

# The Youth's Instructor

JANUARY 4, 1966

[Sabbath School Lessons for January 8]



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# 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 1966. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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VOLUME 114, NUMBER 1 JANUARY 4, 1966



Son

## Not Just a

ELIZABETH WILSON gazed into a January sky filled with ominous darkness. She had watched throughout the afternoon as Virginia storm clouds slowly saturated the heavens. Now in their blackness they seemed to accentuate her feeling of isolation from God.

Moving from her window, she picked up a familiar white pill, which she hastily swallowed with the aid of a previously poured glass of water. Then returning to the window, she again gazed pensively into the oppressive infinity above.

Pain had become a throbbing accom-

paniment to every breath. For several years she had equated life only with suffering. She thought of her last siege of exploratory surgery two years before. The doctors had again failed to discover the cause of her inner torture, and now relief seemed but a hopeless panacea.

A tear formed in the corner of her eye. Had she not prayed for deliverance? Had she not searched her life for an answer? Had she not given God time to reveal that He at least cared? Perhaps this perplexing burden could be borne if she could know that He understood.



# For a Bridge

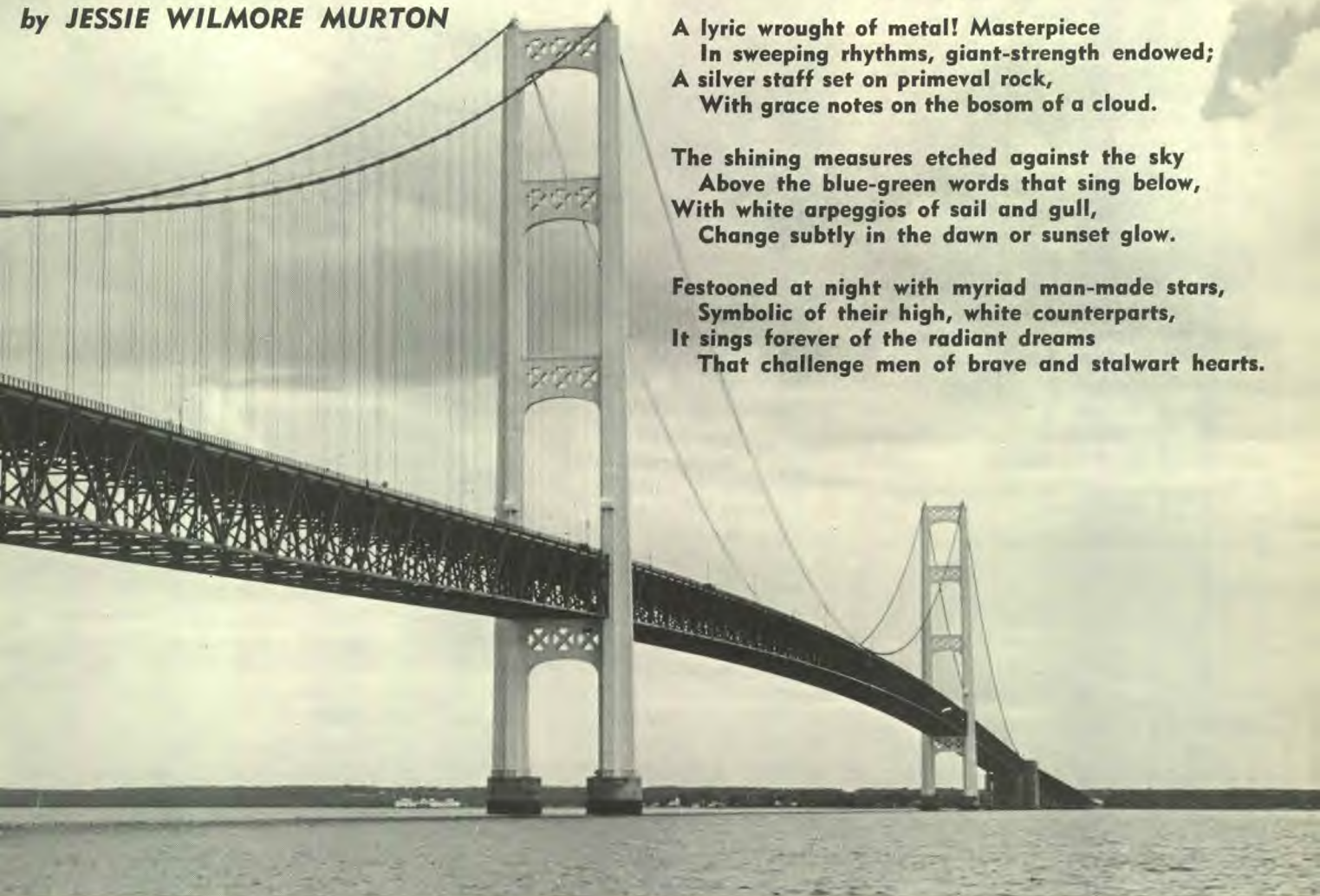
by JESSIE WILMORE MURTON

Poet and dreamer, only, could conceive  
This symphony of exquisite steel lace,  
Bridging unconquered chasms of all time  
With safe sure pathway for the human race;

A lyric wrought of metal! Masterpiece  
In sweeping rhythms, giant-strength endowed;  
A silver staff set on primeval rock,  
With grace notes on the bosom of a cloud.

The shining measures etched against the sky  
Above the blue-green words that sing below,  
With white arpeggios of sail and gull,  
Change subtly in the dawn or sunset glow.

Festooned at night with myriad man-made stars,  
Symbolic of their high, white counterparts,  
It sings forever of the radiant dreams  
That challenge men of brave and stalwart hearts.



# Statistic

by CLARK B. MCCALL

For some time another obsessive question had been prodding her mind. Was there but one permanent tranquilizer for her distress? Though she did not belong to a church, Mrs. Wilson had always practiced a high standard of ethics. These principles had led her to endure many lonely evenings. But tonight she sensed that her will was weakening. God's justice appeared less severe than the future she faced. And was He really concerned anyway? Then too, she had lived alone for years, and the children seemed too preoccupied with their own families to offer any stimulus to a continued existence.

Suddenly across the threshold of her mind a memory came into focus. She was in her hospital bed at Hadley Memorial, and the young student from the Seventh-day Adventist seminary was standing at her side. He was offering prayer and assuring her that God had not forgotten her in this affliction.

"I know he won't remember me now after two years. He's probably not even in the Washington, D.C., area now," she reasoned.

Mrs. Wilson slowly walked over to her telephone book and began to search the listings. Then with trembling hand she began to dial a series of numbers.

As she reached the final digit the temptation to restore the receiver became almost irresistible.

"Good evening, this is Clark McCall," I offered.

Forcing her voice into a husky hush, Mrs. Wilson replied, "Mr. McCall, could you please tell me what the Bible has to say about suicide?"

"Who is this speaking, please?"

"That doesn't matter. I was just wondering if the Bible justified suicide in some instances?" Her question was punctuated by a short pause.

"Whatever the problem that seems more than you can bear, I'm sure



there is a better way to solve it. If you will tell me where you live I shall be glad—"

"That won't be necessary, Mr. McCall. Thank you for your time." She disconnected the conversation.

I began to pace the floor for the first time in my life. There had been no hint that I had been persuasive. What should I have said? I brooded. I was haunted by the fear that I must wait until the millennium to learn the outcome of my mysterious caller's struggle.

"O God, give me some clue." I prayed.

Twenty miles away in a small Virginia cottage Elizabeth Wilson sighed deeply. The peaceful sleep that would bring release from pain was just as tempting as before. However, she realized now that her conscience would receive no consolation from the young Seventh-day Adventist. Self-pity was beginning to blend with her depression as she reached for a prescription bottle.

Startled by the insistent ring of the telephone, Mrs. Wilson stood transfixed. As it continued to resound with seeming urgency she falteringly picked up the receiver.

"Good evening, this is Clark McCall," I said cheerfully. I reminded her of our acquaintance at Hadley Memorial, and we exchanged the usual pleasantries. Mrs. Wilson managed to restore her normal tone, and I soon concluded that I had called the wrong woman.

"You know, I just had an unusual experience," I suddenly said.

Mrs. Wilson managed a curious, "Oh, you did?"

As I related the earlier telephone conversation, she interrupted, "How did you know that I called?"

"I didn't—until you just told me; but God did impress me to call you."

There was a meaningful pause as a sense of her true worth flooded into Elizabeth Wilson's troubled heart. In that wonderful moment she realized that she was more than just a statistic amid thousands on the record books of an Adventist hospital.

"If God impressed you to think of me after all this time, then He must have some purpose for my life after all." Her voice broke. Then she added softly but with emphasis, "Thank you, Mr. McCall. Thank you."

In calling on Mrs. Wilson I found a woman ready to search the Bible for the meaning of her existence.

Storm clouds may temporarily hide God's providence. But all things do work together for good.



You —  
They are yours for the —  
obligation. Please indicate your desires.

PLEASE PRINT

**God is dead!**  
**Haven't you heard?**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

by M. CAROL HETZELL

**T**HE CARD stared back at me. "God is dead. Haven't you heard?"

The message was unsigned, but somehow I couldn't bring myself to toss it lightly away. Nor could I forget it. The words haunted me. Written in jest, in mockery, to be sure. But behind the words marched a vast sea of faces.

I saw again the adolescent seated in a Greenwich Village coffeehouse. "Play 'Jesus Loves Me,'" he prattled, dipping into the boldness of the "newly enlightened." The words shrilled through the dingy cellar, fighting with the tinkle of fingers idling across guitar strings.

The fingers idled on without response, then fell into the rhythm of another ballad, and the boy—for boy he was—resumed trying on smiles in the mirror opposite him on the wall. He stretched loose lips across an empty mind.

I saw a young man trained in the healing arts tuck his faith in moth balls and reach out his hand for the golden cup, numb his conscience in the draught that moves within itself, and cloud his bright horizons with the nicknacks of man's desiring. "God is dead," his empty soul cried . . . and cried . . . and cried.

I saw a teacher, gifted in the use of words, spread a pall of bitterness and doubt across a classroom, and stumble in the shadows of it all. And in the overwise pools that were his eyes I caught the anguish of loneliness. "Dead . . . dead . . . and only death is real."

The line stretched on—the sophisticated, the willfully ignorant; the self-assured, the aimless butterflies; the strong-willed, brooking no reproof; the weak; the self-seeking. On it marched across the centuries,

each face fading slowly in bewilderment and emptiness.

I looked again.

A young man stood—tall and handsome in the vigor of youth, a leader among his peers, his life dedicated to the service of his Lord. Just a few months now and, college days behind him, he would know the joy of conquest for God. Beloved, talented, admired by all who knew him, he rode the crest of life.

Then it happened. In one horrible spasm of tortured nerve and wounded muscle the virus took its toll. Prayer, faith, anointing, promises from the Holy Word, earnest petition—the silence of heaven echoed across the campus, and hearts were numb.

When the polio had done its dreadful work, the would-be knight of God was a shriveled, breathless shadow of a man—a cripple who would never preach a sermon, never again sing the praises of his Creator, never stir hearts with his ringing challenge of salvation.

The years have limped past—nearly a score of them since the young man met his Calvary. Each succeeding day has been another climb up the anguished slope. But he has climbed, eyes fixed on the same star of hope that bespoke Heaven's love for man so long ago.

And what a sermon he preaches with his life! Like Job, he has declared, "Though he slay me, yet will I trust in him."

Folks in his home church call him Elder now—local elder, that is. And somehow for those who know him, life is richer, more meaningful, just because he is there.

God is dead? Ah, no! Not when He can still speak to man out of the depths of hearts like this one.



## Compensation and Reward

**Bridge** We are grateful to the Michigan Tourist Council for making available the pictures on the cover and accompanying "Song for a Bridge." Poet Murton secured these views of the Mackinac Straits Bridge for us. The council claims it to be the longest suspension bridge on earth. Its five miles form a permanent link between Michigan's two peninsulas. Some 42,000 miles of wire went into the making of the two-foot-thick suspension cables.

**First** It is a thrill to present Dr. John Hsuen's account of the first conversion among the thousands of boat dwellers of Hong Kong. "First of Hundreds?" reveals what can happen under the combined ministry of mission personnel and dedicated youth.

**Canada** "I do not think the puzzles in *THE YOUTH'S INSTRUCTOR* are of any interest. I turn first to Counsel Clinic, and then to the editorial page. The rest of the magazine contains 'much good reading that is not sanctifying' (MYP 287)." D. J. BARR, Toronto.

**Rhode Island** "We enjoy the puzzles very much, and do work them. . . . Keep the puzzles." MR. AND MRS. RAYMOND BULLOCK, Warwick.

