

The Youth's Instructor

SEPTEMBER 22, 1964

In contrasting episodes, Deloris
Woerner shows what can happen
when a person possesses

A Sense of Direction

[Sabbath School Lessons for September 26]



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.

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

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A Sense of Direction

by DELORIS WOERNER

RECENTLY a newspaper told of a man who in grief at the death of his young daughter devoted all his wealth to her memory.

Among other tributes, he arranged for a new building to be named for her, and set up a perpetual trust fund for worthy students in her name. Then, giving all his personal possessions to friends, he spent his last dime calling a newspaper to report that he was ending his life there in the telephone booth because he had nothing more to make life worth while. The anxious and protesting listener heard a shot. The telephone went dead, and the man had carried out his threat.

In contrast, a distinguished doctor of my acquaintance lost his seventeen-year-old son to cancer. Requesting that the money ordinarily spent for flowers be sent to a special memorial fund, the doctor and his wife buried their only son with quiet sorrow as becomes those who await the resurrection morning.

Pushing aside grief with activity, the couple added to the fund and began furnishing a room for a memorial library to their son. Rooms were set aside by the Houston Central Seventh-day Adventist church for this purpose.

The doctor's wife studied library science to learn how to catalog books already owned by the church and school. Hundreds of other volumes were donated and purchased to round out the library. During five years of existence, the library has been enlarged. It now forms a spa-

cious, cheerful room conducive to study or browsing by any church member or school child. More than four hundred new volumes were added in 1963, as well as several sets of current encyclopedias and reference books donated by one man.

When a church member dies, the church sends a check to the library instead of to the florist. A representative book is placed on the shelf in memory of the deceased member. Frequently funds are sent in by people other than church members, who wish to create a living memory in the library. After every donation is received and recorded, a letter of appreciation is sent to the donor. Relatives of the deceased are notified.

Unique in the city of Houston as serving both church and school, the library receives visitors from other denominations interested in a similar project. A recent State library convention asked to send delegates to gather ideas.

Aside from its tremendous value to the church and school, this library has given direction to the lonely life of a bereaved mother while her husband finds solace in his medical practice. Her hours of donated service there each week help fill the empty days without her son. By doing for others she forgets herself.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."¹
 "In all thy ways acknowledge him, and he shall direct thy paths."²

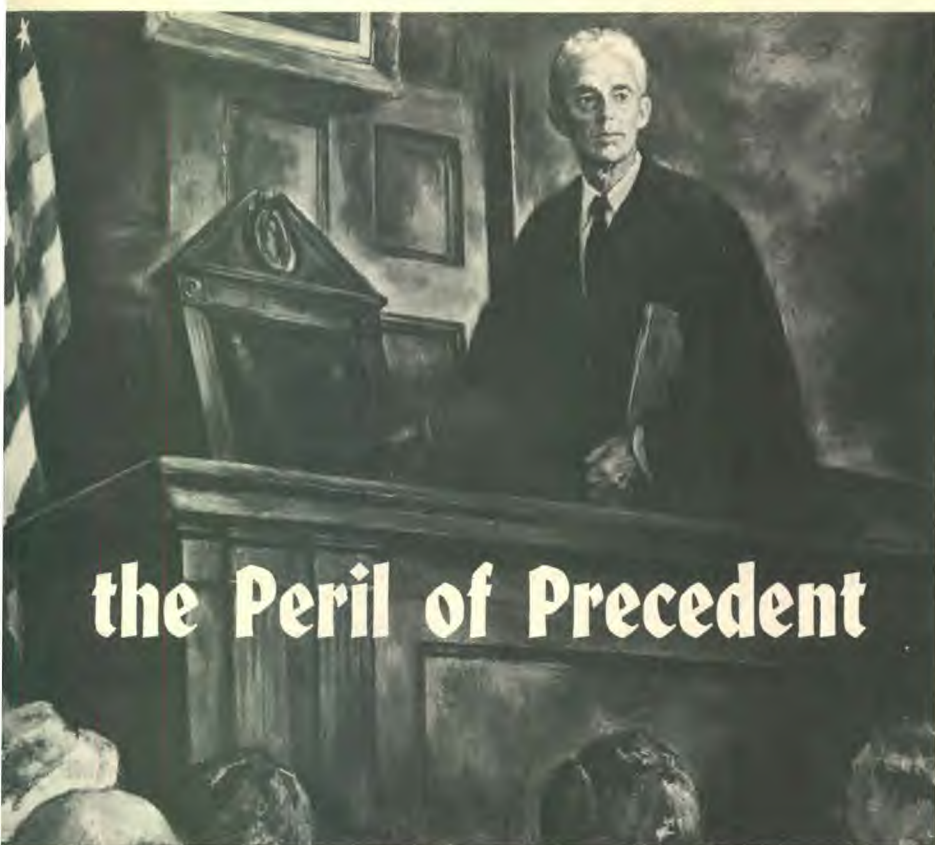
¹ Jer. 10:23.
² Prov. 3:6.

Rerouted

by JANE MERCHANT

How cautiously I often trod
 The worn, familiar known way,
 Desiring to be led by God,
 But only in my own way.

What bright discoveries I've made
 Along the different highway
 Since I reluctantly obeyed
 And followed His, not my, way.



the Peril of Precedent

CLARENCE DARROW was not a man for the Christian to emulate. Nurtured in skepticism from childhood by a doubting father, he became a champion of agnosticism, constantly searching for apparent flaws in the armor of Christianity, and losing no opportunity to use his excellent persuasive powers to discredit the Bible and the faith it teaches.

As a lawyer, he won undying fame for himself in his defense of John T. Scopes in the Dayton, Tennessee, "Monkey Trial" in 1925. His devastating attack on William Jennings Bryan and the Biblical fundamentalism he preached gave the theory of evolution a bulldog hold on the minds of the American people, and cast Darrow firmly in the role of enemy of conservative Christianity.

But if we look closer at the man we find that not all was base metal—far from it. He was a man of conviction and firm principle, as his brand of law practice clearly showed. No book lawyer was Clarence Darrow, poring hopefully over dusty tomes to find a past judicial decision by some eminent jurist that he might quote as authority to justify a similar decision in his current courtroom battle. Darrow despised precedent; to follow it was to be fettered by the mistakes of the past. Each case

required a careful examination of the issues involved and an assessment of the basic principles underlying them, as he saw them. Judge Farnsworth or Justice Franklin might have ruled differently, but they too were men, and perhaps had not seen as clearly as they should.

There is something here that this brilliant legal mind might teach us today, something that might find application in the realm of Christian faith and practice. The rule of precedent is one still used in our time, both in the legal and in the spiritual world. The lesson to be learned is that following man-made religious precedent is a snare that few have discernment or strength to avoid.

Religious precedent is of two types, Biblical and contemporary, and both can be deceptive and deadly if not understood properly.

It would be profitable to take a look at a few examples of reasoning based on each type. Perhaps then we can unmask some of the deceptiveness and expose the peril. In Nigeria, where this article is being written, polygamy is socially acceptable and widely practiced, and presents one of the most difficult problems for the church, as well as for prospective members. The argument usually put forward by the po-

by **HERSCHEL C. LAMP, M.D.**

lygamist or would-be polygamist runs something like this:

"David was a man whom the Lord had sought out as 'a man after his own heart,' and this same David had a great host of wives and concubines, and the scriptural context does not condemn his type of family planning. What right have we then to interfere with polygamous practices today?"

Perhaps the next Biblical lawyer might be a woman who is reluctant to put away her earrings and bangles, which are so important to her appearance and status. She might reason, "Wasn't it faithful Abraham who, in sending out his trusted servant into Mesopotamia to find a wife for Isaac, sent gifts of earrings and bracelets? And weren't these trinkets duly presented to Rebekah and worn by her without one word of censure from the Lord? Haven't we, perhaps, become too rigid about jewelry and adornment?"

What about such argument? Is this a valid approach to the thorny problems of Christian ethics? To support our actions, are we justified in citing Old Testament practices coupled with the testimony of silence that seems to condone them?

God begins His leading of His people just where they are, in the cultural climate and social patterns of the time in which they live. The fact that polygamy, slavery, capital punishment, and destructive warfare were practiced by leaders of God's people without remonstrance from God is no justification for us to participate in a similar course in our day. To so reason is to conclude that the way of life they lived, the social milieu in which they dwelt, and the ethical decisions they made were the ideal and thus might serve as patterns for those who follow them.

Jesus repudiated this view in answering the Pharisees about the bill of divorce given to the people by Moses. His words are clear, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."¹ Revelation is progressive. In Hebrews 1:1 Paul tells us that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The patriarchs, kings, and prophets

of old, looking forward by faith, saw but dimly that which we can see more clearly, standing in the full light of truth as revealed in the perfect witness of Jesus. If Abraham, David, or Paul could stand before us now, would they hearken back to the era of type and shadow, or to the times of ignorance which God winked at, or would they rather rejoice in the special revelation given to God's people in this hour of the remnant church?

In principle the argument from the precedent of one's contemporaries is little different from that associated with Bible characters. Both are cut from the same cloth. The aim in each instance is identical—to link sinful but carnally desirable behavior with a spiritually prominent personality in such a way that one's deviant conduct will appear less sinful, more justifiable, and even desirable and praiseworthy.

Let us turn now from distant examples and look to our own personal experience as young people. Haven't we heard words like these?

