

The Youth's Instructor

COLUMBIA UNION COLLEGE

LIBRARY

OCTOBER 13, 1964

TAKOMA PARK 12, MD.

SEP 18
1964

The lure of missions has not
faded from the hearts of
Christian youth

"This One Thing I Do"

[Sabbath School Lessons for October 17]



The Youth's Instructor

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

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

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

Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, at Takoma Park, Washington, 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.

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

Photo credits: Cover, Robert Sheldon; pp. 6-8, Morten Juberger; p. 9, Harold M. Lambert; pp. 12-15, courtesy of Leona Mae Parsons.

Eyes Have They

by ANN CLAYTON

SHE IS blind. Worse, she was born blind, and has no memories of ever having seen. She cannot recall the living green of a spring hillside or the shimmering reds and golds of an autumn woodland. She has always "seen" only through finger tips.

She must grope her way through household tasks, mend her clothing by the "feel" of the rips or torn places, walk to her work led by her guide dog, and carry on her employment as a Braille proofreader by her delicate sense of touch.

We had known each other only a few days, for I was a newcomer to the small town where she lived and a new employee in the firm where she worked. Though brief, our acquaintance was becoming close and precious. Together we took long twilight walks, listening to the humming of cicadas, the chirping of crickets. I had helped her a bit with selecting corresponding colors of thread when she wished to do a bit of sewing. I had read to her a few choice bits from books.

Today she appeared in front of my office desk.

"Ann"—her voice was low and tender—"you are new here. There will be ordinances next Sabbath, and I don't want you to feel strange. Couldn't we take part together so you won't be alone?"

I fancied I heard the sound of the breaking of an alabaster box. And over my head poured the grateful fragrance of the precious ointment of love.

I accepted through eyes misted with tears—tears that she could not see—tears that welled up from gratitude that the fountain of love was still flowing, and the welcome drops were falling upon me.

Later we were enumerating some of the blessings for which we were feeling particularly thankful to Jesus.

"Sometimes," she beamed, "I wish I could just reach up and hug Him, I love Him so much."

Surely the heart of the Saviour must have been touched by that expression of adoration.

And I wished in my heart that "blind" Laodicea, who feels need of nothing, might have such insight and such a testimony for her Lord.

Gypsy

by SOLVEIG PAULSON RUSSELL

October, I call you a gypsy
When I see your scarfs in the trees
And the crimson and gold of your petticoats
Heaped at the maple's knees.
I call you a gypsy for scarlet beads
That hang where wild roses grew,
And for the grace of swishing skirts
When wind moves through the yew.

I call you a gypsy, October,
When I see the camp-smoke gray
Filling the little valleys
With haze at the end of day.
I call you a gypsy for tinkling tones,
And for golden glints as bright
As those that flash from moving charms
In gypsy bonfire light.

THE BIRTH of our Saviour was announced with the voice of singing, and wherever the children of God have been gathered, songs have broken forth, the exaltation of the human spirit. When the heart is filled with salvation and the presence of God, then there is singing indeed. In the final triumph the voice of singing is heard again, the song of Moses and the Lamb, but I fear that there are many today who have lost the voice of singing. Let me just ask you, Has this past week been a week in which the voice of singing has been heard because the grace of God has been in your life? There are many who are not singing, they are mourning!

What is the mood in days such as these? Luke 21:28 says, "And when these things begin to come to pass, then look up, . . . lift up your heads; for your redemption draweth nigh." The voice of singing, the voice of triumph should be heard amid happenings that would seem to lead people into a mournful dirge rather than a hymn of triumph.

General Omar Bradley, who had been in the midst of a great deal of trouble and stress, made an observation that is much in line with the Biblical passage just referred to. He said, "It is time we steered by the stars instead of steering by the light of every passing ship." Your morning newspaper—lights of passing ships! World events, one after another looming on the horizon! There are so many of us who steer by the lights of passing ships.

At a time like this it is our privilege as children of God to steer by the stars of eternal values, of eternal purpose. Yes, our view point is so very important, but something even more important is our mood, our attitude. I could ask you what you think. That would be significant. But if I should ask you what your mood is in a world such as this, your answer would immediately determine whether you are steering by the stars or by the lights of passing ships.

Have you been up and down this week? Have you had some bad moments? Your viewpoint, how you interpret what you see, is really what matters.

You've all heard of the woman who complained to a friend that her next door neighbor was such a poor housekeeper. Her children were dirty and her house was filthy, and one was almost disgraced by living near her. "Just look," she said, "at those clothes she hung out on the line this morning; see the black streaks up and down those pillowcases!" The friend stepped over

to the window, raised it, looked out, and remarked, "It appears, my dear, the clothes are perfectly clean. The streaks you see are on your own window."

Many of the streaks we see in others are really on our own windows. Many of the faults we find with others are really our own faults. Much of what we see in the world is seen as a result of the lack of sharp focus of our own eyes.

In a world such as ours an attitude of cheer is important. There may be little reason for cheer in world affairs, but we have to show that we have resources, through the grace of God, and these resources can make us individuals filled with cheer.

In Germany a wall was erected, and as a result many of those living in East Germany are going back to God, moving back to a true focus. In other words, that wall now makes many Germans realize they have to steer by the eternal values of the living God rather than by the events that come and go. When God comes into our lives there is a transformation of mood, a transformation of attitude. God's children look to Him.

An old man who had traveled across some Southern swamps was asked, "Did you see a great many poisonous snakes?"

He replied, "I didn't happen to be looking for any."

What are you seeing? Poisonous snakes? Evil events? Moodiness, discouragement? Is this what you're looking at—the lights of passing ships? Then your experience will be most disheartening indeed. You must have your focus on a goal that is clear and straight ahead.

So often we are filled with fears because our eyes are not focused on eternal values and the better world to come. Listen again to the Inspired Word: "Men's hearts failing them for fear, . . . for looking after those things which are coming on the earth."¹ That's what we're looking at, passing ships! What's going to happen between the United States and Cuba? What's going to happen between the United States and Russia? "Looking after those things which are coming on the earth." The result of that is that men's hearts are failing them for fear.

Now, the injunction is clear, "Lift up your heads; for your redemption draweth nigh." Don't look on those things that are coming upon the earth, look up! Look to God; look to that distant goal of everlasting redemption.

Worry is a thin stream of fear trick-

*Examine
Thyself*

Steering by the Stars

by **ARTHUR L. BIETZ**

ling through the mind. If encouraged too much it cuts a channel into which all the energy of life seems to flow. Dr. Charles Mayo, cofounder of the Mayo Foundation in Rochester, Minnesota, said, "Worry affects the circulation, —the heart, the glands, the whole nervous system. I have never known a man who died from overwork, but many who died from doubt."

God has created us for a song, for joy, for hope; He created us for living! True, world conditions are not too happy. Dr. Bogardus, a former teacher

of mine, said there were three alternatives: Russia destroy the United States, or vice versa, both destroy each other simultaneously, or both learn to live together!

Many people today are interested in the future, so astrologers are busy trying to look into the future. Many follow their horoscopes from day to day; others consult palmists to find out what's going to happen tomorrow. Numerologists think they have a scheme by which to peer into the future. There are those who go to spiritualist mediums in order to pull back the veil of the future. In other words, there is within the human heart a tremendous interest in the future.

There's really only one way to know the future, and that is to give ourselves so completely to God, who is the same yesterday, today, and forever, that in Him the future is encompassed. To the One whom we serve the future is the present!

When we try to encompass the future in terms of events we bog down. The future is encompassed by the Supreme Person in whom the future resides. We can approach life with a voice of singing because we know we are serving a God to whom the future is an open book. He alone can encompass it. As we relate ourselves to the eternal God, we are redeemed from the devastating, heartbreaking watching and overconcern with mere events that are coming on the earth. "Look up, . . . lift up your heads."

The reason for the great prophetic messages concerning events is not that we might be overly focused on events but that we might be lifted above the events to the living God. The prophets spoke in order to tear men and women away from the devastation of mere events and to help them focus on the realm of the Eternal God. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."¹

In God we have our security. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."² All of this is for the purpose of bringing us into the presence of the living God.

How shall we steer by the stars? First of all, I will say with a complete and full assurance, God is supreme in history and He is ultimately the Master. His plan will work out within the nations. In international affairs, social and political happenings, we may know

that although God's plan may be delayed by free moral agents and the frustrations of men, yet it will be accomplished.

Listen to these words in Daniel 4:17: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." These events have been revealed that we might know the Most High ruleth, that we might be taken from the enslavement of events into a realization that the Most High reigneth in the affairs of men.

October Rain

by GEORGE L. EHRMAN

**The raindrops came this morning,
Not like raindrops should,
But as a lover stealing
Gently through the wood.
Of stirring drums and bursting shells
There was no trace—
The rain that came this morning
Kissed my face.**

It is good to know that God is in control and that God is working out His purpose within history. It is good to know that the Christian religion takes history seriously, that although the mills of God grind slowly they grind exceeding fine. But how about our personal lives? Can we burst out with a song of joy?

We can do very little about much of what happens even within our own environment; but we can do something about the mood with which we choose to meet these experiences. Romans 8:28 says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." 2 Timothy 2:19 reads, "Nevertheless the foundation of God standeth sure." We might read the text this way: Never less than this, we must believe that the foundation of God standeth sure!

We know that God controls history, and that His work and plan will be realized. We know also that God does not allow any human being to be left alone; and those of us who wish to give our lives into His care can make that

choice and have no fear concerning the future. We can face the future hopefully.

Many of the troubles we worry about never materialize. We've been concerned about a thousand and one things, worried and anxious, but since time has gone on, we probably have never had to meet with the things we greatly feared. But we have had to meet other experiences.