**Australia** "In the August 17 'Excerpts' I was struck by the remarks of a Florida reader who said that her sons consider the *INSTRUCTOR* an insult to the intelligence of modern young SDA's. The word 'modern' struck me specially. It is the *modern* attitude that is wrong, not the *INSTRUCTOR*. The message given and the lessons taught by the *INSTRUCTOR* are age-old; as old, in fact, as the history of this world; but the modern attitude of our present-day youth is also as old as the Garden of Eden. It originated there at the eating of the tree of knowledge. . . . It has fought against truth and decency and clean and honest thinking and living in all ages, and today is just as much opposed to simple and straight truths as was Cain, who thought himself a 'modern.'" MRS. S. B. LOW, North Queensland.

**Discipline** Self-discipline must be practiced by everyone who would be a worker for God.—MYP 175.

We grow up with the idea that someday we must become self-supporting. There filters into most minds the realization that to be self-sustaining is honorable and expected. Such impressions begin early to influence the nature and extent of education beyond elementary and secondary grades.

With Christian youth, another line of thinking competes for ascendancy. The consideration of salary or income is evaluated in respect to talents bestowed and the places of need.

It is probably normal that nearly all young people carry a mixture of emotions into their choice of lifework. The earlier years of preparation may often reveal self-interest dominating. This isn't necessarily wrong. With the emphasis we place on "Christian," the right motives will in time emerge to direct the life. For this reason we write this editorial.

The motives structuring the working life should be looked at on the horizontal. A first motive for work is to be independent of charity. Paul practiced and preached the importance of labor to sustain him. Writing to the Thessalonians, he reminded them of his command "to work with your own hands."<sup>1</sup> He went further to write, "if any would not work, neither should he eat."<sup>2</sup> This is plain enough on the principle that if one is able he should not be dependent on others.

A motive beyond this encompasses the intention to perform labors that are entirely satisfying to the employer, or the customer. We cannot imagine that Paul was a careless workman in tentmaking. The pay check, or whatever was then current, did not overshadow his intent to give honest labor. We imagine that anyone getting a tent on which he had worked bought about the best to be found on the market.

Work is honorable. It is unfortunate that any comparison or contrast in the results of honest toil have ever been drawn. From that which is most commonplace to that which is most complicated, if a job is performed in good conscience, the laborer is worthy of his hire.

It is not sinful to want reasonable conveniences, some comforts. No one should be thought less of for these natural longings. But as you continue along the horizontal plane of work, service becomes increasingly evident. The time will come in the truly Christian experience when the laborer deliberately chooses to sacrifice, the better to serve.

On this end of the line will be found the successful missionary. He sees in others those for whom Christ paid the supreme sacrifice. In following his Lord, such a passion for the lost, the needy, engulfs his own soul that people take priority over position or possession.

What is the highest compensation for service? The refinement of motive to the point we can find love of others superseding all else. Expectation of reward pales in the truth that "Greater love hath no man than this, that a man lay down his life for his friends."<sup>3</sup>

WTC

<sup>1</sup> 1 Thessalonians 4:11. <sup>2</sup> Chap. 3:10. <sup>3</sup> John 15:13.

## coming next week

- "A PLUS FACTOR"—Is there really a difference between a moral non-Christian and a Christian? Elder William Loveless gives some answers in this thought-stimulating article.
- "WHY I CHOOSE TO REMAIN IN MY CHURCH"—Am I a church member by my own conviction, or by birth, or by habit? The author, Robert L. March, M.D., tells his reasons for remaining in the church.



# First of HUNDREDS ?

by JOHN HSUEN

AS I shook her hand, warmly welcoming her into our church fellowship, her face beamed with joy. That face, a picture of health, had worn a deathly pallor only a short while before.

The day we made our first contact with her family was a hot Sunday afternoon three months earlier. We had as usual a large number of Sai Kung boat people—men, women, and children—who came to our boat clinic for medical care. I was busy attending to one of the patients when Jonathan Fu came to me. He was one of several ministerial students from our college at Clear Water Bay who take an active part in our boat medical-evangelistic enterprise.

"Dr. Hsuen, a man has come to request you to see a relative of his. He said she is too sick to come to our clinic. Would you please go to see her?"

I sensed the urgency of the call and left the patient I was examining, going with Jonathan and several other helpers in our little motorboat. In a short while we were guided to the patient by the relative.

We climbed aboard the moderate-sized junk. It was dark and dingy and crowded with the humble belongings of the family. We literally crawled our way into the center apartment of the boat. There we saw a middle-aged woman, a Mrs. Tou Hei Cheng, sitting on the floor. She leaned on her husband, who was supporting her against his chest. She looked gravely ill, her face showing the striking pallor of one

who has had considerable blood loss.

My impression was right, for upon questioning I learned that she had been bleeding for twenty days. After learning a few more details of her illness, I proceeded to examine her.

She was so weak that even the most gentle physical examination seemed too much of an exertion for her. From the history and physical examination I concluded that she had an abnormal tissue growing in her womb, which, to the casual observer, could be mistaken for normal pregnancy. Such growth characteristically gives rise to uterine bleeding. I asked the relatives whether the patient had consulted a doctor ear-

lier. I was sorry to learn that she had, for evidently the seriousness of her condition was not recognized and she had been sent away with some tablets without being examined.

I knew she needed help right away, for she had been bleeding for nearly three weeks. After telling the relatives of the seriousness of her condition, I urged them to take her immediately to a hospital. Our hearts were moved with compassion as we saw the look of grief and despair in their eyes and learned that the sick woman was the mother of seven children, the youngest of whom was still only three.

I soon realized that these poor folks were far from the nearest hospital and had no means of transportation. We decided that we must drive her ourselves to our hospital at Tsuen Wan, eighteen miles away.

The family was greatly relieved by our offer and went about as quickly as they could to get ready to send the patient with us. Lois Kettner, our English church school teacher from Canada, who never fails to help at our boat clinic on Sundays, was most willing to take the patient in her car. She did not hesitate to cancel appointments in

*The medical-evangelistic team members are pictured with the boat family and several other new members.*







*Mr. and Mrs. Cheng are standing with their eldest daughter, Fookin, and their two sons.*

order to lend this needy woman a helping hand.

The sick woman was too weak to walk, even with support, from the shore to where the car was parked a short distance away, so her husband tenderly carried her on his back and put her into the back seat. I was touched by the spirit of our clinic helpers, the ministerial students, who accompanied the patient to our hospital so they could donate blood if necessary.

It was a long and tedious drive. We had to climb from the boat village at sea level up the winding roads of the hills and down to the city. For lack of space, the patient had to sit and be supported by her husband and another relative, one sitting on each side. The strain of the journey told on her. It was evident that her condition was becoming increasingly serious.

Frequently I felt for her pulse, fearing she might not make it. We all gave a sigh of relief when late in the evening we turned the last corner and drove up the road that led to our less-than-a-year-old hospital (which Sabbath school members around the world had helped to build).

We called on Dr. Marjorie Young, our Australian missionary doctor. She was ready to take a little rest after a tiring day of heavy work (Sundays are usually the busiest at our mission hospitals). Uncomplainingly she came to our aid at once. After examining the patient, she quickly ordered some necessary investigations. The plain X-ray of the patient's abdomen showed no fetal parts. That substantiated our diagnosis. Her hemoglobin had fallen.

We knew she would need several pints of blood right away before we could operate. We had only one pint in the hospital and were not sure the relatives and all of us could furnish the right type in sufficient quantity in time to save her. We decided to refer her immediately to the government hospital, which has a blood bank.

Our helpful Jonathan rushed over to the fire department and called for the ambulance. Thus we were able to transfer her without too much delay to the government hospital, where she received blood transfusions and was operated upon successfully.

The next Sunday her relatives came to the boat clinic to thank us for helping their loved one. They told us that the doctor at the government hospital said the patient was brought in time to be saved from an untimely death. Their faces, sad and anxious only a week ago, now reflected joyful relief and gratitude. We were so glad we had done what we could that day. We told them that God loved them, and that what we did was what God would have us do to share His love with them.

The boat woman made an uneventful recovery and returned home two weeks later. However, after a week at home she developed fever. Back to the government hospital she went, but was disappointed to find it closed for a holiday, attending to emergencies only. Her relatives then came to Pastor Luke, minister of our little church at Sai Kung, knowing that the Adventists were their friends and were always willing to help. (Pastor Henry H. Luke is keenly interested in the spiritual welfare of the

boat people. He and the ministerial students from the college at Clear Water Bay carry on an aggressive evangelistic program for them.) Because the medical team would not be available at the chapel-clinic boat that day, the pastor decided to take the patient back to our Tsuen Wan hospital. The boat woman was thus admitted to our hospital for further treatment of a minor postoperative complication.

Shortly afterward the patient's relatives came to Pastor Luke with a request, a very pleasant one.

"Pastor, Mrs. Cheng wants to become a Christian and join your church."

Though delighted at the request, the pastor acted cautiously.

"Well, we'd love to have her. But you know, we'd like to tell her more about Jesus and study with her the teachings of God's Word." Mrs. Cheng was asked later what had made her want to become a Christian, for we had never made an approach to her with regard to this matter.

"Because you all have been so kind to me." She was in earnest and meant business, so she readily agreed to take the Bible study. Doris Hwang, one of our clinic helpers, also a ministerial student who was with our good-will mission that day, began studying with Mrs. Cheng while she was yet recuperating at our hospital. Later this was followed up by Pastor Luke and Doris jointly.

It was noteworthy that Pastor Luke not only endeavored to help her spiritually but he had contributed to her physical well-being by donating some of his blood. This was an unusual act of benevolence, for people in this part of the world have unfounded fears about donating blood. It is almost impossible to get even the relatives of the sick to do so.

Her husband not only approved of the studies but also shared her desire to become a Christian. When Mrs. Cheng returned home a week later, Bible study was given to the whole family. They readily accepted the truth as taught to them, and were prompt to conform to the teachings. Shortly following the lesson on "The Only True God" Mr. and Mrs. Cheng invited Pastor Luke to their boat and told him that they had decided to give up ancestor worship.

He was requested to offer a special prayer on their behalf as they took this big step forward in faith. At the close of the prayer they handed him the altar bearing their ancestor roll to which they had bowed in worship for years.



Toward the close of the Bible studies there were more difficult decisions for this family to make. Mr. Cheng gave up smoking and she her earrings. This was not easy for her to do. Ordinarily, the only time a Chinese woman will remove her earrings is when there is misfortune in the family, such as the death of a member.

These steps called for faith coupled with courage and conviction to a family that had only a short while before been steeped in the Chinese religious

and traditional way of life. Through the enabling grace of God, they took their stand willingly, and one cannot fail to witness the happiness of this family in their new-found faith.

There was much rejoicing when, on the Sabbath afternoon of May 22, 1965, Mrs. Cheng, her husband, and their oldest daughter and son (18 and 15) were baptized. They became the first fruits from the 150,000 boat people of Hong Kong, gathered at this seacoast village of Sai Kung. Here we have been operat-

ing the *Sea Light* chapel-clinic boat for nearly three years.

This boat family will remain a testimony of what God can do through the loving, united ministry of the gospel and medical workers. I have come to understand what the pen of inspiration has written: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

**S**HE WAS certainly a show stopper!—snowy white, perfectly mannered. Her large, intelligent eyes met yours with a plea for friendship, and you were her slave immediately. What a picture she made with her heavily plumed tail curled gracefully over her back, or wagging joyously at the sheer fun of leading a dog's life.

And really, it wouldn't have been too bad to lead a dog's life if you could have belonged to our visiting friends, Betty and Hank Baker. Raising and training purebred Spitz dogs was their hobby. But we had watched it develop from a mere hobby to their life's passion.

Klonnie, as they called her (short for Klondell, of Klondike), was pampered and petted, bathed and brushed, exercised and humored. Her food was weighed and measured. She was given her vitamins and codliver oil at specified times. Her tricks were reviewed carefully each day. Her ribbons and medals and trophies were displayed proudly. This she won at this show; that was won at that show. She had so many "firsts" and so many "seconds."

And, truly, we marveled at the way she went through her obedience routine. Knowing little of dog training, we were most interested to watch them demonstrate her ability at scent discrimination, retrieving, jumping hurdles, and obeying hand signals. Yes, we agreed that Klonnie was certainly a superior bit of dog flesh.

She remained shut up in our garage while Betty and Hank, who are friends from academy days, attended church with us on Sabbath. In addition to Betty and Hank and Klonnie, the family also boasts a daughter, Pat, who is seven and a

son, Ralph, who is three. As we gathered up the children from their respective rooms after Sabbath school, Betty whispered, "Are you going to stay for church?"