"Professor Green reads fiction. I saw him reading *The Big Fisherman* at his cabin up at the lake last week. If it's good enough for Professor Green, it's good enough for me!"

"She's wearing lipstick, and she's the college president's wife. I ask you, what's wrong with my wearing it?"

"Elder Birch is one of the kindest, friendliest Christian men I know, and he eats meat. I just can't believe that he would do anything that was wrong!"

In each of these illustrations one particular act of a certain church member is selected as a precedent to be followed by an observer of their conduct. Basically the three members chosen as examples are good people, fighting the fight of faith, but perhaps losing the battle in some quarter. Each one of them might groan within were he to know that his weakness is the authority another uses to justify his own acts.

Satan well knows the power of influence inherent in one willful or unguarded sinful act. He understands, too, the evil propensity of his human prey to grasp at the mistakes of others and use them as a cloak to cover their own spiritual nakedness. It is a shoddy garment indeed that one can make from the threadbare patches of another's character!

"No truth does the Bible set forth in clearer light than the peril of even one departure from the right—peril both to the wrongdoer and to all whom his influence shall reach. Example has won-

derful power; and when cast on the side of the evil tendencies of our nature, it becomes well-nigh irresistible.

"The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to sin. He who, endowed with high conceptions of life and truth and honor, does yet willfully transgress one precept of God's holy law, has perverted his noble gifts into a lure to sin. Genius, talent, sympathy, even generous and kindly deeds, may thus become decoys of Satan to entice souls over the precipice of ruin."²

The apostle Paul gives similar advice in 2 Corinthians 10:12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Being thus amply forewarned, shall we not shun the foolish and fatal practice of placing our feet in the errant footprints of others? In the time of decision, then, when called upon to choose the way to go, let us not ask, "Who has taken this path before me?" Let us ask rather, "Which way is right? Which course will best display my confidence in God's revealed will and lead at last to an eternal home with Christ—the Author and Finisher of our faith?"

¹ Matt. 19:8.

² Ellen G. White, *Education*, p. 150.

We Are His Witnesses

by ROBERT A. NIXON

IT WAS Christmas time on a bus.

The Greyhound grumbled along the night-shrouded freeway, burdened with a full measure of people going places. Weary heads were nodding assent to Morpheus, as the time wore on toward midnight. I fervently wished my seatmate would doze off—but not before he extinguished his oversized and powerful cigar. Tantalizing scraps of murmured conversations drifted up and down the length of the aisle, but they were mostly unintelligible.

Shortly past midnight we enjoyed a twenty-minute rest stop at Fresno. A short walk and a lungful of fresh cold air gave me a better outlook and I remounted the bus with courage for the final three hours of travel.

The passengers on the bus had changed. My smoldering seatmate was gone, and his cigar with him. A fellow intent on sleeping was in his place. My nodding head kept time with all the others.

It seemed we had returned to the freeway only a few minutes, when I was aroused by a girl's voice "... nurse's course at Glendale Sanitarium." She was across the aisle and

one seat back, so I listened. Another voice. "I'm training at St. Mary's. Say, what are Seventh-day Adventists anyway?" Right here I sat up.

"Well,—we don't go to church on Sunday, and we don't smoke, and we don't eat meat, and we don't drink liquor, and we don't dance, and we don't go to shows!"

"Well! I'll be ———!"

"No, we don't say that, either!"

"Well for ——— ———!"

"Not that either!"

"Oh, dear."

"We'll accept that."

Several miles of silence followed. I lapsed into a stupor brought on by the motorized monotony of a gently rocking and rumbling Greyhound. The girl from St. Mary's roused me again.

"You mean to tell me, honest now, you have never gone to a show?"

Miss Glendale said, "Well—yes, I have, but ———."

St. Mary's laughed. "I thought so!" She left the bus at the next stop and my mind went along with her.

Maybe someone, sometime, somewhere, will tell her truly what is a Seventh-day Adventist.

Grace Notes

and letters to the editor

Growing-Up Christians

Launching Milton C. Kimura, of Sacramento, California, provided this week's cover scene through Photo Mart. It shows the launching of a nuclear submarine at Mare Island, California.

Burma "P.S. I've spent my prize money [Photo Mart] for white cloth to provide communion tablecloths for little churches in Chin Hills, and to help one student nurse pay her school debt." BARBARA WYMAN, Rangoon.

Michigan "I appreciate the efforts of your staff to make the INSTRUCTOR interesting." MALCOLM KELLEY, Otsego.

Washington "Engelkemier's 'Kleig Light' series is so good for all of us. We have been passing these articles on to a Baptist minister. 'What If He Had Come Down' was marvelous. Thank you also for the articles on diet and health by Dr. Saxon." ROBERTA R. SHARLEY, Spanaway.

California "We have been avid readers of THE YOUTH'S INSTRUCTOR for 15 years and enjoy it and receive inspiration from this top-notch journal." Mrs. MARJORIE JENSEN, Escondido.

California "THE YOUTH'S INSTRUCTOR has improved greatly. . . . I am a reader of *Youth for Christ* magazine, and sometimes I can't help wondering why YI does not come to grips with certain issues as realistically as they do; this is in relation to morality, social problems, and standards. We must not be afraid to challenge ourselves. Why not print articles on evolution, ecumenicalism, spiritism, morality, et cetera. I am sure that you are working hard to make this magazine a tool through which Christ can work." ROLAND A. PEREZ, Glendale.

• Over the months, most of these topics are covered, sometimes as an article, other times in narrative form.

Unity "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness." COL 312.

A woman suffering from asthma was advised by her physician to smoke as a remedy. She had apparently been a zealous Christian for many years.

In following the physician's advice she became addicted to the habit. Finally she was urged to give up the habit as both unhealthy and defiling.

"She utterly refused to do so. She said, 'When the matter comes before my mind distinctly, that I must give up my pipe or lose heaven, then I say, "Farewell heaven"; I cannot surrender my pipe.'"

This woman was known personally by Ellen G. White, and the account appears in *Temperance*, page 63.

Irrespective of the sin, if a professing Christian reaches the point where he would rather surrender his hope of eternal life than to forgo the pleasure of sin, he may thereby finalize his choice.

The maturing Christian will often pray as David prayed, "Cleanse thou me from secret faults."¹ It is a mark of maturation that we want to know what habits or attitudes to purge, that we may more nearly approach the character of Jesus.

It is sometimes easier to identify and begin to strive against tangible sins, the sins that can be seen by others, than it is to recognize and strive against those of the mind. From personal battles, many can testify that it is easier to overcome an action sin than it is to master a mental sin.

On at least two occasions my pastor has referred to Sabbath worshipers who go home to have "roast preacher" for dinner. Does cannibalism extend far beyond the preacher, at your table?

"Obedience, perfect and perpetual, was the condition of eternal happiness."² In our day, as in Adam's, obedience is still prerequisite to eternal happiness. Therefore the place to look in your life for needed change is most likely among your habits of thought, and speech, and practice.

What are your thoughts? Does pride of a possession or a talent lead you to feel superior over another?

Does selfishness blind your perception of what you could do to alleviate the ills and heartaches of a neighbor?

Are you covetous?

These three sins "are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe."³

Christ is just waiting to fall into step at your side to help in the greatest conquest you will ever face. Make room for Him, won't you?
WTC

¹ Ps. 19:12. ² *Patriarchs and Prophets*, p. 49. ³ *Steps to Christ*, p. 30.

coming next week

- "I WORKED MY WAY THROUGH COLLEGE"—"I slid my five dollars across the counter and said simply, 'I'd like to go to school. This is all the money I have, but I'm willing to work.'"
By Roberta J. Moore.
- "PANIC"—Why did students panic when a real fire broke out? They had performed calmly in drills. Author Lin Robertson gives a notable example of one teen-ager who did not panic under most extreme stress.



Songs in the Desert

by **ROBERT E. EDWARDS**

CARL LESSUR slumped down onto the barracks' bunk and stared out of the window. The heat was making wavy patterns in the air as the sun beat down on the roofs of the buildings, only to be swept away from time to time by the scorching gusts of wind that seared their way from the Sahara Desert one hundred miles to the south. Activity on the desert base at Oujda, Morocco, was reduced to a slow crawl.

Carl shook his head as if to throw off the lethargy that gripped him. He was bored. It was too hot for baseball or basketball, too hot for ping-pong. Finally he got up, stretched, then sauntered out of the barracks in search of something to relieve the monotony.

He was not a bad boy—not the type to roar into the native village and head for the nearest bar, swaggering and strutting, making himself generally obnoxious to the local inhabitants. He had been brought up believing in God, yet like many others, he knew very lit-

tle about his Bible. On his Army questionnaire, to the question "What is your religious preference?" he had written, "Protestant, Catholic, Jew."

On this particular day he drifted from the shade of one building to the shade of another in search of some activity appropriate to the weather. All at once he became aware of the sound of music. It was not like the music that came over the radio normally in this Morocco outpost. It sounded like music from home.

The song was coming from the medical aid station. As Carl stepped through the open door he stopped. Sitting around the room were a half-dozen soldiers in various stages of concentration as they bent over little bits and strips of leather lying on the tables before them. On the desk at the front of the room sat a portable tape recorder, its plastic reels turning slowly. Beside the recorder was a stack of cards printed in red ink. No one seemed to be aware of his presence, so he just

stood there listening to the familiar words of the gospel song—

On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest
and best

For a world of lost sinners was slain.

