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The
Youth's
Instructor

MARCH 15, 1966

[Sabbath School Lessons for March 19]

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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Transplanted

by JEAN CARPENTER MERGARD

How can I feel this land is "home,"
Where tan dust drabs the desert floor,
Pale plants abound with barbs galore,
Not grass but gravel coats the loam?
Pausing beside a small mesquite
That holds no hardy maple's dash,
I'm startled by a winging flash—
A cardinal has come, complete
With song, to flame the air and view.
Then cooing from a mourning dove
Re-echoes one more sound I love.
And though familiar sights are few,
When doves and redbirds joy the air,
I find "at home" is anywhere.

Patchwork

by HELEN GODFREY

LITTLE of the vivid flower-sprigged cotton was left uncovered by the dress pattern. In a place or two or three I had to move the pieces of tissue carefully in order to fit them to my four yards of material. Finally I cut the dress, sewing it the same afternoon. It was just right for summer, a blue as cool and as deep as a forest pond. I was satisfied. That was four years ago.

Four summers of wear had only deepened my satisfaction in the blue dress. Until it needed patching a few weeks ago, I had forgotten its age. It seemed as bright as when I cut it.

To my quilt box, scissors in hand, I went, brought out the few irregular, narrow scraps that matched the dress, and laid them beside it. How much I saw at a glance!

Washing after wearing and wearing after washing, the blue had

faded. Why hadn't I seen how dull, how listless, the colors had become? I wondered whether anyone else had noticed my tired dress.

"Why didn't you tell me it was ready to be used for rags?" I asked mom. She looked it over.

"Faded?" she asked. I showed her the still-vivid scraps.

She chuckled, "No one would know the difference without seeing the fresh pieces."

I ironed the blue dress today. I'll wear it in the garden, I guess, but as my iron skimmed across the small frosty flowers I thought, Perhaps a dress is not all that fades with long wear.

Perhaps my Christian colors become insipid, and perhaps I do not notice, my neighbors do not notice, because the unfaded Original is not compared. Perhaps I am wearing "rags" without knowing it.

The Youth's Instructor, March 15, 1966

The Mystery of Human Suffering

by MICHAEL A. JONES

I'VE had it. I'm fed up. I wish I were dead."

Have you ever said anything like this? If you haven't gone so far as to utter the words verbally, chances are you have thought them—probably we all have at some black moment of time in our lives. Perhaps it was at the death of a loved one, or you may have lost control during an illness. Maybe you lost some money in a business venture. Life smiles and frowns on us by degrees, and we laugh or weep in response.

With Job it was all three of these, multiplied many times over. His fortune was tied up in livestock. In one stroke he lost 7,000 sheep, 3,000 camels, 500 oxen—all that he owned. He had ten fine children, whom he dearly loved, and in one day all ten were killed in a tornado. In the pink of health, in a day he was stricken from head to foot with boils. His flesh was gone, his bones were dry.

Thus Job, the ideal character for a portrait of the man of distinction, went from great wealth and health to bankruptcy, boils, and bereavement. And after all this misfortune befell him, he said (as you or I might), "I wish I were dead." Or in the language of the Scripture, "Let the day perish wherein I was born, and the night which said, 'A man-child is conceived'" (Job 3:3).*

I want to talk to you about the book of Job. It deals with the most universal of all human problems—the mystery of human suffering. When we think of those who suffer the torture of physical pain we think of Job. He had boils from the top of his head to the bottom of his feet. He looked so bad that when his three friends came to comfort him, they did not recognize him.

And he not only had horrible sores

but he also found them infested by worms. These sores opened and then closed and hardened by degrees. In one verse (chap. 30:30) he says, "My bones burn with heat." He couldn't sleep at night. "The night is long, and I am full of tossing till the dawn" (chap. 7:4). He had nightmares when he did sleep: "Then thou dost scare me with dreams and terrify me with visions" (verse 14).

Furthermore, as if Job's physical agony weren't enough, he also had anguish of the soul. There was death in the family—his sons and daughters were killed. Only his wife remained, and she couldn't stand to look at him. When she did, she suggested that he curse God and die and get it over with!

His friends who came to visit him did a good job of comforting him until they began to talk. The first words of Bildad the Shuhite were to call Job a windbag. "How long will you say these things, and the words of your mouth be a great wind?" he asked (chap. 8:1).

We must admit, Job had it rough. And in the face of it all, he became quite emotional. When you hear someone talking about the patience of Job, you can be sure he or she may not have read beyond the second chapter, or else did not understand what was read. Job's first words after his calamity indicate his impatience when he said, "I wish I were dead. I wish I had never been born, for then I wouldn't have to go through this."

And so we meet Job the merchant,

Job the farmer, and Job the country gentleman. The Bible says, "There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil" (chap. 1:1). So we have Job, the man of the year in his community. If he lived today we probably would find him leading out in the United Givers Fund, in the Ingathering campaign, and as head deacon in his church. He was not only successful in the eyes of man, but more important, he was successful in the eyes of God.

And then the roof caved in on him as far as his personal fortunes and health were concerned.

Why?

The whole action of the story centers around the question asked by Satan: "Doth Job fear God for nought?" (chap. 1:9). In other words, Is he loyal or mercenary? And the ultimate answer comes when the anguish has subsided: He is loyal.

But to prove this and to disprove Satan, God permits Satan to torment him to the point of death. Although Satan is the instrument behind his gamut of torture, nonetheless, God permits it to happen.

PAINTING BY FRED COLLINS

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*The Bible texts used in this article are taken from the R.S.V.

The point is that Job is not just a character in the Old Testament. He is among us today. Whether in an African jungle or on an American campus, he is a part of many of us. To a certain degree, everyone ought to feel and recognize Job in himself, for there are times when nothing seems to go right, when we stub our toes and bruise our hearts at every bend in the road.

Why this mystery of human suffering? Why does the ache of grief linger on? Why do the storms of trial and trouble never cease? As an agnostic put it, Do we indeed live in a narrow vale between the cold and barren peaks of two eternities where there is nought but silence? Do we pass life's highway, and being weary for a moment, lie down by the wayside with only our burden for a pillow, before falling into that dreamless sleep that kisses down the eyelids still?

The answer to all our questioning is God. "God leads His children by a way that they know not; but He does not

forget or cast off those who put their trust in Him. He permitted affliction to come upon Job, but He did not forsake him. He allowed the beloved John to be exiled to lonely Patmos, but the Son of God met him there, and his vision was filled with scenes of immortal glory. God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others."—*Patriarchs and Prophets*, p. 129.

Perhaps the mystery of human suffering is not so puzzling. And if you have fallen prey to the pain and the suffering that mortal man is heir to, take heart. "God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love.

"It is by close, testing trials that God

disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His providence He brings them into positions to test their character, and reveal defects and weaknesses that have been hidden from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for his service. He shows them their own weakness, and teaches them to lean upon Him; for He is their only help and safeguard. Thus His object is attained.

"They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite with them in the work to be accomplished on the earth."—*Ibid.*, pp. 129, 130.

Job said, "When he has tried me, I shall come forth as gold." (chap. 23: 10). So may it be with us.

Like a Tree Planted

by ROBERT D. LEE

WE WERE vacationing in southwest Canada, Manning Provincial Park to be specific. As we drove along Highway 3, I thought, How vital and strong this country seems to be. The rugged, tree-splattered hills through which we passed were a delightful contrast to the near-desert barrenness of our southern California home.

But the trees themselves made the greatest impression on me. Though not so tall as the famous redwoods, these pines and firs and hemlocks were still massive in their own right. Having worked some summers in retail lumber yards, I had an appreciation for the value of a tree in terms of board feet. And having looked at the working parts of plants in biology labs, I was still mystified at the intricacies of all the parenchyma cells and xylem and phloem tubes and other parts that helped sustain life in those green giants. All around us was evidence of a practical, planned design in nature.

Suddenly a road marker ahead diverted my thinking and called our attention to a "point of interest," as the Canadians aptly call it, that lay another quarter mile up the highway. We were curious to see what bit of the unusual was next on our agenda.

I pulled off to a parking area. There before us were scores of up-turned conifers. I was amazed. These apparently invincible titans of the forest had been toppled like so many rows of dominoes. That the trees hadn't been down long was evident from the amount of soil still clinging to the exposed roots. A large sign read:

"BLOWDOWN—wind did this. A wind flattened this exposed bit of forest in January, 1964. Now stronger trees will replace the unfit trees that fell. The trees were weak, for they grew up sheltered in a forest; and when the highway came, some sheltering forest was cut away. While weakness thrives in shelter, exposure builds strength."

These "indomitable" champions were down. Though in life they had given promise of useful service and pleasure, now they were beginning to decay and return to dust. In life, too, they had given vibrant evidence of a Creator's engineering marvel. Yet within the space of several seasons these trees would be little more than memories in the minds of men.

But in life they were different from the trees still standing. Perhaps they all were about the same in height and girth. Most of them probably contained about the same number of board feet of lumber. Certainly their chloroplasts all produced food in a similar way from the same raw materials. Yet these fallen trees were different from their neighbors on other hills. They had depended on the sustaining strength of other trees. They lacked the self-support of deep-seated root systems of their own.

How firmly planted are your spiritual roots?

Viewpoint

"As a regular reader of the INSTRUCTOR, I'd like to place my vote, along with others noted in that journal, for an all-Sabbath magazine.

"The INSTRUCTOR will be read on the Sabbath regardless of what kind of material it contains or what helpful guidelines are printed in it. In college and academy dormitories the INSTRUCTOR is usually distributed right after sundown worship on Friday. In winter there may be up to two to three hours before the next event the students are required to attend. This is *the* time when the INSTRUCTOR is read and discussed. (I've gotten into more pre-Friday night vespers discussions about the INSTRUCTOR than almost any other topic.)