We don't have good enough judgment to worry about the future; we're not wise enough. Therefore, isn't it better for us to steer by the stars rather than the light of each passing ship? There is a coming kingdom of God, and that kingdom is glorious. Our redemption draweth nigh. God will establish His kingdom; Jesus will come again! Listen to these words: "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him."³ Isn't that enough to set anyone to singing? It's so important for us to have this perspective of eternity.

The question is asked, "Will God be with us in all the temptations that come?" Yes, and we know for sure that nothing will come to us that is beyond our capacity to bear. That's all we need to know. We don't need to know what is coming.

Many times we look at the world in a narrow way, and the world seems narrow. We look at the world in a mean way, and the world seems mean. We look at the world in a selfish way, and the world seems selfish. But when we look at the world in a helpful way, then we can be of help. When we look at the world and those about us in a hopeful way, then God will fill our hearts with hope.

It's wonderful how God can give us help, how He can guide in the marvelous experiences that may come to us. If we take care of the present, through the presence of God, we need have no fear of the future. The Christian who keeps his heart open to the fellowship of Jesus Christ today, need not fear anything that will come in the future. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."⁴

If our relationship to God is fully established, then all is well. "It is time we steered by the stars instead of steering by the light of every passing ship."

¹ Luke 21:26.

² Amos 3:7.

³ 2 Peter 1:19.

⁴ 1 Cor. 2:9.

⁵ Matt. 6:34.

The Partnership of Opposites

Flail The week's cover from Photo Mart and Robert Sheldon, shows a farmer threshing barley with a flail. This scene, reminiscent of earlier times, was in Yae San, Korea.

Mart Among the dividends of Photo Mart is that readers catch a glimpse of the manner of life and labor of peoples in many parts of the world. When rightly interpreted, these pictures can increase our understanding and sympathy of people. The eighth YOUTH'S INSTRUCTOR Photo Mart deadline is November 30. Write for complete details.

Wit Our wits were dull in the August 25 Wit Sharpeners. The by-line was Ethel W. Sage when the given name should have been Edith. Sorry.

Colorado "It is early morning. Our house trailer is parked high up near the top of one of Colorado's beautiful mountain passes. As I sometimes do right after breakfast when my logging crew of husband and children have left to go deeper into the woods to work, I took the INSTRUCTOR out onto the porch into the sunshine to finish reading 'I Met Mrs. Job.' I did not stop there but got into the center spread of August 18 and the story of 'Desolate Mother' by Viola M. Nash. . . . This story is not an isolated case. It happens in most of our churches and this sort of thing makes any Christian ashamed to be affiliated with a church family which can let such things happen. . . . No one's home was opened to her that Sabbath day for a good warm, wholesome meal and Christian fellowship. . . . I've been a youth teacher and leader in our churches and from personal experience I lay the blame right at the door of every member of the church who simply doesn't feel it is any of his or her business to see that every church member other than themselves is loved and helped and comforted and strengthened. . . . Thank God, there are some who do care." MRS. ABNER BAKER, Wolf Creek Pass Ski Lodge.

Falsehood "To give the impression that our faith, our religion, is not a dominating power in our lives is greatly to dishonor God."—7T 108, 109.

It may seem paradoxical that you can run and be patient at the same time. It was "I Paul, the prisoner of Jesus Christ,"¹ who both taught and practiced such a partnership of opposites.

Writing to the Hebrews, he urged, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."²

The idea of a patient runner may more easily be understood from his first letter to the people of Corinth.

"And every man that striveth for the mastery is temperate in all things. . . . I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."³

Self-control, the exercise of the will in matters of taste or desire, becomes supremely important to a growing Christian experience. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."⁴

Paul's running had the aspect of patience because it was according to a plan. His life as a Christian doubtless had its ups and downs, but it could not be said to be sporadic. He kept constantly at it. That he had his battles with self is clear from a study of Romans 7. "The flesh lusteth against the Spirit," he wrote to the Galatians. "These are contrary the one to the other: so that ye cannot do the things that ye would."⁵

A clue to the apostle's source of strength is in the first verse quoted. He voluntarily became the Lord's prisoner.

Are you the Lord's prisoner? Or have you maintained some pockets of resistance? Are there some activities in which you still engage that you know should be eliminated from your professed way of life? Do some foods still linger in your diet that you know should be dropped? Do some varieties of reading persist as habits that you are convinced should be given up sometime?

Paul didn't spell out the nature of all his battles with self. We may presume that they were, for his day, comparable to some we encounter in our day. He was a man of hearty convictions, of strong beliefs. We imagine that his mind wasn't quickly changed. But once he changed it, he was ready to run persistently, temperately, as consistently as possible until victory came.

You can run, and run patiently, when you give yourself wholly to the Lord Jesus. You must say, "Lord, I will." This will not eliminate all the skirmishes, but it will empower you to victory over each last one! And as you master the residue of sins in the life, one sin after another, your character will become more and more like the Master's.

"Christ is sitting for His portrait in every disciple."⁶ Allow Him to work with you in pressing toward the finished product.

WTC

¹ Eph. 3:1. ² Heb. 12:1. ³ 1 Cor. 9:25, 26. ⁴ 1 Cor. 9:27. ⁵ Gal. 5:17. ⁶ *The Desire of Ages*, p. 827.

coming next week

- "THE CALL"—As Ellen Lawton clutched the telephone receiver, thoughts swirled like grains of sand in a desert storm. How could she give up her lovely new home? Was God really calling them to Village Hill? By Helen E. Sauls.
- "DOES GOD'S PLAN SPECIFY WHOM YOU SHOULD MARRY?" The divine plan for a person's life is not an all-or-none plan, says Dr. Harold Shryock in another of his challenging and stimulating articles on building a home.



David Bostrom is the enthusiastic MV leader.



The King's Chorale, conducted by Harold Van Doaris, added color for the meetings.

*Right: Danny Savino
Below: Jerry Mallari*



*Above: Danny Flores
Left: Ted Calkins*



Youth at Its Best

by MORTEN JUBERG



Missionary Volunteer youth painted this sign.

TO THE youth members of the Hawthorne, California, church, MV Target 3000 is not a promotional idea but a tested, workable plan. In proof of this, the young people of the church can point to thirteen new members who joined the church in 1963 as a result of youth evangelism.

It is difficult to finger the starting point of the enthusiasm shown by the Hawthorne youth. Energetic leadership played an important part. David Bostrom, the MV leader, youthful and enthusiastic, credits the Spirit of God.

"We didn't have too much talent," he relates, "but we had willing young people—those who would place the Lord's work first."

This was the catalyst that set into action the vibrant spirit that was to climax with the baptism of the new members. During the summer a youth fellowship hour that combined spiritual and social activities was held each Tuesday night. This was followed by Operation Fireside, with six teams of youth giving Bible studies.

The next logical step was the evangelistic meetings. But it was not a haphazard series. Everything was planned to utilize to the utmost the talents of the youth and to harness all the members possible.

At the regular Monday night MV officers' meetings plans were studied and many fervent prayers offered. A motto, "20/20 Vision for Christ," was selected, with the general name for the campaign to be "Countdown for Eternity."

The pastor, Erling Calkins, worked with the young people in their planning. Using "Countdown for Eternity" as a title, Elder Calkins wrote words for a theme song, and Mrs. Dorothy Fawcett composed the music. This was to be used every night of the meetings.

There were ten planned meetings, and ten of the young people were each assigned a sermon. Others helped in the painting of the advertising signs and in the printing of the announcements. Committees were organized for music, ushering, and visitation. Hostesses were enlisted to welcome the visitors to the campaign.

Even before the opening of the meetings there seemed to be a feeling of anticipation in the church. The harnessing of youthful talent for evangelism gave the congregation a new exuberance and a spirit of dedication.

Then came the opening night. Four smartly dressed young women greeted all visitors and had them sign the guest book. Inside, the organ was playing

There were ten planned meetings and ten of the young people were each assigned a sermon. Others helped in painting the advertising sign and in printing the announcements; in music, ushering, and visitation. Eagerly they worked.



This is one of the two quartets that sang during "Countdown." Members, Danny Savino, Carol Hickerson, Karen Redden, and Jerry Mallari called themselves The King's Choraliers.



Elder Erling Calkins, Hawthorne church pastor, converses with seven of those baptized.

softly. Suspended above the pulpit in large blue letters was the motto—"Countdown for Eternity."

The "stereophonic" song service used two enthusiastic song leaders. After this rousing session two young men stepped forward with trumpets to begin the theme song: "Six, five, four, three. Countdown for eternity. Jesus' love from up above saves from sin and makes us free."

The program continued with the sermon by one of the youthful speakers, and the first night of meetings was past. One after the other the days went by, until the final night came. The speaker for that closing service, Jerry Reed, will never forget that night. At the conclusion of the sermon Jerry made an appeal, and among those who responded was his mother, who had driven thirty miles to hear him preach.

By the end of 1963 the official tally showed twelve baptisms and one accepted on profession of faith as a result of the meetings. Of these, eight were baptized on the closing Sabbath of the meetings.

What does a series of meetings like this, conducted by consecrated youth, do for the church? Let Elder Calkins speak: "These young people have been an inspiration to the entire congregation. By their vision, consecration, and zeal they have been a revival influence among us and several other churches of the conference."

The inspiration to the congregation is only the minor part of the aftermath of the youth crusade. The effects on the participants goes on. Jerry Mallari, one

of the song leaders, says, "Taking part in the meetings has been the most uplifting and inspiring experience in my Christian life. The opportunity to tell others about the greatness of God and His love for us has done more to my life than has anything before."

You can ask Danny Flores, another of the youthful preachers about his impressions. He replies, "It gave me the greatest thrill to see the people to whom I had preached make their decisions for eternity." For Danny Savino it crystallized his future plans. He relates, "Ever since I was a boy I

thought I wanted to be a preacher. Now I know I do."