"Hi, soldier. Want to join us?" The technical sergeant walked toward him smiling. "My name's Lambert. I'm one of the medics on the post. We're running a small leather-working class here afternoons to relieve the monotony."

"Well, yes. I think maybe I'd like that. What's with the music?" He nodded at the recorder.

"Oh, that? They're songs I recorded from a broadcast called the Voice of Prophecy. My wife back home listens to them all the time on the radio. She belongs to their church.

"Here, soldier. Pick out some leather and make yourself something."

Carl fingered the scraps of leather and finally settled on a black wallet for a project.

The afternoon passed quickly as his



*Two enrollment cards printed in red ink
made their way ten thousand miles from that desert base.*

but I don't know much about what's in it. I sometimes feel that I ought to read the Bible, and I've tried, but I really can't make much out of it. I get along O.K. at first, but then I run into So-and-so begat So-and-so, and So-and-so begat So-and-so, and I lose interest."

Sergeant Lambert sat silent for a moment, then turned to Carl.

"Actually, kid, I'm really not much to help you. I don't belong to a church myself. Now, my wife, she knows her Bible all right, and I've picked up some from her, but I tell you what. This outfit that puts out this music here—the Voice of Prophecy—they also have a free Bible course that they send you through the mail—a correspondence school. If you want to sign up for it I'll sign up with you. I don't reckon it'd do either of us any harm."

And so it came about that two enrollment cards printed in red ink and signed by Private Lessur and Sergeant Lambert made their way from that far-away desert Army base in Morocco, across ten thousand miles of land and sea, and at last were deposited on a desk in the Voice of Prophecy office in Glendale, California.

Carl Lessur's mind soon became full of Bible information he never knew existed—stories of kings who lived long ago, prophecies that Jesus was coming again soon, that the earth would be desolate and uninhabited for a thousand years. Sometimes he would take some especially difficult question over to Sergeant Lambert, and together they would search the Bible for the answer.

The weeks and months slipped by as the lessons crossed and recrossed the Atlantic, bringing the good news of Jesus and His salvation to the young man. When Lesson 15 came, he and the sergeant discussed the pros and cons of tithe paying. Then with Lesson 16 the hammer began to strike. Blow after blow fell as he read the great truths about the law of God and His holy Sabbath. At the end of the test sheet on Lesson 18, he found a question he could not bring himself to answer. He sat for a long time thinking, chewing on the end of his pencil. Finally he got up and strode over to Sergeant Lambert

at the aid station, obviously perplexed.

"Sarge, I've got problems. You got me into this. Now you have to help get me out. Here, read this!"

The sergeant took the test paper that was thrust at him.

"It's the question at the bottom of the page, sarge. What do we do with that?"

The sergeant read the question half aloud, half to himself. "If you have not observed God's Sabbath in the past, is it your desire to do so from this time on?"

"Well?" Carl's voice was almost beligerent.

"You got me, kid. As a matter of fact, I've been rasslin' with that one myself."

"I know it's right, sarge. The Bible is plain enough on that. But can you imagine what the C.O. would say?" He shrugged his shoulders and strode off muttering to himself about this invasion into the sacred precincts of his private life.

But argue with himself as he would, he could not escape the pointing finger of his own conscience. And the blows continued to fall—Lesson 19, "Undermining God's Government; Lesson 20, "Can the Majority Be Wrong?" Lesson 21, "Obedience, My Token of Love."

He was a troubled young man. Every time he thought about it he would nervously reach for a cigarette. Then—even that solace was taken from him when he received Lesson 25—"My Health and Happiness."

One afternoon at the leather-working class he was nervous and fidgety. When the others had left he turned sullenly to Sergeant Lambert.

"Well, sarge?"

"Yea, kid, I know."

"Sarge, all I can say is, You sure have messed me up."

Sergeant Lambert looked down at the forlorn young man and felt his heart reach out to him.

"I'm sure sorry, kid." It was all he could say.

"The trouble is, sarge, I know it's the truth. I know the stinkin' cigarettes are bad for me. I know everything I've read in those lessons is God's truth. Now what am I going to do about it? How? How? How?"

"Look, kid, like I said once before.

interest alternated between the pieces of black leather and the songs on the tape recorder. The music awakened in his memory thoughts of the times he had attended Sunday school as a boy. Now he was hearing those same songs—"The Old Rugged Cross," "In the Garden," "What a Friend We Have in Jesus," "Showers of Blessing." It stirred in him a longing he could not quite describe—a hunger for something that lurked just outside his consciousness. He knew vaguely that it was there, but did not know how to satisfy it. He reached for a cigarette and lighted it, perhaps hoping that it would fill the void, but it didn't—it never did.

That was not the last time Carl Lessur came back to the aid station. One afternoon several weeks later he and Sergeant Lambert happened to be the only ones in the little office. As they sat listening to the music the talk turned to religion.

"You know, sergeant, I don't know much about religion. I do have a Bible,

I don't know all I ought to. For me to try to help is like the blind leading the blind, but I do believe this is God's truth, just as you do. And I believe in prayer. Maybe if we ask Him, God would help us out of this pickle we're in."

And so the two of them, sitting there side by side in a deserted aid station classroom in Oujda, Morocco, bowed their heads and uttered their simple request that God take over and show them how to follow Him. And as they bowed, the angels in heaven paused for a moment, then touched their harps and sang a note higher.

Not many days after that a dusty Volkswagen drove onto the base. Inside was the Adventist minister. At the request of the Voice of Prophecy in Glendale, California, he had driven eighty miles across the desert to visit Carl Lessur and Sergeant Lambert. He spent the rest of the day studying and visiting with the two men. When he left that afternoon they had resolved—with God's help—to begin following the truths of God's Word.

The next Sabbath they were able to hitch a ride in the back of a weapons carrier, and jounced the eighty miles to church. They continued to make the trip every time they could get a pass to leave the base.

As Carl had feared, this new resolution caused some problems with the commanding officer—the C.O. At first he thought the boy had gone crazy, and had him sent to the base psychiatrist. Soon Carl was back in the C.O.'s office.

"Sir, the base psychiatrist says I'm O.K. Now, sir, I would respectfully like to request to be off duty each Friday at sundown until Saturday sundown. I'll be glad to put in extra duty to make up for the time."

The colonel studied him narrowly. Officers, by long experience, have become apt in assessing the honesty and sincerity of their men. Furthermore, he had just a moment before received a telephone call from the camp psychiatrist.

"All right, private. We'll see what we can do."

Neither Private Lessur nor Sergeant Lambert had any trouble with the C.O. after that.

A few weeks later they made the eighty-mile trip to church in the weapons carrier and were baptized.

But that is not the end of the story. This kind of story has no end. Sergeant Lambert was shipped to Germany. When he left he gave the tape recorder

and the tapes to Private Lessur. Soon, Carl too had a group of men listening to tapes and working in the leather class. Other men became interested in the Bible lessons, other men began requesting for relief from duty on Sabbath, until finally the C.O. himself showed up one afternoon.

"Look, private. I want to find out what's the big attraction. Play some of those tapes to me."

Who Needs Love's Light?

by RON GRAYBILL

ITS RED lights blazing and siren moaning, the ambulance swung swiftly into the empty street and began to gather momentum. We were on our way. The scribbled note in my hand read: "Attempted suicide—5240 Victoria."

Better be ready for some work, I thought. No telling what we'll find.

It was two in the morning; the streets were empty. Red lights, orange lights, green—all flashed by in a swirl of confusion. We sped on. Soon we reached the residential section of the sleeping city. Only a few icy-blue street lamps broke the early morning darkness. Rounding a corner, we spotted the pulsating orange beacon in the rear window of a police car. We had found our destination.

We pulled in behind the patrol car, jumped out, swung open the rear door, and pulled out the gurney.

In the doorway of the house a tall, dark-uniformed officer signaled to us. From the chilly night air we swept into an elegantly furnished living room and followed the officer through the hallway to the bedroom. There, lying crumpled on the thick carpet, was a dark-haired teen-age girl, sobbing softly. Her white blouse was wrinkled and splashed with blood. Her boy friend knelt beside her, holding a towel tightly on an ugly red gash across her right wrist.

Somewhere in the vague background was a mother, covering a look of disgust with one of worried terror. Glancing around, I saw a few other people standing back, talking in low voices. Then I knelt down with my partner and a policeman to help. With the boy still holding the wrist, we lifted the girl onto the gur-

And so the work of the gospel went on and on, like a chain reaction. I do not know where Carl Lessur is now. When his term of duty was up he was discharged and shipped back to the States. I hope he is still passing on to others the blessings he has received.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3).

ney. Then we took her back down the dim hallway, through the living room, and on out to the idling ambulance. The rotating red light of the ambulance was still inscribing eerie circles on the darkness.

The rear door slammed shut, and I climbed into the seat beside the gurney. The boy friend was at the head, holding the towel on her wrist. We pulled away from the curb and turned back toward the hospital. White lights from the stores soon began casting shifting shadows through the side windows as we passed. Then began to come the answers to the question Why?

Out of the darkness came her voice, full of lonely stillness. "You don't love me, Don—you don't."

"Of course I love you. You know I do. We fight all the time, but it's just because we're like brother and sister." His answer seemed hollow.

She seemed not even to hear, but slowly and coldly said again, "You don't love me, Don. Nobody does."

Just before we reached the hospital I heard her say that she was afraid people would hear the story.

