*To page 16*

## Youth Rally Motivates Renovation of Church

by Paul F. Bork

Loma Linda, Calif.—Filled with enthusiasm and eager to share good will, 14 students and teachers of Loma Linda Union Academy set out for San Luis, Mexico, to renovate a Seventh-day Adventist church.

It all started at the International  
*To page 16*



Students from the various academies in attendance at the International Youth Rally were thrilled at the response from needy people such as these shown accepting their loving gifts.



MV secretaries Miller Brockett, W. D. Blehm, and Ellsworth Reile respond to the International Youth Rally sharing program. The home in the background is typical of those visited.





*Academy students attending the International Youth Rally held at Calexico, California, load one of the 23 cars at a depot set up in Mexicali. They distributed eight tons of supplies.*



*This was the take-off scene as young people attending the Calexico rally loaded into cars, with Spanish-speaking Calexico mission school students serving as guides, to begin their sharing tour.*

## INTERNATIONAL RALLY

*From page 15*

ideals come to his city to help relieve the suffering. Luis Legaspi, a Calexico city councilman representing the mayor, also appeared to welcome the youth and to wish his wholehearted support for such neighborly concern and interest in the area.

When one reflects upon the results of the Third International Youth Rally, one thinks of the great good that eight tons of food, clothing, and toys can do

for those who have so little. The greatest benefit is gained by the young people who came, saw, and had a part in the program—they will never be quite the same. Leticia Magana was one of the Calexico students acting as a guide for one of the 23 cars. After being with the students of other academies all afternoon visiting needy families, she gave her report by saying that she had never been so happy, and then said that she had decided to be baptized and join the church. The rally had to be a success, because of the love that motivated it.

## RENOVATION OF CHURCH

*From page 15*

Youth Rally held recently at Calexico, the border town between California and Mexico. As part of the rally academy students went out to distribute food, toys, and clothing, and discovered this church in dire need of improvements.

Instead of following the usual plan of exchanging holiday gifts among the students it was decided to make contributions toward this church, and



*Loma Linda Academy young people, who caught the spirit of the International Youth Rally in Calexico, renovate a church in San Luis, Mexico, with expert supervision from local residents.*



*Young people of the Twin Cities MV Federation (Minneapolis and St. Paul) packaged and delivered one hundred sets of Adventist books for hospital and nursing home libraries in the area.*





Young people on the island of Mauritius worked diligently preparing their *Dans la Tourmente* ("In the Turmoil") presentation for their youth congress, portraying the Huguenot persecution.



One day of the Mauritius youth congress was reserved for outdoor activity. One thrilling event was a trip by sea to Matapan Island, three miles off the coast of Mauritius Island.

\$380 was collected. Some materials were donated and others were purchased at cost. Stores contributed food for the crew while they worked on the project.

The students spent three days in San Luis painting, renovating, adding a room, installing electricity, windows, and hanging doors. After three days of work, carefully supervised and scrutinized by scores of Mexican children and curious adults, the group returned home with the great satisfaction of having shared their blessings and their faith.

Responsible for the work performed were Conrad Thomas, sponsor of the associated student body, also instructor in applied arts, and Chuck McKinstry, associated student body president.

## Twin Cities Federation Presents Library Gifts

by G. D. Bras

St. Paul, Minn.—Hospitals and nursing homes throughout the Minneapolis and St. Paul area received special holiday gifts as a result of a Share Your Faith project sponsored by the Twin Cities MV Federation. At the Best Saturday Night in Town youth meeting held at Hamline University the plan was unveiled to the youth of the area by Clifford Hoffman, federation president, and Don Keith, vice-president.

The plan was to send every hospital

in the Twin Cities a set of three books to be placed in their auxiliary libraries so that they are made available to the patients. The set consists of *The Seventh Day*, *Beyond Tomorrow*, and *Your Bible and You*.

On November 23, at a Twin City youth rally, a goal of 100 sets of books was reached by pledges from the audience. These sets were wrapped and mailed to the various hospitals in the area. Cards and letters were received expressing appreciation for the gifts.

## Annual Youth Congress Conducted on Mauritius

by Lac Rose

Mauritius, Indian Ocean—Two hundred youth gathered in the youth assembly hall at Rose Hill on the island of Mauritius for the second annual youth congress. Mauritian MV Secretary Salzmann opened the functions with a message that stressed the importance of preparation in view of the near coming of Christ. Mr. Collin, a visitor from Madagascar, talked on the same topic, and brought greetings from the youth of Madagascar.