We always stay for church. As I nodded affirmatively, I could not help wondering whether they make it a habit to stay for the eleven-o'clock service when they are at home. By the time church was over I was convinced they didn't.

Ralph climbed and squirmed and kicked his feet. He talked aloud. He was shushed. Betty emptied her purse of small articles to amuse him, but he threw them on the floor one by one to the annoyance of everyone nearby. By the time we knelt for prayer he had exhausted his repertoire, and Hank hurried him out with screams leaking through fingers hastily clamped over his mouth.

During the sermon they returned, but Ralph wasn't pleased with the

idea, and Hank was forced to make a second hasty and somewhat noisy exit. Betty smiled indulgently at me as they scrambled over several pairs of feet to gain the aisle nearest the door. I might have thought it funnier if I hadn't witnessed the firmness Hank had exhibited with Klonnie during her workout the day before.

On Sabbath afternoon we listened again to the marvelous characteristics of Klonnie's particular breed, were shown numerous pictures of Klonnie in the hands of her trainer, Klonnie at her "graduation" from obedience school, and watched politely as Klonnie again reviewed her tricks and romped with the children on the lawn. We made several attempts to introduce Sabbath conversation, but it fell flat each time.

We all arose early Sunday morning to drive the seventy miles to a dog show. Klonnie was entered, and we must all see her triumph. It really was interesting, and I did enjoy watching those beautiful animals perform. Klonnie won another "first," and we were all proud of her.

On the way home when we stopped for sandwiches Pat insisted on having a hot dog. I noticed Betty "shushed" and suggested tactfully that Pat might enjoy an egg sandwich. But Pat wasn't to be deterred. She wanted a hot dog! With much coaxing and some obvious strategy, she was at last persuaded to have a peanut butter sandwich, but it was liberally mixed with tears as it was chewed.

As we bade our friends good-by the next day, I couldn't help wondering how much the medals and ribbons and trophies will mean to them when someday Jesus asks, "Where is thy flock, thy beautiful flock?"



by SIDNEY E. JAMES



*You can't tell the story of the San Francisco Golden Gate Park without telling of "Uncle John," for it was his idea that became Golden Gate Park.*

SOMETIMES God helps a man make something that seems almost as beautiful as what God Himself has created. Here is the story of one of those things.

It is about San Francisco's Golden Gate Park, which many travelers call the most beautiful city park in all the world. And it is about a man who had an idea—an ordinary man who became extraordinary because he made his dream a reality. It is the story of John McLaren, as doughty a Scotsman as ever lived. You can't tell the story of Golden Gate Park without telling of "Uncle John," as men came to call him, for it was his idea that became Golden Gate Park.

John McLaren was born in 1846 on a farm near Stirling, Scotland. That's a good beginning for any boy who keeps his eyes open and learns to love God's handiwork from early childhood. He loved nature, and it was natural for him to serve apprenticeships at the Edinburgh Botanic Gardens and other famous gardens in the British Isles. He fell in love with trees, so much so that his favorite motto was "Trees and More Trees." To him nothing was more fascinating than to watch a tiny seed germinate, grow into a baby tree, and mature into a towering giant, spreading shade and beauty for the comfort and joy of men and other living creatures.

In 1869 young McLaren—he was only 23—left Scotland and found his way to Northern California, a tree-studded land of his heart's delight. He found employment landscaping many areas and was hired to beautify several large estates on the peninsula south of San Francisco. He was responsible for planting most of the beautiful shade trees that line the old El Camino Real, "The King's Highway," which the early Catholic missionaries traversed by foot and horseback from San Diego in the far south to Santa Rosa. His motto was being realized—there were "Trees and More Trees."

# Uncle John's Park

by CHARLES E. WENIGER

So it was not strange that, in 1887, he was appointed assistant to the superintendent of parks of the City of San Francisco. At once he found himself challenged by the task of developing a wasteland of sand dunes, between the growing city and the Pacific Ocean, into the 1,000-acre expanse of hills and glades, verdant groves and sweeping lawns, brightened by masses of flowers throughout the year, that welcomes the world to the beauty of Golden Gate Park.

San Francisco had bought the park area in 1868, and hired two landscape artists to develop it. Most San Franciscans laughed at the "crackpot" idea of converting a waste of sand dunes into a park, and loudly criticized the undertaking. But the landscape men persevered, laid out winding drives, planted beach grass and other sturdy plants to hold down the sand, and grew thousands upon thousands of seedlings of cypress, pine, and eucalyptus to forest the wasteland.

Later in the year 1887 Uncle John—he was gradually endearing himself to the people of San Francisco—took over as superintendent of parks and continued with the strength of a deep conviction to pour his magnificent talents into the task of bringing beauty out of chaos. Many are the tales that are told of his exhaustless energy, his keen judgment, his immense resourcefulness, his complete dedication to one idea—the development of the San Francisco Golden Gate Park.

The ocean waves kept encroaching upon the western margin of the park. Uncle John marshaled stacks of brush and drove sticks into the sand, so that each succeeding wave left its bit of sand and gradually raised the level of the land. Then he repeated the process over and over till solid ground replaced the swampy terrain.

The wind howled fresh from the ocean, freezing tender young plants and endangering precious flowers. He planted thousands of young trees to



make windbreaks and create the illusion of natural forests.

There was no money in the park budget for fertilizer. Uncle John made a contract with the city and daily collected the manure that was befouling its streets. With one stone he killed the proverbial two birds: he kept San Francisco's streets in pre-automobile days clean, and got a continuous supply of the much-needed fertilizer for his beloved park, without having to pay for it.

There was little money to buy shrubs and trees. Undaunted, he planted untold thousands of seeds, propagated thousands of cuttings, and grew his own. As one result thickets of rhododendron produce a riot of color in great areas of Golden Gate Park. When McLaren became superintendent of the park, in 1887, there were but seven varieties within its boundaries. When he died, in 1943, there were nearly five hundred. Forests of redwood, pine, cypress, and eucalyptus appear to be just a natural part of the landscape, unaided by human hand—Uncle John grew most of them from seed!

At one time—so the story goes—the city commissioners voted to give the street-car company a right of way across the park. McLaren, horrified at the idea of such encroachment upon his darling, determined to stop the project, but, it seemed, in vain. He discovered the place and time for the prospective tracklaying, called his workmen together, gathered every tree and shrub available, and then under cover of night, planted the half-mile right of way from one side of the park to the other. When the tracklayers came to begin their job the next morning they found a beautiful piece of landscaping in their way. The commissioners gave up, and Uncle John won the day. What could they do with a man of such indomitable will and incredible resourcefulness? Here was genius at work with complete dedication.

He continued his work until the end, dying in 1943 at the age of 97. As a special tribute to his genius, the John McLaren Memorial Rhododendron Dell, an area of 21 acres, to contain eventually many thousand specimens of rhododendrons and azaleas, was established in 1950. In it is a statue of Uncle John standing in the midst of a thicket of his best-loved flowers.

To see the varied beauties of Golden Gate Park would require many days. The park is three miles long and half a mile wide, with a block-wide "Pan-

handle" extending from the Park proper several long blocks into the residence section of the city. It has more than fifty miles of drives, roads, paths, and bridle trails. Four million gallons of water daily keep it green.

What are some of the "special" things to see?

Near the ocean end of Golden Gate Park two Dutch windmills pump water, with a combined capacity of 70,000 gallons an hour, to water the park. One of these, the Murphy Windmill, is said to be the largest in the world. Some of this water is pumped to a reservoir at the top of Strawberry Hill (200 feet above sea level), near the center of the park, from which it cascades into Stow Lake, a delightful spot for canoeing, and then flows out to water the west end of the park.

At the opposite end of the park is the conservatory, modeled after the famous hothouses of England's world-famous Kew Gardens. This huge building, the bulk of which was composed of 33 tons of glass, was imported from England. Its perennial display of palms, semitropical vines and plants, and jungle flora, each in rooms kept at the appropriate temperature, and its constantly changing exhibit of seasonal blooms command the attention of all flower lovers. And what child of God isn't a lover of these "wanderers from Eden"? Man was created in a garden.

## Tourist

by IRMA B. LIDNER

I am a traveler into life,  
about to view  
the wonders of my world.  
The year lies new—  
wide—furled.  
The gay brochures entice  
to every clime.  
Proscribed by time,  
I can't afford uncharted roaming;  
my coin will not suffice;  
and I need reservations  
for my rest.  
How can I test  
my journey's worth,  
not to be cheated  
here on earth  
of final homing?  
There is a Guide  
who'll book me safely to the end,  
if I but let Him  
triple-star the best.

It is in the sunken gardens in front of the conservatory that Golden Gate Park's riot of color comes into its own. Here are massive beds of seasonal flowers and a floral clock, the face and hours made of blooming and foliage plants, the huge hour and minute hands keeping accurate time. Here, too, "Welcome" to visiting delegations is often spelled out in growing plants. Many of you who have visited Golden Gate Park when the General Conference was held in San Francisco have seen this colorful living "Welcome to SDA's" smiling at you as you passed by.

Near Stow Lake is the seventy-year-old Japanese Tea Garden, an authentic bit of landscaping that seems imported directly from Japan. It was created on the advice of John McLaren. Forty-foot pines pruned in characteristic Oriental fashion, hedges of bamboo, a Moon Bridge, a gigantic bronze Buddha (said to be the largest on Western soil), a model Japanese dwelling, a many-tiered temple, flowering peach and plum and cherry, magnolia, dwarf maples, iris fringing limpid pools—the garden transports you into another world. Here is Japan in America.

The park also contains the forty-four-acre Strybing Arboretum and Botanical Garden (begun in 1937 by McLaren), the Buffalo Paddock, the Shakespeare Garden, the DeYoung memorial Museum and Art Gallery (comparable in quality to New York's Metropolitan), the Academy of Sciences (with nearly 150,000 specimens of mammals, birds, reptiles and amphibians, and a million insects), the Steinhart Aquarium (with about 10,000 fish), the Morrison Planetarium, and the orchestra niche of the Temple of Music, from which, all year long, Sunday afternoon band concerts of high caliber are offered, except on rainy days (said to be the only all-year-open-air band concert in the United States).

Active people have almost endless opportunities for riding, hiking, cycling, and playing ball. To every visitor, Golden Gate Park provides the opportunity to drink in the wonder and the beauty of a bit of nature that God has entrusted to us—the development of an idea that a man followed for more than half a century.

Thank God for men like Uncle John McLaren, and the message of selflessness that their dedicated lives have left with us. Golden Gate Park is a little bit of Paradise. Enjoying its beauty will help us better to enjoy the Paradise of God.



# But I Kept Asking

by JEAN M. SCOTT

I AM THAT kid with the glasses who used to play the piano in the junior room at Sabbath school. I had a lot of freckles and big gaps between my teeth. Nobody liked me much, because I couldn't hit a baseball past second base. Besides, I almost always got the top score in spelling and English.

I've grown up since grade school days. Now I work in an office in a hall lined with offices and rattle papers and answer telephones and write letters. I speak in low tones and wear heels and set my hair every night. You'd never believe the change in me since I raced for first place at recess.

What happened to me, besides a lot of growing up with four years of academy thrown in, was that I had the college experience. But that was only half of it. I had my college experience in an Adventist school. That was the other half. I'll never be the same again.

About all college is, when you come right down to it, is asking questions. Questions about religion. About church. About college and education in general and foreign aid and the two-party system and free love. Always, eternally, someone within earshot is asking questions.

That's why college shakes you up so. That's why you're never the same again. Unless you're an ostrich.

I've not forgotten academy, passing over it so lightly. Plenty happened in those four years to get me going six directions at once. But I'd rather not talk about juvenile days. They only set the stage for what happened at college that changed me. And that's what I want to talk about.

First off, when I landed at college, an event was about to take place—college graduation. You see, I took off for college next morning after graduating from academy and walked onto the campus when everyone except the seniors and faculty was packing up to leave. Graduation was in the air. When the big weekend arrived, and mortarboards and fancy gowns popped up all over the place, I felt a jumpy sensation in the pit of my stomach, wonder-

ing whether there'd ever be a big weekend like this for me.

Well, four years later there was. But the span between those two weekends covered a lot more territory than I dreamed on that hot June day when I first heard the pipe organ sound its mighty vibrations through the auditorium.

Like a lot of high school graduates, I arrived at college with the world in my hands. That's what they told me, anyhow. On registration day I armed myself with college entrance scores prepared to conquer the academic world. I'd been told I could be an honor student in any field I chose, and I believed them. So I signed up for as many hours as they'd let me, in what I thought might be the hardest course—chemistry, premedical.