"Don't worry, Sue," he said. "It won't get into the papers. No one will ever know."

A little later I thought about that as we started home from the hospital. Dave, the driver, must have been thinking too. Finally he said, "You know, this night is kind'a like that girl's life. All those many lights we saw never pierce the darkness in her soul. Seems like we've heard about a light that could, though."

He paused there, and I finished for him: "Oh, well, no one will ever know."

Examine Thyself

*We all have some heartaches, some
defects, some problem. But wide horizons
promise victory in faith.*

I THINK most of us have desired the privilege the disciples experienced, of being very close to Jesus and seeing the relationship that He sustained to the people who came to Him for help. It would have been marvelous to be close to Him, to see how He related Himself to people and their needs.

The next best thing is to read the account of these experiences by one who was trained in the realm of details. I suppose we would readily agree that of all the writers of the Gospels the one who gives us the greatest detail is Dr. Luke. Luke tells us many healing experiences in detail, with the eye of a physician who understood something concerning the maladies of human beings. This physician saw the healing influence of the power of God constantly.

In one of these accounts, in Luke 8: 40-48, we find that Jesus had just answered a call. A father in desperation said, "You'll have to come quickly, my twelve-year-old girl is dying; come and heal her."

Jesus immediately started in the direction of the man's home. But en route the people were crowding so close to Him that they could scarcely breathe. Everyone was wanting to be close to Jesus. Sometimes we have the notion that Jesus was rejected, that He was not well received. Nothing could be farther from the truth. His crucifixion came about because of the fact that His reception was a threat to a large number of persons.

The Record tells us that on this particular occasion, as they were moving along, the crowd jostling Him on every side, a woman crept in from behind the crowd, made her way almost in desperation, and shoved the people aside. She fell forward and touched the hem of His garment. Immediately she was healed from a twelve-year affliction!

Jesus stopped. The group stopped, and Jesus said, "Somebody hath touched me." Peter said, "Everybody has been thronging and pressing; why do you say, Who touched me?" Jesus responded, "Because I felt power leaving Me."

Suddenly the woman, who had been detected, recognizing that she had now been discovered as the one who had

touched the hem of His garment, came toward Him, trembling for fear. She said, "I am the one," and immediately she told all the folks around what had happened. "I have been ill for years; I have been looking for Jesus to help me, and the moment I touched Him I was healed."

Then Jesus looked at her and said, "Your faith has cured you. Go in peace."

A remarkable statement, isn't it? All of us come to touch the hem of His garment; that's why we worship—to experience the healing, curing power of touching the Lord. All of us need healing. We all have some defects, some heartaches, some problem. Healing is wholeness. The word *health* comes from that same root word that holiness comes from. It means "wholeness," to be of one unity, the whole being—mind, body, and soul—moving in harmonious motion.

Would you like to have this kind of thing happen to you? It can, but it cannot happen apart from you. You must remember that someone was reaching out. This person wasn't merely a part of the crowd. There were many

in that day who were a part of the crowd, felt as a part of the crowd; but here was one who became a person dealing with the Supreme Person individually.

Jesus said the reason she was healed was because of her faith. Faith is the free moral consciousness, the free choice reaching out and uniting, willingly, with Jesus. That's what faith is; you have to believe, you have to reach out!

A number of years ago an intriguing experiment was made by a student of human nature, Dr. Gertrude Schneider. She called it an experiment of the sheep and the goats. The "sheep" were all believers who had certain tasks to perform. They believed it was possible for them to do well, that they would have no problems.

All the "believers," who exercised confidence in the tasks to be accomplished, did exceptionally well.

The "goats," another group, were told about the problems they would have to face and solve. One by one they said, "I can't do it"; "It's impossible"; "It's not for me"; "I know I'll fail, there's no use even trying." The results

The Mark to Beat

by ARTHUR L. BIETZ

of these tests were simply amazing!

Many people who come to worship are "goats"; they don't expect anything to happen. They've been to church so many times and nothing has happened. They're not even in the mood of reaching out; they don't believe!

It's like a revolving door. They've been doing it since childhood. They know just how the order of service is to proceed; they don't expect anything to happen, and when they go their expectations are confirmed; nothing happens, there is no blessing! Yet the "sheep" come. They open their hearts, they believe that during this worship service God is going to be present once again. The sheep are the ones who have faith!

You've heard a great many sermons on the question of faith and reaching out. In Habakkuk 2:4 we read, "The just shall live by . . . faith." Have you become cynical? Doubtful? Believing that nothing good could come to you? Do you believe in God? Are you hopeful in His power and in His grace and in life everlasting? If so, you are living! In Hebrews 11:1 we read this familiar passage from Moffatt's translation: "Faith means we are confident of what we hope for, convinced of what we do not see."*

The woman pressing through the crowd was already confident, already believing. Do you believe in God? Do you have confidence that God will bless you? If you have this confidence, right now you are being healed! Have you faith? You've been worried; do you have confidence that God can help you? You must have faith! You say you want the facts, proof, conviction by the senses and perception. We must be first convinced of what we do not see, and then we shall see! If we are convinced before we see, then we see. In 1 Peter 1:21, the apostle says, "That your faith and hope might be in God." He is the healer; God is the source of all creation. Open yourself to receive His creative inflow of blessing and life; refusing God is to refuse happiness.

Lecompte du Nouy, a great French scientist, made this statement: "Refusing to believe in God simply because God is not visible is every bit as illogical as refusing to believe in the electron, which is also invisible." Indeed, why should we have a blind spot when it comes to one area and yet have so little difficulty in believing in the electron? Are you convinced that God loves you? Until you are convinced, His love cannot accomplish its work in you.

We have one God. Don't try to *be* God, don't try to work out all of your problems by yourself. This woman needed to come and get help; I need it, you need it. Be convinced that God can help you reach out, and God will help you. Then, having faith in God, you have faith in people.

To have faith in our fellow man we must know that every human being is created in the image of God and is to be loved because God saw the worthiness in that individual. Matthew 7:12 says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

A famous coach was training a decathlon squad in the javelin throw at a university. He found a husky freshman who took a white marker and put it way out and then moved back. The coach said, "Is that your best?"

"No," he said, "that's the mark I'm going to beat." It was thirty feet beyond anything he had ever thrown. By God's grace we're going to beat anything we have ever done, anything that we have ever felt. This is where we put our white marker.

Do you believe it can be? If you're not convinced, it won't happen! Jesus said to the woman, "Because you were convinced it would happen, it did! Your faith has cured you!"

Wonderful indeed are the wide horizons now opening to us, for no one will overcome impurity unless he is convinced of purity; no one will over-

come intolerance unless he is convinced of his capacity for love; no one will overcome a harsh, critical attitude until he sees people's needs and struggles deep within himself; no one will overcome habits that are evil until he sees himself as the temple of the Holy God, which is not to be defiled; no one will achieve business, professional, academic, or vocational success unless he believes and is convinced that it is for him.

Your faith has made you whole! If you think you are beaten—you are! If you think you dare not—you don't! If you like to win but think you can't—it's almost certain you won't.

Here is the law—it is the nature of creation, it is the nature of life. We can be patient if we believe that God is at work for our well being, for our health. Oh, the physical health we could enjoy today if we were convinced God would help us. How many there are who are convinced of disease, convinced of anxiety; they have no courage, no hope, no faith, no cheerful spirit. "A merry heart doeth good like a medicine."

A merry heart is a convinced heart, a heart convinced of good, convinced of acceptance, convinced of God's grace, God's love and peace. Do you desire, are you willing? To will is not to clench one's fist and say, "I'll do it if it kills me." No—you get nothing from God that way. To will is to want, to desire, to reach out—to touch Christ!

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

Fooled

by ROSELYN EDWARDS

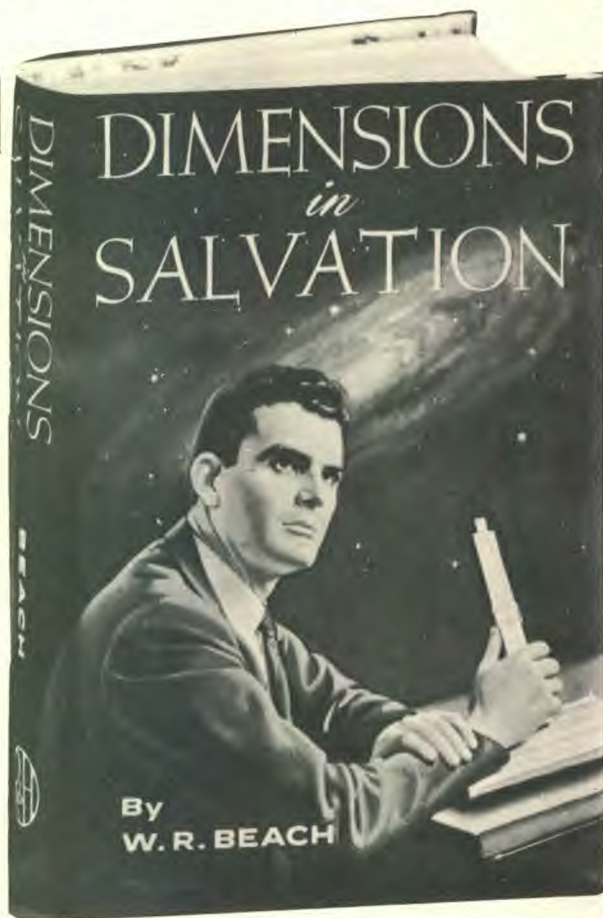
I thought
No one could ever know
My secret life; the things I did
When no one else
Could see.