A special feature of the congress was the enactment of *Dans la Tourmente* ("In the Turmoil") by the youth, showing the hardships and persecution through which the Huguenots had to pass. It served to bring home to the audience that only perseverance and

faith in the Lord can bring victory to the Christian.

The first feature on Friday morning was a question box in which questions on religion, work, leisure, love, politics, et cetera, were placed, and answered. A spiritual concert held in the evening was a popular feature. The choirs, recitations of poems, readings from the Bible and interpretations, created an atmosphere of joy and spirituality. Charles Montille was chairman for the evening program.

On Sabbath all the youth of the island assembled at Beau-Bassin church for Sabbath school and church service. Preaching on that occasion, Mr. Collin stressed the preparation needed for the spreading of Christ's gospel.

The Sabbath afternoon program included a Bible-knowledge contest, won by Stenio Gungado; an Investiture service, in which fifteen boys and girls advanced to a higher MV Class; and a talk by Pastor Johnson.

Saturday night was temperance night. The poster competition was won by Maryse Seenyen. Karl Johnson came out top in the speech competition.

Sunday was for outdoor activities, and there was a wonderful trip by sea to Matapan Island, some three miles off the coast of Mauritius.

There can be no better view of the congress than that of the youth themselves. Rosie Cundasawmy found it most interesting and awaits with eagerness the next one. Bernard Auriant thinks that it was once more a success.

To page 18



## ✓ MV Awards in Wisconsin

Madison, Wis.—William Gustafson, leader of the Milton Junction, Wisconsin, MV Society, challenged the members with an aggressive Bible-reading program for 1963. At the close of the year 22 persons received the special Bible Year Certificate for 1963. Among them were Wayne Friestad, age 13, who followed such a program for the first time, and Cecile Halverson for the twenty-eighth time. In leadership training the Richland Center MV Society was distinguished by sponsoring a Leadercraft Course for which 20 certificates were awarded. Conference MV Secretary Harold W. Jewkes, the pastor, the MV Society leader, two experienced teachers, and Master Guides conducted the course.

## ✓ Grade-School Pupils Present MV Program

St. John's, Newfoundland—A guest program presented for the MV Society by pupils from grades 3 and 4 of the Seventh-day Adventist school, drew a capacity attendance of members and nonmembers. Twenty-six pupils volunteered to present their favorite songs, Bible-character riddles, and short stories, which are part of the daily worship periods in the school. After the program a request was received to present it over radio station VOAR. It was subsequently taped and went on the air the next Friday evening, and by popular demand was repeated on Sabbath afternoon. The boys and girls' teacher, Phyllis Hodder, directed the program.

## MAURITIUS CONGRESS

From page 17

Guy Lebon said, "What I appreciate most is that young people from every part of the island had a chance to meet." Another said, "It has helped us have a clearer vision of our duties as young Adventists." Lolo Agathe was very satisfied with the congress and hoped that every one of the young people had gained much.

## Caribbean Youth Leaders Meet for Leadercraft

by Donald J. von Pohle

Miami, Fla.—More than 100 Master Guide candidates of the Caribbean Union College, Trinidad, and visiting MV officers of seven nearby churches devoted ten packed hours to an MV Leadercraft Course recently.

On the first weekend of December, and fitted into a heavy school program at the college, there was a large enthusiastic response to the seven basic topics of our training course.

The college MV sponsor, Clayton Henriquez, a former union MV secretary, had made all necessary arrangements and controlled the attendance, besides launching a challenge to the youth to faithfulness and loyal support of our aim and standards. His wife, Thelma Henriquez, made her lessons most impressive with numerous visual aids.

Another professor of the college, G. R. Thompson, head of the Bible department, was the one chosen to tell the delegates why, when, and how they should "verbalize" in order to evangelize. The discussion periods were conducted by the MV secretaries of the division, union, and local conferences: Donald J. von Pohle, George W. Brown, and Joseph Grimshaw, respectively.

The new project for 1964, MV TARGET 3000, was presented. The suggested goal for the Caribbean Union was heartily accepted. Each society plans to conduct evangelistic campaigns during the coming year by giving new life to tried methods.

## Union College MV Week Has Student Speakers

by Arthur Caviness

Lincoln, Nebr.—The Union College MV Society characteristically began the second half of the 1963-1964 school year with something big. This time it was the MV Week of Prayer, annually programmed and presented by Missionary Volunteers for the entire student body. Ellen G. White's advice is that youth should work for youth, and this is exactly what Kit Watts and the planning committee arranged for—all student speakers. These students from many different areas of study focused

the attention of their fellow students on Christ in the Scriptures.