"As a writer, I am interested in the possibility of selling secular articles to the INSTRUCTOR. But as a youth, I plead for more, not less, that we can read on Sabbath. Sermons are not the only suitable reading for Sabbath hours. If it uplifts, if it inspires, if it points to God and a more meaningful everyday religion, it's Sabbath reading—be it a poem, a photograph, a short story, a personality sketch, a travel piece, a symposium, or a letter to the editor.

"Let's have more to inspire and less how-to-do-it, less for-your-information-only, less by-the-way, in the INSTRUCTOR.

"So far in 1966 I've enjoyed William Rankin's piece on people who are different, and the behind-scenes article about Faith for Today's quartet. The piece directed to 'nonphotographers' was a waste of ink, to my way of thinking.

"Once the INSTRUCTOR sallies into the everyday reading field, it must compete with general interest magazines with budgets that make the INSTRUCTOR look like a mimeographed sheet—to say nothing of newspapers, books, television, and the glut of hundreds of other magazines offering information and entertainment to a media-soaked society.

"Why not stay in the relative calm of Sabbath reading and provide for restless youth something they can read from cover to cover during the 24 hours of the Sabbath without having to slip it under the mattress or turn a page if someone knocks? You aren't running out of things to say to Adventist youth on Sabbath, I hope."

The letter writer granted permission for our editorial use. It was one of three or four received in recent months referring to the matter of Sabbath reading in our pages.

On the assumption that there are two sides to the question, we invite readers, particularly those for whom this magazine is designed, to share their views with us. As we recall the information that came to light in preparing the history of this magazine, to appear in the Seventh-day Adventist encyclopedia, we wonder to what extent a Christian publication for a segment of our church readers should be relevant to 1966.

If those who write us will indicate whether they are in or out of the 16 to 30-year-old reader group, it will be appreciated.

WTC

Night Teuvo Kanerva is successful as a photographer because he is willing to go where the pictures can be found at the time they can be found. "The Town at Night," this week's cover picture, illustrates his capacity for versatility. It was a second award in the 1963 Photo Mart.

Suffering Mike Jones tackles a problem as old as our world under the curse of sin. "The Mystery of Human Suffering" approaches the subject through the eyes of a young man who thinks young on an ancient problem.

Blessing In her account of the origin and growth of the Marriott enterprises, Gayle Hackleman documents the fact that God blesses those who honor Him by their faithfulness in returning the tithe. The author of "No Secret" is a working member of the Christian Writers' Association, which functions in the Greater Washington area. She accepted an assignment from the editor to do this story for THE YOUTH'S INSTRUCTOR, and it is with a real degree of satisfaction that we present it this week. Miss Hackleman is just twenty-one, and her by-line will doubtless become more familiar as time passes.

Tithing The principle of the tithe applies to all men universally. While the Seventh-day Adventist Church is one of the few churches giving great emphasis to this provision, those who tithe their increase are demonstrating their honesty toward their Creator.

Basement Have you a basement in your dwelling? Have old magazines been stored there over the years on completion of their use? If you live in a house dating back to the nineteenth century, it's possible that you might be able to help us. We're searching for copies of this magazine published in the years 1856, 1857, 1888, and 1889. With the exception of these years, our files of THE YOUTH'S INSTRUCTOR are complete. If the volumes appearing in these years are anywhere extant, we hope to find someone who is willing and able to fill these gaps. Thank you.

1st "The first step in reconciliation to God, is the conviction of sin."—GC 467

coming next week

- "THE GUIDING VOICE"—Jack never did discover just what happened that night on the wet road. Strangely, wonderfully, he was still on his motorcycle, untouched on the opposite side of the road. By William G. Johnson.
- "COME WALK WITH ME"—"When we said good-by, I had the uncomfortable feeling that it was *good-by!*" wrote Maryane Myers, "not only to the beautiful friendship but also to my husband's Bible studies with the Richardsons."



On the Trail Central





by *ORA BELLE VAIL*

n Africa



IN SPITE of his having been dead these many years, I've been thinking about David Livingstone. Years ago I stood in Westminster Abbey beside his resting place. In 1962 I was traveling with others on the Great North Road through Northern Rhodesia (now Zambia) and we came to the sign at a side road that read, "Old Chitambo, Place of Livingstone's Death." We turned onto that road, but after thirty-five miles we came to a barrier with the sign "Road Closed." It was a keen disappointment.

Recently my husband and I went by car from Usumbura, which is at the north end of Lake Tanganyika in Burundi, through Tanzania, into Zambia where we joined the Great North Road at Mpika, then on into Rhodesia. Those many hours by car made me wonder how Livingstone ever covered by foot the hundreds of miles he traveled. We visited Ujiji, where Stanley found him in what was then Tanganyika. Our trip may have covered much the same route that Livingstone followed.

How could he have found his way in those hundreds of miles of sameness? How did he know where he wanted to go? What a man he was, and what a vision he must have had! Of course, we know he had guides and we have thrilled over the faithfulness of his servant. But Livingstone was the one who knew where he wanted to go—why he wanted to go—and for whom he was going.

In Tanzania we traveled the road that parallels long Lake Tanganyika. Willis Sparrow, at Kasulu, who was well acquainted with the roads, said more than once, "You will run into sand, but keep your car moving. Don't stop."

I asked, "Is the stretch of sand very long?"

"Yes. There is about ninety miles of it."

We dreaded those ninety miles like a toothache. However, a grader must have recently been over that part, for we hardly knew when we had reached it. The road wasn't good, of course, but

it wasn't a road on which one would get stuck.

The most interesting phase of that part of the journey was the elephant spoor, old and fresh droppings, and many foot tracks in the road. I kept searching both sides of the road for the great beasts, but we saw none. We did see three young giraffes. They look awkward and out of proportion in a zoo, but in their natural habitat they seem to be a part of the landscape, and it is not easy to see them at all, for they are so well camouflaged.

We saw no other animals on our southward journey, but the tsetse flies were a nuisance. We stopped for lunch beside the road and they quickly made their presence known. We got back into the car in a hurry. There are areas in which the tsetse flies live and barriers they do not seem to cross, although no one knows what forms the barrier.

The roads in Zambia are good although they are not tarred until one reaches the copper belt. They are well built and well drained. However, when one joins the tarred road near Kipiri

Mposhi it is as if he had been wading in deep water and all at once he pulls out of the depths and is ready to soar on wings. From then on, even though there are unpaved stretches between towns, one is in civilization again. In fact, it is quite a surprise after crossing the Zambezi River into Rhodesia to find signs in the Zambezi Valley warning a person to watch out for elephants.

As far as countryside is concerned, I believe Rhodesia is outstanding for its rock hills and rock formations. In the old days at Solusi Mission our social life was built around the *kopjes*. A *kop* is a hill and *kopje* is the diminutive form of the word, meaning a little hill. There was the "flat *kopje*," a favorite for an evening picnic supper, the "tomato *kopje*," the "rabbit *kopje*," the "sliding *kopje*," et cetera.

In the Matopos, between Solusi and Bulawayo, are miles of these rock formations. Cecil John Rhodes, for whom Rhodesia was named, is buried in a grave dug in solid rock in the Matopos. One of the rock formations is said to be Rhodes in his rocking chair. We

took a few pictures of Rhodesia's great giants of granite. It is amazing how the trees find root among them, and when the rains come, the big stones are quite hidden in greenery.

Near the sophisticated city of Salisbury, a wild pig tried to cross the road in front of us. It cost him his life and us a panel beater's fee. Later another pig came from the woods and crossed ahead of us, but we gave this one the right of way.

Having lived in Rhodesia for some sixteen years, we have made the trip from Gwelo to Salisbury many times. I didn't remember having seen a snake on the road, but on this trip we saw at least three that had been run over. They were small and all the same kind. As we continued our journey we saw something black in the road ahead. Our eyes focused on it. As we neared the object a hawk rose trying to lift a large black snake with it. It must have risen three or four feet, with the ends of the snake still on the road, before it dropped the snake and flew away.

On our return journey, when traveling through Tanzania we came around a bend to find two full-grown giraffes in the road. They stood their ground and we stopped. They looked down upon us literally and figuratively. It was as if our car were a little beetle intruding on their domain. The late afternoon sun turned their coats to gold and we thought what a wonderful picture we could have, but the camera was in the trunk of the car. A third giraffe was at the side of the road and he moved into position, "the better to see you, my dear." After a time they left the road, and once they had turned their backs they ran. To see a giraffe run, reminds one of a slow-motion picture. Its legs are so long that it takes time to pick them up and put them down again. There is a comical thrusting of the neck forward and back. We saw more giraffes and other animals later, but those giraffes in the road took the prize in our minds.

Our route did not take us through the area where the largest anthills are but even where we were, we saw hundreds of anthills. Many have been cut to make way for the road. They stand as great monuments to what cooperation and colonization can accomplish.

Africa is a vast continent. This last trip was only in Burundi, Tanzania, Zambia, and Rhodesia, but we covered thousands of miles. It was a pleasant outing, but we were glad to get back to our home in Usumbura again. We thanked God for a safe journey.

Wit Sharpeners

A Pure Heart

by OSEAS ZAMORA

Fill in the words in the top section. Use these letters in the lower section as indicated by like numbers. A letter over a given number is placed above its corresponding number in the lower area. When completed you will have a helpful quotation.