But salt
Will savor the whole stew:
Just so, thoughts hidden in the mind
Tell what life's way
Will be.

And though I thought the world was fooled
By pretenses, the only one
Completely fooled
Was me.

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FIRST OF THREE PARTS

THE LITTLE boy with enormous dark eyes was puzzled. What did those important-looking men in their immaculate white clothing want of his mother? He unfolded his spindly brown legs and crept round to the shuttered window of the room into which they had gone. Crouching close to the cement wall, he listened intently. The sticky summer flies buzzed around his head, angry at being disturbed. Their noise prevented him from hearing what the men were saying, but suddenly his mother's voice rose clearly, "Of course I know the custom. Am I not a Punjabi from birth? Nevertheless my son shall not

be betrothed until he has completed his education."

One of the men replied loudly, "Your son is eight years old. It is high time he was settled in life. If you wait until he is educated how will you then find a suitable match? No other families break the custom as you do; all the presentable girls will be already married, and then what will you do for grandchildren in your old age?"

The boy heard no more. The shutters above him clattered with the suction of air as a door inside the house was opened. Quickly he scuttled around to the back of the house and began playing in the dust. The strangers strode majestically out of the house, one muttering to the other, "Never argue with a woman. If his father had not died it would have been different."

Balkar sat on in the dust, the hot sun beating down on his turbaned head as he idly drew circles on the bare earth. What had those men meant about his being betrothed? What did "betrothed" mean? Was that what had happened to Daljit Singh when he had been away from school for a few days and then returned wearing a brand-new turban and with an exaggerated air of importance? What difference would it have made if his father still had been living?

He sighed as he thought of that not-so-far-past day when his father had come home with a fever. His father had been a big, fierce-looking man, with a heavy black beard and a coil of long black hair secured in a knot under his turban. He had worn a dagger at his belt and a steel bracelet on his arm, as do all good Sikhs. Balkar fingered the steel bracelet on his own wrist and sighed longingly for the day when he too would be old enough to wear a dagger.

Father had been ill only a few days, and the doctor had been coming and going, when suddenly the house was very still and his mother had told him that father had gone to God. Even after that life had not been very different. His mother was a clever woman and a hard worker. She kept the family land holding, and with hired help made the crops pay just as well, and the animals were just as carefully nurtured as when his father was alive. The family fortunes did not suffer to any considerable degree.

Long Journey Into Light

by **GOLDIE DOWN**

ILLUSTRATED BY THOMAS DUNBEBIN

Balkar sat in the dust, the hot sun beating down on his turbaned head. What had those men meant about his being betrothed? What would have happened if father were alive?

His reverie was disturbed as a servant came out the door with a pile of *deg-shies* ("pots") in his arms and dumped them on the ground, preparatory to scrubbing them clean with a mixture of sand and ashes. The little boy rose slowly, and quietly entered the cool house, his eyes blinking a little as they adjusted to the dimmer light. His mother was squatting near the small mud stove, her bangles jangling as she vigorously stirred the contents of the brass pot simmering there. He squatted beside her, and neither spoke. His mother was a fine-looking woman with a mind of her own.

She was dressed in typical Punjabi fashion, the ankle-length trousers and long straight jacket, with a filmy shawl draped around her shoulders. These were her plain clothes for working in the house, but she had silks and satins and many sparkling jewels, which she wore when she went out for any festivity or to worship at the temple. Balkar loved his mother dearly, and the bond between them strengthened as he grew older, so it was with no feeling of trepidation that he presently said softly, "Maa."

"What troubles you, my son?" she spoke in their native tongue.

"Maa, what did those men want? Were they not here to purchase cattle?"

"Not cattle," said his mother with an amused smile. "They were after something more valuable than cattle, my son. There is a man who has a daughter about your age, and with a fine eye to the future he desires to betroth her to the son of a wealthy landowner, and who is more eligible than you, son? You will be heir to all your father's land and property."

Balkar digested this information slowly and then asked again, "But what does 'betrothed' mean?"

His mother's voice seemed to acquire harshness as she answered quickly.

"It is the custom in our country for parents to promise their young children in marriage without any thought to the suitability of the match except from the point of view of wealth. When children are old enough to marry they must honor the contract already made by the parents, regardless of their own ideas. This is a great evil, my son, and brings much disgrace upon our nation. The enlightened countries do not follow this practice.

"Someday our oppressors will be gone from our land, and then a new India will arise. You, my son, must be educated to help your country fight

against some of these old customs that are keeping our wonderful land enslaved in darkness. We who defy custom are not popular, but others have done it, and we too will do it." His mother stirred viciously as though she could keep the evils from bubbling to the surface of the pot with the boiling dal.

Many times during the years that followed, Balkar was to see other well-dressed strangers appear on his mother's doorstep. Always they went away muttering, and he would come inside to find his mother smiling a little cynically, and she would say to him, "We are becoming well known, you and I. They think I am mad, my son. But time will tell."

"... A Time to Love"

by FRANCES OETTEL

**Spectacle! Exhibit A!
We—aboard a rebel planet
Far out on the Milky Way;
Suicidal, hollow-eyed,
Deriding the law
By which angels abide—
Must finally adore
Him who lends us breath,
And esteem our brothers;
As exquisite alternative
To death . . .
There are no others!**

Then Balkar went away to college. He learned to speak English as well as his native Punjabi and the colloquial Hindi favored by the masses of India. He passed all his examinations with honors. His horizons broadened when he joined the army and began to rise in its ranks. When he was twenty-three he returned home for a time.

His mother was overjoyed to see him—this tall son with military uniform and soldierly bearing, proudly displaying the marks of his religion, the long hair and beard, the steel bracelet, and the dagger. How glad she was that he belonged to the new India, unhampered by the superstitions and fears of the uneducated, assimilating all the progressive ideas of the West, yet retaining the ideals of the East.

"And now, my son, it is time that you found a wife. One who will be suited to you in education, one who will help you in the fight for political freedom and social uplift of our country.

I will let it be known that you are home again. The fathers will soon come flocking around. The eligible girls are not all yet wed, my son."

The prediction proved true. Well-dressed strangers began to arrive, and tactful negotiations began in the matters of marriage. His mother declined to take part in the proceedings.

"My son is of age; he will choose for himself." And many were the go-betweens who went home in disgust rather than discuss the matter with the prospective bridegroom himself. Others were willing to overlook that break with agelong custom. But when the groom insisted he wanted no presents, no dowry, all he wanted was the privilege of seeing the girl and deciding whether she would be acceptable as a wife, they threw up their hands in horror, angrily declaring that he was mad. Such a thing had never been done before, and they would be no party to such unheard-of immodesty and sacrilege.

The whole neighborhood buzzed with talk. Truly the widow's son had returned with wild ideas, and they wondered what would come of it all. From behind dingy curtains the women peered out as he passed by. Mothers snatched their children to the safety of closed doors lest this modern evil eye should fall upon them. The ignorant made mystic signs behind his back for fear the shadow of such a one should bring disaster upon them. Men discussed loudly and long the effects of such a break from social etiquette. Still, fathers of eligible daughters cast covetous eyes upon the lands and holdings of the widow's son and wondered how he could possibly be made to come to his senses.

One day a Sikh from a nearby village came alone. He talked earnestly with young Balkar. He had a daughter whom he thought would be a most beneficial match. He had heard of the young man's modern ideas, and while he did not hold with everything he had heard, he would agree to allowing the young man's mother to visit his house and view the prospective bride. This was an unheard-of departure from custom, and the father felt magnanimous in making this gesture.

He was quite taken aback when the young man refused by saying, "My mother will not marry the girl. It is I who will marry her and have to live with her until I die. I want no dowry or possessions; all I ask is that I see the girl for myself."

To page 17



Distributing the Welfare Gift

by *ORA BELLE VAIL*

PASTOR, what can we do with thirty tons of clothing? Thirty tons make up many, many clothes!"

"There are many, many poor people," was Pastor Phineas Mannyori's simple and earnest answer.

It was well that Pastor Phineas had a heart and the knowledge of what was needed. He carried the responsibility for the next few weeks of giving out the tickets that granted clothes to the holders.

The thirty tons of clothes in 465 bales from the Seventh-day Adventist Welfare Association of North America arrived at the docks in Usumbura, Urundi. There are three families of workers here in Usumbura, and we were very much interested in the clothing. We were also a bit anxious, for none of us had had any experience in distributing clothes on such a large scale. The task loomed like a mountain to me personally, for recently two

families and one man had gone from Usumbura and had left used clothing for me to give away. I felt a responsibility at that time to give those garments to people who really needed them. Then the news of thirty tons of clothing made me feel a much greater, much heavier responsibility.

Because the clothes were for free distribution, they were allowed into the country duty free. The news crept into the Urundi paper and was announced in three languages several times over the radio. It is strange, but when you hear such an announcement over the radio you have the impression that all thirty tons are coming to your area, wherever you are when you hear the announcement. We and others listening in at Usumbura felt that there were clothes and to spare. Actually, only 39 of the 465 bales were allotted to Usumbura, and these barely touched the edges of the needs of the people in and around our area.