One thing is certain. The aftereffects of the youth meetings were as potent as the exuberance preceding the campaign. The success of the youth program has inspired the church for greater things in 1964. The church goal for baptisms is "64 in '64." The MV Society has set for its goal, as a part of Target 3000, at least thirty baptisms in 1964.

This is no idle dream. Five baptisms have been scheduled during the year, with a goal of six youth-inspired baptisms at each. There is an excellent interest in the church, with many interested visitors. When the appeal was given at the baptism at the conclusion of the "Countdown for Eternity" meetings, twenty-two came forward signifying their desire to be baptized in the future. This serves as a nucleus for weekly Bible studies.

To meet the challenge, Elder Calkins conducts a weekly Bible instructors' class, with eighteen enrolled. These young people are learning how to give Bible studies and get decisions for Christ.

The effects have not been confined to the Hawthorne MV Society alone. Ellsworth Reile, Southern California Conference youth leader, literally grins from ear to ear when he talks about the Hawthorne young people. With a folder full of youth projects for 1964, Elder Reile continues, "These young people have inspired many other societies. This is youth at its best."



These three girls were baptized as a result of the "Countdown for Eternity" crusade.

Knights Like This

by CHLOE BEAVERS



Steve's tall, powerful build disguised his seventeen years and suggested sophistication.

SUNLIGHT streamed through the windows and splashed across the dark, curly head bent diligently over a sheet of paper. With an impatient gesture, Margie's hand dropped the pen to the desk and took up the letter. A sigh escaped her lips as she stood up and moved to the window, seating herself resolutely on the sill.

"There!" Margie spoke to herself in the silence of the room. "It is finished." Her eyes once more began to scan the page.

DEAR STEVE,

I have delayed in writing this letter, but now the time has come that I feel I cannot put it off any longer.

Steve, since I have come to the academy many questions have been answered in my mind. I don't know exactly how to explain it to you, but I think one statement sums it up pretty well: I have found my Saviour. Steve, how I wish with all my heart that you could find Him too. I'm sure that if you knew Him those lonely nights on guard duty would not seem so long, nor would your life be so empty while you are far from home.

Many times you have told me of your love. You would give up your life for my sake. But you would not give up your cigarettes and beer for my sake. Steve, no girl could ask for stronger affection than yours. Once I would have proudly been your wife and the mother of your children. But now I know

that I could never be happy in any home where the Lord does not reign. Although I still love you deeply I feel that our marriage would be a mistake for us both. I know I can't ask you to understand. I only ask that you love me enough to trust in me and my God.

The letter slipped to her lap as Margie's eyes strayed to the autumn landscape. The leaves fluttered and twirled from the branches of the huge willows, to lie in a matted confusion of color on the lawn. The squirrels chattered noisily from the highest boughs and scattered nuts in every direction, oblivious to the first breath of winter that had already pervaded the air to nip at the cheeks of students hurrying from the cafeteria.

Fall is an impostor, Margie thought to herself. With its bright colors and balmy days, this season strives to obscure the fact that it represents disintegration. To me, fall means the decline of a love. The decline of my love for Steve. But can it be? I've written the letter—how can I possibly mail it?

Grasping the fallen sheet and clutching it to her heart, she murmured, "Spring means birth—birth of a fawn, of a flower, of a love—yes, of my love

for Steve only a year ago last spring."

It was no secret when Steve Crane first walked into the halls of the little country high school. The girls, whispering and giggling, cast raptured glances in his direction as they clustered about their lockers. All of them knew Steve Crane. Since he had first come to the country community six months earlier to live with his father and stepmother, his reputation had been one of hard and fast living. His tall, powerful build and handsome face disguised his seventeen years and suggested sophistication. Now he was starting school in midterm to finish his senior year.

For many days the first-period sewing class in the home economics lab could think and talk of nothing but the new student and which girl would be the lucky one to go with him. Little dark-eyed Margie Stoner sat at her machine, listening to the hubbub. She cared little about this Steve and his big name. As a Seventh-day Adventist she knew of Christ's promise of far greater glory than earthly fame.

"Hey, Margie! Who do you think will be the lucky girl?" someone bubbled enthusiastically.

Margie looked up from the seam she had been running. The faces of her fellow classmates were turned toward her. They liked Margie and respected her opinion although she did not join the gang on its escapades. They did not understand her principles but accepted them as they accepted her.

"I'd rather not state my opinion for fear of treading upon the toes of the public," Margie smiled back.

"Go ahead, pal. It's a free country, and if we don't like what you say we can ostracize you," someone laughed.

"In my opinion Mr. Steve isn't nearly the Sir Galahad that some would like to believe, and you all remind me of a bunch of foolish nymphs, the way you're polishing his sword." Margie's dark eyes flashed with spirit. "Frankly, he's not my knight!"

But Margie had not bargained for the magic flash of fine white teeth behind a friendly, carefree smile. Steve would saunter into the study hall and stretch his lengthy form in the desk ahead of her, and they would talk of life. To Margie's dismay she realized that she was beginning to look forward with anticipation to their daily visit. So, as winter gave way to the warm breath of spring, Margie's attitude toward Steve also thawed, until it was no surprise when she accepted his invitation to the first baseball game of the season.

That night, with trembling fingers Margie patted her hair into place. "You must have been crazy to accept a date with a guy like that." She stared coldly at her image in the big vanity mirror. Her mother had always warned her of knights like this. But as she stared, her cheeks suddenly flushed from a realization that had just struck her. She didn't care what Steve Crane had been.

One date led to many others, and when summer vacation rolled round, Margie and Steve were considered a steady couple. The night of Steve's graduation they slipped away from the crowd and drove to the lake. Parking the car by the roadside, they strolled to the water's edge and seated themselves on the rocky shore. The night air was cool and sweet. Mist rose from the surface of the lake while moonbeams filtered through its veil. The night was alive with the murmur of the water as it ebbed along the shore. Then Steve spoke seriously. His voice was deep and rich as he told her of his past, his hopes and dreams for the future, his joys and his sorrows. Then he spoke of their friendship and what it meant to him. "Margie, my little lady, I respect you

for your purity and sincerity. I have never before met anyone like you. Someday you're going to marry me," Steve concluded with self-assurance.

That summer was a happy time for Margie and her knight. Swimming and picnicking with the gang occupied many lazy afternoons. But Margie's mother became more and more anxious for her daughter's welfare. Unfortunately she had allowed Margie to go bowling and to attend so-called "good" outdoor movies because she feared the result of denying headstrong Margie all associations with her friends. How she wished that their small Adventist church could supply some type of entertainment for its four teen-age girls. But as she watched her daughter's restlessness grow, Mrs. Stoner began to question her judgment. Margie's once-happy disposition and good-natured joking became distorted. She became touchy and often snapped back for no apparent reason. Her attitude was belligerent. Mrs. Stoner, realizing the trouble, prayed earnestly that the Lord would protect her child through this time of uncertainty. And persistently she continued to warn Margie of knights like Steve. If only she could send the girl to the academy.

But plans failed, and early September found Margie again registering at the little high school. An education no longer held much interest. After all, she was going to marry Steve Crane, and then the world would be hers—he'd promised it.

But this arrangement was not nearly so rapturous as Margie had believed. She saw Steve only on weekends now. He and his father had had a fight, and Steve had gone to live with his mother again, in the next State. Steve's life had always been one of confusion.

Not one weekend would pass without Steve's Olds roaring into the yard. And with every visit his demands on Margie would become more insistent. Jealousy came first. Steve didn't like Margie to go to school. Time and again he would beg her to give up an education and marry him. But her mother's trust and love seemed to bind Margie's will power. She could not break her mother's heart nor lower her own standards.

Christmas found Margie and Steve officially engaged. A beautiful white-gold watch, plain and simple in design, encircled Margie's wrist. Steve said that it represented her purity.

"But why does mankind always try to wreck that which he loves most?" Margie would ponder. In many ways Steve reminded her of a story of a small

child who had a beautiful doll that he loved very much. One day as his mother approached the doorway of his little room, she stopped aghast at what she saw. The doll's head was smashed, its limbs torn off, its body mangled and twisted. The mother took her son into her arms and asked him why he had mutilated his favorite doll. Beginning to cry, he explained that he loved his doll so much that he had made it as ugly as he could so that no one would take it away from him.

Margie knew that this was the way it was with Steve. From the outset of their engagement Steve had tried to change her character. All his pretended interest in religion was dropped, and his attendance at the small-town church became less frequent. Once he had respected her beliefs; now he derided them and her. All that was Margie was trodden underfoot. Whether it was in the company of their families or their friends, Steve let no opportunity pass to depreciate Margie's efforts and exalt his own. The sharp words and sarcastic remarks wrenched and twisted Margie's self-respect, while her self-confidence dwindled. Her resentment would stir, only to be soothed by his smooth words of comfort.

A flaring temper and belligerent attitude toward those of authority hampered Steve's ability to hold a job. One evening he unexpectedly met Margie after school. His breath was heavy with the stench of liquor; his speech slurred as he related the circumstances of his dismissal. Reluctantly Margie climbed into the car, keeping its width between them. The sickening-sweet odor of beer nauseated her. Suddenly she detested Steve. Stupidly slumped behind the wheel, he disgusted her. His strong profile was no longer pleasing, but cheap. But as suddenly as she had harbored these thoughts, her heart softened. It's now that he needs my encouragement and trust more than ever, Margie rationalized. I must help him—even if it means sacrificing.

That night, sick at heart and torn by conflicting emotions, Margie sought the One she had neglected so long. She was shivering with the night's chill. Her legs buckled beneath her, and she collapsed against her bed. There with her face buried in the comforting folds of the quilt, her body was convulsed with uncontrollable sobs. "If only I had heeded mother's warning about knights like this!" At last she was able to pray. "Lord, show me the way to turn. I can do nothing of myself."