Miss Watts was also in charge of possibly the most memorable MV program of 1963. "The Christmas Story in Sound and Light" rewarded the huge December crowd with a presentation of the meaning of Christmas.

Just before another vacation, earlier in the school year, the "Horn of Plenty" program was presented. It was a personal satisfaction to I. J. Russell, overseer of the project, to see the huge cornucopia on the church platform filled to overflowing with gifts of food for the less fortunate at Thanksgiving.

Don Schneider and the other MV leaders of the area are praying that Union's students will continue throughout the last part of the year "With Hearts Aflame," just as they began it at the huge September MV rally.

## MV Society Places Book in Every Room of Motel

by Robert L. Osmunson

Mount Vernon, Ohio—"We've been trying to place the book *Planet in Rebellion* in ——— for more than a year now," and she named a well-known motor lodge. Marjorie is Missionary Volunteer Society leader of the Worthington church. We were visiting together before a recent MV meeting.

"But now we've at last been successful," she added with a happy smile, "and a copy of *Planet* is in every one of the 97 rooms of this fairly new luxury motor lodge."

"What's more," continued Marjorie, "we just got back our first letter from one who was blessed by reading the copy that was in his room. The society will hear this good news when I announce it in a few moments."

Then, turning to someone who had just walked into the back of the church, Marjorie added, "Here's Fred Burton, who was responsible for getting the books placed in the motel."

Fred was thrilled that the Lord had opened the way for him to have a part in getting these books into the motor lodge. To him it was like the repaying of a kind of debt, for he had a very special interest in making it possible for others to read *Planet in Rebellion*. "You see," he said, with a nostalgic look, "I've been back in the church only two years now, after a 20-year lapse, owing to the fact that I picked up in a garage a copy of this very book."



### YOUTH—II—Nature and Revelation Reveal God

LESSON SCRIPTURE: Psalm 19.

MEMORY GEM: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

ILLUMINATION OF THE TOPIC: *The Desire of Ages*, pp. 307-310; *Education*, pp. 99-101; *The Ministry of Healing*, pp. 410-418; *Steps to Christ*, pp. 9-11; *The SDA Bible Commentary*, on Psalm 19; nature psalms 8, 29, 104.

TARGET: To gain an understanding of how God's second great book—nature—leads men to Him and to a study of His written commandments as found in the Bible.

#### Introduction

"The nineteenth psalm is one of meditative praise. The psalmist, looking abroad over the whole world, finds two main subjects for his eulogy—first, the glorious fabric of the material creation (vers. 1-6); and, secondly, the Divine Law which God has given to man (vers. 7-11). Having thus poured out his heart in praise and thanksgiving to God, he turns his eye inward upon himself, and finds many shortcomings (ver. 12). The thought of these leads him to prayer, and so the hymn concludes with a few short petitions."—*The Pulpit Commentary*, vol. 17, p. 128.

#### 1—God's Glory Revealed in Nature

1. To what do the starry heavens testify? Ps. 19:1. Compare Rom. 1:19, 20.

"God calls men to look upon the heavens. See Him in the wonders of the starry heavens. . . . We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and from this study, learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love, care, and power."—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 4, p. 1145.

2. How continuous is the witness of nature to the goodness and power of God? Verse 2.

The regularity of the movement of heavenly bodies testifies to the unerring accuracy of Him who upholds all things, who "bringeth out their host by number; he calleth them all by names by the greatness of His might, for that he is strong in power; not one faileth" (Isa. 40:26).

3. Although their movement through the heavens is silent, yet what message do the heavenly bodies convey to the observer? Verses 3, 4.

The word *where* in verse 3 is a supplied word; it does not occur in the original Hebrew. "The idea is that, despite the fact that the heavens have a language of their own, . . . their voice is inaudible; it does not speak to the ear, but to the understanding heart."—*Ibid.*, vol. 3, p. 676.

4. To which of the heavenly bodies does the psalmist refer to emphasize the majesty of God's creation? Verses 4-6.

To a person living on this earth, the sun is one of the most remarkable, as well as the most important, of the heavenly bodies. A failure on the part of the sun to supply light and heat for a very short time would destroy all life on the earth. It is ninety-three million miles from the earth, and in size is 333,400 times that of our planet. It is difficult to comprehend the amount of heat and energy that the sun hurls into space. The planets in the solar system receive approximately one part out of one hundred twenty million originating from the sun. Scientists have speculated for years on the source of the sun's heat. One theory recently advanced is that hydrogen is being transformed into helium. "The transformation of 1% of the sun's mass from hydrogen into helium would supply energy enough to keep it shining for fully 1,000,000,000 years."—*Encyclopaedia Britannica*, 1952, vol. 21, article, "Sun."