- "And there came a grievous swarm of _____" (Ex. 8:24). _____
29 18 45 25 50
 - "_____, though _____ walk through the valley of the shadow of death" (Ps. 23:4). _____
7 2 39 54
 - "Thou anointest my head with _____" (Ps. 23:5). _____
32 14 53
 - "And hast not made my _____s to rejoice over me" (Ps. 30:1). _____
36 51 9
 - "Hear, ye _____, the instructions of a _____" (Prov. 4:1). _____
27 43 37 19 20 40 28 26 52 10 38 6 49 31
 - "Wisdom is the principal thing; therefore _____ wisdom" (Prov. 4:7). _____
24 3 15
 - "_____ fast hold of instruction" (Prov. 4:13). _____
42 17 1 44
 - "_____ saith the Lord" (Isa. 45:1). _____
5 16 33 47
 - "If thou turn away thy _____ from the sabbath" (Isa. 58:13). _____
55 30 35 12
 - "Ye shall not fulfil the _____ of the flesh" (Gal. 5:16). _____
22 48 46 34
 - "Behold, the _____ of the labourers" (James 5:4). _____
8 21 11 41
 - "And God shall _____ away all tears from their eyes" (Rev. 21:4). _____
13 23 4 56
- 1 2 3 4
5 6 7
8 9 10 11 12
13 14 15 16
17 18 19
20 21 22
- 23 24 25 26 27 28
29 30 31
32 33 34
35 36
37 38
39 40 41
42 43 44
- 45 46 47 48 49 50
51 52
53 54 55 56

Key on page 23

The Old Tattoo

by HAROLD SHRYOCK, M.D.

“WHAT can I do about this?” asked a young man in his early twenties who had just removed his coat and rolled up his shirt sleeve to show me a suggestive design that had been tattooed on his arm. “As you can understand,” he continued, “it is embarrassing to me. I had it done three years ago. At that time I was living the kind of life the tattoo design suggests. About a year later I became interested in becoming a Christian.

“Now I am a church member and my way of life has changed. The worldly life I once lived is a thing of the past. I have asked forgiveness for the way I used to live and I am making good progress in forgetting it—except for this old reminder” (as he pointed once more to the tattoo).

“I am ashamed to have my friends see it on my arm. That’s why I wear shirts with long sleeves. But when I go swimming, there it is. And when I think of the future I am worried about the influence it may have on my children. I must find some way to have it removed.”

I explained to Charles that by its very nature, a tattoo remains for life. The tattoo artist chooses pigments that do not dissolve in body fluids. He places these in the deeper layer of the skin. Here they do not rub off and are not carried away by the blood as it circulates.

The usual way to erase a tattoo, I explained, is to remove the skin of the area that includes the tattoo. This is a major procedure, I warned, and the process of healing that follows leaves an extensive scar.

There is a substitute method, which I mentioned briefly. It consists of tattooing other pigments into the same area so as to obscure the original design. But the result with this method is just

as objectionable as the formation of a scar.

“It sounds as though there is no easy way out,” Charles commented. “I’ll try what you have suggested, though, because I feel that I dare not carry this bold evidence of my past any longer.”

I admired Charles for wanting to remove the symbol of the way of life he once followed. But I wished, as he did,

Marriage for Keeps

that there was some way the design could be removed without leaving a scar.

Charles had been converted. But it is not correct to assume that the miracle of conversion removes all the effects of one’s experience in worldly living. The fact that he was concerned lest his friends or his family of the future would have their attention drawn to the tattoo and to what it represented indicated that he was sensitive on this matter. His thoughts and attitudes would always betray some influence of the practices of the past, now distasteful to him.

Later, as I thought about the conversation with Charles, the tattoo took on new meaning in my thoughts. A surgeon, using the magic of his skill, might remove the design quite completely, but still a scar would remain. In like manner, God willingly grants forgiveness to a person who becomes truly sorry for the worldly way of life he has followed. But even after conversion, deep scars remain—scars that serve as reminders of the past and that deprive the person of the full beauty and symmetry of personal qualities that might have

been his had he not taken a “fling” into worldliness.

Charles had not known Christ until he surrendered his heart under the influence of God’s Spirit more than a year before I met him. His experience with worldliness was not a departure from what he had been taught by his parents, for he had not been reared in a Christian home. Even with the scars of remorse still causing him to regret his past life, he was now living victoriously. And with continued devotion to his new-found faith, he will become an important influence in promoting the gospel.

The greater tragedy comes when a boy or girl who has had experience in God’s way of life allows Satan to persuade him to sow some “wild oats.” In the normal course of events the wild oats will produce a crop after their kind. There is grave danger that the person who permits himself to come under Satan’s influence will continue to be the devil’s slave. Even though he should experience conversion at some later time, as in the case of the prodigal son, there will be scars to blemish the life and to handicap that person in his Christian experience of the future.

“A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your whole life; an hour of thoughtlessness, once yielding to temptation, may turn the whole current of your life in the wrong direction. You can have but one youth; make that useful. When once you have passed over the ground, you can never return to rectify your mistakes.”¹

Myrtle, who had been a Seventh-day Adventist, was in her late teens when she yielded to the temptation to sow some wild oats. She did not love the boy with whom she became infatuated. Their personalities were different, and

the only interest they shared was that of their sinful exploits.

She had supposed that when the time came for her to marry she would change her way of life and become the wife of someone who was faithful to the religion she believed to be true. But when this time came she felt so condemned for her experience in sinful living that she considered herself unworthy to marry a church member. She compromised, therefore, and married a man of the world.

Now that years have come and gone, Myrtle's own son has reached young manhood. Having learned something of his mother's background, he too decided to sow his wild oats. Myrtle tells pathetically of how his hasty marriage has led to disappointment and divorce and of how he has tried to drown his disappointment in alcohol. Only a miracle can save him from continuing in the downward course that means wasted talents and personal ruin. Myrtle prays for this miracle to occur, but the boy seems disinterested in spiritual matters.

"What can I do?" Myrtle asked appealingly. "I feel so condemned for having taken the wrong course when I was young. My regret keeps building up like a festering sore that needs to be lanced. Please help me!"

I pointed out to Myrtle that she is fortunate to be a Christian and thus to have access to the plan of forgiveness. I told her that from now on she must accept, by faith, the fact that she has been forgiven. I explained that it is Satan's influence that causes her to continue to feel guilty. It is he who is trying to cause her to feel discouraged and thus to forfeit the blessings God has promised to those who sincerely seek forgiveness. I told her that as long as her heart keeps right with God, He will not hold her responsible for her shortcomings of the past, for she would do differently if she had the opportunity to live her life over again.

I felt sorry for Myrtle. I wished as she did that when she was in her teens she could have realized how much anguish her sowing of wild oats would bring later. She did not claim, however, that she had been without warning.

The Bible is clear as it points out that a person becomes the victim of the choices he makes in youth. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."²

This influence of one's early life on his future works both ways. "Youth is

the sowing time, and the words and deeds of the early life are like seeds that will germinate and produce a harvest after their kind. Then why not sow seeds of kindness, of love, of faith, of patience, of self-denial, and true benevolence, and keep all your passions under control? Such sowing will produce a harvest after its kind. Let every word and deed be a seed that will result in good fruit."³

I have wondered how it is that a Christian youth, acquainted with the words of Scripture and with the guidance that is intended to help us avoid Satan's snares can be lured into a willfulness to experiment with sin.

We can be sure that Satan's angels are always present and ready to press their temptations whenever a person is off his guard. But it seems strange that a young person who has been forewarned and who has normal powers of judgment will allow himself to be beguiled. The sad story that Sue told me indicates, however, how this comes about.

The complete temptation is not presented at one time. Satan and his angels work gradually and persistently, making a little progress this time and a little more next time, until finally their victim becomes completely involved in the experiment with sin.

Sue was a college girl at the time she talked to me. Her conscience was still condemning her way of life, but she admitted that the desire to reform had now become weak. She came in the feeble hope that I could help her want to do what is right.

The chain of events that made her more and more willing to sow wild oats began, she said, when she was in the seventh grade. Her girl friend at that time was a little more venturesome than she. Sue, caught off guard, allowed herself to be persuaded.

The girls were then in that transition period between childhood and womanhood and they began to experiment with the influence they might have with boys of their age. The two girls would invite the boys to Sue's home and there, in a basement room, they would engage in foolish kissing. The girls knew that their parents would not approve, but they found a subtle delight in demonstrating that their young womanhood had a strong appeal to the boys.

By the time she became a junior in high school, she had become bewitched by her popularity with the type of boys who craved excitement of a sensual nature. Now she engaged in heavy pet-

ting. In telling of this phase of her experience, she proudly explained that she could still control her own feelings toward a boy so that she could lead him on without experiencing regret when the affair ended. Without realizing it she had become a partner in the devil's insidious program of persuading Christian youth to tamper with sin.

At the time Sue appealed for help, she admitted that she was no longer in control of her conduct. She had become the victim of her own strategies. She had served as the tool in Satan's hands for bringing about the downfall of other young people. By now her own downfall had been accomplished, and broken in spirit, she was longing, as did the prodigal son, to have restored her former good name and her previous self-esteem. She was finding out, so painfully, that taking a fling leaves deep scars that can never be removed!

The warnings we find in Scripture against the dangers of experimenting with sin are not empty and negative. They include prohibitions, yes, but these are followed by the description of a better way of life, which instead of bringing regret brings satisfaction and peace of mind. Notice how the apostle Paul counseled young Timothy: "Turn from the wayward impulses of youth, and pursue justice, integrity, love, and peace with all who invoke the Lord in singleness of mind."⁴

It is not intended that a young person should forego happiness or the zest of living in order to avoid Satan's snares. Solomon advises, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth." Then he explains how this can be accomplished in a way that is consistent with high ideals: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."⁵

"God's invitation comes to each youth, 'My son, give Me thine heart; I will keep it pure; I will satisfy its longings with true happiness.' God loves to make the youth happy, and that is why He would have them give their hearts into His keeping, that all the God-given faculties of the being may be kept in a vigorous, healthful condition."⁶

¹ Ellen G. White, *The Adventist Home*, p. 59.

² Gal. 6:7, 8.

³ *That I May Know Him*, p. 236.

⁴ 2 Tim. 2:22. *The New English Bible*, New Testament.

⁵ The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

⁶ Eccl. 11:9; 12:1.

⁷ *Messages to Young People*, p. 408.

CAN you tell me what this place is?" shouted a wiry old man who had wandered into the garden.

Since the old man was deaf, I explained with some difficulty, "Many people believe the tomb over there is the place where Christ was buried. However, some doubt the authenticity of this site."

