

# Youth's

THE YOUTH'S INSTRUCTOR is a nonfection 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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S WE rode along a Los Angeles freeway, returning from an oratorical contest, conversation was leisurely and relaxed—of classes, college, friends. Then one student, speaking of a pearllike color which she admired, described it as having "a deep beauty."

"A deep beauty"—the words sparkled with meaning, and I thought of them as also revealing the secret of Christian charm and attractiveness. If your outward appearance is a reflection of "deep beauty," people will be attracted to you, and through you to your religion. If you do not have it, the most expensive wardrobe cannot

supply your lack.

Discussing in a nationally known magazine the "trouble with being beautiful," author Deirdre Budge described the insecurities and heartaches of celebrated beauties, and then observed that "there is only one kind of beauty that can transcend time." It is, she said, that "beauty of the spirit that lights the eyes and transforms even a plain woman into a beautiful one." She concluded that those women who, along with charm and warmth, "are interested in others and forget themselves, and who accept each stage of life gracefully, are the lasting beauties of this worldand the happiest."1

In similar vein wrote an apostle of Christ nearly 2,000 years ago when he said, "Your beauty should not be dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and

gentle spirit."2\*

Myriad have been the efforts to provide substitutes for this deep beauty—sometimes by extravagant dress, sometimes by fads and extreme fashions, sometimes by display of the body.

The most extravagant dress ever created cost some \$8 million. It was adorned with 39,000 pearls and 3,000 diamonds, along with various other gems. And its famous owner, Marie de Medici, wore it but once! a

An illustration of the numerous fads that contribute nothing to "deep beauty" was the false-eyelash craze that flared up in one part of the country recently. The most "romantic" aspect of the fad was to have false eyelashes made from your boy friend's hair—a job costing around \$15 a pair. Other girls would lengthen the eyelashes nature gave them by having a beautician glue

\*The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



on, hair by hair, extensions to their own eyelashes. Such a job was supposed to defy detection and to last several days. One girl tried to make the job last from Thanksgiving through the Christmas holidays, but without success. "I just couldn't go that long without washing my face," she is reported to have lamented.

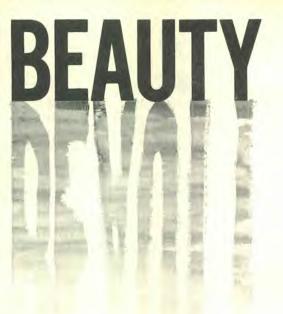
Those who, in pursuit of beauty, slavishly follow the leadings of fashion, often find themselves serving a very capricious mistress. Observed *Look* magazine one fall, "High fashion is full of pitfalls for today's woman. Such extremes as overgrown stoles and sooty eye make-up, which produce raves at fashion showings, may just get loud laughs on city streets." Poking fun at half a dozen of the 1960 fashions, the magazine suggested that women of classic taste "leave extremes to comics." 5

An article in the Sunday Denver Post entitled "Fashion Prowls the Jungle" introduced the styles of another season. To develop the "jungle look" designers had utilized "bold patterns of jungle cats, exquisite shades of Africa's sunsets, wild fruits and India's saris and jewels." The result promised: "You're sure to be beauteous if you follow the jungle trail."

The styles of yet another season were described by one writer as "sleek and slinky," with "sheathlike coverings for night-blooming sophisticates" that would result in a "siren look."

And so it goes for those who, destitute of deep beauty, vainly follow "the jungle trail" and other such extremes.

Christians who misrepresent their religion by their manner of attire are, in terms of final cost, clothing themselves with garments infinitely more ex-



by JOE ENGELKEMIER

pensive than Marie de Medici's eightmillion-dollar creation, for they thereby may lead "a soul who was convinced of the truth" to "decide against it."

The writings of Ellen White relate the experience of a woman who before joining the church had worn costly jewelry and other ornaments, but who "upon deciding to obey the Word of God" felt that its teachings "required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress." Then she spent some weeks at one of our institutions. "When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life?"

Then, one day when one of the workers was visiting in her room, she took out a gold necklace and chain and indicated a desire to dispose of it and put the proceeds into the Lord's treasury. Said the worker, "Why do you sell it? I would wear it if it was mine." The patient cited Paul and Peter upon the point, to which the worker replied, displaying a gold ring on her own finger, "We are not so particular . . . as formerly. Our people have been overscrupulous in their opinions upon the subject of dress." The worker went on to argue that it was not good policy to be singular."

Fortunately this patient decided that it was safest to adhere to the Bible standard, irrespective of the worker's reasoning and example. But would all be so discerning?