Is it any wonder that the sun is set forth by the psalmist as one of the mighty witnesses to the greatness and power of God. It also helps explain why sun worship became almost universal in the ancient world.

#### 2—God's Glory Revealed in His Law

5. To what does the psalmist next turn as an even clearer revelation of God than that provided by nature? Verse 7.

David has just recognized that "there is nothing hid from the heat" of the sun. "As he has felt the sun, perhaps in the desert, searching him out in every nook of shade where he attempted to hide from it, so he feels the law searching out all the hiding-places of his soul."—C. S. LEWIS, *Reflections on the Psalms*, p. 64.

"Then the psalmist connects the law of God in the natural world with the laws given to His created intelligences."—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 3, p. 1144.

"Law" is the translation of the Hebrew *torah*, meaning "instruction." It includes the Ten Commandments, but is not restricted to the Ten Commandments, nor even to the Pentateuch (the first five books of the Bible), which are but parts of it. It "must be taken to include the whole of revelation—all that God has made known of His nature, character, and purpose, and of what He would have man be and do."—GEORGE FOOT MOORE, *Judaism*, vol. 1, p. 263.

6. How inclusive is the thought of verses 7-10?

Notice the analysis David makes of the law in these verses:

Name for the Law	Nature of the Law
law	perfect
testimony	sure
statutes	right
commandments	pure
fear	clean
judgments	true

converting  
making wise  
rejoicing  
enlightening  
enduring  
righteous

An even more detailed description of the law and its effects upon the individual who keeps it is discussed in lesson 9.

7. What does the law do for the soul? Verse 7.

"The love of Jesus in the soul will banish all hatred, selfishness, and envy; for the law of the Lord is perfect, converting the soul. There is health in obedience to God's law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension and strife among us."—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 1, p. 1105.

8. What spiritual experience comes to those who willingly yield obedience to God's commandments and statutes? Verse 8.

Christ "came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of His grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

"When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart."—*Selected Messages*, book 1, pp. 211, 212.

9. For how long will the "fear" of the Lord endure? Verse 9, first part.

David here refers to the reverence with which the creature is to approach his Creator. As one contemplates the power and majesty of God, one is filled with awe. This feeling will endure throughout eternity.

10. How are the judgments of the Lord described? Verse 9, last part.

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints; and falling prostrate, they worship the Prince of life.'"—*The Great Controversy*, pp. 668, 669.

11. What comparisons did David make to indicate the high regard he had for the laws and judgments of God? Verse 10.

"Gold is regarded as an article of great value among men, but spiritual riches gained through following God's precepts are far superior to material wealth. . . .

"To the Hebrew it [honey] was a symbol of all that was pleasant to the palate. Even sweeter to the soul are God's commandments."—*The SDA Bible Commentary*, vol. 3, p. 677.

#### 3—Application to Character and Conduct

12. What added blessing comes from keeping the law? Verse 11.

"To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. . . . Better than all other knowledge is an understanding of the word of God. In keeping His commandments there is great reward, and no earthly inducement should cause the Christian to waver for a moment in his allegiance."—*Testimonies*, vol. 4, p. 27.



13. From what two kinds of sin does David pray to be kept? Verses 12, 13.

"Secret faults" are errors of which we may be unaware. "Presumptuous sins" are sins known to the sinner, actually committed in defiance of the Lord. Only by enlightenment derived from God's law and by His grace can the sinner become upright and innocent of sin.

14. With what prayer does the psalmist close his meditation? Verse 14.

## SENIOR—II—Nature and Revelation Reveal God

LESSON SCRIPTURE: Psalm 19.

MEMORY VERSE: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

STUDY HELPS: *The Desire of Ages*, pages 307-310; *Education*, pages 99-101; *The Ministry of Healing*, pages 410-418; *Steps to Christ*, pages 9-11; *Testimonies*, vol. 8, pp. 256-262, 319-328; *SDA Bible Commentary*, on Psalm 19; selected nature psalms: Psalms 8, 29, 104.

AIM: To show that nature and revelation both lead to acknowledgment of God and love for Him.

### Introduction

Psalm 19 is perhaps the best known of the nature psalms. It is a grateful meditation on the revelation of God in nature and in His law, and its motto might well be, "Nature and revelation alike testify of God's love."—*Steps to Christ*, page 9. Among the Hebrews, nature was never an end in itself, but nature pointed them to the Creator and led them to praise the power and majesty of the Creator. The psalm was composed by David, who as a shepherd lad with his sheep on the Judean hills spent many hours under the open sky, praising God for His goodness.