A week later, as Steve was driving

Margie to school, he blurted out that he had just lost his fourth job that winter. He was in a sour mood. Urgently he begged Margie to skip to the border with him where they could be married.

"Oh, Steve," Margie was saying as they came within sight of the school, "you know what my answer must be." Her voice was tired and strained.

"All right, my lady," Steve's harsh words cut like a sword, "if you won't marry me now, when will you?"

"In a couple of years, when I've graduated from high school—maybe," was the reply.

The car careened into the school driveway and slid to a stop. Margie lifted her eyes to his perfectly chiseled profile.

"Steve?" she spoke questioningly. His black eyes stared stonily ahead, his facial muscles rippled as his teeth ground together. Experience told her not to force the issue; instead she slid across the seat to the door. As she stepped back from the car, Steve threw it into gear and was off in a shower of gravel.

That evening after school Steve was waiting to drive Margie home. As they pulled into her yard Steve told Margie of his visit to the draft board. He had been accepted and was to leave for basic training in just five days. "If you won't marry me, I may as well get those inevitable two years over with," he explained.

Margie did her best to make the next five days as happy as she could for Steve. And then he was gone. But not from her thoughts.

Again school closed for the summer, and though Steve's letters were frequent, Margie found herself growing restless. Something inside her cried for a change. Dread filled her at the thought of returning to the country school. Always there would be some reminder of Steve, and now that he was gone, Margie's conscience found opportunity to speak to her heart. She knew she must break now or it would be too late.

One hot afternoon as Margie was helping her mother in the kitchen she reached a decision.

"Mom?" Margie said above the spatter of frying potatoes.

"Yes, dear?" Mrs. Stoner replied.

"I've thought about this for a long time, Mom, and I've decided that I want to go to the academy this year—if it can be arranged."

Without a word Mrs. Stoner laid her paring knife on the counter and disappeared into her bedroom, tears of

thankfulness in her eyes. She returned a few minutes later and handed Margie a letter. "Yes, it has been arranged," she smiled.

Now Margie was at the academy, and in her hand she held another letter that also had the power to alter the course of her life.

"Should I mail it or shouldn't I?" she questioned.

The clang of the afternoon class bell prompted her into action. Hurriedly, she addressed an envelope and sealed the letter. Then grabbing her books,

she dashed toward the administration building.

Margie faltered as she reached to drop the letter into the mail slot. Then, hesitantly, she drew it back. "I can't hurt him this way. It isn't right. But it also isn't right to try to fool myself into thinking that our marriage could work." The thoughts swirled through her mind. With a sudden look of determination she thrust the envelope into the opening. For a moment she stood motionless, then her lips moved softly. "Dear Lord," she whispered, "my life is Yours."

"BIOGRAPHY is the most universally pleasant and profitable of all reading."--Thomas Carlyle.

You may or may not agree completely with the famous author of the above statement, but we believe you will agree that this new biography of John Wesley will bring pleasure and spiritual stimulation.

The author, Ruth Gordon Short, says this: "It is thrilling to look over the shoulders of a man like John Wesley and read his letters and diary. It is inspiring to learn what great things God did for and through him. It is soul-stirring to note his reactions to the difficulties that confronted him, and still more encouraging to note God's response to his faith."

John was one of nineteen children born to Susannah Wesley in twenty-one years. Her eight clear rules for child training are basic and were effective. This chapter alone is priceless. The whole book of nearly 300 pages is filled with inspiration, and you cannot help having a feeling of great admiration for John Wesley. We recommend this volume without reservation. Your Book and Bible House has it in stock now. Why not order a copy now while you are thinking about it?

CLOTHBOUND, ILLUSTRATED.

PRICE, \$4.50

(By mail, add 15¢ postage. Add sales tax where necessary.)

Affectionately Yours, John Wesley

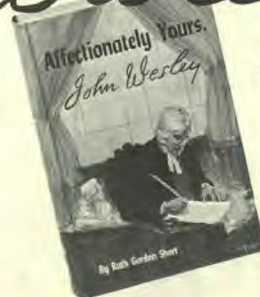
By Ruth Gordon Short

PUBLISHED BY

NASHVILLE
TENNESSEE



**SOUTHERN
PUBLISHING
ASSOCIATION**



*David and I were
aware that for many
months the Congo
had been torn
with warfare and
unspeakable atrocities.
Yet we pressed on.*

THE EAGER black faces wore broad smiles that revealed shiny white teeth, some of them filed to daggerlike points. Why did they clap their hands and bow their heads again and again, and what were they saying? I looked inquiringly at David, my husband. He whispered that the ones with pointed teeth once belonged to cannibal tribes. As I studied the faces closely I noticed tears in their eyes. I turned to David for more answers, and saw his face tense with deep emotion.

"These natives are thanking you for coming. They are saying how happy they are to see me again after so many years," he said softly. "They are going to sing for us."

A melodious voice rang out, and the others with full and deep tones joined in, all in perfect harmony. We listened entranced. The words were strange to me, but the sincerity and depth of meaning could not be mistaken.

This was our welcome to Bongo Mission and Hospital in the heart of Angola, Africa. It was November 15, 1961, and our first morning at the mission. Here David had grown up and was

aware of the needs of these people with whom his father and mother, Dr. and Mrs. Roy Parsons, have spent thirty years in efforts to help them. David's desire to have a part in this work increased until it was his undiminishing purpose. His motto became "This One Thing I Do."

We met at Washington Missionary College in the summer of 1952, when David came to the United States to complete his education. It was in the parlor of the nurses' dormitory the next Christmas that I promised to marry David and go to the mission field with him someday. We knelt together and asked our heavenly Father to bless and guide us. Now, after an absence of twelve years from Bongo Mission, he was returning with an M.D. degree, a wife, and two daughters ages six and seven.

Standing beside David, watching the happy faces waiting to greet us, I felt rewarded for the years of struggle to reach our goal. . . . I was eager to know more about these people and their country.

My first view of Africa had occurred a week earlier when the small Belgian



Spring cherry blossoms lured David and Leona Mae. Graduation now accomplished, David could continue his medical pursuits with Africa in view.



After twelve years away from the Bongo Mission, David returns with his wife, Leona Mae, and two daughters, Vonnie and Cynthia, on the Belgian freighter to Africa, his goal.

“This One Thing I Do”

FIRST OF TWO PARTS

by LEONA MAE PARSONS as told to EMMA MAE CHEW



Vonnie and Cynthia are delighted with Tiny, the black puppy given to them by a patient.

freighter, S.S. *Steenstreate*, neared the mouth of the Congo River. The beauty captivated us immediately. A small yellow-and-olive-green bird landed on the boat near us, probably to rest, but our daughters, Vonnie and Cynthia, were positive that the bit of exotic loveliness was welcoming us to this strange land. We moved from rail to rail taking in the fascinating panorama all around. It was difficult to keep the girls from trying to collect every colorful and strangely shaped insect they saw.

During that week on the Congo, when the freighter exchanged cargoes, the pilot guided us slowly up the river, for there were many dangerous twists and curves and a swift current. Around the treacherous Devil's Curve, Matadi came into view. From a distance it looked inviting, like a small city spreading up the sides of several green hills thick with modern hotels, buildings, and houses. Then through the binoculars we saw that the business section and the homes were deserted, with empty buildings displaying broken windows. Looking closer, we saw native huts made of mud and thatched roofs scattered along the hillside, and a number of natives in the shade of a huge mango tree.

As we docked at Matadi the natives swarmed on board to help unload the deck cargo. Giant electric cranes were used to lift from the hold of the boat

14 jeep trucks with the UNICEF* emblem, and huge caterpillar tractors. In the hold remained eight tons of cargo, consisting of medicines and equipment for Bongo and all our household goods. A sick, helpless feeling came over us as we watched the crane turn the boxes with our new piano and refrigerator up on end and then release them to crash with a thud when they rearranged the cargo.

* UNICEF stands for United Nations International Children's Emergency Fund.

There were boats from many countries on the river, and a wave of homesickness swept over us as we recognized an American ship with the Stars and Stripes waving in the breeze. Our eyes kept returning to that little bit of homeland as we left Matadi and sailed down the Congo River and back to the open sea. The setting sun was sending pink and golden colors across the sky. A storm was approaching, but a rainbow appeared against the angry clouds.

David and I were aware that for many months the Congo had been torn with warfare and strife and unspeakable atrocities. This turmoil had spread across the border into Angola, where the terrorists sweep in to burn the homes and the villages of both the white people and the black. They attack savagely, murder and plunder, then hide in the thick jungles or scurry back to the protection of the Congo. But this knowledge did not dampen our enthusiasm as we neared our destination.

It was evening as the *Steenstreate* came into the bay at Lobito, Angola. Angola at last! A dream was becoming a reality! We hurried on deck with our binoculars, eager for a glimpse of loved ones. We knew Dad and Mother Parsons planned to meet us at the docks. The girls discovered hundreds of beautiful jellyfish in the water that looked like umbrellas with red stripes. In sharp contrast with Matadi, this city was ablaze with lights and bustling with activity. Many cars were traveling



This road leads to the Bongo Mission. In 1923 Elder W. H. Anderson walked this same ox-cart driveway to choose the mission site.



Dr. David Parsons "playing" with a six-foot hooded cobra, one of Africa's specialties.

Breakfast was almost forgotten in the happy confusion. Friends from Lobito and nearby Benguala came to welcome us. Next began the process of filling out papers to enter the country. Our eight tons were soon unloaded and checked through customs. The box with the new piano was broken open. Fortunately we had chosen a sturdy studio style that could be rolled out to use for Bongo camp meetings. There was a shortage of boxcars, but the clerk smiled and said that they had moved a boxcar aside for us because they had read in the paper that we were coming and thought we would need one. We recognized it among the string of cars as we passed the train the next day.