It was my last day in Jerusalem and I had returned for the third time to this quiet garden just outside the Damascus Gate. While I meditated in the garden, the old man disappeared inside the tomb.

Now he stood by my side again, to say in a subdued voice, "So this is the place where our Lord lay. It does a fellow good to come to a place like this. Yes, it does a fellow good!"

Together we walked through the garden to a point from which we could view Gordon's Calvary. This skull-shaped hill may not be the actual place where Jesus hung from the cross, but viewing it from the quietness of a garden containing an empty tomb, it seemed like hallowed ground.

We do not serve a dead Saviour lying in a musty tomb. His tomb is empty!

Hup Lee was stumbling down the street one night on his way to an opium den. Somehow he was attracted to the theater where a Seventh-day Adventist evangelist was holding meetings. After attending three times, he decided to become a Christian.

Then came the terrifying realization that to be a true Christian he must stop smoking opium. With the decision made, days of terrible agony were followed by weeks of unsatisfied cravings. Hup Lee told me of how, because of the terrible agony, he paced the ridges of the rice field night after night. To relieve somewhat the terrible burning sensation that set his whole body on fire, he often plunged into the creek near his home.

Friends said to him, "You are too old to stop smoking opium. You will die if you persist in your purpose."

Hup Lee did die—that is, he died with Christ. He died to live. The I-man died; the Christ-man now lives in him. As a new man in Christ he now knows what it means to really live: "For if a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new" (2 Cor. 5:17, Phillips).*

* From *The New Testament in Modern English*, © by J. B. Phillips 1958. Used by permission of The Macmillan Company.

Dying to Live

by DANIEL R. GUILD

The question was superfluous, for his face was radiant, but I asked, "Were you happier as an opium smoker or are you happier now in Christ?"

His face broke into an answering smile.

And his wife responded with vigor, "He was so mean before that we couldn't live with him. Now he is happy all the time. When I saw the change in my husband I couldn't resist becoming a Christian myself."

The conversion of this opium smoker not only stirred his family but the whole neighborhood. A church has now been erected in Hup Lee's village as a monument to his changed life.

To have seen Hup Lee in his opium stupor we would have been prone to see only the I-man. But Christ saw through the I-man to what Hup Lee could become as a Christ-man through dying to live.

From this opium smoker of Thailand to the Buddhists of Singapore, the living Christ is working miracles in the hearts of those who are dying to live.

Although she came from a Buddhist home, Ah Eng was thrilled with the story of Jesus being unfolded in the Voice of Prophecy lessons. Then she attended an evangelistic series I was conducting in Singapore. One day she telephoned to tell me the good news that she wanted to be baptized.

When her father found out, he scattered her Bible and Voice of Prophecy lessons over the floor, threatening to burn them. Then he beat her. With each blow the question came repeatedly, "Why did you join that church?"

Ah Eng did not like the beating she was getting, but she was overjoyed by what her father was saying—"Why did

you join that church?" Through a misunderstanding he thought she had already joined the church.

"As long as my parents think I am already a Christian," she mused, "I may as well go ahead and be baptized."

One day she came home and found her things strewn all over the floor again. Angrily her father told her to pick them up and shouted his intention to disown her as his daughter. Then he ordered her to leave home.

While she was packing her things, her mother came home. She pleaded with Ah Eng to give up Christianity.

"When you were a little girl," her mother said, "you became very sick. Your godmother took you to her home and treated you as her own daughter. We thought you would die, but your godmother nursed you back to health; then she died suddenly. So the evil spirit that was in you went into your godmother and took her life. Now that you have become a Christian your father is afraid that this evil spirit will come back and trouble the family."

Ah Eng told her mother of the love of Jesus. She indicated her desire to remain at home, but her deeper desire was to follow Jesus all the way.

Seeing her persistence, Ah Eng's mother finally agreed that she could be a Christian and remain at home.

Now eighteen years of age, Ah Eng is a happy Christian. In the intervening years she has won her sister to Christ, finished our academy in Singapore, and considerably softened her parents' attitude toward Christianity. She is now a "new person" altogether.

It is great to die and become a new person in Christ, for to be in Christ is really to live.

NO



The account books revealed a rising profit, and also showed that the first expenditure each month was tithed the Marriotts returned to the Lord.

by GAYLE HACKLEMAN

SECRET



“... and two butterscotch sundaes,” concluded the Oriental waitress in her pert green Hot Shoppe uniform as she checked the order.

Twenty minutes previously my barefoot six-year-old sister had been protesting vigorously about the addition of clothes necessary for lunch at the restaurant. The mercury was pushing in the direction of 90 degrees on the outskirts of Washington, D.C. However, our arrival at the air-conditioned dining room soon brought Kristine's feverish spirits back to normal. She easily finished her grilled-cheese sandwich and her milk while I enjoyed one of those yummy butterscotch sundaes. Glancing around

the establishment, I could see other patrons also eating with pleasure.

My surroundings appealed as much to my interest as my sundae did to my palate, because I knew the story behind the Hot Shoppes. Mrs. J. Willard Marriott, a director and vice-president of Hot Shoppes, Incorporated, graciously gave me the story which follows through an interview by mail. I read in the *Washington Star* that she had entertained Governor and Mrs. George Romney, of Michigan. Later, by comparing dates, I discovered that Mrs. Marriott had written to me the day the Romneys had been at her home.

Salt Lake City, Utah, was Alice Sheets's cradle. It is also the headquarters of her faith, the Church of Jesus Christ of Latter Day Saints. She was reared a Mormon. Tithing, one of the church's tenets, early became a part of her life. From the time she was five or six years old little Alice would pay her tithe regularly at the beginning of each month, even if it was only a quarter. Today Mrs. Marriott still continues the practice she began in childhood.

French themes, with grammar that seemed to be in reverse to an English-speaking person, did not end for Alice Sheets when she finished high school. At the University of Utah she pursued a major in Spanish and a minor in French. Perhaps during her junior year thoughts of translating from Spanish to English and conjugating French verbs were mixed with thoughts of a certain light-haired senior.

That certain senior, J. Willard Marriott, graduated from the University of Utah in 1926. While waiting for Miss Sheets to finish college he served as the assistant to the president of Weber College in Ogden, Utah. He too had been reared a Mormon. When very small he was taught that one tenth of all money received was the tithe.

He knew that to establish a home would take money. March, 1927, found him headed for Washington, D.C., where he had a friend who was attending law school. The hot summers and busy city led the men to decide that selling root beer would be a good business venture. He opened and began operating the A. & W. Root Beer stand.

The name sounded romantic enough, as if the engaged couple had picked it before Mr. Marriott left for Washington, "A" for Alice and "W" for Willard. However, it merely bore the initials of two men, the original founders, who had offered franchises to the students at the University of Utah. Mr. Marriott's franchise was the only one for the Washington area.

While others may go from "rags to riches" overnight, Alice Sheets changed from cap and gown to bridal gown just that fast. One June day in 1927 she received her degree with honors from the University of Utah. The next day she became the nineteen-year-old bride of J. Willard Marriott. The wedding took place in the Mormon Temple in Salt Lake City. A ten-day honeymoon in a model-T Ford on the washboard edition of the U.S. highway system brought the newlyweds to their A. & W. Root Beer stand.

Regardless of what the Chamber of

Commerce may boast, summer in Washington keeps drinking fountains and water faucets busy. When the Marriotts established their enterprise on the thirst of Washington, they had a good foundation. The account books, which showed that the profit was rising, also revealed that the first expenditure each month was the tithe the Marriotts returned to the Lord.

Washington's thirst, which had been so prevalent during the summer, began to fade with the marigolds and petunias. As fall arrived, the thermometer began to drop, and this boded trouble

Beginner's Treasure

by **BEATRICE JENSEN SMITH**

**Even blackened loaves
Pulled too late from the oven
Are experience,
And despite their doleful hue
Should be considered golden.**

for the A. & W. Root Beer stand. The root-beer barrel did not need refilling as often. No longer did the account book render encouraging reports. The downhill trend had to be stopped.

One night the blows of a carpenter's hammer put the root-beer barrel to rest for the winter. Next day whiffs of hot dogs, chili, tamales, and hamburgers assaulted the noses of those who passed by the stand. Not only did the Marriotts alter their offering to the public but a friend also changed the name. He dubbed the stand the "Hot Shoppe." The name stuck! After one more summer's work, the root-beer barrel was never seen again at the Hot Shoppe.

The Marriotts' business grew from two A. & W. Root Beer stands in the summer of 1927 to four Hot Shoppes in 1930. One of these was the first drive-in restaurant in the East. "After that," Mrs. Marriott wrote, "we opened about one a year for a while."

Gas rationing, a result of the military operations of World War II, plus the war industry's labor demands gave birth to the first Hot Shoppe cafeteria about 1942. It was situated near an apartment building so the tenants could visit it without burning their precious supply of rationed gasoline. People selecting their own dishes from the counter meant that no waitresses were needed. Family restaurants were devel-

oped to satisfy people's desire for a well-balanced meal rather than just snacks when they took their children to eat at the Hot Shoppe.

After thirty-five years Hot Shoppes, Incorporated, forms a long chain of eating establishments. Its food services include fifty-four restaurants, fifteen cafeterias, and four steak and specialty shops in twelve States and the District of Columbia. A regular food delivery service is maintained for industrial workers, hospital patients, and students in Washington, D.C., Maryland, Virginia, New York, Iowa, and Florida. Airline passengers from ten airports, the farthest one from Washington headquarters being in Los Angeles, California, enjoy food prepared in the corporation's kitchens. A Polynesian restaurant in one of their hotels gives the chain an Oriental flavor. Five Marriott Motor Hotels also expand the enterprise.

It takes about 9,000 people to keep the chain, which has 124 links in all, functioning smoothly. Each employee, whether he will manage a hotel, stand behind a cash register, or seat people for their meal, goes through the corporation's training program.