Mrs. Barry Burton and I arranged to use our garage here at the union office as a center to distribute the clothing to adults. For the first two distributions the tickets were given first to church men and then to church women. We put the clothes out and let the people have some degree of choice, but it was such a new experience to them to see so much and to have a choice, that the work went slowly.

There were several happy high lights. I remember one woman who chose a long red evening gown with a bolero. Afterward, I lived in fear and dread in case she would come into church the next Sabbath wearing this bright-red evening gown. She didn't! I have seen it since, shortened to street length and looking quite suitable on a young person who was not the one who had taken it originally. There was one elderly lame woman who could hardly stand without her cane, whom Mrs. Burton and I enjoyed outfitting in a way she

had never dreamed she would be dressed. She looked so little and helpless and happy!

Giving clothes to women proved to be a much bigger task than giving them to men. The women came with the children. Jaqueline Gassert and Mrs. Gilbert Goodwin had the children's clothing in the lobby of the office. Each woman, after she had received her own bundle, would take her family of children into the lobby, where Jaqueline chose for them individually. More than a thousand articles were given to 215 children that first women's day. The two largest families had eight children each.

After profiting by the two distributions to church people, we made bundles to hand out in exchange for the precious pink tickets. We always began our work at eight o'clock with a little service held by the pastor. He made two points. One was how the church people of America had sent clothes to people here in Africa whom they did not even know. The other was a message from God's Word and an invitation to those present to visit the Sabbath services. He would stand on a chair in front of the office to be seen and heard. No matter how much noise the milling crowd were making, Pastor Phineas always quieted them by his own calm voice and demeanor.

At each distribution more and more people came without tickets, hoping to get tickets or to be promised a ticket. The last big distribution was the most difficult, for, although only 106 tickets had been given out, an estimated crowd of between three and four thousand people came. There were men, women, and children. They were coming all during the night.

By the time it was light enough to see anything there was already a crowd gathered, and more were coming all the time. I remember watching a grandmother as she came up the road leading two small children. By the time they arrived they were swallowed up in the crowd. I have always wished I could ferret out that loving grandmother and make some dresses for those two little girls. I feel sure she had no tickets.

We had been leaving the car flush against the garage doors in case of burglary, and that morning it took me some time to move the car back. The crowd was pressing tight on all sides. The actual distribution was quite normal, but by the time we were finished, some who had no tickets were grabbing bundles from those who were leaving.

The crowd had not cleared yet when there was a telephone call from Julius Walker, of the American consulate, asking us whether we were to have a clothes distribution over the weekend. G. Mennen Williams, of the State Department of the United States Government, was to be in Usumbura, and Mr. Walker wanted to bring him to observe the distribution. We arranged for one the next Monday morning. There were not many clothes left of our allotment, but we could give out between fifty and one hundred bundles to men. Our pastor, knowing that the clothes were practically finished, gave tickets to the maimed and the blind.

It was the first time we had distributed clothes on a Monday, so there were fewer extra people. We first waited for Mr. Walker and Mr. Williams, but a telephone call told us to go ahead; they were too involved in other matters to come. That Monday morning we saw nearly every type of physical disability. It was touching. It was one time a man could glory in his affliction.

After all the tickets had been honored, there were still some bundles available and more cripples present, so they were lined up and given bundles if they could prove their infirmity.

Fortunately for us Mrs. Burton was quite observant and the pastor very thorough, or we might have been giving to the same people over and over. The pastor marked the men's tax books with a cross when he gave a ticket, so

we probably didn't duplicate many gifts.

When that day was over we were left with about thirty-five women's coats that had come from two bundles of women's winter clothing. From previous bales we had sorted out some heavy coats and sent them along with Elder Tom Staples for Masisi and Rwesese in the Congo. We were going to send these coats to the missions in the hills, where the weather gets cold, but the pastor had a burden for some of the refugees who still had received nothing, so on the next Thursday evening I put the coats in the car and went to the pastor's house. He and I then went together to a section where he had given out the tickets for the coats. There the women lined up, and each was given a coat. It looked pathetic to see these women receiving those beautiful coats with only little beyond the proverbial loincloth to wear under the coat. The warm coats are not really needed in Usumbura, but they will be worn, no doubt, and they can also serve as blankets at night for the children.

Our rains ended this year with floods along the valley. Thousands of Barundi living along either side of the Ruzizi River had to leave their homes because of floods. They were brought to Usumbura and placed in houses, forty or fifty to a house. They had lost all. The wife of the crown prince, who was also the prime minister, came to ask whether we could let her have clothing to give out to the flood refugees. There were



Men, women, and children had been coming all during the night for a clothing distribution.

still bales in the storeroom that had not yet been sent to their destinations, so we took some from each allotment and gave the princess fifty bales. We offered to help her, but she did not accept our offer. Of course, she had police and officers on every level upon whom she could call.

We are glad that our welfare organization could help at the time of that need. Much of our help had gone to the refugees from Ruanda,* and we were glad that there were still bales from which we could answer Urundi's call. Even some of the water-proofing covers for the bales are being used as bedding. The bathing costumes, which at first we did not know what to do with, are being kept for the youth camp.

The over-all picture of these clothes makes me think of a great tree. From the roots of America the clothes were gathered from large and small centers. Thousands of hands contributed to the

* These events occurred before the change in the name and status of Ruanda and Urundi.

LONG JOURNEY INTO LIGHT

From page 14

After much heated discussion the father could see the coveted prize slipping from his grasp, so at last he reluctantly agreed that the prospective groom and a friend should visit his house and see the girl. But the visit must be a closely guarded secret, for should Balkar decide against marrying her, the girl's chances of marriage would be ruined. No other man would ever take her.

Shaking with suppressed excitement, Balkar slipped from his home one dark night. In the quiet village street he met his friend, who was an innocent party to the venture, and together they followed the rutted track that led to the girl's house.

The young men left their shoes at the door and took their places beside the men of the household, who were sitting on a rug on the floor, warming their hands at a glowing brazier. In the far corner of the room two women were weaving. The younger modestly kept her face averted, but Balkar could see her dark hair hanging in a thick braid down her back.

Her arms were heavy with jewelry, and he wondered what sort of girl it was who would wear such a lot of ornaments in the seclusion of her own home. He wondered, too, as frequent quick glances revealed that she was

giving and to the preparing of the clothes. From the roots, the gifts converged into the trunk at Washington, D.C., and from there went out so that thousands of hands have received. These people are thankful. We especially thank every Dorcas worker. The clothes were nearly all mended and clean. Many shirts were still in laundry wrappings. Some were even still in cellophane packets. Again, we do thank you.

We have heard that the distributions at Rwankeri and Gitwe have gone smoothly. Ndora and Ngoma are distributing this week. Buganda, our mission north of us, has been cut off because of the floods, but we will take the bales to Buganda as soon as the roads are opened.

I cannot speak for the other places, but the clothes have made a big difference in the attendance at our services. At first it may have been, not for "the loaves and fishes," but for dresses and coats. However, thirty-two responded to

a recent call made at the end of a service. Still more recently, in response to another call, there were more than sixty who came forward. We are having to meet outside for our services because of the many visitors. We expect another shipment of clothes soon, and the pastor wants to use some of them in a section where he hopes to hold evangelistic services.

We have even heard it suggested that the distribution of clothes may be a factor, under God, in securing our personal safety during the coming independence, which is due to be granted to Ruanda and Urundi next month. In that case, we owe an extra vote of thanks to all who have contributed toward the thirty tons of clothes. We solicit your prayers that many souls who first became interested through the clothes, will eventually be saved in God's kingdom.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

women of India and proudly present to his emancipated friends? Round and round his thoughts raced, the turmoil of his mind growing greater as each hour passed, until finally just before dawn he fell into a fitful sleep.

He was awakened by his mother calling him to eat. Ill with mental fatigue, he staggered out and took the bowl of food she handed to him. His thoughts resumed their mad chaotic race through his brain. Again and again he went over the same questions and arguments until his mother's voice, like a trickle of ice, froze his mind into stillness.

"What have you done now, my son?" she asked softly. "Did you truly think such an outrageous excursion would indeed remain secret? By now the crows are squawking it from the highest trees in the village. What is your decision, my son? Better make it quickly and still the idle gossiping tongues."

Fear gripped him and for a moment held him silent. Then the words came tumbling out as he related to his mother, the confidante of his childhood, the happenings of the previous evening.

His mother listened silently, rocking to and fro as the realization of his dreadful dilemma was forced upon her. This son of hers, for whom she had endured so much of scoffing and reproach, was now caught in a net of his own weaving.

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

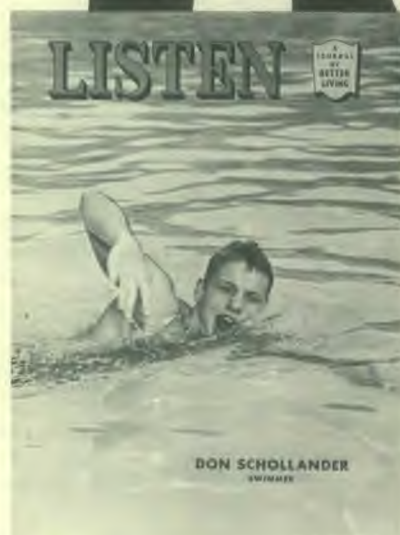


* If 100,000 S.D.A. youth take a personal subscription to LISTEN and sponsor subscriptions to 100,000 non-S.D.A. youth, the result will be 200,000.