Our hand luggage was packed into dad and mother's car. It was the first one they had owned in ten years. Their budget could not include a car as long as four children were in college in the States. The cushioned seats would help soften the bumps on the journey ahead of us.

Two hundred miles inland on a mile-high plateau Bongo Mission and Hospital nestles at the base of Bongo Mountain. To reach the mission we drove through lion and elephant country. The constantly changing scenery revealed numerous birds with brilliant plumage, some with long swishing tails, others with large curved beaks. When we stopped to eat our lunch in the shade of a huge baobab tree, the girls quickly gathered a handful of long

the well-lighted streets. Modern homes along the water front and mango trees heavily laden with fruit brought memories of our Miami home and the realization that it would be five years before we would see it again. Mixed emotions and the excitement of being so close to our goal made sleep difficult that night.

Before daylight the next morning we were dressed and on deck, but it was two hours before the tugboat came with the harbor pilot to guide us in. We kept scanning the shore with binoculars, hoping to see a familiar face. Reluctantly we left the railing when the breakfast call came. A few minutes later a smiling steward brought the message, "I think your mother is coming." We dashed out in time to see mother and dad stepping from the gangplank onto the deck.

Dr. and Mrs. Roy Parsons with their grandchildren, Vonnice and Cynthia, lunching under baobab tree on road to the mission.



baobab seed pods and then begged to climb the tree to find the monkey breadfruit. At first the heat was intense, but the temperature cooled as we reached higher elevations. The clay roads were full of ruts and holes, and clouds of yellow dust rolled up behind us.

About twenty miles from the mission a cloud of dust indicated that someone was traveling toward us. We soon saw it was a jeep, and were delighted to find that the driver was Bob, David's younger brother. Bob had returned to Bongo Mission a year before with a wife and baby and a degree in medical technology. David and Cynthia joined Bob in the jeep and headed our safari. The sky glowed with vivid colors from the setting sun, and the temperature dropped as the twilight shadows deepened.

When the car and jeep rolled to a stop, we were quickly encircled by the mission families. Happy greetings and laughter filled the air. A weary and

dusty group climbed out of the car, looking forward to baths and soft beds after the jolting endured that day. Bob's wife, Jo Anne, had a hot meal ready and a cheery fire crackling in the fireplace.

During the night we were called out to help with a Caesarian operation. A brilliant moon lighted the grounds and a gentle breeze caressed our faces as we made our way to the hospital. Sheltered by tall trees, the buildings arranged on both sides of the road formed a large oval. Suddenly the moonlight glistened on a hooded cobra in our path. Dad called for the four native guards, but no one answered. David ran for a club while we kept our eyes on the snake. After the excitement was over the four guards appeared from behind nearby trees. They wouldn't go near the snake even when assured that it was dead.

Patients brought to the hospital are desperately in need of help, but they smile and thank you for coming to see

them. Even now when I make the rounds with David I continue to be amazed at the cases being cared for and that they actually survive. The critical patients kept dad busy from before daylight until midnight and after. Now both doctors work from sunup until lights are out at 10:00 P.M. We hide our faces in sorrow when we have to turn away contagious cases because there is no room to isolate them. It hurts to hand a tiny new baby to its mother without a thread of clothing. What if our new baby, due in three months, would have nothing! The needs of the people are so great that we search through our supply of clothing to find things to share with them.

Mission service cannot be called an easy life, but it brings a joy and a satisfaction not found in any other work; and we could study for years and still be amazed at the mysteries of the native people.

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

The Menace of Social Drinking

by C. AUBREY HEARN

THERE are about 65 million social drinkers in the United States. These drinkers defend their drinking by saying that it helps them to be sociable, it does them no physical harm, and that it is their right to drink if they so desire. They overlook some important points. Social drinking is harmful for many reasons: We will notice six of them.

1. *Social drinking encourages young people to drink.*—It is done so often in homes that children and young people feel that they should be given samples of drinks. In time they will imitate their parents' drinking. A report of high school drinking in one county stated: "One of the clearest relations found is between abstinence on the part of parents and abstinence of their children. There is no doubt, as shown by this study, that parental attitude is a large factor in the drinking habits of

the child."¹ When parents drink, their children are almost certain to follow suit.

2. *Social drinking keeps the liquor business thriving.*—If liquor were sold only to alcoholics, liquor outlets would be reduced greatly in number. It is social drinking that multiplies the demand for alcoholic beverages. It is social drinking that makes the liquor industry an 11 billion dollar industry and keeps it thriving.

3. *Social drinking sets a bad example for others.*—Dr. Chevalier Jackson, eminent American physician, says in his autobiography: "Every one who drinks moderately sets an example that yields many drunkards among the weak."²

Every Christian is responsible for his influence. Even if one believes that drinking is not harmful to himself, he should realize that some weaker person, seeing him drink, may thereby be

led astray. Paul stated this principle: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

4. *Social drinking paves the way for alcoholism.*—Alcohol is habit forming. According to Dr. A. C. Ivy, one drinker in every nine will become either a problem drinker or an alcoholic. Science has not been able to predict which one of the nine it will be. Every alcoholic was at one time, supposedly, a social drinker. The risk is great.

Dr. George T. Harding tells how real the danger of alcoholism may be to the moderate drinker: "There is always danger that the normal person who drinks moderately may turn to alcohol as an escape when faced by an abnormal situation."³

5. *Social drinking is the greatest cause of highway accidents.*—In a feature article the *Reader's Digest* said, "Studies show that the greatest highway menace is not the reeling, babbling drunk, as most of us believe, but the typical social drinker who rarely, if ever, gets crocked."⁴

"The effect of dulling one's judgment and giving one a false confidence in one's abilities leads one to drive at higher speeds than he normally would do, and to take chances which he would not take if he had no alcohol. Such

famous last words as 'I can beat that train, easily,' or 'Watch me take that corner at sixty,' are spoken by people who are not 'drunk' at all, but have had just enough alcohol so that their judgment is partially anesthetized."⁶

6. *Social drinking is a threat to the home.*—One judge in a divorce court says that 80 per cent of the cases in his court involve drinking on the part of one of the parties in the case.⁷ Writing on "How to Avoid Unholy Deadlock," Dr. Robert W. Burns, an Atlanta minister, advises couples: "Do not indulge in 'social' drinking. Nearly every month at least one couple comes to me in a severe stage of marital conflict because of liquor. Most of these people acquired a taste for it at cocktail parties. Couples who give or attend such vicious social events lend their influence to the destruction of many American homes."⁷

About half of the social drinkers in America are church members. Does the church have anything to say about drinking, so that these members indulge with a guilty conscience, or has the church failed at this point? When all the evidence is considered it is apparent that social drinking has been weighed in the balances and been found wanting.

¹ New Orleans, Louisiana, *Times-Picayune*, Sept. 22, 1953.

² Chevalier Jackson, *The Life of Chevalier Jackson* (New York: Macmillan, 1939), p. 190.

³ George T. Harding, M.D., quoted in Donald W. Hewitt, M.D., *Escape From Alcohol* (Mountain View, California: Pacific Press Publishing Association, 1953), p. 15.

⁴ Paul W. Kearney, "Driver Had Been Drinking," *Reader's Digest*, October, 1959, p. 41.

⁵ Judson C. Landis and Mary G. Landis, *Personal Adjustment, Marriage, and Family Living* (New York: Prentice-Hall, 1955), pp. 85, 86.

⁶ Benson Tremble, judge, 4th Circuit Court, Nashville, Tennessee, in letter to the writer, May 5, 1959.

⁷ Robert W. Burns, "How to Avoid Unholy Deadlock," *The Atlanta Journal and Constitution Magazine*, April 24, 1955, p. 47.

Harp of Winter Twilight

by MARY LOUISE CHEATHAM

The sycamore has dropped its lower leaves.
Frail limbs remain, like gray-white harp strings there,
Topped by a curved leaf-rim that shapes a harp,
A mystic harp against blue twilight air;
A mystic harp that stands below the moon,
Whose fluttering fingers weave a wistful tune.



*"All right—how many
here prefer meat loaf
made with Worthington
dehydrated Meat* Loaf
Mix?"*

* A new vegetarian product containing Fibrotein® developed exclusively by Worthington Foods research.



WORTHINGTON FOODS, INC.
Worthington, Ohio



The
Youth's
Instructor

PHOTO MART

DEADLINE

November 30, 1964

For complete information write:

The YOUTH'S INSTRUCTOR
Review and Herald Publishing Association
Washington, D.C. 20012

He Had Read Good Epistles

by DUANE A. POTTER

ALL RIGHT, you men," the sergeant ordered, as we stood in straight rows. "Check the bulletin board for the detail roster and the shift you are to work in the mess hall tomorrow."

Tomorrow! That would be Sabbath. My buddy, Gene, looked at me as if to say, What now? In a few moments the sergeant drew us to attention and then dismissed us.

Five of us out of the twenty men were Seventh-day Adventists. This, we readily recognized, created an enormous problem. The four other Seventh-day Adventist fellows crowded to me. In chorus they blurted out, "What are we going to do now?" It fell my lot to be spokesman. We hurried after the noncommissioned officer. "Excuse me, sergeant, we would like to speak to you if we may," I said.

"What's on your mind?"

"Have you ever heard of Seventh-day Adventists?"

"No. I don't believe I have," he drawled. "What are they?"

"Well—you see, sergeant, by religious belief we Seventh-day Adventists do not work on Saturday, our Sabbath. We would like to be excused to go to church."