Three months later, after four nights without sleep, I collapsed and slept for fourteen hours straight. When I woke up I put my head in my hands and stared at my algebra book. "They've made a mistake," I said. "This stuff is too hard for me—high ability, long study hours, or what."

For months I wondered. Why had they told me I'd do so well? With my score in the math section of my aptitude tests, I should be getting straight A's. But no matter how hard I tried, no matter how carefully I went over the problems, no matter who helped me with my assignments, algebra was over my head. And so was chemistry.

You know, of course, that mere ability doesn't predict what a person will do at college. Other things, like personality, background, study habits, are important too. I know that now, but back then nobody seemed to understand why I should be falling flat on my academic face. Least of all, me.

That's when I really began asking questions. Up to then I had been pretty sure of myself. A little more study, a little more work, and I'd get it, I kept saying. But when I saw that the course I'd chosen was too much for me, I began to wonder what I had come to college for. Maybe they had got my scores mixed up with someone else's—some-

one who had been advised to stay at home and learn a trade. Maybe I should try to become a crack doughnut fryer.

I began to wonder what's the point of college aptitude scores anyhow; they just give you false hopes. I asked myself why I had bothered to work so hard during a hot summer to raise money for school. It was gone by Christmas anyhow.

Then I looked around. I saw students who couldn't spell *college* signed up as English majors. I saw engineering majors with a string of D-minuses on their grade slips. I heard of a freshman enrolled in the ministerial course whose highest grade in academy had been a D-plus.

I saw artists failing in theology courses, skilled auto mechanics floundering in physics, photographers struggling with higher math. I saw myself, a lover of poetry, sinking in algebraic formulas.

What was wrong that so many of my classmates should fail in college? "Look at the person to your right," my chemistry teacher said. "By the end of the year, either you or he will be gone." The odds were, they told us, that five out of six freshmen would drop out of college without a degree within four years.

I stopped worrying about myself after a talk with an English teacher. I entered the field I liked best. But I kept asking questions, because there was a whole college full of problems beyond me. A world of dropouts, misdirected majors, and frustration.

I don't know much yet about a lot of the questions we tossed about in college. They were questions without answers or with answers that spread out and out like ripples around a rock tossed in a puddle.

The mental exercise of grappling with them was good for some of us. Some of the rest of us turned bitter when answers weren't available.

It was all a part of the college experience, asking and trying to answer questions, and the experience was one that could change just about anyone. Often, it did.



**H**E WAS very young. He was long on zeal and short on experience. He had just arrived in a conservative mission field. "It can't be done here," an older and "wiser" head assured him. "In this country the mission workers do the harvest Ingathering. The church members have never taken part, and it is unlikely that they will begin at this late date."

Bert Parker sat thoughtfully. He didn't mind doing Ingathering. In fact, he had done his share since he had entered the work two years before. But he felt member participation brought blessing to the church, as well as increased income to the Lord's treasury. When he was a young pastor "back home" his churches had led the union when the annual campaign for missions rolled around.

"We used to raise a lot of money in singing bands at Christmas time in —," Bert began hopefully.

It was evident he had said the wrong thing again.

"Yes, we know the members do many things in America. But in this country it is different. You can't do things the same way out here. Then, too, you will have to remember you are in a heathen land now. The people here are not interested in the Christian hymns you used in your singing bands back in the States."

The young man remained quiet for another moment. The flame had been harshly blown, but not extinguished.

"You don't mind my trying, do you?" the young irrepressible persisted hopefully. "If everyone got behind the program it seems that much more money would come in for the work of God."

"Well, try it if you want to!" the older man replied grudgingly, as he shrugged his shoulders hopelessly. "But I'm afraid you will be wasting your time. You will soon discover it can't be done out here. And remember, we are counting on you to work your territory, and I hope you will not spend all your time trying to get the church members to do the work for you!"

He remembered, all right. How could he forget the frequent reminders that in this conservative mission field, "things were different" and one could not use the same methods as he did "back home."

The only trouble was that he was too young and too inexperienced to have learned that things could not be done—at home, in the mission field, or any other place—so he went right ahead and did them anyway.

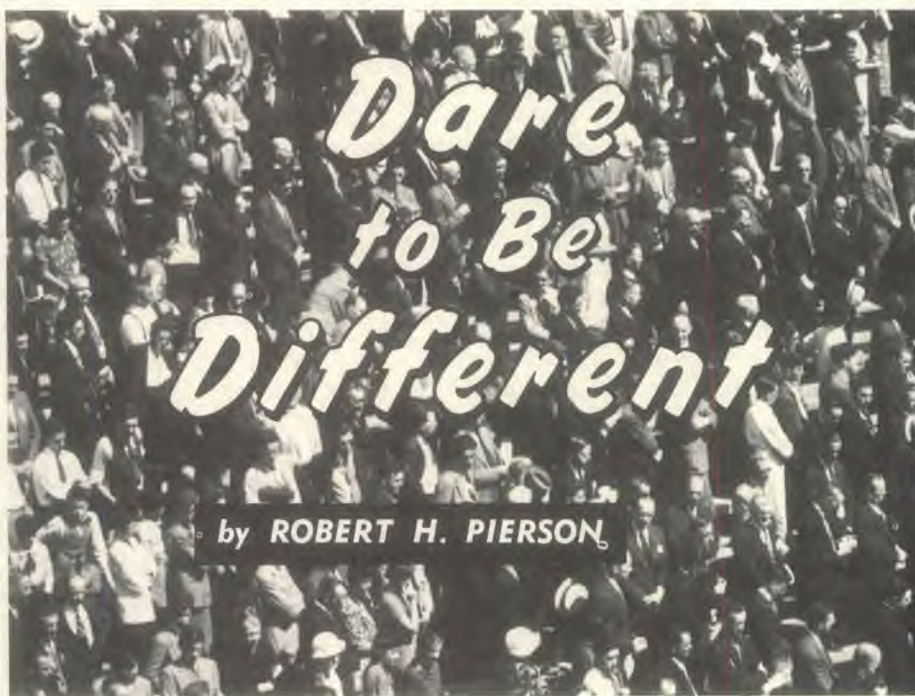
His church members responded with

enthusiasm to his youthful challenge. To the amazement of some and to the rich satisfaction of other wiser leaders the "heathen" residents responded appreciatively to the Christmas carols. Youthful singers were well received. Many times they were invited into rich non-Christian homes to be served refreshments and to be encouraged with words of appreciation. The money flowed in as generously as it had back home. By the time the Ingathering campaign was over, the per capita ranked near the top, even when compared with figures in other conservative lands. In addition, Bert and his fellow workers

"Witness modern Eves of the world hanging upon every snip of the fashion king's imaginative shears, ready to cast their wardrobes into seasonal 'molt' in readiness for whatever they will be wearing for the new season.

"Witness Adams, too, joining clubs (or churches), subscribing to unauthorized charities, puffing on cancer-chancing smokes, sipping their way to fame in Alcoholics Anonymous, or paying dearly to trade in a tried and tested 1963 for an untried and untested 1964—all because the Joneses or the Smiths are doing the same.

"And the youth? Behaving much like



covered their own assigned territory with rewarding results.

The world is crying today for young men and women who will break the patterns of the past—young men and women who will dare to do the impossible, perhaps in a different way than the pundits of conservatism might decree it must be done. In an age of conformity the cause of God cries out for youth who will dare to challenge the "can't be done"—and in their daring, help to hasten the Lord's coming.

Dr. Gordon Hyde aptly describes the craze of conformity that appears to have hypnotized the masses of our time.

"Since the day when enchanting Eve beguiled unwilling Adam into tasting the fateful fruit of the forbidden tree, men and women alike, wielding or yielding, have tasted the mysterious power of conformity.

their parents, only somewhat more ardently, more extremely, more emotionally, and more recklessly."

While the youth of the world are being submerged into "the abstract glory" of the crowd, Seventh-day Adventist young people are threatened far more by religious blandness than they are by religious persecution.

"The spirit of conformity is sweeping the world," writes Frances Shafer. "Young people go about herded together in packs, following the leader. Youthful gangs roam the city streets, fearful of not conforming to the general pattern. Suburbia demands the same type of house, the same style of dress, the same books to read. Retired oldsters are now urged to retire to a group of 'Sunset' houses of togetherness!

"This same contagion of conformity is found within church circles today,



and threatens adults and youth alike in its vicious grasping for the individual mind. We might ask, 'Isn't it good to be alike?'"<sup>2</sup>

Of course, it is good to be alike when one refers to the "unity of the faith." "Union is strength; division is weakness," the messenger of the Lord has written. "That they all may be one," the greatest Nonconformist of all time explained in His appeal for unity in the ranks of His disciples.

But this spirit of conformity—shall I call it "blind conformity"?—is another matter. The same Spirit that recorded Jesus' words moved the apostle Paul to

Christ Jesus."<sup>5</sup> "Each person is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory."<sup>6</sup>

In writing of Christ's appeal for unity, Alexander Bruce states it correctly when he says: "The agreement He requires for His disciples is not unanimity in opinion, but consent of mind and heart in the ends they aim at, and in unselfish devotion to these ends."<sup>7</sup>

The servant of the Lord agrees that we are not to become mere pieces of machinery. "The perfection of the

there is a task to be done, some individual must be the leader. Someone, driven by the divine imperative, must initiate the plan or attack the problem. Someone must launch out and set the pace. Someone must lead the crowd. Someone must expose himself to opposition. Someone must brave the taunts and the criticism. Unless there is personal vision, "the people perish."

"Could *Hamlet* have been written by a committee, or *Mona Lisa* painted by a club?" the late A. Whitney Griswold asks. "Could the New Testament have been composed as a conference report?"

Then, Mr. Griswold answers his own questions. "Creative ideas do not spring from groups. They spring from individuals. The divine spark leaps from the finger of God to the finger of Adam."<sup>10</sup>

You wish to make a success of your chosen career? Then, under God, dare to try the new! Dare to attempt something that has never been done before. Don't be afraid to try approaching some of the time-honored programs of the present in a way a little different from the way they have been approached before. In so doing you may discover a new and more effective manner of serving.

It might even startle some sleepy saints into wakefulness if you arranged the MV or the Sabbath school program just a little differently, for a change. Some eyebrows might arch, but some hearts might be touched and some pocketbooks might be opened more generously if the missions appeal were presented with a "new look."

The work must be finished! According to God's timetable we are running a long way behind schedule. We should have been in the kingdom long ere this. The messenger of the Lord declared that the greatest need of the church is a revival—"a revival of true godliness." Certainly we need no new message to bring this urgently needed revival and reformation. The time-confirmed Advent message still speaks with the voice of authority and has the ring of certainty. It is indeed God's message in this late, climactic hour. It contains the seeds of revival and reformation.

Could it be then that we need a revival—a change of approach, if you please—in some of our attitudes and in some of our methods? Is there need for fresh ideas, and for new plans that can be tested on a small scale to see whether later they can be used more widespread? Have we become anchored to the patterns of the past when God

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write: "Be not conformed to this world." "Come out from among them." In other words, in a world of conformity, dare to be different!

There can be unity without conformity. "Unity in diversity is God's plan," writes Ellen G. White. "Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and *each to do its special work for God.*"<sup>3</sup> (Italics supplied.)

Each follower of the Master is to do his "special work for God." We are to be individuals. As individuals we have our own "special work for God" to do. "God permits every person to exercise his individuality. No human mind should be submerged in another human mind."<sup>4</sup> Only one Mind is to be permitted to possess ours. "Let this mind be in you, which was also in

church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him."<sup>8</sup>

"No conformist has ever been a leader," Frances Shafer reminds us. "It is always the nonconformist who leads, creates, develops. New art forms, new musical interpretations, new mechanical patterns, come from the individual thinker. Martin Luther broke with tradition when he launched the Reformation. Seventh-day Adventist heritage is that of nonconformity with old patterns. Jesus in His day was certainly a nonconformist. Jesus dispensed with the theories and traditions the Jews followed so painstakingly and by which they judged one another."<sup>9</sup>

When a challenge must be met, when





# CEDARS of Lebanon

by ERNEST N. WENDTH



SOON after Solomon was made king he started a public works project that employed 180,000 Israelite laborers and 3,300 overseers. Many of these men were sent to Lebanon, where they crowded the slopes of the mountains to cut down the great cedar trees that grew there. The logs were transported down the steep descent "unto the sea," floated more than one hundred miles to Joppa, and then transported overland thirty miles to the site where Solomon had chosen to build a temple to God.