It is for this reason, as well as the involvements of time and money, that the choice of the right attire is one of the key challenges confronting the space-age Christian. Paul leaves no doubt as to the Biblical standard when he writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

The writings of Ellen White likewise contain helpful suggestions for the vouthful Christian who would meet the challenge successfully, and at the same time caution against giving the matter of dress undue attention. "If the heart is right, your words, your dress, your acts will all be right," she says." And if not "there is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own."11

# Astronaut

by JANE MERCHANT

Weightless
He spins through space,
Weighing our hearts. When he
Resumes weight safely hearts will soar
Weightless.

Going to the very heart of the matter, Mrs. White suggests that those who desire to win others "should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all. . . . Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off." 12

The "deep beauty" of which we speak is, after all, a reflection of Christ. It is a matter of character. "The king's daughter is all glorious within," wrote the psalmist. God "is a lover of the beautiful, and above all that is outwardly attractive He loves beauty of character; He would have us cultivate purity and simplicity, the quiet graces of the flowers."

There is a special charm about purity of heart. It is reflected in the face, in the demeanor, and in the choice of attire. While unassuming, it attracts admiration. And on the other hand, while display and expensive dress may excite envy, they can seldom command true admiration.

Among Seventh-day Adventist Christians the use of external and artificial attractions often follow a discernible pattern, namely, that the weaker a person's attachment to Christ becomes, the more heavily that person relies upon lipstick, jewelry, and various extremes of dress.

A girl or woman who is losing interest in spiritual things turns progressively more to cosmetics and display in an attempt—consciously or unconsciously—to hide the emptiness and uncertainty in her heart.

The "deep beauty" resulting from genuine religion never requires artificials to enhance it. "The pure religion of Jesus requires of its followers the simplicity of natural beauty and the polish of natural refinement and elevated purity, rather than the artificial and false." <sup>15</sup>

"The simplicity of natural beauty"—the very thing lived and taught by Christ. The Pharisees, demonstrating that men are capable of a haughtiness that few women have ever equaled, proudly drew their rich robes about themselves with an air of obvious superiority. Not so the King of kings. "In his dress and bearing there was nothing that betokened rank." As the Baptist pointed to Christ and announced Him as the Son of God, the people gazed in awe and wonder. They saw a Man of gentle and unassuming manner. "He was apparently a simple per-

# The Old Judge

by ARCHIBALD RUTLEDGE

We loved the judge, though we would say That he had long outlived his day.

Upon a southern slope there grows An orchard: rows on glimmering rows Of clean-barked apples, strong and young; And when the trees with fruit are hung, Or when the bridal mood of spring Has set their beauty blossoming, They are the marvel of the vale: The orchard's crops can never fail. Each tree is stalwart, trimmed, and taught Efficiency by modern thought; Each tree is meant to bear; each tree A mighty bearer comes to be.

Beyond the orchard, by a stream Where nature lovers come to dream, There is a gnarled old apple tree Worth nothing in efficiency. Its branches spread a generous shade; Heaved roots an armchair-seat have made; It bears sweet blossoms unconstrained, And sheds its gracious shade untrained. Here the clear stream delays its sweep; Here winds of summer fall asleep. Loved by all hearts, this ancient tree Offers its welcome, kindly, free. Full of quaint faults and winsome ways And gladsome light of other days.

The judge? In modern men you see The orchard; and in him, the tree.

sonage, clad like themselves in the hum-

ble garments of the poor." "

"I seek not mine own glory," Jesus said.18 Would not these words, written on a small card and fastened to one's bedroom mirror, provide a gentle reminder? What Christian fellow could stand before his mirror combing some outlandish hair arrangement while the words "I seek not mine own glory" reminded him of the Saviour's example? What girl could comfortably apply nail polish or lipstick while these words were before her?

It is interesting to notice the circumstances under which Christ used the lily as an object lesson. "Jesus plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into His own youthful face, fresh with the sunlight of His Father's countenance, He gave the lesson, 'Consider the lilies of the field, how they grow [in the simplicity of natural

beauty; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." "

Pause a moment in your reading; visualize the picture. Young people looking into Christ's "youthful face, fresh with the sunlight of His Father's countenance." Picture yourself there, and Jesus placing in your hands a lily He has just picked, a lily upon whose petals sparkle droplets of the morning dew. Could you ever forget the lesson?