### God's Glory Revealed in Nature

1. Of what do the heavens testify? Ps. 19:1. Compare Rom. 1:19, 20.

NOTE.—"Wisdom, power, skill, benevolence—[are] the things that constitute God's glory. A glimpse at the open sky with the naked eye is sufficient to impress upon the beholder a sense of the glory of God. How much greater is that revelation when the heavens are scrutinized through modern high-powered telescopes."—*S.D.A. Bible Commentary*, on Ps. 19:1. "It is as though the word 'glory' were written in capital letters across the very heavens and the firmament."—H. C. Leupold, *Exposition of the Psalms*, page 179.

"The works of creation testify of God's power and greatness. . . . Those who take the Written Word as their counselor will find in science an aid to understand God."—*Patriarchs and Prophets*, page 116.

The contemplation of nature should always lead the Christian to look beyond nature—that which was created—to God, the Creator. "God's handiwork in nature is not God Himself in nature. . . . While nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted."—*The Ministry of Healing*, page 413.

2. How continuous is the witness of nature to the goodness and power of God? Ps. 19:2.

David here points to the cause for the sin which grieved him. He traces it right back to the words and inmost thoughts of the heart.

"Christians should be careful that they keep the heart with all diligence. They should cultivate a love for meditation, and cherish a spirit of devotion. . . . To keep your heart in heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors."—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 3, p. 1157.

3. Although creation does not speak audibly, how far has its message extended? Verses 3, 4, first part.

NOTE.—The word "where" in this verse is a supplied word; it does not occur in the original Hebrew. "The idea is that, despite the fact that the heavens have a language of their own, . . . their voice is inaudible; it does not speak to the ear, but to the understanding heart."—*S.D.A. Bible Commentary*, on Ps. 19:3.

The word "line" means a "measuring line," used to fix boundaries. The worldwide extent of the proclamation of the story of creation is indicated. In Romans 10:18 the apostle quotes part of this verse to illustrate the spread of the gospel.

4. To which of the heavenly bodies does the psalmist refer to emphasize the majesty of God's creation? Verses 4 (last part), 5, 6.

NOTE.—In poetic terms David describes the motion of the sun as it appears to us. The intent of the figure is to portray the extent and completeness of the sun's motion throughout the day.

### God's Glory Revealed in His Law

5. To what does the psalmist now turn as an ever clearer revelation of God than that given by nature? Verse 7.

NOTE.—David has just recognized that "there is nothing hid from the heat" of the sun. "As he has felt the sun, perhaps in the desert, searching him out in every nook of shade where he attempted to hide from it, so he feels the Law searching out all the hiding-places of his soul." C. S. Lewis, *Reflections on the Psalms*, page 64.

"Law" is the translation of the Hebrew *torah*, meaning "instruction." It includes the Ten Commandments, but is not restricted to the Ten Commandments, nor even to the Pentateuch, which are but parts of it. It "must be taken to include the whole of revelation—all that God has made known of His nature, character, and purpose, and of what He would have man be and do."—George Foot Moore, *Judaism*, vol. 1, p. 263.

6. How inclusive is the thought of verses 7-10?

NOTE.—

Name for the Law	Nature of the Law
law	perfect
testimony	sure
statutes	right
commandments	pure
fear	clean
judgments	true
	enduring
	righteous

Effects of the Law  
 converting  
 making wise  
 rejoicing  
 enlightening

Observe the different terms used to describe the varied aspects of divine revelation and compare Psalm 119. Verses 7-10 appear in essence throughout Psalm 119.

### What Is in This Lesson for Me?

Do I truly love the laws and commandments of God, or do I feel that they are keeping me from happy experiences I might otherwise enjoy? Or am I, like Eve, dissatisfied with all the daily blessings of life, ever longing for those things which God in His infinite wisdom has declared will actually destroy my happiness?

7. What does the law do for the soul? Verse 7.

NOTE.—"It was the privilege of the Jewish nation to represent the character of God as it had been revealed to Moses. . . . This was the fruit that God desired from His people. In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that 'the law of the Lord is perfect, converting the soul.'"—*Christ's Object Lessons*, pages 285, 286.

"In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart, as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith."—*The Desire of Ages*, page 308.

Childlike simplicity is the first step toward wisdom. See Matt. 11:25.