The stately and distinctive cedars of Lebanon were considered a sign of the grand and awesome creative work of God. They were admired by all the people of the East for their beauty, majesty, kingliness, and fragrance.

Old Testament writers generally spoke of these trees in superlative and descriptive terms. They were the "tall cedars," the "cedars . . . high and lifted up," the "cedars of Lebanon," the cedars which God had planted. The forty-piastre Lebanese stamp pictured here suggests the psalmist's statement that the birds make their nests in the "trees of the Lord."

The cedar was the king of trees, and Solomon himself placed it at the head of his list of the vegetable kingdom. These cedars have often been used as emblems of royalty and even today are honored by being featured on the flag of the country from which they come.

Cedars of Lebanon have been regarded as trees of good fortune. Their very remoteness combined with their awesome height and sweeping branches made them almost an object of worship. The wood was a favorite in the making of sacred images as it was hard and close-grained and took a high polish.

The wood of the cedar of Lebanon fills the air with a perpetual fragrance. Solomon spoke of this when he said, "The smell of thy garments is like the smell of Lebanon." The British Museum has cedar beams from an ancient Assyrian temple that are still fragrant

and well preserved even though they are more than three thousand years old.

Solomon needed the lumber from these evergreens because it was strong and solid. It never was decayed at the core, and cedar boards did not easily warp or twist. Thus the trees were most suitable for beams, pillars, and boards. A tree could furnish beams up to eighty feet in length. The smaller end would be at least two feet thick, and the other up to eight feet in width. The lumber is so durable that the cedar roof of the temple of Apollo at Utica, Greece, lasted 1,170 years. Because of this lasting quality cedar wood was employed by the Egyptians for making mummy cases.

Large beads of resin are found on the branches and trunk of the cedar. If two branches rub together this life-giving sap cements the boughs and they grow as one. The Egyptians also used this sap for embalming.

The tree thrusts its roots out wide and deep into the rocky ground for a powerful hold. Heavy winds may swoop down upon the forest and break limbs from the cedars, but these firm-set trees cannot be uprooted.

Only about four hundred are found in Lebanon today. In ancient times they covered the sides of the mountains, but man has destroyed them in one way or another to satisfy his lust for power or his greed for wealth. Now they are found only in a protected hollow at an altitude of more than six thousand feet. Here in the "Grove of the Lord" many of the trees are more than eight hundred years old. The largest of these cedars has a girth of forty-seven feet at the base.

The branches of the trees extend straight out instead of upward as with most other trees. The trees assume a pyramidal shape in early years and then flatten out at the top. The change in shape can be seen by comparing the two smaller stamps pictured with this article. Lebanon seems to be the only country that features this type of cedar trees on its stamps.



# SHARE

World News of Missionary Volunteers



## College MV Officers See Biggest MV Year Ahead

by Don L. Aalborg

Collegedale, Tenn.—“Youth Arise” was the theme of the MV Weekend at Southern Missionary College. The MV plans for the academic year were inaugurated by guest speakers, mass prayer bands, and Share Your Faith activities.

E. S. Reile, MV secretary of the Southern Union Conference, presented a challenge for dedicated service to open the Friday evening vespers. The service was climaxed when five conference MV secretaries left the auditorium and were followed by students from their conferences onto the campus to conclude the service. The campus echoed with hymns and choruses as faculty and students took part in starlight prayer bands.

College MV officers organized and launched the MV activity bands on Sabbath afternoon. MV sponsors, R. B. Thurmon and Frank Holbrook, coordi-

nated the Share Your Faith projects.

The MV Weekend was concluded with a Saturday night social under the direction of the conference MV secretaries. Students rotated to the different areas as continuous games were conducted by Don Holland (Kentucky-Tennessee), Norman Middag (Florida), Peter Kostenko (Carolina), W. D. Wampler (Alabama-Mississippi) and Don L. Aalborg (Georgia-Cumberland).

With the largest enrollment in the history of the college, the Missionary Volunteer officers anticipate the greatest soul-winning endeavors ever attempted by the student body.

## “Dimension” Is Project for College Students

by Jim Brighton

Washington, D.C.—Multitudes of snow crystals come to rest on the fallen leaves of autumn. Above soars the mass of a rugged mountain. A weary

sun melts into the horizon. The eagle sails silently skyward toward solitude among cliff and crag. Other citizens of the heavens sit quietly in snow-covered spruce. Evening passes into night—the camper’s day is ending. His tent is warm. He feels insignificant, a small creature among nature’s giants. God draws near. Into the humbled heart He brings a mature joy.

Six of us had such fine memories of a similar experience, and now we were searching for a way to develop and retain such an experience on the campus of Columbia Union College. Would it be possible? We had to try. “Big D” was the result. “Dimension” meets every Friday night after MV meeting as an MV Share project for students. In this atmosphere we converse freely upon a prearranged topic (one chosen in last week’s meeting) with our peers who are also examining their religious experience and searching for Christ. Sometimes ideas and questions arise that we as a group do not feel qualified to answer. In such a case each does some personal research

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MV officers organizing Share Your Faith activity for the MV Weekend at Southern Missionary College are David Taylor, Patricia Pierce, Charlotte McKee, William Fulton, Gwen Young.

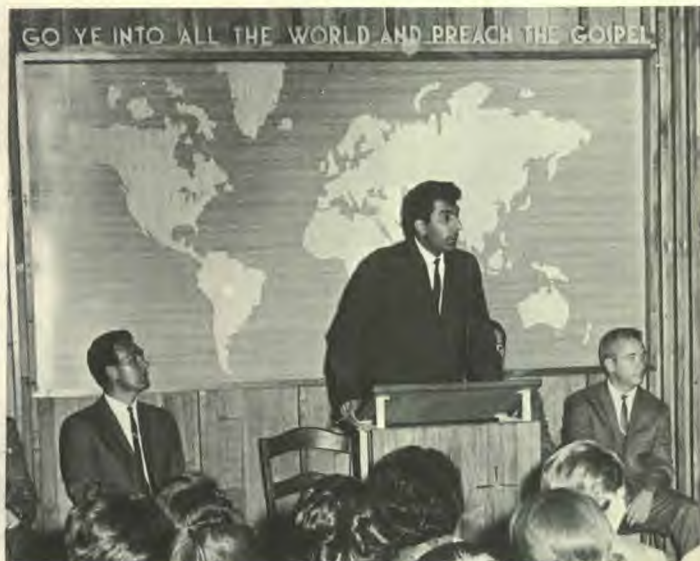


PHOTO BY MACE

Farook Sait (at lectern) is one of the six organizers of the religious discussion project known as “Dimension” that meets at Columbia Union College each Friday night after MV meeting.





Elder Lon Cummings leads a testimony service at one of the Youth for Christ nightly meetings at the Ohio camp meeting.



An MV Weekend recreation evening at Columbia Union College featured a Hawaiian luau for five hundred college students.

## Camp Meeting Series Brings 12 to Decision

by D. M. Winger

Mount Vernon, Ohio—During the Ohio camp meeting Lon Cummings conducted a nightly series of Youth for Christ evangelistic meetings. Although the meetings were tailored to the mind and thinking of the youth of this generation, they still had the ring of the early Adventist pioneer preachers. Seven non-Adventist youth testified, along with scores of others, during the Friday evening service. One young man who testified frankly admitted that he had been fighting baptism for five years, but that during the meetings he had decided to take this step and to study for the ministry.

On the last Saturday night of camp meeting, in response to a call for baptism, twelve senior youth responded. Some of these had little or no Adventist background but wanted to join the Adventist Church. Elder Cummings was assisted by S. J. Steiner, F. W. Gifford, Leslie Shultz, and Walter Sherman.

## Investiture in Dominica for 41 Breaks Record

by George W. Brown

Santo Domingo—The Missionary Volunteers of Dominica witnessed a record-breaking event when 41 young people were invested in several MV

Classes on July 4. This was the largest Investiture service ever conducted in the history of Missionary Volunteering in Dominica. Missionary Volunteers from all sections of the island participated.

This service was the climax to an inspiring and profitable weekend Pathfinder Staff Training Course, conducted by Roy L. Hoyte, MV secretary of the Caribbean Union. More than 30 young people were awarded Pathfinder Staff Training Course certificates. The course was conducted with a view to establishing a strong Pathfinder program in all the churches in Dominica. A new and thrilling day has dawned here for all aspects of Missionary Volunteering, which will result in the saving of young people for Christ.

## Jamaica MV's Conduct Community Health Week

by Hugh Maynard Reid

Kingston, Jamaica—In Kingston, Jamaica, the Rollington Town Missionary Volunteers conducted a Community Health Week, August 30 to September 4, 1965. Each night a guest doctor addressed the gathering. The speaker for the opening night was Dr. Maurice Byer, principal medical officer in the Ministry of Health. His topic was "You Are Responsible for the Health of Your Community." Seventh-day Adventist doctors were other guest speakers. Dr. Noel Haye presented the subject "Nutrition"; Dr. Roy Jones, a dental surgeon, spoke on "Dental

Care"; Dr. Yvonne Stockhausen, a former missionary to Burma, spoke on "Mental Health"; Dr. B. G. Arellano, who is in charge of the Andrews Me-

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## Columbia Union College Has Lively MV Weekend

by Edmund M. Peterson

Washington, D.C.—MV Weekend at Columbia Union College has become an annual feature during the early part of the school year. From the time of MV meeting on Friday night, throughout the Sabbath, and until the conclusion of the Saturday night social feature, *Missionary Volunteer* is the password all over the campus.

September 17 and 18, 1965, was the time for this year's edition of MV Weekend at CUC. It was launched at the first MV meeting when Ray Greenley, senior at Columbia Union College, spoke to the students about the true philosophy of Missionary Volunteering. Sabbath was a day of MV activities when many of the community and campus projects got under way.

On Saturday night the MV staff sponsored a Hawaiian luau on the campus lawn, with Hawaiian food, flowers, music, and pictures. Five hundred college students sat on the lawn around the large bonfire, enjoying the evening emceed by William Hoffer.

The entire weekend program was planned and produced by the Columbia Union College MV staff under the direction of Ray Greenley.



# Youth Bible Conference Features Evangelism

by Donald J. von Pohle

Miami, Fla.—The West Indies Union held its first Youth Bible Conference in Mandeville, Jamaica, July 25-31, 1965, with more than 350 enthusiastic delegates from the Central and West Jamaica conferences and from the Cayman and Bahama Islands in attendance. Under the able leadership of E. J. Parchment, union MV secretary, the week-long Bible conference was a great inspiration to the youth.

The West Indies College graciously provided accommodations for the delegates. All were faithful in attendance though it was an intensive daily program from early "morning manna" on through the day, with three lecture periods and discussion groups, a devotional study, and the evangelism laboratory.

The day's activities closed with a heart-warming message presented by C. E. Moseley at a youth revival service. His timely subjects of "Time's Last Hour," "Our Greatest Need," and "Victorious Living" stirred everyone to a deeper consecration.

The definite purpose of the conference was to lead the youth of the church to serious Bible study and to a practical victorious Christian experience in preparation for the coming of Christ.

The attractive backdrop, "Truth for the Hour," was a constant reminder that a broader knowledge of the Bible is our only safe course.

Guest speakers included C. E. Moseley from the General Conference; C. O. Franz and D. J. von Pohle of the Inter-American Division; W. U. Campbell, West Indies Union president, and K. G. Vaz, O. E. Gordon, and S. R. Johnson of West Indies College.

The youth expressed the conviction that the time dedicated to practical evangelism was most profitable. Friendship Teams were formed and working methods were studied and put into practice. A live Operation Fireside project was worked out, and eight homes welcomed eight rotating teams.

But the greatest joy of all came when 300 young people, furnished with five Bible School enrollment blanks and five tracts each, started out to visit the surrounding homes. Marvelous results were obtained in just one hour of field work.

These young people returned with 400 enrollments, revealing that the fields are truly ripe, and there are many sincere hearts still waiting to learn the truth. This practical demonstration will help the MV officers to organize their own societies into evangelistic teams. It also demonstrated that the youth, if consecrated to the Lord, can conduct an evangelistic campaign with success, although they may lack more advanced training.

On Sabbath afternoon a group of 24 delegates with previous experience in their own churches conducted a Voice of Youth discussion. The relating of soul-winning experiences led the rest of the youth present to determine, by the grace of God, to return home from this Bible conference to share their faith freely, to live better Christian lives, and to prepare for Christ's soon coming.

## JAMAICA MV'S

*From page 16*

morial Hospital in Jamaica, spoke on "Disease, Prevention and Cure"; and Dr. H. M. Johnson, the malaria eradication officer in the Ministry of Health, presented the topic "Keep the Surroundings Clean and Free From Mosquitoes."