New links are constantly being forged in the chain, the latest being Hot Shoppe, Jr. It is stocked with fried chicken, French fries, and other items people enjoy being able to purchase to take out. It was opened in February, 1965.

"Ninety, ninety-five, one dollar. Thank you very much. Call again," a customer might have heard the young bride say with enthusiasm in her voice and a smile in her eyes as she cashiered in the first Hot Shoppe at 14th and Kenyon Street, N.W., Washington, D.C. The days sped by as she made trips to the bank with the money that had been exchanged for root beer or, later, for a hot meal on a chilly day. Mrs. Marriott also served as bookkeeper. The accounts of their transactions always showed that the tithe on their increase was paid first. She also might have been called chief dietitian, for she originated some of the dishes the steady flow of customers enjoyed.

The corporation still has many details under Mrs. Marriott's supervision. The restaurants alone call for much planning. There's that supremely important matter of food. She serves as director-consultant of food testing and menus. She keeps a watchful eye on the other things that are vital in a restaurant—china, flatware, menu covers, and waitresses' uniforms. When it

comes to a motor hotel, she has a hand in it even to the selection of a site and the interior decorating.

As chairman of the board, Mr. Marriott takes a very active part in Hot Shoppes, Incorporated. His advice is sought when problems arise. Whether a new hotel or a new restaurant is under consideration, Mr. Marriott has an interest in the plans and in the site for the new addition to the corporation. His is the guiding hand when new policies for the business are being formed.

The first red-faced, crying baby to disturb the peace of the Marriott household became president of the organization in November, 1964. His name is J. Willard Marriott, Jr. Three times he and his wife have made the senior Marriotts grandparents. The Marriotts visited their younger son, Richard, in Melbourne, Australia, while he upheld the family faith as a Mormon missionary for two years.

A knowledge of Spanish and French might seem to be a factor in Mrs. Marriott's becoming an organizer and a treasurer of the "Welcome to Washington International Club." This group endeavors to make foreign women feel at home in the capital of the United States. She wrote, "I felt like the other families of Welcome to Washington. We should do something for the women from other countries who were lonesome here and didn't have a chance to meet Americans who would make them feel at home, and show them how Americans live, so when they went back to their own countries they would have fond memories of America and Americans."

Other civic affairs also find a place in her schedule. The Women's Committee of the National Symphony Orchestra claims her as one of its members. She lends support to the Arthritis and Rheumatism Foundation of Metropolitan Washington. She is the Republican National Committeewoman for the District of Columbia. Since Mr. Marriott is also a Republican, there is no cause for political arguments in the Marriott household.

The old adage about busy people getting things done applies to Mr. and Mrs. Marriott. But they find time for relaxing pursuits also. Symphony concerts, ballet, and the theater attract them both. While he enjoys the fresh air on horseback or the golf course, she gets her exercise swimming.

Mrs. Marriott has other hobbies also. She took a speed-reading course to make her reading time stretch farther. A camellia bed in their garden receives

her care. Her interest in antiques has influenced the decor in several of the corporation's restaurants. A needle-point reproduction of a painting of Joan of Arc, which she has done, hangs on one of the walls of the Marriott home.

Each Sunday morning finds the family attending the Chevy Chase Chapel. They formerly attended the Washington Chapel, but the Mormon membership in the area became too large, so it was divided into smaller groups. He teaches a Sunday school class.

The A. & W. Root Beer stand of the past seems as far removed from Hot Shoppes, Incorporated, as the model-T does from the sleek new Ford. The accounts revealed that the corporation's assets increased approximately \$4 million in a recent year.

The Marriotts' hard work, careful

planning, and knowledge of business all contributed to transforming the A. & W. Root Beer stand into Hot Shoppes, Incorporated. However, Mrs. Marriott gives another reason for the change. It's no secret.

"We were always told that the first check we made out at the beginning of the month should be for what we owed the Lord. Sometimes, when we were first married, that was a little difficult, and other bills had to wait awhile. But we always managed to get along. I am a great believer in the scripture that says, 'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' We have found this to be the case throughout our married life. We pay tithe on everything we receive—before taxes."

Conquest of the Chamulas

by JOHN H. HANCOCK

as told by José Zazveta

WE WILL die before we will surrender!"

This was the vow of the Chamula Indians who lived in Chiapa de Corzo, a little city situated in a valley in part of what is now southern Mexico. The Spanish conquistadors had overrun the land and were on their way to conquer this Indian tribe. But the invaders were in for a surprise.

As the soldiers of Cortes advanced toward Chiapa de Corzo, the Chamulas destroyed and burned their city. Then, one by one, they marched toward the top of a great canyon through which the Grijalva River churned its way. They came to a place called El Sumidero ("The Plunge"). Below, the river raced madly along. Only one expedition is known to have ever made it through these rapids without disaster.

Young and old had made a momentous decision. Become slaves of the conquistadors? Never! In a grim procession of death, one after another of the proud tribe stepped to the edge of the rocky precipice and leaped into the awful chasm. Four hundred Chamulas committed suicide that fateful day. When the Spaniards came to Chiapa de Corzo they found the city completely evacuated and destroyed.

A remnant of the Chiapa tribe lived in the mountains and escaped the fetters of the conquering Spaniards. Their descendants still live in the mountains of southern Mexico, working on coffee, cocoa, and corn plantations. Some of the areas in which they have settled are remote, like the little city of Rivera Blanca Rosa ("White Rose Ridge"), which is four hours by horseback from the nearest road. Though these Indian people are miles from what would be called civilization, a visitor today would be happily surprised.

A first glimpse of Rivera Blanca Rosa would reveal that the building that now dominates the city's silhouette is a church and school. In Catholic lands this is not an unusual sight, but this church building does not have the appearance of the typical cathedral with its images and crosses. A closer investigation would reveal that this *iglesia* has been erected by the "Adventistas del Séptimo Día." Imagine finding a Seventh-day Adventist church here among the descendants of the Chamulas, a tribe that would die rather than go into slavery! This is the kind of people the Lord needs to make up His remnant—men and women who dare to stand for the

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He Is No Fool

by CLARK B. MC CALL

A SEDAN filled with high school students drove slowly down the main street of a small midwestern town. Reaching the city limits, the driver turned the corner and drove back down a side street only to return finally on the main avenue at the opposite end of town.

"There's surely nothing to do in this little burg on a Saturday night," one of the boys remarked, reflecting the group's aimless search for amusement.

"What do you say we take a little spin over to Springfield?" someone suggested.

"Hey, that's a great idea! Let's go!" The group suddenly revived.

The thirty minutes to the larger city was traversed with characteristic teenage rapidity.

"Why don't we take in a drive-in movie?" a girl suggested.

"O.K. by me," a voice consented.

"I'm for it!" another replied.

"Let's go," still another agreed.

"I'm sorry, but I won't be able to go," a fourth voice declared with determination.

"Oh, come on, Fred. Don't be foolish," a girl's voice pleaded.

"Yeah, Fred, you've been a real kill-joy since you've started going to that queer church. What's wrong with a movie? You'd think we were going to commit a crime like robbing a bank or something."

"Just let me out on a street corner and then pick me up on the way home," Fred insisted.

The students continued to plead, but Fred's persistence finally won.

It was a chilly evening and Fred found little to do but gaze at store window displays. He had been going to church for only a few weeks, and church membership was still a far-off consideration. Fred, too, was somewhat puzzled by his recent conduct.

A decade has passed and today Fred is a Seventh-day Adventist pastor in California. Were you to ask one of the passengers with Fred that evening what she thinks of him today, she would answer, "He wasn't foolish." Today, as a result of Fred's example, she is a Sabbath school superintendent in a Midwestern church.

I have another friend who was once called foolish. Ray was a star athlete in his high school. His only weakness was a string of D's on his report card. However, touchdowns and baskets seemed ample compensation for a low G.P.A.

Ray's mother was a Seventh-day Adventist, and one day he accompanied her to church. A few months later he was baptized.

His coach and fellow athletes begged him to give up the "foolish idea of dropping sports just because the games are played on Friday nights." There were hours when Ray almost decided to report for practice, for sports had seemed almost synonymous with life.

However, compensations soon appeared. Ray had never held a school office before. Now, suddenly, in one week he was elected vice-president of the senior class, editor of the school

paper, and president of the boys' club. His first report card earned him a place on the State scholastic federation and then, for a crowning achievement, he received the class award for citizenship on the evening of his graduation.

Today Ray is also a successful minister. One of the teachers in the school district where he graduated is a Seventh-day Adventist as a direct result of Ray's influence.

No one today says he was foolish to give up high school sports.

Perhaps Jim Elliott, missionary to the Auca Indians, best summed it up. A well-meaning church member had suggested that Jim was foolish in leaving the civilized comforts of wall-to-wall carpeting, deep freezes, and television for a disease-infested jungle filled with savages who had never seen a missionary.

For some his martyrdom a short time later may have seemed to prove the point. But Jim's reply just before his departure silenced forever most of the "I told you so-ers." He said, "He is no fool who gives what he cannot keep to gain what he cannot lose." Jim's philosophy is but an echo of One who two thousand years ago declared that to find the abundant life one must be willing to lose that life which is devoted to self-service.

If you are a ministerial student you may have thought of leadership as a conference president, or of pastoring a large metropolitan church, or perhaps of moving the masses through eloquent evangelistic persuasion. But if you too are called to minister in a tiny place where your name and picture are never publicized, then consider yourself fortunate.

If you are a medical student your ambition might be to one day own an ultra-equipped clinic on one of America's well-trodden avenues. But if you are called to cure in some lonely outpost where a day's wages wouldn't buy a U.S. postage stamp, then consider yourself fortunate.

And should you possess a voice capable of an entertainment contract measured by six digits, yet find your audiences limited to elderly patients in a nursing home, consider yourself fortunate too. For how many who today pass through gates of fame and fortune will one day stand outside gates of pearl and, thinking of you, wistfully whisper, "He was no fool."