8. What can the statutes and commandments do for man's nature? Verse 8.

NOTE.—"Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims the one safe and sure rule is to do what God says."—*Education*, page 229.

9. How long will the "fear" of the Lord endure? Verse 9, first part.

NOTE.—There is nothing transient or of short duration about the fear of the Lord. "It is the 'instruction of wisdom' (Prov. 15:33). The man who fears God will also respect and observe His precepts."—*S.D.A. Bible Commentary*, on Ps. 19:9.

10. How are the judgments of the Lord described? Verse 9, last part.

NOTE.—"In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejectors of His grace."—*The Great Controversy*, page 543.

11. What comparisons does David use to show the desirability of these judgments? Verse 10.

NOTE.—"Gold is regarded as an article of great value among men, but spiritual riches gained through following God's precepts are far superior to material wealth. . . .

"To the Hebrew it [honey] was a symbol of all that was pleasant to the palate. Even sweeter to the soul are God's commandments."—*S.D.A. Bible Commentary*, on Ps. 19:10.

### Application to Character and Conduct

12. What added blessing comes from keeping the law? Verse 11.

NOTE.—The psalmist does not seek to promote selfish observance of the law for the sake of reward, but rather offers reward as another of the manifold benefits of keeping the law.

"By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There



will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by Him."—Ellen G. White Comments, S.D.A. Bible Commentary, vol. 3, p. 1145.

**13. From what two kinds of sin does David pray to be kept? Verses 12, 13.**

NOTE.—"Secret faults" are errors of which we may be unaware. "Presumptuous sins" are sins

known to the sinner, actually committed in defiance of the Lord. Only by enlightenment derived from God's law and by His grace can the sinner become upright and innocent of sin.

**14. With what prayer does the psalmist close the psalm? Verse 14.**

NOTE.—The Hebrew word translated "strength" means "rock." God is both our "Rock," on whom we may build our character, and our "Redeemer," who delivers us from the power and guilt of sin.

Compare Ps. 78:35; see also Deut. 32:4; Ps. 18:2; Isa. 41:14.

## For Meditation

1. How may I learn to recognize more clearly the hand of God in nature?
2. How may the Sabbath direct my mind to God through nature?
3. Does my life prove to others that "the law of the Lord is perfect, converting the soul"?
4. Do I really enjoy the study of God's Word? If not, what is the hindering cause?



**Question** *When a person goes from one church member to another telling false stories about me for years, and is finally caught doing so, is it not any more than right that he ask forgiveness? Or should I forget the whole thing, hoping it will soon wear away? False stories have created hard feelings between me and my fellow church members. Should not his confession be complete and as broad and as public as was the offense, or is that expecting too much?*

**Counsel** The person who engages in gossip which reflects on the character of another member of the church owes him an apology, especially when what was said was untrue. It is also his duty to go to the person, or persons, to whom he has talked and make things right. If the falsehood has spread through the whole church, a public confession may be necessary; but such a procedure should not be followed without much thought, prayer, and counsel with the pastor or other leaders of experience, as it could cause more harm than good.

If a number of members in my church believed things which reflected on my character, I would wonder if I were in any way to blame; and if the gossip was widespread, I would engage in much earnest prayer and heart searching to discover the faults in my life. If "hard feelings between me and my fellow church members" resulted, I would know of a surety that something was wrong on my part, and that I was under obligation to change the situation, if possible.

If I had "hard feelings" toward others I would think of the text in Psalm 119:165: "Great peace have they which love thy law: and nothing shall offend

them." Surely Jesus knew this scripture by experience, as no one was ever maligned as He was. Romans 8:28 states: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The "all things" include problems such as this.

**Question** *I am a twenty-one-year-old church school teacher, located in a new city, and am living alone in an apartment. Is it proper for me to entertain my fiancé? I readily understand that many hours together in my apartment wouldn't be wise or ethical, but I like to spend as much time with him as possible, as he lives in another State and doesn't come often. We have endeavored to keep our courtship a beautiful one, and I wish I could tell others the joy a Christ-centered relationship can bring.*

**Counsel** It is obvious that you desire to conduct your courtship as befits Christians, and to prepare for a happy marriage and a home in which Christian ideals prevail. To help you realize this desire, we must advise that you not be influenced by the prevailing customs that permit a single girl to entertain her friend in her apartment when no one else is present. There are two reasons for this advice.

First, your personal reputation and that of your fiancé are at stake. It is natural for acquaintances to assume the worst when they know that you and your fiancé are alone in your apartment. The hasty conclusion is that when the door of your apartment encloses only you two, your conduct becomes intimate. Such a conclusion would be hard for you to refute. Also, it would handi-

cap you in your influence as a church school teacher and would cast a cloud of doubt in the minds of your friends over the sanctity of your future marriage.