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Sabbath School Lessons

SEPTEMBER 26, 1964

Prepared for publication by the General
Conference Sabbath School Department

YOUTH—XIII—The Ideal Young Man

MEMORY GEM: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

AIM: To recognize that there are many noble Christian young men today who are just as strong as any portrayed in the Bible.

1—He Has a Purpose in Life

Read: Dan. 1:8; Phil. 4:13; James 1:8.

"Success in any line demands a definite aim."—*Education*, p. 262.

"The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of choice. Everything depends on the right action of the will."—*The Ministry of Healing*, p. 176.

"Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best."—*Messages to Young People*, p. 18.

"In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following?"—*Ibid.*, p. 17.

"Higher than the highest human thought can reach is God's ideal for His children."—*Education*, p. 18.

"Where is our next port of call?" asked the passenger of the captain of an ocean liner.

"I don't know," was the astonishing reply of the captain. "We are just plowing ahead, making wonderful progress, but I really can't tell you where we are going."

You would say such a captain was a fool, and you wouldn't be far wrong. Is the young man much better who goes on his way through college without ever deciding what he wants to be or to do in life?

CLASS DISCUSSION: What is the difference between being stubborn or bullheaded, and having strong will power?

2—He Is Strong

Read: 1 John 2:14, last part; Judges 15:11-15; 16:6, 18-21; Gen. 39:7-12; 41:41-43; Prov. 16:32; 20:29.

The strength of man is not determined by the number of pounds he can lift or by the distance he can run, but by his power to control himself. As Robert E. Lee lay dying, a devoted mother brought her small son to his bedside to see him once more. The great man reached out his trembling hand and laid it on the head of the child. Turning to the mother he said gently, "Let him learn to deny himself." That is the greatest test of character.

One who gives in to temptation is a sissy, a weakling. Samson, physically the strongest man who ever lived, did not control himself, and lost his power, his eyes, and ultimately his life. No young man has ever had a stronger temptation than Joseph, but he did not yield. By controlling himself he proved he could rule others, and he was made ruler of all the land of Egypt.

"The glory of young men is their strength." Yes, it is a wonderful thing to be strong. Physical strength is desirable, but not all can attain to it, although all can improve on what they have. Mental strength is even more desirable. Through a study of the Word of God, the mental faculties can be quickened. Here again, some enter the world better endowed

than others. Spiritual strength is the most desirable of all. It can be had by all, regardless of how much of the other two types of strength they may have. "Ask, and ye shall receive."

"Those who would rather die than perform a wrong act are the only ones who will be found faithful."—*Testimonies*, vol. 5, p. 53.

"Yielding to temptation begins in permitting the mind to waver."—*Thoughts From the Mount of Blessing*, p. 92.

"The habits formed in youth, although they may in afterlife be somewhat modified, are seldom essentially changed."—*Testimonies*, vol. 4, p. 499.

CLASS DISCUSSION: What are signs of strength? Of weakness?

3—He Has a Keen Sense of Values

Read: Heb. 11:24-27; Rev. 22:14; 1 Kings 3:5-14.

Animals have no sense of values, neither do babies. The greatest painting in the world is of no value to a cow. Mules can trample a bed of roses. Dogs can ruin a flower garden. Babies will tear up a thousand-dollar bill. One who knows and appreciates value is intelligent. The most valuable thing in all the world is life, therefore one who values and appreciates life will protect it and cherish it. He is intelligent. He will do everything in his power to protect it and keep it.

"God has given us the power of choice. . . . We cannot change our hearts. . . . But we can choose to serve God, we can give Him our will."—*The Ministry of Healing*, p. 176.

"A life devoted to God should not be a life of ignorance."—*Fundamentals of Christian Education*, p. 47.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character."—*Education*, p. 225.

"True success in education, as in everything else, is found in keeping the future life in view."—*Counsels to Parents and Teachers*, p. 21.

Does he know how to choose not merely the good, but the best? Solomon's whole life was changed because he made the right choice when given the opportunity as a young man to have anything he wanted.

Questions:

1. Who only has a sense of values?
2. What do you have that is of priceless value?
3. How can you keep it?
4. What kind of education will intelligent people seek?

CLASS DISCUSSION: Discuss the wisdom of the choice made by the rich young ruler, by Moses, by Elisha, by Christ on the mount of temptation when offered all the kingdoms of the world.

4—He Is Courteous

Read: 1 Tim. 4:12.

"All may possess a cheerful countenance, a gentle voice, a courteous manner; and these are elements of power."—*The Adventist Home*, p. 421.

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors;

and His true followers will manifest the same spirit."—*Ibid.*, p. 425.

"Qualities to Be Sought in a Prospective Husband.—Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated character, or is it a mere emotional fondness? Has he the traits of character that will make her happy? Can she find true peace and joy in his affection? . . .

"Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them."—*Ibid.*, p. 47.

CLASS DISCUSSION: How can young people set the example of the believers?

5—He Is Successful

Read: Phil. 4:13; 1 Cor. 10:13; Isa. 1:19; Prov. 22:29.

Every one who desires to succeed can and will. "Nothing shall be impossible unto you," is the promise, but remember, like all other promises there are conditions. No one ever attained success by sitting back in a rocking chair and waiting for it to come knocking on his door. It is the diligent man that stands before kings. Why did Solomon pick out the young man Jeroboam and make him an overseer of his men, thus setting him on the road to greatness? (See 1 Kings 11:28.)

God has given us the key to success. Those who use the key will be successful. That key is obedience. One who wishes to be a musician must obey the laws of music. He who wishes to be an artist must obey the laws of drawing, and one who would be a spaceman must obey the laws of physics. One who desires life must obey the laws of life. There is no other way.

"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

Questions:

1. How only can you become a musician?
2. How only can you become an artist?
3. How only can you have life?
4. What is the limit of your usefulness?
5. If you have a place in heaven, what will you have on earth?

CLASS DISCUSSION: What are some of the ways by which we can escape temptation?

BELIEVE IT OR NOT

but in Michigan, Americans are apparently trying to match the Russians in areas other than the scientific, for they are becoming vodka drinkers.

For example, in 1957, the year of the Sputnik, Michigan residents drank 27.79 per cent more vodka than in 1956.

W. A. SCHARFFENBERG

SENIOR—XIII—Religion and Health

MEMORY VERSE: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

STUDY HELPS: *Counsels on Health*, pp. 29-31; *Medical Ministry*, pp. 7-17; *The Ministry of Healing*, chapter, "Prayer for the Sick" (pp. 225-233); *The SDA Bible Commentary*.

AIM: To determine what relationship exists between one's spiritual and physical welfare and to examine the teaching of the Bible on divine healing.

Introduction

"The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us and His ears open to our prayers is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism or the water of cold indifference or stolid gloom."—*Testimonies*, vol. 1, p. 502.

Relationship of Spiritual and Physical Health

1. In what words does the psalmist indicate the relationship between spiritual and physical health? Ps. 103:2, 3.

2. In what figurative language does Solomon emphasize the important relationship between mental attitudes and the state of health? Prov. 17:22.

NOTE.—"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only

thought so. . . . Many die from disease the cause of which is wholly imaginary."—*The Ministry of Healing*, p. 241.

3. What ideal for health is expressed by the apostle John? 3 John 2.

NOTE.—"We should cooperate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord."—*My Life Today*, p. 149.

Righteous Living Promotes Health

4. What counsels from both the Old and New Testaments indicate that good health is promoted by living righteously? Prov. 3:7, 8; 1 Peter 3:10-12.

NOTE.—"The love of God in the soul will have a direct influence upon the life and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ and sustained by His life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Everyone who is sincerely striving for the victory over self will appropriate the promise, 'My grace is sufficient for thee.'"—*My Life Today*, p. 99.

5. What physical benefits result from faith in God? Ps. 42:11; Prov. 10:27.

NOTE.—"Godliness does not conflict with the laws of health, but is in harmony with them. The fear of the Lord is the foundation of all real prosperity."—*My Life Today*, p. 149.

6. What limit does God place upon the stresses that He allows to come to His children? 1 Cor. 10:13; Heb. 13:6.

NOTE.—"So far you have faced no trial beyond what man can bear. God keeps faith, and He will not allow you to be tested above your powers, but when the test comes He will at the same time provide a way out, by enabling you to sustain it." 1 Cor. 10:13, N.E.B.

Divine Healing

7. What divinely appointed remedy for human needs is available to the child of God? James 5:16 (last part).

NOTE.—"Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal."—*Education*, pp. 257, 258.

8. What privilege do Christians have in time of illness? James 5:14, 15.

NOTE.—"When human help fails, God will be the helper of His people."—*Counsels on Health*, p. 457.

"To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken."—*The Ministry of Healing*, p. 228.

"There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' Revelation 14:13. From this we see that if persons are not raised to health, they should not on this account be judged as wanting in faith."—*Ibid.*, p. 230.

9. What example did the Master set by which we understand that our prayers should indicate a willingness to accept God's will in preference to our own desires? Matt. 26:39.

10. What experience of the apostle Paul indicates that miraculous healing is not always for the best? 2 Cor. 12:7-9.

NOTE.—"The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought.

"For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment."—*Selected Messages*, book 2, p. 54.

Christians Should Be Healthy

11. What fundamental principle of God's government should assure us of that personal security which promotes confidence and good health? Matt. 22:35-40; John 15:12.