After each lecture there was a film relating to the subject just discussed. These films were made available from the Health Education Bureau through one of our former MV sponsors, W. P. Falconer, assistant public health officer for Jamaica.

Each night the church was filled with eager listeners who were sorry when our Health Week came to a close. God was with us, and many were made to realize that a healthy mind and body are necessary if we are to serve God wholeheartedly.

## GIFTS FOR STUDENT MISSIONARY PROJECT



*The impact of the MV student missionary program brought tangible response in the gift of a 35 mm. Bessamatic camera and a Norelco tape recorder from the 1965 summer graduation class of Columbia Union College. Future student missionaries will use the equipment to bring back audio-visual accounts of their overseas work. Such young people are measuring up remarkably to their opportunities. From left: Andrea Grover, 1965 CUC student missionary in Honduras; Winton H. Beaven, CUC president; Clay Herron, senior class president.*



## College MV Weekend Focuses on Evangelism

Lincoln, Nebr.—The Missionary Volunteer Society of Union College held its annual MV Weekend in the municipal auditorium at Lincoln, Nebraska, beginning September 26. The entire weekend was focused on evangelism, for the "Word of Life" evangelistic crusade was scheduled to come to the college area soon.

"Missionary Volunteers are supposed to be a soul-winning group," declared Kit Watts, MV leader, "so this year we want to give the students a chance to share their faith."

The Sabbath afternoon program followed the three-word aim and motto of the weekend—Inform, Transform, Perform. The program, a portrayal of outstanding evangelists throughout the ages, was concluded with an appeal for the students to perform, given by Elder Johnson, speaker for the "Word of Life" crusade. About 97 per cent of the congregation responded by promising to help with the visitation program scheduled for a later date.

The weekend was concluded with an "Old Timers" social, celebrating Union's seventy-fifth anniversary.

## MV Convention Brings Decisions for Baptism

by H. E. Phillips

Port-of-Spain, Trinidad—Missionary Volunteers throughout Grenada are on the "warpath" for God. What a thrill it was to see hundreds of young people from all over the island assemble in the pavilion at Sea Moon, June 18-20, 1965, for a soul-stirring convention. How they sang! How eager they looked! What a demonstration of dedication to the MV Pledge and Motto! The whole environment—a beautiful stretch of green lawn, herds grazing in the distance, hilltops gilded in a blaze of morning light, the blue sea thrashing the inviting shore only a few yards away, a clear blue sky, constant crisp breezes from the sea—all seemed a glorious invitation to worship.

The theme of the convention was "Youth Evangelism." There was evidence that every youth accepted the challenge. Youth of promise conducted the Sabbath school program.

G. W. Brown was used by God to

## SEVEN QUALIFY FOR SILVER AWARD IN FAR EAST



Pastor John Hancock (far right) talks to seven students of the Far Eastern Division academy in Singapore who are first in the Far East to qualify for the MV Silver Award. Students (from left, standing) are Karen Downing, Cathie Hilliard, Norwyn Ludden, Kathy Coffin, Douglas Brown, Kathy Holm, Merlin Ekvold. Teachers who helped students meet the rigid requirements are (from left) Donald Aldridge, principal, Betty Millard, and Jack Staddon.

bring a living message to the youth. Every Missionary Volunteer responded to his appeals for a personal confrontation with God and an unrestricted involvement in His service. More than 20 persons publicly indicated their intention to go forward with the Lord in baptism. It was a solemn moment when one by one these precious youth came forward in surrender.

Seventeen young people took the Leadercraft Course, which began on Friday, June 18, and concluded with a commitment ceremony on Sunday night at the church in St. George's.

## Crowd Sees "Indians" on 130-Mile Canoe Trip

by D. M. Winger

Mount Vernon, Ohio—Fourteen canoers made the 130-mile cruise down Ohio's Greater Miami River. It began at Sidney, wended its way through Dayton, Kettering, and Hamilton, and ended at the merger of the Miami and Ohio rivers. The trip took seven days, including the Sabbath rest in a park beside the river. Loren White, naturalist; Robert Thompson, a pastor; and Mrs. Thompson, a nurse; made the trip

everything that could be desired. There were rapids to run; thrills, spills, and chills to enjoy; and dams to portage.

Thousands of people turned out to greet them in one city through which they passed. A false rumor had been broadcast stating that a band of Canadian Indians were paddling down the river, directed by Chief White Cloud, heading for the Gulf of Mexico. To the chagrin of the city fathers, it was learned that these were not Indians but Adventists. Thus a fantastic story turned into excellent publicity for the youth activities of the church.

## "DIMENSION"

From page 15

on the topic, and we invite a minister or other authority in the field to discuss it with us. Often we invite both.

"Dimension" is not a sensational program. There are no gimmicks or theatrical devices used to attract students. It is a student religious discussion group, and more. It is also a place to find the Saviour and build a lasting companionship with Him—not only a theology but a living experience that will grow and expand.



# Sabbath School Lessons

JANUARY 8, 1966

Prepared for publication by the General  
Conference Sabbath School Department

## SENIOR

### II—Backgrounds of the Corinthian Epistles

**MEMORY VERSE:** "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" (2 Cor. 2:4).

**STUDY HELPS:** Introductions to 1 and 2 Corinthians in *The SDA Bible Commentary*; *The Acts of the Apostles*, p. 298-301; *SDA Bible Dictionary*.

**STUDY AIM:** To present the background of the writing of the two letters to the Corinthian believers.

#### Introduction

Before beginning the study of a Biblical book we should (1) identify the author and become acquainted with him; (2) learn all we can of those to whom the message was addressed; (3) become acquainted with the times in which they lived; and (4) reconstruct the circumstances that occasioned the giving of the message. When the message is studied, it is well to seek to ascertain first what the message meant to those who first heard it; then we should apply its lessons to ourselves.

Notice how this method of study is applied to the Sermon on the Mount:

"Let us in imagination go back to that scene, and, as we sit with the disciples on the mountain-side, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing*, p. 1.

In this lesson we shall reconstruct the backgrounds of the Corinthian epistles. In subsequent lessons, as we study the contents of the books, we shall first seek to understand what the messages meant to the Corinthian believers when the letters were read to them; then we shall draw for ourselves their deeper lessons.

#### Background of 1 Corinthians

1. On his third missionary journey, what city did Paul make the center of his evangelistic activities? Acts 19:1, 10; 20:31.

**NOTE.**—"For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles."—*The Acts of the Apostles*, p. 291.

2. Where was Paul when he wrote what is now called his first epistle to the Corinthians? During what part of his stay there was it written? 1 Cor. 16:8, 19.

**NOTE.**—These verses show clearly that 1 Corinthians was written while Paul was at Ephesus. His mention of waiting till after Pentecost before setting out for Macedonia and Achaia suggests that the letter most probably was written in the spring of the year, shortly before leaving Ephesus after three years of ministry there. It is difficult to date the events in Paul's life precisely, but according to one scheme of chronology 1 Corinthians was written in the spring of A.D. 57. See *The SDA Bible Commentary*, vol. 6, pp. 101-103.

The note at the end of 1 Corinthians appearing in certain Bibles stating that "the first epistle to the Corinthians was written from Philippi" is not a part of Scripture, but is an editorial note appended in recent centuries. It does not accord with historical facts, nor with the statement "The first epistle to the Corinthian church was written by the apostle Paul during the latter part of his stay at Ephesus."—*The Acts of the Apostles*, p. 298.

3. What are some of the circumstances that occasioned the writing of the letter? 1 Cor. 1:11; 5:1; 7:1.

**NOTE.**—"During Paul's absence since the founding of the church some three years before. . . numerous problems had arisen that demanded the apostle's attention. We learn of these from the epistle itself. First of all, factions had disrupted the church. Because of his eloquence and learning, Apollos was exalted above Paul by many in the church (see 1 Cor. 1:12; 3:4; cf. Acts 18:24 to 19:1). Others boasted that they were followers of neither Paul nor Apollos, but of Peter, one of the original apostles (1 Cor. 1:12). Still others disclaimed adherence to any human leader and professed to be followers of Christ (ch. 1:12).

"Furthermore, living as did the members of the Corinthian church in the midst of the profligate people of Corinth, many who had renounced their wicked ways slipped back into their old habits of life (ch. 5). Further, disrepute had come upon the church by Christians settling their quarrels in the secular courts. The Lord's Supper had been made an occasion for feasting (ch. 11:17-34). Questions had also arisen regarding marriage and related social problems (ch. 7), the eating of foods sacrificed to idols (ch. 8), the proper conduct of women in public worship (ch. 11:2-16). There was misunderstanding also regarding the proper function of spiritual gifts (chs. 12-14). Some were skeptical regarding the fact and manner of the resurrection (ch. 15)."—*The SDA Bible Commentary*, vol. 6, p. 656.

4. What statement shows that Paul employed a secretary to write this epistle? 1 Cor. 16:21.

**NOTE.**—The fact that Paul affixes his greeting with his own hand implies that the rest of the epistle was written by someone else's hand, although at Paul's dictation.

It is said of Paul that "he dictated to the faithful Sosthenes one of the richest, most instructive, and most powerful of all his letters,—the first extant Epistle to the Corinthians."—ELLEN G. WHITE, *Sketches From the Life of Paul*, p. 151.

5. What shows that 1 Corinthians was not Paul's first letter to the Corinthian church? 1 Cor. 5:9.

**NOTE.**—This letter has been lost. Nothing is known of it except this brief mention. The New Testament does not contain all the correspondence of its writers.

"Paul had written briefly to the church, admonishing them 'Not to company' with members who should persist in profligacy; but many of the believers perverted the apostle's meaning, quibbled over his words, and excused themselves for disregarding his instruction."—*The Acts of the Apostles*, p. 300.

6. How is Paul identified as the author of the epistle? 1 Cor. 1:1; 16:21.

#### Background of 2 Corinthians

7. After concluding his ministry in Ephesus, what did Paul plan to do? Acts 19:21. Compare 1 Cor. 16:8.

**NOTE.**—Paul's original plan was to go to Corinth and from there to Macedonia and then to return to Corinth once more before going to Jerusalem. He later changed his plans and went to Macedonia first.

8. What events hastened Paul's departure from Ephesus and his setting out for Macedonia? Acts 19:24-41. Compare 1 Cor. 15:32; 2 Cor. 1:8.

**NOTE.**—"He was, indeed, hurried away from Ephesus rather sooner than he had expected. It is possible, though not certain, that 1 Corinthians was written from Ephesus about the passover time (1 Cor. 5:7). He did not remain till Pentecost (1 Cor. 16:8) in spite of 'a great door and effectual' which was opened unto him. The 'many adversaries' at last proved too much for him. It had already come to be like fighting wild beasts to go on at Ephesus (1 Cor. 15:32). He was in daily peril of his life. He had held his ground at Ephesus longer even than at Corinth. But finally a condition arose that drove him away, a consolation perhaps to many a pastor who has had to leave the scene of former triumphs for Christ."—ROBERTSON, *Epochs in the Life of Paul*, p. 184.

9. At what city did Paul stop en route, and what prevented his taking advantage of an opportunity to preach Christ's gospel? 2 Cor. 2:12, 13.

**NOTE.**—"Verses 12, 13 reveal Paul's deep personal affection for the Corinthian believers and his unabated interest in their welfare. He had apparently dispatched Titus to Corinth to work for the restoration of harmony and to obtain a full report of conditions and of how the Corinthians received his letter of reproof (cf. AA 323). It seems that they had agreed to meet each other at Troas, but Titus had apparently been prevented from keeping that appointment."—*The SDA Bible Commentary*, on 2 Cor. 2:12.

10. Where did Titus meet Paul, and what was the effect on Paul of his arrival? 2 Cor. 7:5-7.

**NOTE.**—"At length the long-expected Titus arrived at Philippi, and relieved the anxiety of his master by better tidings than he had hoped to hear. The majority of the Corinthian Church had submitted to the injunctions of St. Paul, and testified the deepest repentance for the sins into which they had fallen. They had passed sentence of excommunication upon the incestuous person, and they had readily contributed towards the collection for the poor Christians of Palestine. But there was still a minority, whose opposition seems to have been rather embittered than humbled by the submission which the great body of the Church had thus yielded. They proclaimed, in a louder and more contemptuous tone than ever, their accusations against the Apostle."—Conybeare and Howson, *The Life and Epistles of Saint Paul*, 1906 ed., p. 483.