Seek loveliness, for it is part of "really living," and will commend your religion. But seek the beauty that Heaven values-"the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him." Seek the refinement that "does not find satisfaction in the adornment and display of the body."2

Remember, too, that the seventh commandment "forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them." 22 David spoke truly, and from experience, when he said, "Thy commandment is exceeding broad." 25 Some may exclaim over the latest fashions of swim wear and other extremes, but for the Christian the guidelines of a commandment "exceeding broad" forbid "sensual thoughts and desires, or any practice that tends to excite them." Those who determine to pattern their lives after Christ will have no difficulty in choosing accordingly.

God made Eve lovely, and Adam manly. While that loveliness and manliness has to a large degree been lost through sin, the desire of the heart to possess it has not. We have all, men and women and youth alike, frequently departed from the principles of God's Word, and in departing marred yet further whatever remained of the original beauty. Then, adding foolishness to folly, we have endlessly debated the matter.

The student of our illustration spoke of the "deep beauty" of a color resembling pearl. Let us seek the pearl of great price-Christ Himself. Let us seek His righteousness, a garment that "as a pure, white pearl, has no defect, no stain."2

Let no one, in their longing for admiration and beauty, seek wrongly. "Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches."

God grant to all of us a mind that will appreciate "deep beauty," a heart that will reflect "deep beauty," and a soul clothed with the attire that "as a pure, white pearl, has no defect, no stain"!

Next Week: Resisting the Irresistible.

<sup>1</sup> Deirdre Budge, "Beauty Means Trouble From an Early Age," Look magazine, Nov. 20, 1962, p. 54.

2 I Peter 3:3, 4, Phillips.
3 Cited by R. R. Figuhr, "The President's Page," Review and Herald, July 4, 1957, p. 3.

4 Jean Wellenkamp, "Win by an Eyelash," 'Teen magazine, Feb., 1964, p. 57.

5 "Six Big Spoofs on 1960 Fashion," Look magazine, Nov. 22, 1960, p. 75.

6 By Gretchen, "Fashion Prowls the Jungle," Sunday Denver Post, March 31, 1963, p. 19.

7 Testimonies, vol. 4, p. 641.

8 See full illustration in Evangelism, pp. 270, 271.

10 Tim. 2-9, 10.

10 Messages to Young People, p. 131.

11 Child Guidance, pp. 429, 430.

12 Evangelism, p. 272.

13 Pg., 45:13.

14 Steps to Christ, p. 85.

15 Testimonies, vol. 3, p. 375.

16 The Desire of Ages, p. 137.

17 Ibid.

18 John 8:50.

19 Christ's Object Lessons, p. 19.

20 Messages to Young People, p. 352.

21 Testimonies, vol. 2, p. 243.

22 Partiarchs and Prophets, p. 308.

23 Pg., 119:96.

24 Christ's Object Lessons, p. 115.

5 Selected Messages, book 1, p. 400.



Elephants Frank Remington cusses a not-too-well-known segment of the natural world in "Return of the Sea Elephant." Some of these animals are basking in the sun in the cover photo.

Covers If you haven't written for a copy of the 1966 Photo Mart brochure, send for it now. Some changes have been made in the program, including the earlier deadline of November 1, 1966. It often adds interest when the work of a photographer is accepted that hasn't been seen before. Entry forms are also available in the quantity requested.

Recipes We surmise that lack of response on the recipes that have been appearing this year is partially due to the proverb of the busy housewife. They appear in as convenient form as we could devise for clipping and filing in recipe boxes. A 3 x 5 inch card pasted to the back will give them durability.

Three V's Possibly each of the words is partially synonymous for each of the others. Whatever your interpretation, we hope large numbers of the readers of "Vim-Vigor-Vitality!" will profit from adoption of principles put forth in Dr. Saxon's article.

California "Thank you and your many helpers for a wonderful paper. It is priceless and answers a need in our lives, from the beautiful pictures and poetry to the last word in advertisement. We pass it on to family, patients, and friends. Enclosed is check for one year's subscription." Mrs. Susie L. Smith, Redding.

California "THE YOUTH'S INSTRUCTOR has meant a great deal to me, both as a teen-ager in the mission field of India, and now as an adult. I do appreciate the ways in which the staff keeps pace with changing times and thought patterns." Mrs. June L. Beckett, Calexico.

Stalwarts "God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have."-PK 142.

# Turn the Bible Loose

New York's Philharmonic Hall was packed even though it was Thursday afternoon. Yes, and even though it was raining and New York City cab drivers were on strike. Thousands had come to hear about one subject-the Bible and its distribution.

The American Bible Society, on May 12, was celebrating its 150th anniversary. Dr. Ralph Bunche read the Old Testament Scripture lesson, and Mrs. Norman Vincent Peale the New Testament lesson.