12. What words of the Master offer relief from the evils of present-day strenuous living? Matt. 11:28-30.

NOTE.—"When in our daily experience we learn His meekness and lowliness, we find rest. There is then no necessity to search for some mysterious science to soothe the sick. We already have the science which gives them real rest—the science of salvation, the science of restoration, the science of a living faith in a living Saviour."—*Medical Ministry*, p. 117.

13. What way to health is set forth by the prophet Isaiah? Isa. 58:6-8.

NOTE.—"The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society."—*Sons and Daughters of God*, p. 258.

Questions for Meditation

1. Is sickness a retribution for sin?
2. May an awareness of guilt undermine a person's resistance to disease?
3. Was Hezekiah's prayer for healing a prayer of presumption? See 2 Kings 20:1-19.

AUTUMN

by ENOLA CHAMBERLIN

A lioness September,
Eating up the sun,
Making us remember
Summertime is done.

Making us remember
The fire that burned in June
Is now a smoldering ember
In the year's late afternoon.

Is now a brown-edged ember
With but a spark of glow,
Waiting for December
To put it out with snow.

One Angel

by PEARLE PEDEN

One angel, Lord,
I ask for only one;
He whom I love has urgent needs
By set of sun.

You have a host of angels;
Only one is all I ask,
To fill a special mission,
A very special task.
Should all Your host be busy
With important work for You,
Then send my guardian angel,
He knows the problem too.

One angel, Lord,
I ask for only one;
He whom I love, will thank You too,
By set of sun.

To Ask the Reason Why

by GORDON M. HYDE

A HELPLESS human "vegetable," perpetuated by medicine's right-ful skill, passes interminable days and nights of not-knowingness while nearest and dearest, swept by alternating hope and despair, stand helplessly by.

A dedicated missionary doctor, desperately needed by a desperately needy land, is shattered by polio's wrenching grasp, and is flown, useless, home.

A saintly mother and teacher in Israel, whose children and students "rise up and call her blessed," wastes to a suffering shadow of her radiant self before spring can come twice, and the dread verdict is announced—cancer!

Did you ask Why?

Yes, why? Reason, Justice, Logic, Necessity, and Experience—they all want to know why.

Look at John the Baptist, languishing alone in foul dungeon while the multitudes that have followed him turn to acclaim a new "Messiah" whose shoe latchet John declares himself unworthy to unloose.

See an angel of the Lord nerving James the apostle to kneel fearlessly before executioner's flashing sword, while another angel of the Lord (or perhaps the same) filtrates massed rock, bolted, barred, and double-guarded doors to deliver companion Peter from the selfsame sword.

See the low-swinging chariots of the Lord that sweep Elijah the prophet along uncharted tracks to the very throne of God. Then see his enmantled successor, Elisha, steadfastly enduring to its bitter end "a lingering illness," "long hours of human weakness and suffering."¹

Come, Reason, Justice, Logic, Necessity, and Experience—tell us—Why? Were these not all "good" men? Then why glory for some, shame for others; deliverance to the one, death to the other? Come, tell us why.

You find the request unreasonable? You toss the challenge back to Faith and turn impatiently away? Stay a moment. Faith's answers are not long.

When to John's anxious heart

came the evidence that Christ did indeed do the works of the Messiah, he rested untroubled in his dungeon's night. His own divinely appointed mission accomplished and confirmed, he reclined upon his Lord's unfailing love, and trusting the will of Omniscience, waited, fearless, for death.

In dungeon dank and dark James could remember the words the Lord had spoken to Peter, curious about the fate of John. "If I will that he tarry till I come, what is that to thee?" And as the executioner readied his dreadful but undreaded weapons, James could remember those further words of the Lord, "Follow thou me."²

James would count it all honor to be the first of the twelve to follow the Lord, even unto death.

The same Elisha who on the heights of Dothan had seen the encircling hosts of heaven, "the fiery chariots of Israel and the horsemen thereof,"—this same Elisha had continued to exercise faith in the benevolent will of God throughout his long and arduous life of service, and his "faith had ripened into an abiding trust in his God; and when death called him, he was ready to rest from his labors."³

Thus, in the conscious and utter yielding of self to the will of God, Faith finds answer when the providences of God pass beyond Reason's narrow sight, and bewildered, despairing humans dare to ask the reason why.

¹ Ellen G. White, *Prophets and Kings*, p. 263.

² John 21:20-22.

³ —, *Prophets and Kings*, p. 264.



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Key to source abbreviations published January 14, 1964.

► South Africa has an unemployment rate of only about one per cent; at the end of December, 1963, there were only 15,000 people out of work. ISSA

► The world's largest plain rolls from the Arctic's edge across Canada, the United States, and Mexico to the Yucatán flatlands.

National Geographic Society

► France leads the world in having the largest number of streets named in memory of Henri Dunant, founder of the worldwide Red Cross movement. It has 37 such thoroughfares. There are only two such streets in Dunant's native Switzerland. ANRC

► The fur seal herds of the Pribilof Islands, Alaska, are managed under the terms of a treaty to which Japan, Canada, the U.S.S.R., and the United States are parties. Through this agreement, the herd has increased to its present estimated size of 1.5 million animals. USDI

► Memorial Day in the United States began officially in 1868 when General John A. Logan, commander of the Union veterans' Grand Army of the Republic, declared that the thirtieth day of May was designated for the purpose of strewing flowers and otherwise decorating the graves of comrades who died in defense of their country.

National Geographic Society

► A nuclear experiment that could mark an important step toward harnessing the energy from fissionable gas reaction has been proposed by a group of engineers. The experiment would permit the researchers to observe an intense fission reaction within a gas contained inside a closed tube. The reaction would be triggered by radiation from a research reactor. It is believed such a test might show the way toward new and highly efficient uses for atomic fission energy, as in the production of electric power or the propulsion of space vehicles. UCAL

► Sailing aboard a converted submarine chaser, the *Northland Princess*, a small party of scientists, sailors, and adventurers are attempting to sail from Vancouver, British Columbia, east to Frobisher Bay, on Baffin Island, and back again. If successful, they will become the first in history to sail the famed Northwest Passage in both directions in one season. Purpose of the trip is to prove that the passage is ice-free long enough and late enough in the late summer that normal ocean-going ships can use it as a shorter toll-free route between the East and West coasts.

National Geographic Society

► Montreal is Canada's largest city, with a tenth of that nation's population, and also ranks seventh in size on the North American continent. Although it is a thousand miles from the sea and each year its harbor is ice-locked for about three and a half months, it is one of the world's great seaports, with an annual tonnage of 20 million, ranking it tenth in North America. Science

► No effective shark repellent has been found despite much experimenting with chemical and mechanical devices. Many compounds or devices that have seemed to repel sharks were useful only as long as the sharks were not hungry. The most effective method at present of protecting a bathing area is by means of gill nets or meshing. UCAL

► By carefully picking up and storing away any bits of copper wire that remain after a telephone job, and melting down all these pieces, the Bell system salvages more than 12 million pounds of copper in a year's time, worth nearly \$20 million. C and P Call

► Over 20 daily and 130 weekly papers are published in South Africa, with a total circulation of 3,465,000. There are also 60 general periodicals and 380 educational and professional journals. ISSA

► Excessive and prolonged intake of alcohol can inhibit the normal development of red blood cells by blocking the growth-promoting action of folic acid. Harvard

► Motorists under the age of 18 cannot drive anywhere in New York State, even though they may have licenses valid in their home States. AMA

► Some 55 million bicycle riders now pedal along American streets.

National Geographic Society

► There are about 1,000 zoos in the world. ISSA

► A modern railroad sleeping car costs about \$300,000, enough to buy 100 new automobiles. GNRC

► Nearly half of Alaska's 265,000 population live in the south-central area, which was struck by earthquakes in March. About 100,000 people live in Anchorage, the State's biggest city and main transportation-communications center. Science

► Tucked between India and Tibet, the tiny Himalayan kingdom of Bhutan encompasses an area slightly more than half the size of Indiana, with a population of 680,000 people. Ethnically related to Tibetan Mongolians, they follow lamaistic Buddhism.

National Geographic Society

► To trace herd movements during winter and summer grazing, the Parks Board in Kruger National Park in South Africa has fitted zebra and wildebeest with bright-colored collars. Selected animals are decked with the broad nylon collars after being "shot" with the new immobilizing drug M99. After two minutes, an antidote to the drug sets the animals on their feet again. ISSA

► After 74 years in a brick and granite building on the Thames embankment, Scotland Yard has decided to move to more spacious quarters. Though its jurisdiction is restricted to Greater London, Scotland Yard men may investigate crime elsewhere in the United Kingdom if it is requested by local authorities. Londoners who dial 999 are connected directly with the Yard's huge Information Room. Even from pay phones the number can be dialed without a coin. An emergency call to 999 produces a radio patrol car within minutes.

National Geographic Society

► Although it has a greater international representation than any other fair in history, the New York World's Fair is not officially sanctioned as a world's exposition. Sixty-six nations are participating, but the Bureau of International Expositions in Paris ruled that it is strictly a private enterprise. Under the Bureau's rules, a world's fair can be sanctioned in the same geographic zone only once in 10 years, and the Seattle Fair was held with approval in 1962; a world's fair may not charge rental for space for foreign governmental exhibits, which the New York exposition does; and a world's fair may not run longer than six months, but the New York event will run for two seasons. The Highway User

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