Man-Made Sun

by LOREN HERBERT

FAMILIAR, yet fascinating, is the spectacle of searchlights playing tag across a darkened sky—white fingers of light slicing through the atmosphere, colliding silently one with another in graceful arcs. Inspiring as such a scene is, it can never compare to the display that a few engineers at Massachusetts Institute of Technology witnessed one night during the summer of 1962. They aimed a beam of light at the moon and observed the reaction in the form of an illuminated circle two and a half miles across on the lunar surface! This unbelievable "moon shot" incorporated the powers of a most fantastic development—the laser.

Conceived by Albert Einstein, the basic theory for amplifying light was not fully realized until 1960, when Theodore Maiman built the first working laser at Hughes Aircraft Company. His intention was limited to producing bursts of red light for demonstration purposes, but since then the laser's potential has leapfrogged amazingly.

Dr. Arthur L. Schawlow, in the *Reader's Digest*, states that a slender band of tuned light could carry as much information as all the radio-communication channels now in existence. New types of radars and gyroscopes, far more accurate than conventional ones, are being developed with light amplifiers (lasers).

All these achievements center in a surprisingly simple design. In the first lasers, a type of flashbulb, similar to those photographers use, produced a brilliant burst of light, which entered a synthetic ruby rod, changing the arrangement of atoms in the ruby. Light from this reaction bounced between mirrors at opposite ends of the rod until a high intensity was reached and a beam of coherent light was discharged out the end of the rod.

This coherent light holds the laser's secret. Because ordinary light is composed of many different colors, or frequencies, it scatters and loses its intensity. But a laser beam is of only one pure frequency, each particle of light reinforcing the next, resulting in a parallel beam. Lasers of today can condense more than 500 million watts of energy in a beam less than one twenty-sixth of an inch wide. Imagine a source of light five million times brighter than the average light bulb in your home! Such a beam, exerting 15 million pounds of pressure and generating two and a half billion volts, can break down air into its basic components.

There isn't a substance on the earth that cannot now be welded, melted, or vaporized.

Recently, smaller lasers have been developed for biological experiments. When a low-power ruby laser is focused through a microscope lens, it converts material into gasses which can be studied more easily in later processes. While the heating effects of amplified light on tissue are well known to researchers, recent experiments by Lollsmann Instrument Corporation show that "the beam" produces an electrolytic change in the blood. This effect might be used to halt bleeding during brain surgery.

Since operations on one cell of the body at a time can be successfully accomplished, it is now possible to "weld" a detached retina back in place with a spot of light. After many experiments on animals, two human retinas were recently welded at Stanford Medical Center in San Francisco. The procedure takes a thousandth of a second and is completely painless. Two research centers, Optics Technology and the Palo Alto Medical Research Foundation, have designed a compact laser for this purpose that fits into the handle of an ophthalmoscope, an instrument used for viewing the interior of the eye. Scientists are also delving into other effects of lasers, which can be used to speed up chemical processes, such as photosynthesis, thousands of times.

Since light amplifiers operate on frequencies thousands of times higher than radio signals, they can carry many times as much information. One laser beam could carry thousands of television signals or a million telephone calls simultaneously! Television by this means is already an accomplished fact. With further developments, about which many physicists are optimistic, light waves should be used to carry

communications across the country. Although coherent light, like ordinary light, is blocked by fog, rain, and snow, it could be piped, using mirrors and lenses to bend the beams.

Conventional radar may soon be replaced by laser radar, which can take ten thousand times as many measurements per second. Such an instrument has precisely recorded the speed of a snail. The new radar has been made smaller and lighter than the regular microwave type used today. One company has produced a forty-five-pound, battery-operated model, completely portable. Actually a compact range finder, it fires a pulse of light, collects the reflected light from the target, and indicates exact distance by computing the elapsed time for the pulse's round trip. On a larger scale, the laser telescope system at Cloudcroft, New Mexico, operates to track satellites.

Even astronauts may soon be talking over a beam of light. During re-entry, space capsules are surrounded by a sheath of plasma (hot, ionized gasses), which blocks radio waves. Laser communication would keep a space vehicle in contact with the earth despite the flaming interference around it. To the other extreme, researchers are hopeful that a green ray can be used for undersea guidance as a type of sonar.

Scientists at the National Bureau of Standards in Washington, D.C., are using lasers to determine measurements accurately. They see no reason why measurements of one hundred miles or more could not be made with tremendous precision to accuracies of better than one part in two hundred million.

A startling discovery, recently made, will soon be confirmed by a laser: the speed of light, considered changeless and therefore a basis for scientific deduction, appears to have increased over

the past twenty years. If accurate measurements by a laser confirm this finding, scientists will have to determine which is changing—the speed of light or of time itself.

Gas-operated lasers will produce light continuously instead of in pulses. Their ability to offer a selection of frequencies is valuable, yet they are not as powerful as the solid ruby type. Nevertheless, Sperry Rand Corporation is looking into the feasibility of using this type of laser as a gyroscope to guide objects on, above, or below the earth's surface. Their gyro is at least ten times more accurate than conventional ones, for it requires no mechanical parts. The light beams are immune to both gravity and changes in the speed of the vehicle they are helping to guide.

A new era of astronomy was ushered in when beams of light aimed from the earth were bounced off the moon. Each of the thirteen pulses from the laser, lasting one two-thousandth of a second, squirted two hundred billion trillion photons (a measure of light intensity) toward the satellite's surface. Most of the photons arrived, but the moon's rough surface scattered them. The engineers figure that only a dozen from each flash made the return journey.

Sometime in the near future laser radars are expected to provide highly accurate maps of the moon and Mars, yielding new information about their surfaces to aid in planning manned landings. By using light amplification, scientists hope to detect much fainter heavenly objects than now possible. Since a coherent beam can reach far out into space, some hope for possible contact with life on planets in other solar systems.

The more powerful lasers can blast holes through diamonds in demonstration rooms or set fire to inflammable material at distances of up to two miles. Such a feat is spectacular, but still falls short of being an antimissile weapon, which is the most thought-provoking idea to date. Still, the United States is launching lethal-weapons programs that may very likely result in entire families of revolutionary new weapons. A manned antimissile satellite is already under development by the Martin Company. Their goal—a fifteen-ton vehicle containing a nuclear reactor and a laser with enough punch to destroy missiles as they rise above the atmosphere.

More down-to-earth applications for lasers include search lights, welders, and furnaces for melting ceramics. Delicate welds, such as on transistors, are now

easier to perform. Even tiny sapphires, tough as they are to machine, can be drilled with holes smaller than a human hair.

Another type of laser, the diode, is gaining new uses. More efficient than either of the lasers mentioned before, it is fashioned from two pieces of carborundum, the material used in grinding wheels. Polished mirror bright and joined together, the diode is subjected to electric current, producing a beam from between the mirrored surfaces. Power to operate this gadget can be supplied by flashlight batteries!

The possibilities of lasers are as varied

as the imagination. Scientists plan to develop clocks a thousand times as accurate as the best current models today, which stray only one second in one hundred years. The lamp of the future may be a speck of metal no larger than a pencil point, yet practically indestructible and ten times as efficient as today's light bulbs.

By allowing man to tamper with the arrangement of light, God has permitted us to peek into His universe of secrets in our quest for knowledge. From medical wonder to awesome weapon, the laser's powers are destined to play an important role in our time.



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Sabbath School Lessons

MARCH 19, 1966

Prepared for publication by the General
Conference Sabbath School Department

SENIOR

XII—Christian Liberty

MEMORY VERSE: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

STUDY HELPS: *The Acts of the Apostles*, pp. 335-345; *The SDA Bible Commentary*.

STUDY AIM: To derive principles of true Christian liberality from the apostle's discussion of his fund-raising campaign in Macedonia and Achaia.

Introduction

"According to Gal. 2:10 Paul promised at Jerusalem to take care of the poor (see also Rom. 15:26; 2 Cor. 8 and 9). It appears that the church at Jerusalem was very poor so that even the Macedonian churches, which were not rich themselves, had to collect money for Jerusalem. . . . It should be kept in mind that a collection for the poor was not quite what our notion of it is today. It was also a collection for the maintenance of the church, for the care of the poor was an essential task the church had to perform. The church itself did not need much money; the poor needed much more."—F. W. GRO-SHEIDE, *Commentary on the First Epistle to the Corinthians*, p. 397.

The Liberality of the Macedonians

1. In view of the poverty of the Christians at Jerusalem, what had the believers in Macedonia done? 2 Cor. 8:1-4.

NOTE.—"There had been a famine at Jerusalem, and Paul knew that many of the Christians had been scattered abroad and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. The amount raised by the churches exceeded the expectation of the apostles. Constrained by the love of Christ, the believers gave liberally, and they were filled with joy because they should thus express their gratitude to the Redeemer and their love for the brethren. This is the true basis of charity according to God's Word."—*Testimonies*, vol. 6, pp. 271, 272.

2. What experience preceded their gracious liberality? 2 Cor. 8:5.

NOTE.—"The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they 'first gave their own selves to the Lord' (2 Corinthians 8:5), then they were willing to give freely of their means for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit

of benevolence."—*The Acts of the Apostles*, pp. 343, 344.

Appeal to the Corinthians

3. On what basis did Paul appeal to the Corinthian believers to abound in their liberality? 2 Cor. 8:7.

NOTE.—"Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in professions of great love for the truth, and so far as words are concerned, have an interest to see the truth advance, but who do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul and leave it under the power of covetousness."—*Testimonies*, vol. 3, p. 393.

4. To what supreme example of liberality did Paul direct the believers' attention? 2 Cor. 8:8, 9.

NOTE.—"Here was the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left His heavenly home, with its riches, and honor and glory, and clothed His divinity with humanity—not to live in the palaces of kings, without care or labor, and to be supplied with all the conveniences which human nature naturally craves. In the councils of heaven He had chosen to stand in the ranks of the poor and oppressed, to take His part with the humble workers."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 8:9, pp. 1103, 1104.