Second, when you two are alone in the apartment, the attitude develops automatically in your own minds that you are responsible only to each other for your relationships of the moment. This removing of the safeguard of accountability to others introduces a great hazard, for, even with motives that are pure, a normal young man and young woman may find to their permanent regret that their instinctive attraction to each other is stronger than their determination to remain chaste. It is not that they *decide* to abandon their high ideals, but rather that they are carried along on a wave of full confidence in each other's ability to exercise personal control until, without warning, the urge for intimacy supersedes their previous determinations. Thus their courtship becomes blighted by guilt, and the happiness of their marriage is reduced proportionately.

Our advice is to arrange with some mature Christian couple to entertain your friend in their home or, as an alternative, to have a reliable friend of yours present in your apartment when your fiancé calls on you there.

"Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come."—E. G. White, *The Ministry of Healing*, p. 359.

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

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

(1) Submit only one question at a time. (2) Confine your question to one hundred words or less. (3) Enclose a self-addressed and stamped envelope for the reply. (4) Send your question to: THE YOUTH'S INSTRUCTOR, Counsel Clinic, Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012.



# "Enlarge the Place of Thy Tent"

*If Not Now—WHEN? If Not You—WHO?*



TIME IS SHORT  
**Do More  
in '64**

**JOURNALS  
OF POWER**

Christ will do His part. ~~Will you?~~

*Have you done your part?*

Great faith will produce great results.

- New systematic, evangelistic presentation of truth
- "Hope for These Times" Reprints Center Spreads
- Low in Cost—High in Value
- Christ-centered, Christ-filled, Christ-revealing

GIVE YOUR MISSIONARY SUBSCRIPTIONS NOW.

USE OUR  
**NEW SPECIAL 1964  
DISCOUNT  
COUPON BOOK**

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded." Isaiah 54:2-4.

Goal: Two per Member, or Ten per Family

**ORDER THROUGH YOUR  
CHURCH MISSIONARY SECRETARY  
OR YOUR  
BOOK AND BIBLE HOUSE**

**SPECIAL 1964  
MISSIONARY SUBSCRIPTION RATE  
MESSAGE \$1.50 THESE TIMES \$2.25**



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE



► Kenya, land of the Mau Mau, is the latest African country to gain *uhuru*, or freedom. For the time being, following independence day on December 12, 1963, the former East African colony and British protectorate will have dominion (monarchical) status, but leaders plan to make it a republic. Kenya straddles the Equator, fronting the Indian Ocean on the southeast. Its Texas-sized 224,960-square-mile area varies from balmy beaches, bleak deserts, and glacier-topped mountains to fertile valleys. Ninety-eight percent of the 7,260,000 population are African.

National Geographic Society

► An original log cabin country schoolhouse, built in 1794, in which Sam Houston taught in 1812, still stands at Maryville in eastern Tennessee, near the Great Smoky Mountains National Park. Houston established his tuition rate at eight dollars a term, payable one-third in cash, one-third in corn at 33 1/3 cents per bushel, and one-third in bright-colored calico for his shirts.

*Ford Times*

► The place where Moses received the Ten Commandments in the Sinai desert is occupied today by fewer than a dozen permanent residents. They are monks of Greek descent who tend the sixth-century Monastery of St. Catherine, built beneath the mountain as a fortress and shrine by the Emperor Justinian the Great.

National Geographic Society

► Art a la carte is the newest service offered bed patients at the University of Chicago Hospitals. An aluminum cart holding 20 pictures is rolled from room to room, and a hospital volunteer helps patients select a picture to hang on their hospital room wall. AMA

► Composer of the sentimentally Southern "Carry Me Back to Old Virginny"—James A. Bland—was of African descent and was born in Flushing, New York. National Geographic Society



## Radarscope

Key to source abbreviations published January 14, 1964.

*The Youth's Instructor*, April 7, 1964

► The Dead Sea, long famous for its saltiness, is estimated to contain two billion tons of potash, an important fertilizer, as well as large quantities of several other mineral salts.

International Bank

► Historic Nassau Hall on the campus of Princeton University, Princeton, New Jersey, was built in 1756 and was the largest building in the colonies during the Revolution. It now houses the university's administration offices.

*Friends*

► Called the bridge of the world, Panama bestrides a snake-shaped isthmus that links North and Central America with South America. Panama's 29,306 square miles make it about the size of South Carolina. It is the youngest American republic, having achieved independence in 1903.