It was this news from Corinth that occasioned the writing of 2 Corinthians. The letter was dispatched from Macedonia some weeks after the sending of 1 Corinthians. Shortly after this Paul visited the church again.

11. What further evidences are there that Paul was in Macedonia when he wrote 2 Corinthians? 2 Cor. 8:1, 9:2, 4.

12. In his second letter, with what feelings did Paul say he had written his former epistle? 2 Cor. 2:4.

**NOTE.**—"With 'anguish of heart' and with 'many tears' he sought counsel from God. Gladly would he have visited Corinth at once, had this been the wisest course to pursue. But he knew that in their present condition the believers would not profit by his labors, and therefore he sent Titus to prepare the way for a visit from himself later on. Then, putting aside all personal feelings over the course of those whose conduct revealed such strange perverseness, and keeping his soul stayed upon God, the apostle wrote to the church at Corinth one of the richest, most instructive, most powerful of all his letters."—*The Acts of the Apostles*, pp. 300, 301.



# YOUTH

## II—Background of the Corinthian Letters

**MEMORY GEM:** "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" (2 Cor. 2:4).

**ILLUMINATION OF THE TOPIC:** Introductions to 1 and 2 Corinthians in *The SDA Bible Commentary; The Acts of the Apostles*, pp. 298-308.

**TARGET:** To view the background of the writing of the two letters to the Corinthian believers.

### Introduction

Before beginning the study of a Biblical book, we should (1) identify the writer and become acquainted with him, (2) discover to whom his messages were addressed, and why they were sent, (3) become acquainted with the general historical background, and (4) reconstruct the circumstances of the times. When the message is studied it is well to seek to discover, first, what the message meant to those who first read it, and then to apply its lessons to ourselves.

It is the purpose of this lesson to reconstruct the backgrounds of the Corinthian Epistles. In the following lessons, as we study the contents of the books, we shall seek to understand first what the messages meant to the Corinthian believers when the letters were read to them; then draw their deeper lessons for ourselves.

### 1—Background of 1 Corinthians

1. What city did Paul make the center of his evangelistic activities while on his Third Missionary Journey? Acts 19:1, 10; 20:31.

"For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles."—*The Acts of the Apostles*, p. 291.

2. Where was Paul when he wrote the first letter to the Corinthians? 1 Cor. 16:8, 9.

The note that appears at the end of 1 Corinthians in the King James Version of the Bible, which states that "the first epistle to the Corinthians was written from Philippi," is not a part of the Scriptures, but is an editorial note appended in later centuries. It does not accord with historical facts, with Paul's words in 1 Corinthians 16:8, nor with the statement, "The first epistle to the Corinthian church was written by the apostle Paul during the latter part of his stay at Ephesus."—*Ibid.*, p. 298.

3. What were some of the conditions among the members of the Corinthian church that led Paul to write his first Epistle to them? 1 Cor. 1:11; 5:1; 6:1.

"During Paul's absence since the founding of the church some three years before . . . numerous problems had arisen that demanded the apostle's attention. We learn of these from the epistle itself. First of all, factions had disrupted the church. Because of his eloquence and learning, Apollos was exalted above Paul by many in the church. . . . Others boasted that they were followers of neither Paul nor Apollos, but of Peter, one of the original apostles (1 Cor. 1:12). Still others disclaimed adherence to any human leader and professed to be followers of Christ (ch. 1:12).

"Furthermore, living as they did the members of the Corinthian church in the midst of the profligate people of Corinth, many who had renounced their wicked ways slipped back into their old habits of life (ch. 5). Further, disrepute had come upon the church by Christians settling their quarrels in the secular courts. The Lord's Supper had been made an occasion for feasting (ch. 11:17-34). Questions had also arisen regarding marriage and related social problems (ch. 7), the eating of food sacrificed to idols (ch. 8), the proper conduct of women in public worship (ch. 11:2-16). There was misunderstanding also regarding the proper function of spiritual gifts (chs. 12-14). Some were skeptical regarding the fact and manner of the resurrection (ch. 15)."—*The SDA Bible Commentary*, "Introduction," vol. 6, p. 656.

4. How does Paul indicate that most of this Epistle was dictated to a secretary? 1 Cor. 16:21.

The fact that Paul affixes his greeting with his own hand implies that the rest of the Epistle was written by someone else's hand, although at Paul's dictation.

5. What indicates that the Epistle now being studied, was not the first Paul wrote to the believers in Corinth? 1 Cor. 5:9.

The letter Paul mentions here has been lost, and nothing is known of it beyond this brief mention. The New Testament does not contain all of the correspondence of its writers.

"Paul had written briefly to the church, admonishing them 'not to company' with members who should persist in profligacy, but many of the believers perverted the apostle's meaning, quibbled over his words, and excused themselves for disregarding his instruction."—*The Acts of the Apostles*, p. 300.

6. What further evidence is there that Paul is the author of this letter to the Corinthians? 1 Cor. 1:1; 16:21.

### 2—Background of 2 Corinthians

7. What did Paul plan to do after finishing his ministry in Ephesus? Acts 19:21; 1 Cor. 16:5.

Paul's plan was to proceed from Ephesus to Macedonia, visiting the churches of Troas, Philippi, Thessalonica, and Berea on the way, and then proceed on down to Corinth. From there he expected to proceed on his way to Jerusalem. He did not plan on leaving Ephesus until after Pentecost, but anticipated that most of the winter months would be spent visiting these churches. Near the close of the winter we find him hastening in order to reach Jerusalem by the Feast of Pentecost. Acts 20:16. All of these plans, however, did not work out as he had expected.

8. What events in Ephesus hastened Paul's departure for Macedonia? Acts 19:24-41. Compare 1 Cor. 15:32; 2 Cor. 1:8.

"He was, indeed, hurried away from Ephesus rather sooner than he had expected. It is possible, though not certain, that 1 Corinthians was written from Ephesus about the Passover time (1 Cor. 5:7). He did not remain till Pentecost (1 Cor. 16:8) in spite of 'a great door and effectual' which was opened unto him. The 'many adversaries' at last proved too

much for him. It had already come to be like fighting wild beasts to go on at Ephesus (1 Cor. 15:32). He was in daily peril of his life. He had held his ground at Ephesus longer even than at Corinth. But finally a condition arose that drove him away, a consolation perhaps to many a pastor who has had to leave the scene of former triumphs for Christ."—A. T. ROBERTSON, *Epochs in the Life of Paul*, p. 184.

9. While journeying to Macedonia, at what city did Paul stop? What disappointment came to him there that hastened his departure? 2 Cor. 2:12, 13.

"Verses 12, 13 reveal Paul's deep personal affection for the Corinthian believers and his unabated interest in their welfare. He had apparently dispatched Titus to Corinth to work for the restoration of harmony and to obtain a full report of conditions and of how the Corinthians received his letter of reproof (cf. AA 323). It seems that they had agreed to meet each other at Troas, but Titus had apparently been prevented from keeping that appointment."—*The SDA Bible Commentary*, on 2 Cor. 2:12, p. 839.

10. Where did Titus meet Paul, and what effect did his report have on the spirits of the apostle? 2 Cor. 7:5-7.

"At length the long-expected Titus arrived at Philippi, and relieved the anxiety of his master by better tidings than he had hoped to hear. The majority of the Corinthian Church had submitted to the injunctions of St. Paul, and testified the deepest repentance for the sins into which they had fallen. They had passed sentence of excommunication upon the incestuous person, and they had already contributed towards the collection for the poor Christians of Palestine. But there was still a minority whose opposition seems to have been rather embittered than humbled by the submission which the great body of the Church had thus yielded. They proclaimed in a louder and more contemptuous tone than ever, their accusations against the Apostle."—CONYBEARE AND HOWSON, *The Life and Epistles of Saint Paul*, vol. 2, p. 95.

It was this good news from Corinth that occasioned the writing of 2 Corinthians. The letter was dispatched from Macedonia some weeks after the sending of 1 Corinthians. Shortly after this, Paul visited the church again.

11. What other evidence is there to show that Paul wrote 2 Corinthians from Macedonia? 2 Cor. 8:1; 9:2, 4.

12. What did Paul say in his second letter concerning the feelings with which he had written the first? 2 Cor. 2:4.

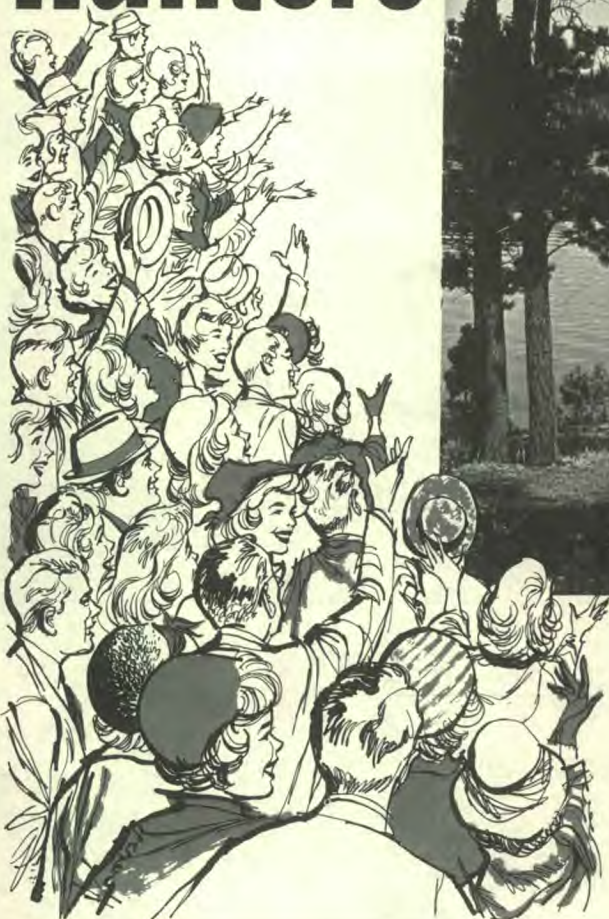
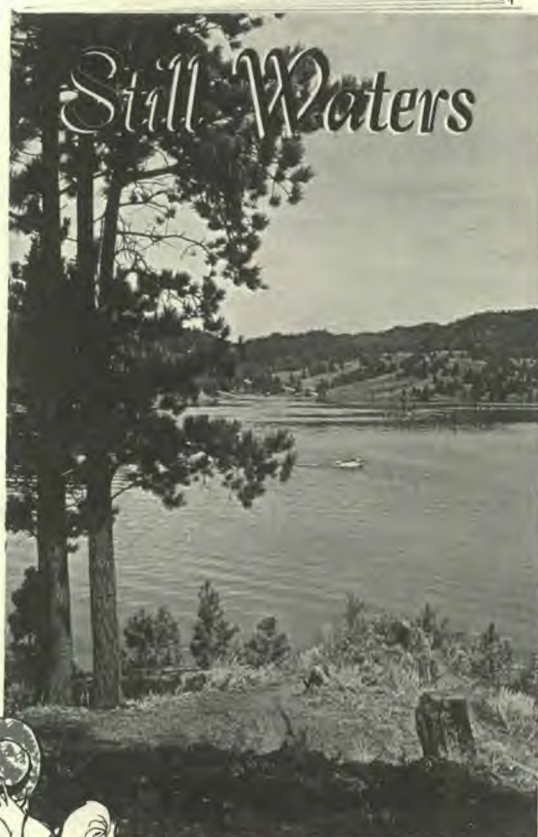
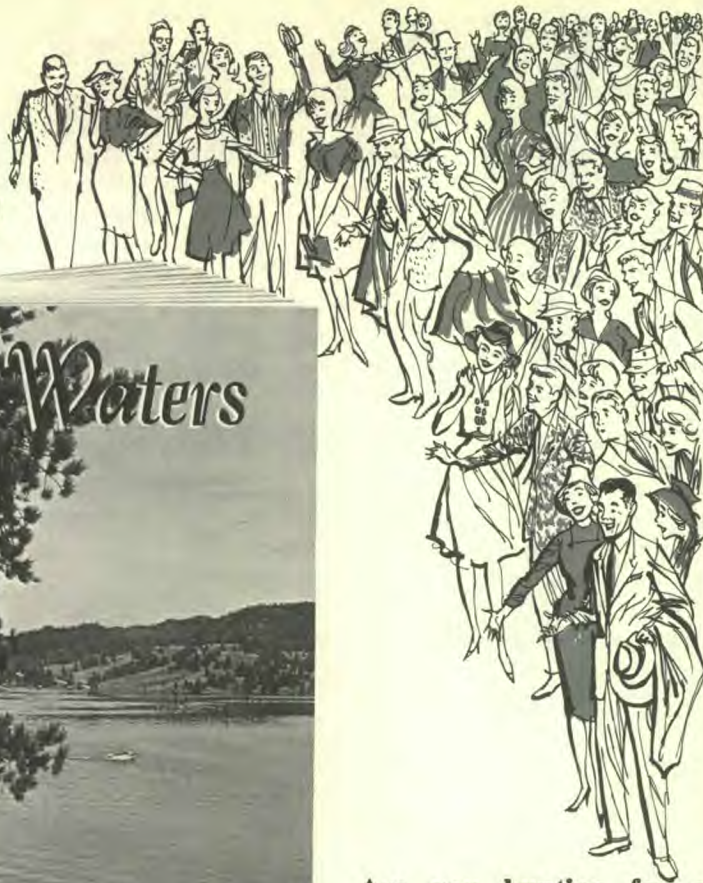
"With 'anguish of heart' and with 'many tears' he sought counsel from God. Gladly would he have visited Corinth at once, had this been the wisest course to pursue. But he knew that in their present condition the believers would not profit by his labors, and therefore he sent Titus to prepare the way for a visit from himself later on. Then, putting aside all personal feelings over the course of those whose conduct revealed such strange perverseness, and keeping his soul stayed upon God, the apostle wrote to the church at Corinth one of the richest, most instructive, most powerful of all his letters."—*The Acts of the Apostles*, pp. 300, 301.