5. How long a period had elapsed since the Corinthians had begun their collection, and what appeal did Paul now make? 2 Cor. 8:10, 11.

NOTE.—"Paul's counsel was that they should no longer delay completing what they had begun a year before. It was desirable for their own sake that they should not do so. To delay would be detrimental to their own Christian experience, and would leave them open to criticism. A vow made to God cannot be repudiated without involving a man's Christian integrity (Eccl. 5:4, 5)."—*The SDA Bible Commentary*, on 2 Cor. 8:10.

Principles of Giving

6. On what basis is a man's gift evaluated? 2 Cor. 8:12.

NOTE.—"All should do something. The case of the widow who cast in her two mites is placed upon record for the benefit of others. Christ commended her for the sacrifice she made and called the attention of His disciples to the act. . . . Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. But the widow had deprived herself of even the necessities of life to make her little offering. She could not see how her future wants were to be supplied. She had no husband to support her in want. She trusted God for

the morrow. The value of the gift is not estimated so much by the amount that is given as by the proportion and by the motive which prompts the gift."—*Testimonies*, vol. 2, pp. 666, 667.

7. On the basis of what principle should the Corinthians now be ready to contribute liberally? 2 Cor. 8:13-15.

NOTE.—"Those who are selfishly withholding their means need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be entrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means He has lent to His stewards, if they refuse to use it to His glory. Some, I saw, may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless."—*Ibid.*, pp. 661, 662.

8. What effect had the Corinthians' zeal in fund raising had on others? 2 Cor. 9:1, 2.

NOTE.—"When a people have an earnest longing to help where help is needed in advancing the cause of God in any line, the Lord will impart to these consecrated, unselfish ones a heart to give gladly, as if it was a privilege. God moved on these Macedonians in their deep poverty to bestow liberality that their example might be recorded, thus leading others to exercise the same beneficence."—*The SDA Commentary*, Ellen G. White Comments, on 2 Cor. 8:1-8, pp. 1102, 1103.

9. In spite of the Corinthians' earlier commitment, what precautions did Paul take? 2 Cor. 9:3-5.

10. What principle operates when men make contributions to a good cause? 2 Cor. 9:6.

NOTE.—"There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give."—*Testimonies*, vol. 4, p. 484.

Rewards of Liberality

11. What spirit in the giver is commended? 2 Cor. 9:7-9.

NOTE.—"It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing. One who reads every thought of the heart, every purpose of the mind."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1105.

12. How does God respond to liberal gifts? 2 Cor. 9:10, 11.

13. What were some of the benefits that would accrue from the Corinthians' gifts? 2 Cor. 9:12-15.

principle of liberality taught by the apostle Paul, and how it applies to our time.

YOUTH

XII—Christian Liberty

MEMORY GEM: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

ILLUMINATION OF THE TOPIC: *The Acts of the Apostles*, pp. 335-345; *Patriarchs and Prophets*, pp. 525-529; *The SDA Bible Commentary*.

TARGET: An understanding of the

Introduction

"According to Galatians 2:10, Paul promised at Jerusalem to take care of the poor (see also Rom. 15:26; 2 Cor. 8 and 9). It appears that the church at Jerusalem was very poor so that even the Macedonian churches, which were not rich themselves, had to collect money for Jerusalem. . . . It should be kept in mind that a collection for the maintenance of the church, for the care of the poor was an essential task the church had to perform. The church itself did not need much money, the poor needed much more."—F. W. GRO-SHEIDE, *Commentary on the First Epistle to the Corinthians*, p. 397.

The Liberality of the Macedonians

1. What did the Macedonian Christians do when they heard how poor the believers in Jerusalem were? 2 Cor. 8:1-4.

"There had been a famine at Jerusalem, and Paul knew that many of the Christians had been scattered abroad and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. The amount raised by the churches exceeded the expectation of the apostles. Constrained by the love of Christ, the believers gave liberally, and they were filled with joy because they should thus express their gratitude to the Redeemer and their love for the brethren. This is the true basis of charity according to God's word."—*Testimonies*, vol. 6, pp. 271, 272.

2. What had the Macedonian believers done before making this gift? 2 Cor. 8:5.

"These Christians had shown their liberality still further in that, without waiting for any suggestion from the apostle, they had begged him as a special favor to allow them the privilege of having a part in the offering which was to be devoted to the relief of their fellow Christians in Jerusalem. He adds that they had increased his surprise by the spirit which they had shown. Not only had they given much more than he had expected, but they had given themselves to the Lord first of all, and then as servants to Paul, through whom their gifts were to be sent. It was this self-surrender which formed the chief feature of the grace which God had bestowed upon them. It was the most striking characteristic of their liberality."—*ERDMAN, The Second Epistle of Paul to the Corinthians*, pp. 77, 78.

3. In what spiritual graces did Paul say the Corinthian church had abounded? On the basis of this, what appeal did he now make to them on behalf of the believers in Jerusalem? 2 Cor. 8:7.

4. To what supreme example of liberality did Paul direct the attention of the Corinthians? 2 Cor. 8:8, 9.

"Here was the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left His heavenly home, with its riches and honor and glory, and clothed His divinity with humanity—not to live in the palaces of kings, without care or labor, and to be supplied with all the conveniences which human nature naturally craves. In the councils of heaven He had chosen to stand in the ranks of the poor and oppressed, to take His part with the humble workers."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 8:9, pp. 1103, 1104.

5. For how long had the Corinthians been planning to make such a donation? 2 Cor. 8:10, 11.

6. On what basis is the giver's offering evaluated? 2 Cor. 8:12.

"It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift."—*The Desire of Ages*, p. 615.

7. What basic principle did Paul say should govern the size of the gift? 2 Cor. 8:13-15.

"To illustrate the principle of equalization set forth in v. 14, Paul alludes to the gathering of the manna in the wilderness (Ex. 16:17, 18). . . . It is the will of God that each shall have a share of the material things of life adequate to his needs. It is also God's will that those who, because of natural ability and opportunity, gather more of this world's

goods should not selfishly enjoy their superabundance, but share it with those in need."—*The SDA Bible Commentary*, on 2 Cor. 8:15, p. 891.

8. What effect had the zeal of the Corinthians in giving liberally had upon other Christian communities in Macedonia? 2 Cor. 9:1, 2.

"In urging the Corinthians to complete their collection before his arrival, Paul appeals almost playfully to their pride. In this matter of 'ministering to the saints' in Jerusalem, it is 'superfluous' for him to write to such persons as themselves, for he well knows their eager interest. He has been boasting about them to the Macedonians, telling them that these Achaian Christians have been enthusiastic about the matter for more than a year. In fact the report of their zeal has aroused many of the Macedonians to give liberally to the cause."—*The Second Epistle of Paul to the Corinthians*, p. 85.

9. What type of situation did Paul foresee might develop should the collectors arrive in Corinth before the offerings had been taken up? 2 Cor. 9:3-5.

"He is now sending Titus and his companions to prove that his praise was not an empty boast when he claimed for them such a readiness to give. He has been anxious to test and to justify this claim. For it would be a calamity if the Macedonians who might accompany him should find that the Corinthians were not ready to participate in this contribution. That would be decidedly embarrassing to him, and also to them in whom he had expressed such great confidence. To avoid this possible discredit, he has deemed it necessary to entreat these three brethren to go on in advance and to collect this promised bounty in good season."—*Ibid.*, pp. 85, 86.

10. What principle well known to farmers, applies likewise to Christian giving? 2 Cor. 9:6.

"The reward, the glories of heaven, bestowed upon the overcomers, will be proportionate to the degree in which they have represented the character of Christ to the world. 'He which soweth sparingly shall reap also sparingly.' Thank God that it is our privilege to sow on earth the seed that will be harvested in eternity. The crown of life will be bright or dim, will glitter with many stars, or be lighted by few gems, in accordance with our own course of action."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 9:6, pp. 1104, 1105.

11. What spirit in the giver is pleasing to God? 2 Cor. 9:7-9.

"God designs that the exercise of benevolence shall be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. 'God loveth a cheerful giver.' He is not pleased to have His treasury replenished with forced supplies. The loyal hearts of His people, rejoicing in the saving truth for this time, will, through love and gratitude to Him for this precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner in which to give expression to our love for our Redeemer is to make offerings to bring souls to the knowledge of the truth. The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be freewill offerings."—*Testimonies*, vol. 3, p. 413.

12. How does God honor bountiful giving? 2 Cor. 9:10, 11.

"It was the experience of the Old Testament believer to find that charity was a sowing which met the approval of God and the blessing of God, but which also resulted in a fruitage which would abide.

"A similar experience may be expected by the follower of Christ. . . . [2 Cor. 9:10, 11, quoted.] This is a definite statement that those who give liberally may usually expect that their opportunities and their means for charity will be increased. They will be enriched on all occasions, so that they can be generous at all times. The rule is not without exception, but it is so general as to furnish encouragement in the exercise of the Christian grace of charity. The cheerful giver is always spiritually enriched and usually is given increasing ability to exercise this grace."—*The Second Epistle of Paul to the Corinthians*, p. 88.

13. What are some of the results which would come from the liberality of the Corinthians? 2 Cor. 9:12-15.

What Is in This Lesson for Me?

What would Paul say about my giving practices? Have I, like the Macedonians, first given myself to God? What are my motives when I bring an offering to Sabbath School? Do I give because of what people would think of me if I didn't? or just because it is the custom? Am I showing my love for God? and thus acknowledging His ownership of all I have? Do I want to hasten the return of Jesus? Or is it a mixture of several of these motives?

CONQUEST OF THE CHAMULAS

From page 15

courage of their convictions. From the plantations of Rivera Blanca Rosa the Lord has called out more than 600 of these Indians to be members of His last-day church.