He thought a moment, scratched his head, then answered, "That presents a problem. It would be nearly impossible for me to secure an extra five men for tomorrow. Didn't the personnel at Fort Lewis take this into consideration before they sent you here? We expect two ships in tomorrow loaded with G.I.'s from Korea and we must feed them! It a-a-h looks like you will have to work."

"If that is all you can do for us, sergeant, may we go to see the captain?"

"I guess that is what you will

have to do. Come to the orderly room at four o'clock. I will try to have an appointment for you to see him." With that he whirled about and disappeared.

Turning to the fellows, I quietly said, "Let each go his way and pray that God will work out the answer to our problem. Keep up your courage, for He has promised that He will never forget or forsake us. At three forty-five come to my barracks. Then we can go to the orderly room together to see the captain."

At three forty-five sharp the fellows dragged themselves to the barracks. After we had prayed together, we proceeded to the orderly room. We hesitated at the door, then entered. There sat the captain near the door, feet on the desk, and leaning back in his rickety swivel chair. He was laughing and talking with a couple of the other men. The sergeant we had spoken to earlier approached us. "Just wait a minute until he calls for you," he whispered. "Potter," summoned the captain.

With a snapping of the heels and the swishing of the newly starched fatigues, I responded, "Private Potter reporting, sir." I saluted and remained rigid.

"At ease, Potter. I have your request here before me. Just wait a few minutes and the clerk will have your passes typed. You must return by two-thirty Sunday morning."

"B-but, sir," I stammered, "we wanted off only from sundown Friday until sundown Saturday. We would be happy to return at sundown and help."

"That's all right, men. I know the Seventh-day Adventists. They are good people."

How glad we were that some men before us had been good epistles for the captain to read!

BELIEVE IT OR NOT

but there are 131,040 more places in the United States where you can buy beer, wine, or whisky than there are churches or synagogues; 148,000 more places that sell alcoholic beverages than sell groceries; 243,134 more alcoholic beverage outlets than there are service stations; 289,093 more stores where you can purchase beer, wine, and whisky than women's ready-to-wear stores; 399,416 more liquor outlets than there are furniture stores; 425,120 more places that sell alcoholic beverages than there are department stores.

W. A. SCHARFFENBERG

Wit Sharpeners

Words of Counsel

by HELEN PETTIGREW

Above are words of counsel. Below are the speakers (or writers) and those to whom the counsel is given. How many can you match?

1. "Let no man despise thy youth."
2. "I go the way of all the earth: be thou strong therefore, and shew thyself a man."
3. "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."
4. "For this thing is too heavy for thee; thou art not able to perform it thyself alone."
5. "Go and wash in Jordan seven times, . . . and thou shalt be clean."
6. "It is good . . . that thou go out with his maidens, that they meet thee not in any other field."
7. "To obey is better than sacrifice."
8. "Let every man be swift to hear, slow to speak, slow to wrath."
9. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews."
10. "Arise; for the Lord hath delivered into your hand the host of Midian."

- a. Naomi to Ruth.
- b. Elisha's messenger to Naaman.
- c. Gideon to his people.
- d. Paul to Timothy.
- e. Abraham to Lot.
- f. David to Solomon.
- g. James to the brethren.
- h. Jethro to Moses.
- i. Samuel to Saul.
- j. Mordecai to Esther.

Key on page 21

Sabbath School Lessons

OCTOBER 17, 1964

Prepared for publication by the General
Conference Sabbath School Department

YOUTH—III—Your Spiritual Food

MEMORY GEM: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

AIM: To show the significance of the Bible, the writings of the Spirit of Prophecy, and religious periodicals in the Christian life.

1—The Bread of Life

References: Matt. 4:1-10; Ps. 119:97; Job 23:12.

Notes:

"The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' And this fact, so far from being an argument against the Bible should strengthen faith in it as the word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that He might reach humanity. In the work of God for man's redemption, divinity and humanity are combined."—*Testimonies*, vol. 5, p. 747.

Questions:

1. With what phrase did Jesus preface His refusals to yield to the three temptations of the devil?
2. Why did the devil quote Scripture to Christ in his second temptation?
3. What was the significance of Christ's statement: "Man shall not live by bread alone"?
4. How did David and Job regard the Word of God?

PROBLEM FOR CLASS DISCUSSION:

Mention several ways in which you feel the Bible provides you with needed spiritual food for daily living. What significance do you attach to the prayer "Give us THIS DAY our daily bread"?

2—Blessings Brought by Spiritual Food

References: Deut. 8:3; Jer. 15:16; Ps. 119:105-112.

Notes:

"The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. The word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day. The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life."—*Testimonies*, vol. 4, p. 312.

The SDA Bible Commentary, volume 1, pages 25-45, offers valuable information about the languages, manuscripts, and canon of the Old Testament. Volume 5, pages 103-132, gives the same type of background information concerning the New Testament.

Questions:

1. Who said: "Thy word is a lamp unto my feet, and a light unto my path"?
2. Who said: "Thy word was unto me the joy and rejoicing of mine heart"?
3. To what extent can the Bible be considered as a guide to Christians?

PROBLEM FOR CLASS DISCUSSION:

What was God's purpose in giving us His Word?

3—Bread That Satisfied

References: John 6:27-35, 53-58.

Notes:

"The people had referred Christ to the manna which their fathers ate in the wilderness, as if the furnishing of that food was a greater miracle than Jesus had performed; but He shows how meager was that gift when compared with the blessings He had come to bestow. The manna could sustain only this earthly existence; it did not prevent the approach of death, nor insure immortality; but the bread of heaven would nourish the soul unto everlasting life. The Saviour said, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.' To this figure Christ now adds another. Only through dying could He impart life to men, and in the words that follow He points to His death as the means of salvation. He says, 'The bread that I will give is my flesh, which I will give for the life of the world.'"—*The Desire of Ages*, p. 388.

Questions:

1. What did Jesus mean when He referred to "the meat that perisheth"?
2. Whom did Jesus point to as the source of all truth?
3. Wonderful as was the manna that fell upon the camp of Israel, what were some of its limitations?

PROBLEM FOR CLASS DISCUSSION:

In what ways can the Bread of Life of which the Bible speaks be a source of blessing to me individually?

4—The Gift of the Spirit of Prophecy

References: Rev. 12:17; 19:10.

Notes:

"Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard

them, what excuse can we offer?"—*Testimonies*, vol. 8, p. 298.

"The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow."—*Ibid.*, vol. 2, pp. 454, 455.

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

"The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles." . . .

"If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies."—*Testimonies*, vol. 5, pp. 663-665.

Questions:

1. What are the two identifying marks of the remnant church?
2. What is the "testimony of Jesus"?
3. Define the "greater light" and the "lesser light." How does the second help the former?

PROBLEM FOR CLASS DISCUSSION:

Where may I find instruction from God through the Spirit of Prophecy, written particularly for me, a young person?

5—Helps to Spiritual Discernment

References: Dan. 12:4; Rev. 14:6; John 5:39.

Notes:

The increase of knowledge that has taken place in modern times makes it possible for a variety of spiritual helps to be made available for those interested in broadening their Christian concepts. A number of periodicals not available to young people in former generations are in your hands today.

The *Youth's Instructor*, established more than a century ago, features a variety of scintillating, character-building articles covering many subjects of importance to youth in particular.

The official church paper, *The Review and Herald*, provides a comprehensive picture of the activities of the church throughout the world. There is a special section devoted to the youth in each issue.

Numerous publications might be added such as *The Signs of the Times*, *Message*, and *These Times*. *Listen and Life and Health* are two magazines covering the physical side of man's nature, and show how to preserve health in order to get the best from life. These periodicals offer spiritual food that is helpful to Christian growth.

Questions:

1. With the Bible and the writings of the Spirit of Prophecy available, why are other publications needful?
2. What is the official church paper of the denomination?
3. What features in *The Youth's Instructor* do you find most helpful?

PROBLEM FOR CLASS DISCUSSION:

Are current publications designed to present new light and truth, or are they intended to present historic doctrinal concepts in new ways?

6—Food for All Eternity

References: John 4:5-15; *The Desire of Ages*, pp. 183-189.

Notes:

The spiritual food and spiritual water that

Christ imparted were time tested for eternity. Earthly food is temporary; heavenly food is eternal in nature and blessing.

How may this water of life be obtained? Simply by asking and receiving. What does it cost? Nothing, it is free. "Without money and without price," says the prophet Isaiah (Isa. 55:1). It is given freely, says the Revelator (Rev. 22:17). Then why not drink from it more often?

SENIOR — III—From Persecutor to Preacher

MEMORY VERSE: "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. 1:16).

LESSON SCRIPTURE: Galatians 1:13-24.

STUDY HELPS: *The Acts of the Apostles*, pp. 112-122; *The SDA Bible Commentary*.

AIM: To seek to understand the heavenly origin of Paul's apostolic commission and to subject ourselves to its directives.

Introduction

In the opening section of his letter (Gal. 1:1-12) the author explained what prompted his writing this epistle, namely, his concern lest the Galatian believers be deceived into following a false interpretation of the gospel, one which confirmed them in Jewish legalism. His pursuit of this subject raises the question of the authority of his own teaching, which in turn depends on the nature of his commission—is it of human or divine origin? In the remainder of the chapter (verses 13-24) Paul deals with this important matter.

Saul the Persecutor

1. What did Paul assume the Galatians already knew about his early religious life? Gal. 1:13, first part.

NOTE.—The word translated *conversation* means "manner of life," which is also the archaic English meaning of the term.

The Galatians knew of Paul's career either because of the fame of Saul of Tarsus, or because the apostle's adversaries had spread abroad his early history; or they had heard the story from his own lips. In any case, they knew he was thoroughly acquainted with Judaism, and that he had been one of its most ardent supporters.