### What Is in This Lesson for Me?

How do I take reproof? Do I profit by it? or do I bristle up and seek to defend my course of action, even when secretly I realize I have made a mistake? Do I regard those who seek to point out my faults as friends or enemies? Would it not be easier for them to remain silent? Are they then, acting for my good or for their own?



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## DARE TO BE DIFFERENT

From page 13

would have us moving forward in the strength and might of His proffered last-day power?

A secular writer makes this observation: "We know in our hearts that we are in the world for keeps, yet we are tackling 20-year problems with 5-year plans staffed with 2-year personnel working with one-year appropriations."<sup>11</sup>

As Seventh-day Adventists we should paraphrase these words to read: "We know in our hearts that we are not in this world for keeps," and then ask ourselves the question: "Yet are we tackling a few years' or months' task with century zeal and millennial planning?"

This is God's hour. He wants it to be the day of His power. Seek Him as never before. Launch out for Him in new faith and confidence. Think big. Plan big. Pray big. Work big. If necessary, dare to be different in the face of "It can't be done here." Be God's man, God's woman, in the most thrilling hour of history.

Be brave! Respond to the call of a distant land, a land of God's adventure, where the gospel of the kingdom has not yet been proclaimed. Go to Tibet, to Bhutan, to Arabia, to half a dozen more lands that are closed to the gospel. If you cannot get in, camp on the borders. Pray and persevere until God opens the doors. "This gospel of the kingdom *shall* be preached," the bravest Nonconformist of all times declared, "for a witness unto *all* nations" before the end comes. Could it be that God has singled *you* out to do the impossible?

Much closer home the impossible challenges the youth of the Advent Movement. Find courage to take the message of the coming King to some place it has never been taken before in your own land—a dark county, an unentered city near your home.

Nearer still, the challenge taunts you. Speak to your neighbors, to your schoolmates, to that casual acquaintance. Tell him of the Saviour's coming.

Think new thoughts. Dig deeply into God's mine of truth. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."<sup>12</sup> Make it your hope, not your preacher's hope. Don't accept it merely because mother or dad or the pastor said so. Accept it because you have studied it for yourself and you can say

with Peter of old, "*We believe and are sure* that Thou art that Christ, the Son of the living God." Then you can face this present world with courage and the prospect of a future world so soon to come, with confidence.

"Lift up your eyes." Raise your sights. Lay great plans. Roll back your horizons. Dream dreams and see visions, then with His help, make those dreams come true for God.

If it can't be done, do it anyway! Defy "the contagion of conformity."

Break up the patterns of the past. Seek "Unity in diversity." Be an individual, God's individual, filled with God's power to finish God's work in this, God's last hour.

Yes, dare to be different—for God and your fellow man.

<sup>1</sup> Gordon T. Hyde, "Nonconformist?" *Liberty Magazine*, Jan.-Feb., 1964, p. 8.

<sup>2</sup> Frances Shafer, "Herd Society," *Review and Herald*, March 5, 1964, p. 5.

<sup>3</sup> *Our High Calling*, p. 169.

<sup>4</sup> *Ibid.*, p. 108.

<sup>5</sup> Phil. 2:5.

<sup>6</sup> *Our High Calling*, p. 108.

<sup>7</sup> Alexander Bruce, *The Training of the Twelve*, p. 208.


<sup>8</sup> *The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 12:4-6, 12, p. 1090.



<sup>9</sup> Shafer, *loc. cit.*


<sup>10</sup> Quoted in *Time Magazine*, May 10, 1963, p. 20.

<sup>11</sup> Harlan Cleveland, "The Dialogue of the Deaf," *The Saturday Review*, July 16, 1960, p. 25.


<sup>12</sup> 1 Peter 3:15.

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► In strawberry season box turtles gorging on fresh fruit often become so fat that they cannot close their shells.

National Geographic Society

► The first full-scale high-pressure oxygen operating chamber in Britain has been installed in the Western Infirmary, Glasgow. Measuring 12 by 14 feet, it is to be primarily used for infant heart surgery.

AMA

► Earthquake prediction and earthquake engineering are proposed studies to be undertaken in a ten-year program of research. Methods of giving warnings "hours to days" in advance of major quakes would be sought. It is believed that besides improved instrumentation and techniques there are hints—still not in the category of evidence—that "premonitory events" may be detectable.

Science

► Six French oceanauts have returned to the surface of the Mediterranean after living three weeks in an under-sea station planted 325 feet deep. The men were given daily tasks to perform outside their underwater home. They efficiently handled a production oil well head at 370 feet and they made short excursions to a depth of 430 feet.

National Geographic Society

► An "instant bridge" is among vehicles being tested by the Army. Mobile bridge-ferry units carry a folded roadway on their backs. When a river is to be crossed, the units are driven into the water and lined up side by side, parallel with the riverbank. The bridge structures are turned to 90-degree angles with the vehicles, opened like a jack-knife and connected. Using this method, a 400-foot span can be formed in an hour by crews of 16 units. It now takes 400 men some five hours to erect a conventional pontoon bridge of comparable size.

Automotive Information

► Designed to help save the lives of seriously injured people who need massive blood transfusions, a new machine—an all South African invention—that warms frozen blood recently passed exhaustive tests at Groote Schuur Hospital, Cape Town. Known as a radio frequency induction heater, it operates in the same way as a "fast" oven that can fry foods in about 60 seconds. The present system can be slow in an emergency; the new machine makes it possible for each pint of blood to be warmed as it is needed. While it is being transfused, the next pint is heated to near body temperature. Each process takes about five minutes.

ISSA

► Joining with the ageless tradition of the sea—that no call for aid shall go unanswered—a modern electronic computer makes possible the special international maritime assistance program called Automated Merchant Vessel Report system (AMVER). Twenty-five coast guardsmen and a computer make their headquarters in a small room at the United States Custom House in New York to plot the sea paths of some 2,900 vessels making 5,900 separate trips each month. The plotting keeps an up-to-date report on the whereabouts of ships that might be called upon to assist other craft in trouble at sea. Merchant ships that participate in the AMVER program do so voluntarily. Instructions are issued in 13 languages, and the ships of approximately 60 nations participate.

Mooremack

► One of the world's few remaining sultanates, the Maldiv Islands, became an independent state in 1965, after being under British protection since 1887. The Maldives lie 450 miles southwest of Ceylon. Their principal link with the outside world is the *baggala*, a sailing vessel that resembles a sixteenth-century galleon. If winds are favorable, a *baggala* can sail to Ceylon in three days; if not, the trip takes a month. Some 93,000 Maldives populate the 2,000 coral islands that compose the realm.

National Geographic Society

► Newly developed is a safety device for automobile tires. It is a rubber-treaded steel insert that fits inside the tire, clamped to the wheel. It is said to support a tire in the event of a flat or blowout and will allow the driver to control the car.

AMA

► Known as the walking stick, a twig-like insect is the skunk of its small world. Whenever menaced by an enemy, this small wingless creature ejects a vile spray from glands in its thorax.

National Geographic Society

► "Porpoises" trained to jump and do other tricks in oceanariums are actually bottlenose dolphins. Unlike certain dolphins, porpoises do not thrive in captivity.

USDI

► Famed silversmith Paul Revere made the copper boilers for Robert Fulton's historic steamboat, the *Clermont*.

National Geographic Society

► Highway ice is twice as slippery at 32 degrees as it is at zero.

The Highway User

► A common housefly can cover a distance of 6.5 miles.

NWF



## Radarscope

► Of all American women age 18 to 64, 45 per cent are now in jobs or actively seeking them.

UCAL

► Fatal accidents in skiing and mountaineering rose to 142 in the Swiss Alps in the past year from 85 a year earlier.

AMA

► Physicists have succeeded in changing platinum into gold by bombarding it with atomic particles from radium; and in turning gold into mercury by smashing it with neutrons from an atomic pile.

National Geographic Society

► So costly and extensive is the damage inflicted by its more than 10 million starlings that California has established a Starling Control Research Committee. Neither radiation, electrification, noise devices, nor special scare techniques have been effectual against the black birds that spread disease, ravage crops, menace jet planes, and create many problems for man and beast.

UCAL

► In spite of extraordinarily difficult transportation and communication problems created by its geography, and by being off the international travel and trade routes, Chile is making great progress in its economy. Its 8 million people live in a country 1,500 miles long by 150 miles wide, average. A third of the labor force is engaged in agriculture, yet this sector accounts for only 15 per cent of Chile's gross product. Emphasis is being placed on research to revise the agricultural program.

SRI

► London bobbies, who do not carry guns, will soon be armed with two-way radios that will fit in their pockets. It is said to be the first step in a program that may eventually provide every patrolman in Britain with direct communications to his fellow officers and his headquarters. The radios are FM sets in the VHF band for static-free performance. Lapel microphones are wired to the compact radios worn inside the policemen's uniforms. The bobbies hear calls in privacy and above street noises through a tiny earpiece receiver that resembles a hearing aid.

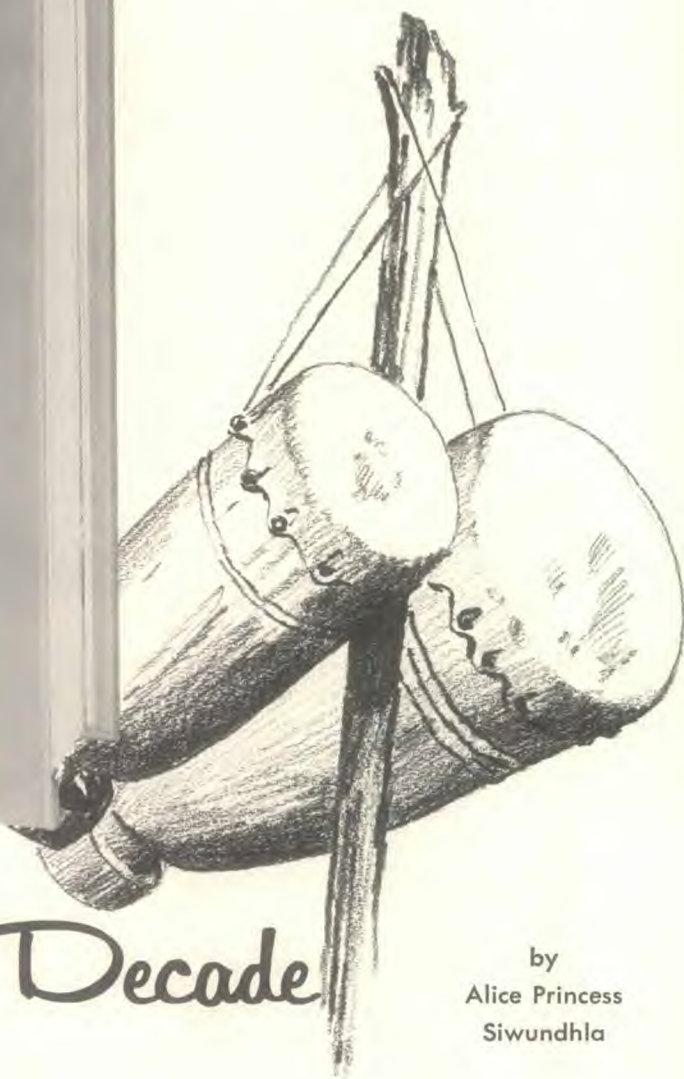
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