When they built their church edifice they wanted to have the Ten Commandments on tables of stone prominently displayed behind the rostrum. It was necessary to have the huge stones they selected cut out and engraved in a quarry several miles from the church. Each slab weighed 176 pounds. The huge tables of stone were brought to the end of the road, then carried up the mountains over the winding trails to the little city. There were no horses

to haul them. Manpower was the only solution. The Adventist men formed teams of twelve each. Taking turns, they carried the heavy stones from the road to the church. It took half a day to accomplish the task. Then to lift them into place and secure them to the wall was another challenge.

Today the Seventh-day Adventist church in Rivera Blanca Rosa has one of the most unique rostrum backdrops of any church in the world, with the words of the commandments chiseled in the Spanish language. This is more than a decoration. It is a symbol of how far God's great message has penetrated.

Counsel Clinic



Question *I am writing for help and advice for a lad who is a student in our small school. He keeps to himself almost entirely, never taking part in any games or activities, especially when any of the girls are there. He won't have anything to do with girls, and is always saying they make trouble for him. Yet they really don't bother him or hardly dare to speak to him, for he won't answer or pay attention to their request if they do.*

He isn't too good in his schoolwork, although he tries. When he is working he is faithful at staying on the job, but he doesn't seem to be able to figure out how to overcome any problems that arise.

To complicate matters, he stammers. Not as badly as some people I have met, but enough that it is hard to understand him. This lad is seventeen years old and will be in the tenth grade this next year. He is eager to become a Master Guide.

I want to help him—especially with his speech, for I feel that if he could speak better perhaps some of his other problems would be helped in a large degree also. But the problem is how? I am not trained or skilled in anything like this, and he is a poor boy—in fact, his church is paying his way here in school.

What can I do for him? I advised him to take a book and read aloud to himself, so he could hear his voice. I don't know whether that is the right advice. He is a good boy and tries to serve the Lord to the best of his ability, but he definitely needs help. I thought someone in the Counsel Clinic might be able to do just that.

Our appreciation, our thanks, and our prayers go with this letter as we solicit your help in his behalf.

Counsel I think it is likely that the young man's problem grows largely, if not entirely, from his stammering. That could account for all the other problems you refer to. He is probably more sensitive than most, and his embarrassment would make him act as he does in the presence of girls.

He needs some professional advice

concerning his speech. Perhaps a doctor, or some other person in your community, could refer him to someone who could give him the necessary help. By all means, this condition should be given first attention. It would hardly be wise to say what he should do without knowing the particular nature of his difficulty. Most stammering appears to spring from some nervous condition.

He should be assured that stammering does not indicate any lack of ability, and that almost certainly it can be overcome with proper treatment. Your advice to him to read aloud to himself is good, but I think he would need more specific help in dealing with the letters that give him trouble. I know of a lad who stammered to the extent that he was almost unintelligible at times, but a sympathetic teacher took the pains to work with him over a period of time, and he overcame the difficulty completely.

Could you not get the information yourself on how to go about helping him? Perhaps somebody in the public school system of your community might suggest where to get it.

It is of interest that often a young person will grow out of his ailment when he comes to maturity, but of course that is not always true.

In general, self-confidence must be established. Some have trouble with the letter "h," some with "p" or "t." Slow practice, with careful attention to breathing helps. He should see that he has plenty of breath before approaching the troublesome sounds. You may have noticed that frequently he gets out of breath when attempting the difficult words.

I trust that you will be able to help this boy. I am confident that many of his other problems will disappear in time. I would encourage you to keep on with this very worthy effort.

Question *My husband and I have been married almost two years. During this time we've gotten on our feet, so to speak, getting things we need for our home. The question is, when should we start planning for a family? Neither of us has a clear answer. It's a great*

responsibility God has given to us, and we want to make sure our home is ready, spiritually and otherwise.

Counsel You are to be commended for waiting for your family until you are ready to care for your children properly. Some thoughtless couples bring a child into the world before they can keep up with their own expenses. Some are even in debt. Of these the Lord says, "They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing."—*Testimonies*, vol. 2, p. 380.

On the other hand, some couples have so many personal wants and desires they never are willing to share with a child and thus they miss a great blessing.

"Had you children of your own to call into exercise care, affection, and love, you would not be so much shut up to yourselves."—*Ibid.*, page 329.

Of course every normal couple desires children. Your question is, When should you start your family? I would suggest when you are able to answer these questions to your own satisfaction:

Am I ready physically—at least in your twenties and in good health?

Am I ready emotionally—cheerful, contented, and confident?

Am I ready educationally—have studied and planned to follow the book *Child Guidance*?

Am I ready financially—able to keep up with personal expenses and have enough left over for a child?

Am I ready spiritually—my child's welfare is my first God-given responsibility?

What a delightful work God has entrusted to us. "They [children] are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages."—*Patriarchs and Prophets*, p. 244.

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

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

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

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▶ So important is a scrawny acacia tree as a landmark in the Sahara that it appears on maps. The Tree of Ténéré in Niger, the only large plant growing for a hundred miles, guides caravaners to a well. National Geographic Society

▶ The world will have a serious "calorie gap" by 1970, reports the United States Department of Agriculture. It is estimated that by that time the world's food-supply deficit will be about \$6.8 billion, or the equivalent of nearly two billion bushels of wheat. AMA

▶ Radio Free Europe, a private, non-profit American organization, broadcasts to the 82 million people of Poland, Hungary, Czechoslovakia, Romania, and Bulgaria. With headquarters in Munich, RFE has offices and technical installations in 10 European countries and the United States. AC

▶ Airplanes, drills, and cameras have been used to discover and explore Etruscan tombs hidden beneath the Italian countryside. All this scientific probing has only deepened the mystery of where the Etruscans came from. Their mighty city-states dominated most of the Italian peninsula over 2,000 years ago, then vanished from history's pages following defeat by Romans. Etruscan language defies translation. National Geographic Society

▶ The northern part of the Drakensberg in the Eastern Transvaal of South Africa is being covered with plantations of pines in ever-increasing numbers, particularly as the farmers there have discovered that the pines do well on the tops of mountains, which are good for nothing else. Within the next few decades the entire area will be a mass of trees, completely changing the aspect of the rugged countryside. Production of pines is already sufficient to supply half the republic's demand for construction timber. ISSA

▶ Up 22 per cent over the same period in 1964, there were 61,744 pilot certificates issued by the Federal Aviation Agency during the first six months of 1965. Greatest number of certificates issued—39,958—were for student pilots. Private pilot certificates numbered 15,568; commercial, 5,316; air line transport, 530; helicopter, 272; glider, 96; other, 4. The total number of pilot certificates held in the United States was expected to surpass the 400,000 mark when the 1965 records were completed. FAA

▶ There are many more species of fish in antarctic waters than in the Arctic. Ninety per cent of bottom-dwelling antarctic fish are not found elsewhere in the world. One species of antarctic fish is notable for the absence of hemoglobin in its blood. Because of the high concentration of oxygen in antarctic waters, this white-blooded fish manages to get along without red corpuscles. It would die in any other environment. Science

▶ With its beautifully landscaped grounds, Japan's Imperial Palace covers 250 acres in the heart of Tokyo. The palace grounds are surrounded by high walls and a series of moats, and are closed to the general public except on January 2 and April 29 (the Emperor's birthday). BOAC

▶ Gross national product in the United States rose from \$100 billion in 1940 to \$670 billion in 1965. Worker productivity (computed by dividing the total output by the total number of man-hours worked) rose from \$3.10 per hour in 1950 to an all-time high of \$4.65 in 1965. Aerospace

▶ When the muddy waters of the Missouri River meet the clearer Mississippi north of St. Louis, each river retains its identity for more than 35 miles before blending into a uniform color. National Geographic Society

▶ Today's United States factory worker earns the cost of his monthly grocery basket in less than 37 hours, the smallest number in history. Fifteen years ago it took him 60 hours. NAM

▶ Some 67,000 Americans traveled around the world last year. BOAC

▶ Giraffes sleep only a few hours a night, usually with heads held erect. National Geographic Society

▶ In the past 38 years, the number of secondary school students in Saudi Arabia has jumped from 41 to 3,722. SAIS

▶ Some astronomers believe another planet awaits detection. It would lie beyond Pluto, the most distant known planet in the earth's solar system. National Geographic Society

▶ Canada geese can fly several hundred miles nonstop. The vast majority appear to migrate at altitudes between 3,000 and 8,000 feet although some have been observed as high as 15,000 feet. FAA

▶ Although narcotics agents and customs officials seize several tons of drugs a year, this is only about 10 per cent of the drugs being illegally transported, says a report submitted to the United Nations Narcotics Commission in Geneva, Switzerland. AMA

▶ Liechtenstein, third smallest country in Europe—behind Monaco and San Marino—has started its own Peace Corps. Membership to date: two. One volunteer teaches woodworking in Tanzania and the other is a nurse in Algeria. Others are beginning to train, and the ultimate goal is a corps of 20. Peace Corps

▶ Brazilian and United States scientists are working together under a National Science Foundation grant to the University of California to test a hypothesis that all Southern Hemisphere continents were once joined together as a vast "supercontinent." Strong arguments continue in support of and against the continental drift hypothesis. UCAL

▶ In heavy rain or slush a car's front wheels leave the road. They actually climb up on a tough film of rain water and the car hydroplanes. This fact was recently announced by the National Aeronautics and Space Administration. It is now known that one may drive for miles on the verge of a skid without knowing it. A puff of wind or a strong gust from a truck may send a car spinning. Experiments showed that at less than 30 miles an hour (with tire pressure at 24 pounds) front tires begin to lose contact with the pavement. At around 50 they're lifted up on a tough film of water and only the outer ribs are touching, and at 55 miles the front tires lose all contact. Seventy-six

Key Wit Sharpeners

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

THE NURSE — — —



“... is temporarily the consciousness of the unconscious, the love of life for the suicidal, the leg of the amputee, the eyes of the newly blind, a means of locomotion for the infant, knowledge and confidence for the young mother, the mouthpiece for those too weak or withdrawn to speak . . .”

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