National Geographic Society

► More than 5,000 teachers to fill overseas teaching posts during 1964 are needed by the Peace Corps. Requests have come from 48 countries throughout Latin America, Africa, and Asia for 3,000 teachers for secondary schools, 1,000 for elementary schools, 500 for colleges and universities, and 500 for fields of physical, vocational, and adult education.

Peace Corps

► Some historians say that Peter Minuit, who bought Manhattan Island in 1626 for the Dutch West India Company for \$24 worth of beads and blankets, was actually hoodwinked. He paid the Canarsies Indians from Long Island, who had no property rights on Manhattan. The rightful owners, the Manhattoes, later returned from a hunting trip, and the irate Minuit had to buy the island all over again with another \$24.

National Geographic Society

► The mesquite, tough thorny tree of arid lands, was once the center of the economy of California's desert Indians. The bean of the tree was eaten fresh or ground into meal for cakes or mush. The bark was pounded, rubbed, and pulled to form a sort of fiber, which was made into clothing. The larger limbs of the tree made posts for dwellings and granaries. Leaves were used for roofing. The wood provided the best fires for cooking, warmth, and pottery making. Small limbs were made into bows and arrows. The gum was used as adhesive for fastenings, and in dilute form it became medicine used as an eyewash or for treating open wounds. Even the thorns were utilized in tattooing. UCAL

► The original Star Spangled Banner, often called the No. 1 historical museum object in the United States, is now exhibited in Washington, D.C., in the Smithsonian Institution's Museum of History and Technology. The 50-foot-high display in the center of the building shows the flag in its entirety for the first time since it was acquired for preservation by the Smithsonian. This is the flag that flew above Fort McHenry during the bombardment of Baltimore in the War of 1812, inspiring Francis Scott Key to write the words of what is now the national anthem.

Smithsonian

► Fifty million new \$1 bills have been placed into circulation by the United States Treasury Department. The new Federal Reserve notes are very similar to the present \$1 silver certificates, except that the new bills contain no reference to silver. The silver certificates are gradually being withdrawn from circulation. If approved by Congress, the Treasury also plans to begin coining silver dollars this year, for the first time in almost 30 years. AMA

► Benjamin Franklin, whose profile has graced the United States 50-cent coin since 1948, by act of Congress has been replaced by the youthful image of John Fitzgerald Kennedy, thirty-fifth President. This will be the seventh major change in the design of the 50-cent piece, first issued in 1794. Prior to Franklin the coin showed stylized portraits of the goddess Liberty on its face.

National Geographic Society

► Use of electronic computers in a nationwide medical diagnosis program in Russia was suggested in a report outlined in *Izvestia*, the government newspaper. The system proposed would use punch cards carrying health data on all Russians, based on periodic examinations. AMA

► Of the 29 million names in the Veterans Administration's master index file, Smith is the most common, appearing 225,000 times. It is followed by Johnson, 149,000; Brown, 121,000; Williams and Jones, 109,000 each; and Miller, 97,000. VA

► The American National Red Cross is served by 2 million volunteers and a career staff of 13,000, making the ratio of volunteers to career staff, 154 to one.

ANRC

► Virtually the world's entire crop of jumping beans comes from the town of Alamos in the Mexican state of Sonora. National Geographic Society





# A MAN

## Among Men!

He can hold his own with the  
best of them, because he's  
**PREPARED.**

**FOUR YEARS OF COLLEGE** can help you to take your rightful place in today's swiftly moving world. No other experience can give you the background of factual knowledge, social grace, sound thinking habits, and steady Christian principle. The Seventh-day Adventist college nearest you is your key to a confident future, if you will give it an opportunity to help you. Regardless of your choice of a profession or trade, these can be four years you will never regret or forget.

Inquire of the Admissions Secretary—

Andrews University  
Berrien Springs, Michigan

Atlantic Union College  
South Lancaster, Massachusetts

Canadian Union College  
College Heights, Alberta, Canada

Columbia Union College  
Washington, D.C.

La Sierra College  
Arlington, California

Loma Linda University  
Loma Linda and  
Los Angeles, California

Madison College  
Madison, Tennessee

Oakwood College  
Huntsville, Alabama

Oshawa Missionary College  
Oshawa, Ontario, Canada

Pacific Union College  
Angwin, California

Southern Missionary College  
Collegedale, Tennessee

Southwestern Union College  
Keene, Texas

Union College  
Lincoln, Nebraska

Walla Walla College  
College Place, Washington