2. What painful fact did he recall concerning his pre-Christian career? Gal. 1:13, second part.

NOTE.—Paul never whitewashed his persecuting activities. He rather used that aspect of his career as a foil against which to exhibit the wonder of God's grace in accomplishing his conversion and permitting him to engage in Christian service. Compare Acts 7:54 to 8:3; 9:1, 2, 13, 21; 22:3-5; 26:9-11; Philippians 3:4-6.

3. To what eminence had he attained in Jewish religious society? Gal. 1:14.

NOTE.—He [Paul] was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin council placed him in a position of power.—*The Acts of the Apostles*, p. 112.

Paul's thorough acquaintance with Jewish tradition made him well-qualified to deal with its tragic errors.

Paul the Convert

4. What two steps had the Lord taken to

Questions:

True or False?

1. The woman at the well whom Jesus talked with was basically spiritual before her visit with Him.

2. The Jews and Samaritans had close associations.

3. Without inquiring, Jesus was aware

enroll Paul in His service? Gal. 1:15.

NOTE.—This double experience—being separated from God's service from birth and being called into that service by the Lord's grace—is not restricted to Paul. God has taken the same detailed, personal interest in the lives of every one of His children from the cradle to the grave. Unfortunately, many have not tried to discover God's will, and have not heeded His gracious call.

5. For what purpose did God interrupt Paul's former way of life? Gal. 1:16, first part.

NOTE.—The apostle quickly grasped the divine technique of ideal evangelism—the tangible revelation of Jesus Christ in the life of the believer. "The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit and in temper. Like Christ, he is meek and humble. His faith works by love and purifies the soul. His whole life is a testimony to the power of the grace of Christ."—*Testimonies*, vol. 7, p. 67. This is the most effective form of preaching. It can be practiced by any Christian in any place at any time.

6. On receipt of the divine call, what course did the apostle pursue? Gal. 1:16 (second part), 17. Compare Acts 26:19, 20.

NOTE.—Here, in the solitude of the desert [in Arabia, in an area that cannot now be identified], Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. He emptied his soul of the prejudices and traditions that had hitherto shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace.—*The Acts of the Apostles*, pp. 125, 126.

The Cautious Convert

7. How long a time elapsed before Paul returned to Jerusalem? Gal. 1:18, first part.

NOTE.—It would appear that Paul deliberately postponed a meeting with Christian leaders until he had solved his personal problems and had obtained a clear concept of his mission and of the message he

of the background of the Samaritan woman's life.

4. True disciples are born into the kingdom of God as missionaries.

PROBLEM FOR CLASS DISCUSSION:

What are the spiritual implications of the statement: "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14)?

was to proclaim. By that time he was already settled in his apostleship, and would not be in any way dependent on others' approval.

8. What reason did Paul give for eventually going to Jerusalem? Gal. 1:18, second part.

NOTE.—He went not merely "to see" Peter but to become acquainted with him. What a dramatic meeting that must have been! What a stream of questions must have passed between the two evangelists during the fifteen days of Paul's stay in Jerusalem! How eager must have been his inquiries after the details of Christ's earthly life! How interested must have been Peter's hearing of Saul's encounter with the Master on the Syrian road! Two weeks must have seemed woefully inadequate for all the two would have liked to discuss.

Paul's own account here makes no mention of the friendly offices of Barnabas in introducing him to the Christian circle in Jerusalem. See Acts 9:26-28; *The Acts of the Apostles*, page 129.

9. Who only of the other apostles (apart from Peter) did Paul then meet? Gal. 1:19.

NOTE.—Paul was at pains to establish his total dependence on a divine commission to the exclusion of human influence. He therefore explained that at the time of his visit to Jerusalem he saw only two of the church leaders.

If James was "the Lord's brother," as most likely he was, the fact would have special significance for Paul, since James was not one of the original twelve, nor was he the one elected to take the place of Judas. This set a precedent in apostleship, and opened the way for Paul, who was also not of the twelve, to be added to the illustrious company.

10. How did Paul emphasize the truth of what he was saying? Gal. 1:20.

NOTE.—In the midst of his narrative, Paul pauses to assert the complete veracity of what he is telling the rather skeptical Galatians.

Paul the Preacher

11. Where was Paul's field of activity during his first major period of evangelism? Acts 9:20, 22; Gal. 1:21.

NOTE.—Paul had begun to preach in Jerusalem, but plots against him obliged the brethren to send him to Tarsus (Acts 9:29, 30; *The Acts of the Apostles*, p. 130), his home town. He remained in that vicinity probably about five years, until Barnabas sought him out. See Acts 11:25, 26.

12. What was the extent of the Judean Christians' knowledge of Paul in those early days? Gal. 1:22, 23.

13. What was the churches' reaction to reports of Paul's ministry? Gal. 1:24.

NOTE.—There was personal relief for the Judeans in the news of Paul's conversion and service, for it brought them some respite from persecution. But their principle reaction went deeper than that. They gave glory to God that He could take the persecutor and use him to proclaim the saving merits of the One whom he had once so cruelly opposed. Our conversion should similarly bring glory to God.

Questions for Meditation

1. How does my zeal in Christian service compare with Paul's in "the Jews' religion"?
2. Do others see God's Son revealed in me?
3. Has the church any cause to glorify God because of my Christian service?

Conclusion

by IRMA B. LIDNER

Globe—
I've circled your distances,
Wondered at your strangeness,
Sampled your beauties.
I find them all
Spheres concentric to one—
Home!

Counsel Clinic



Question *Is it right for a Seventh-day Adventist to belong to the Odd Fellows Lodge? They visit the sick, bury the dead, and help orphans and widows; yet it is a secret organization. No drinking, dancing, et cetera, go on in the lodge.*

Counsel The Masons, the Odd Fellows, and other secret societies unquestionably accomplish much good. The membership of an Adventist in such a lodge must be weighed for reasons entirely apart from the good that is done by these secret orders.

1. Lodge activities may become so time consuming and involved that direct work for Christ and the church is neglected. Many a Christian belonging to a secret society has discovered to his surprise and frustration that the demands of the lodge compete with the demands of conscience and the church. The two find themselves invariably in competition.

This was the case in Australia in the 1890's when Ellen G. White, without condemning or criticizing, gave counsel to a leading Adventist worker—Faulkhead—whose involvement in the Masonic Lodge had severely affected the efficiency of his work as a leader in our denominational publishing house. Mr. Faulkhead wisely accepted this counsel and broke away from all lodge connections. (Write to the White Estate, General Conference of SDA, Takoma Park, Washington, D.C. 20012, for a free copy of a document relating the Faulkhead experience. Or see "Mr. Faulkhead and the Secret Sign," Arthur L. White, *THE YOUTH'S INSTRUCTOR*, June 26 and July 3, 1962.)

2. A Christian cannot serve two masters and render allegiance to both authorities (Deut. 7:1, 2; 2 Cor. 6:14-18; Matt. 6:24). Following Mrs. White's experience with Mr. Faulkhead in Australia, she wrote a pamphlet titled "Should Christians Be Members of Secret Societies?" This now appears in *Selected Messages*, book 2, beginning on page 121. In this pamphlet she wrote:

"Those who fear God cannot choose the ungodly for companions, and be

themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with Him. They become spiritually blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep His commandments. They call evil good, and good evil. The brightness of eternal realities fades away."

A dimmed vision of heavenly realities results when lodge requirements come between the Christian and his duty to God and the church.

3. It is sometimes true that doctrines contrary to Biblical teaching are stated implicitly or explicitly in the platform of principles, beliefs, or possibly even in the oath of the secret society concerned. Faith in the doctrine of natural soul immortality is implied in a creedal statement of one of the largest secret societies in the world. How can a Christian subscribe to ideas diametrically opposed to Bible teaching?

Question *Why do we suffer for Adam and Eve's sin? I would like some Scripture reference.*

Counsel We suffer for the sin of Adam and Eve because in the first place we are born into the human family and partake of its characteristics. In addition, we also are responsible for our own sinning. By the nature of our birth, we inherit these tendencies. Genesis 6:5 states that man himself was wicked. Note Isaiah 59:1, 2. It is our own iniquities that separate us from God.

Key

Wit Sharpeners

1. *d* (1 Tim. 4:12); 2. *f* (1 Kings 2:2); 3. *e* (Gen. 13:8); 4. *b* (Ex. 18:18); 5. *b* (2 Kings 5:10); 6. *a* (Ruth 2:22); 7. *d* (1 Sam. 15:22); 8. *g* (James 1:19); 9. *j* (Esther 4:13); 10. *c* (Judges 7:15).

Romans 5:12 is important in this connection, also verses 15, 16, and 19. But remember carefully that we are not held responsible for the sin of Adam and Eve, even though we cannot avoid its effects on the human race any more than a child can avoid inheriting the characteristics of his parents. The emphasis should be on the fact that in Christ provision has been made to take care of all the sinning and suffering that have come to man. *Steps to Christ*, pages 17-22, is helpful in this connection.

If Adam and Eve alone had suffered for their sin, that would have been bad enough, but it was much worse when the whole human family became involved. It is bad enough when a member of a family commits some crime, but it is inevitable that the whole family should suffer also. We should remember that no sin is ever limited to one person—its influence spreads.

God is not the author of sin and suffering. "He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom."—*Testimonies*, vol. 6, p. 186.

An added reason for the continuance of suffering is given in 1 Corinthians 4:9. This world is a "spectacle" to the universe, that all God's creation might see and know the outworking of sin, that sin might not rise up a second time.

Question *Is it wrong for unmarried people to have sex relationships?*

Counsel Concerning Bible injunction forbidding premarital relationships, we must first note that modern-day terminology is different from that used in the King James Version. Today we use the term sexual intercourse, or sex relationships. These words do not appear in Scripture.

The Scriptures are very pointed, however, in teaching purity in this matter, and certainly condemn premarital sex relationships. The word "fornication" is used to describe this illicit relationship. Webster defines fornication as "the voluntary sexual intercourse between an unmarried woman and a man, especially an unmarried man."

Read carefully the following Scriptures and there will be no doubt in your mind on this subject: 1 Cor. 5:1-13; 7:1, 2; 6:18-21; Acts 15:20; 1 Thess. 4:3-5 and Col. 3:4-6. The word "concupiscence," used in the last text,

is defined by Webster as a strong or abnormal sexual desire, or being lustful.

Morals on many university campuses today have sagged to an all-time low. Illicit sexual relations are practiced boldly and unashamedly by college students in the dormitories. Because of the evolutionary theory, students have lost sight of their divine origin. Free love, as allowed by the evolutionists, is but an expression of the normal desires of man, and this, they say, is not wrong. Christians, however, must take a different viewpoint and recognize that we sin against God (Gen. 39:9) when we practice this impurity.

When a young woman marches down the aisle to be wedded to the young man of her choice, she is usually dressed in a beautiful white wedding gown. This is a symbol of her purity. It is her public testimony to her fiancé and to all witnesses that she has kept herself pure for this moment. What a precious experience it is for a couple to come to their nuptial night knowing that each has kept himself pure for the other.

A girl who allows herself to "go all the way" when she is on a date may be sought after by certain young men, and may think she is enjoying great popularity. But when those same young men get ready to settle down and find a life companion, they usually want a girl who has kept herself pure. Remember, when you window shop, you don't handle the merchandise! Often you see a table with articles of clothing piled high and a sign hanging overhead, "Soiled merchandise—greatly reduced in value."

Sin is a hard taskmaster. Our sins may be forgiven, yet the scars remain. David was forgiven for his sin with Bathsheba, but the Lord would not save him from the terrible harvest. Keep yourself pure, and you will never regret it. A few moments of transitory sensual satisfaction now may bring a lifetime of remorse.

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

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

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

Decay

by JO ELLEN PAIGE

A leaf rolls listlessly
Together with a thousand particles of
Dust
Along a near forgotten road,
And I stare at nothing
From a window near my bed.
The thought of universal fruitlessness
Is stifling
And creates in me
A sudden, passing strength
To be content with
Nothing less
Than total
Selflessness.

ONLY
\$4.95



21,000 MILES OF ADVENTURE

BY GOLDIE M. DOWN

Take a Jeep station wagon and hook on a homemade house trailer and insert a missionary family made up of husband, wife, and four children ranging from less than a year to nine years of age. Start this entourage near Delhi, India. Take it through the Holy Land and on to England and back, and you have the basis for an experience which can be termed nothing less than adventure.

Through Mrs. Down's optimistic eyes the problems and dangers of their eight-month trip, which led them across twenty-two international borders, take on the thrill of an excursion. Because the author is careful of detail and well organized in her account of the journey, you will probably learn more about the lands covered than if you were to make the trip in person.

This attractive, well-made book is yours for only \$4.95. It is complete with photographs of the Down family and many of the places they visited. The endsheets show a map of the route of their travels.

ORDER FROM YOUR CHURCH MISSIONARY SECRETARY OR YOUR BOOK AND BIBLE HOUSE. When ordering by mail, allow 15 cents for the first book and 5 cents for each additional book to cover mailing costs. Tax as necessary.

Published by SOUTHERN PUBLISHING ASSOCIATION, Nashville, Tennessee



Radarscope

Key to source abbreviations published January 14, 1964.

► In Iceland sheep outnumber the human population, the figures being 835,000 and 186,000, respectively. **EAW**

► There are 82 million cars on America's streets and highways now, three million more than a year ago.

Minutes

► When Moses climbed Mount Sinai he looked out over one of Asia's most desolate spots. The landscape is one of saw-toothed mountains, eroded slopes, and stark valleys.

National Geographic Society

► One per cent of all babies born in Britain suffer from some form of heart defect. At the world's most famous children's hospital, Great Ormond Street, London, a new ward has just been opened to deal with these difficulties. **BBC**

► It is estimated that the area between the Irish Sea and the Urals, roughly the east-west boundaries of Europe, is the most heavily armed in the world. There are more than six million men in uniform, more than 30,000 tanks, thousands of vehicles capable of carrying nuclear weapons, and, with the possible exception of the United States, the greatest accumulation of nuclear fire power in the world.

Bulletin of the Atomic Scientists

► Doctors in London are studying the catering methods used by British Overseas Airways on its aircraft flying all over the world. Airline methods, using fast-operating compact ovens with spaces for individual trays, will soon go into operation at a convalescent unit of the National Hospital for Nervous Diseases in London. Fresh-frozen individual meals prepared in advance by top-line chefs in main kitchens in central London will be heated in efficient aircraft ovens right beside the hospital wards. The researchers hope for more attractive and more nutritive meals served with less waste and less labor. **BOAC**

► Eucalyptus trees may provide the answer to the worldwide wood shortage. The Australian trees not only grow faster than almost any other tree—some species shooting from seed to 25 feet in a year—but furnish materials for such diverse items as medicines, tanning liquids, solvents, fruit sprays, paper, perfume, and paint remover. Some eucalyptus wood is as strong as steel. Eucalypti are the tallest hardwood known. One forest giant rises 322 feet in the Styx River Valley of Tasmania. Average height in Australia's forest belt is 150 feet.

National Geographic Society

► From the era of genteel parlor politics to the modern political use of the mass media of communications, the newly opened Hall of Historic Americans traces the development of campaign techniques. The exhibition is housed in the Washington, D.C., Smithsonian Institution's Museum of History and Technology. A dramatic political parade illustrates the growth of Presidential campaigning, and papier-mâché marchers carry authentic political banners, pennants, and torchlights, and wear campaign clothing and badges.

Smithsonian

► More than 2,000 tramp ships ply the high seas today much as they did in Greek and Roman times. The largest number fly the flag of Liberia, followed by that of one of Great Britain and Italy. Schedule and route of the tramp ships are determined by cargo. Modern tramp ships carry up to 12 passengers in spacious, air-conditioned staterooms, which can include adjoining sitting rooms, private bathrooms, and picture windows instead of portholes.

National Geographic Society

► Half of the 200,000 X-ray machines in the United States are dental. The major nonmedical use of X-rays is industrial. In industry X-rays are used mainly for inspecting critical components. A major airline, for example, makes 9,000 X-rays annually in routine maintenance of its planes. **duPont**

► "Picturephone" service started between New York, Chicago, and Washington, D.C., this past summer. The see-while-you-talk telephones are installed in special booths at central locations in the three cities.

National Geographic Society

► Estimated tax load on each man, woman, and child in the United States in 1964 will total \$842, or \$27 more than in fiscal 1963. **AMA**

► England produced the first lawn-mower in 1823. About 25 years later it was imported by an American. **Scott**

► When an old Eskimo wants to tell a friend that he should have sent word sooner, he merely says one word, *naluneariartorasuarniasagalaravit!*

EAW

► Under the auspices of newly formed Holidays for Humanity, a nonprofit organization, Shreveport, Louisiana, doctors are using their vacation time to assist in providing medical attention and treatment to the needy in various areas of the world. **AMA**

► As a tribute to the late President John F. Kennedy of the United States, the British Government plans to set aside an acre of the historic meadow at Runnymede, on the Thames. A simple block monument will stand on the green field where the Magna Charta was promulgated in 1215.

National Geographic Society

► If two Greenlanders wish to settle a dispute between them, they face each other, and beating a drum in turn, each will describe in the most emphatic and uncomplimentary way the failings and shortcomings of his opponent. The one who is adjudged to have given the most derogatory description of his opponent is declared to be the winner.

EAW

► Pampering the dairy cow pays off. At the turn of the century an average cow produced 3,600 pounds of milk a year. In 1963, the United States average was 7,545 pounds. Champion milk producers give more than 20,000 pounds a year. Warm showers, "lounging barns," air conditioning, dinner music, stainless steel false teeth, and on at least one farm, movies whose heroes are splendid young bulls, are some of the treats the cows enjoy.

National Geographic Society

► Ecuador still lives in the era of the individual artisan. In 1961 artisans in Ecuador produced more than 95 per cent of the clothing and footwear, most of the wood products, and many of the foods consumed in the country. The artisan community of about 230,000 persons—93,000 of whom are full-time workers in the towns and cities—produces these needed articles largely by hand. However, the Government of Ecuador is now studying means to change from an artisan economy to an industrial one without causing serious dislocation in the country's economic and social life. **SRI**



Consecration

By Maud O'Neil

A young girl's face, a candle flame,
A slender figure dressed in white,
As if to guard some ancient fire,
Cupped hands around a flickering light.

She turns and walks into the night—
The night! Down corridors of pain
She goes to soothe, to still the fears
That plague and rack the fevered brain.

Her voice, as gentle as the rain
That falls like dew on sun-parched earth,
Brings comfort to a lonely child.
A mother's anguish, cry of birth,

The grief-torn death—she knows the worth
Of human life. No wealth nor fame,
But down the path where she has walked
With love a thousand candles flame.

J. BYRON LOGAN

Atlantic Union College
South Lancaster, Massachusetts

Columbia Union College
Takoma Park, Washington, D.C. 20012

Glendale Sanitarium and Hospital
Glendale, California

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Loma Linda University
Loma Linda, California

North York Branson Hospital
Willowdale, Ontario, Canada

Pacific Union College
Angwin, California

Paradise Valley Sanitarium and Hospital
National City, California

Southern Missionary College
Collegedale, Tennessee

Union College
Lincoln, Nebraska

Walla Walla College
College Place, Washington