Music was given by the Westminster Choir.

Billy Graham, the speaker, was introduced as the "outstanding spokesman for Protestantism in the world today." In his introduction Roger Hull, president of Mutual of New York, observed that many in theological circles seem to be confused, giving uncertain sounds. They speak with authority on political and secular matters, but are subdued on the authority of the Scriptures. Laymen rejoice, Mr. Hull said, to hear a consistent voice heralding the Bible as our infallible authority. He likened the world-known evangelist to the prophets of old, proclaiming "Thus saith the Lord."

Mr. Graham went back to the days of the Reformation, emphasizing the work of Wycliffe, Tyndale, and others who gave themselves to the dangerous task of getting the Bible into the hands of their countrymen. Later, our American foundations, the Declaration of Independence and the Constitution, were based on the principles

of this Book, he pointed out.

Today as we face a moral crisis, with our security threatened by immorality and our youth searching for authentic guiding principles, Mr. Graham held up the Ten Commandments and the Sermon

on the Mount as authoritative guides.

The evangelist stressed that the Bible is not popular with some because it proclaims absolutes when relativism is the prevailing philosophy of the Western world. We are told that the ethics of one day may be reversed on a later day. But absolutes as taught by the Bible are true yesterday, today, and forever. They are not superseded, he declared, by the latest discoveries of science or the holdings of sociologists.

Mr. Graham went on to say that we spend too much time in apologetics, in defense of the Bible. He quoted Spurgeon as referring to a lion and commenting that it needs no defense. "Just turn it loose." Likewise, we need not worry so much about defending the Bible. Just turn it loose; it will do its work as the agent of God.

In conclusion the evangelist cited the example of Pitcairn Island, where crime and violence followed the mutiny on the Bounty. That is, until the Bible was brought out of an old trunk-was "turned loose." Then it changed lives until all the people on the island were Christians, peaceable and honest.

# next week

- "FAMILY FINANCING"-Are you having trouble balancing the budget? The four factors suggested by Harold Shryock, M.D., in this article were applied by Roscoe and Martha. The counsel helped them to handle their finances successfully. It can do the same for you.
- "WHERE THE WIND LISTETH"-Resigned to the fact that this was it, that it happens to everyone sooner or later, Joe wondered how it would feel to be only a small part of a headline statistic by morning. By Marie E. Malmede.

# A Woman's Heart

by JEAN M. SCOTT

GUESS my mother told me right off that every woman was born to become a wife and mother. One purpose. One goal.

That didn't impress me the way she hoped it would, because all I saw of married life was scrubbing, cleaning, figuring, cooking, and hoeing weeds in the vegetable garden.

Daddy was gone most of the time trying to run a trucking business, so mom was stuck with ledgers and trial balances, checks to rush to the bank, long-distance telephone calls bearing more bad news.

By the time I was a teen-ager I'd seen enough of married life to know it wasn't for me. My friends talked on and on about the ideal men they were going to marry someday. They thought they knew just what to do to eliminate all the unpleasant things in their own homes.

I knew better. I knew that I was glad to be away from home and that setting up another one sounded like nothing but hard work and sad times.

I followed a strict policy for years: no men, because with men around there could be subterfuge. There could even be womanliness. And that might lead to marriage, a home, children. The thought sent shudders through my system.

As time filled in the cracks I stabilized somewhat and looked around me one day. That was when I noticed the look a man can give.

Something about the certain way a fellow can direct his gaze your way if you're a woman until you feel the breath stop moving in and out of you. Not every fellow. Not every time. But it happens often enough, when you're still looking, to quiver you up a bit,

Funny, how long that look had gone unseen.

Suddenly I warmed, thrilled to feel the throb of a woman's heart beating inside me. Womanly emotions of half a dozen years or more leaped into my throat. Unwarned, I almost gave way like a sand castle splashed by a three-foot ocean wave. Almost.

When I regained some of my common sense and saw by looking back how close I'd come to the end of my self-respect, I did some thinking. I should have had help then in outlining a sensible approach to courtship and marriage. But I didn't. I felt I'd made a mistake, that the old method of steering clear of men would solve my problem.

It was worse on the second try.

No point here in detailing what happened. Just let it be known that there was trouble. I couldn't still the beating of my womanly heart. Neither could I synchronize its beating with what I thought my mind was telling

What came about was a storm of indecision. A turbulence of emotion. Guilt, confusion

And I was fortunate. A lot of girls who grow up into a conflict about men run off with the first one who looks their way with the gleam of marriage in his eye. Or they break into open rebellion, and earn the scorn of society.

Not me. I had reasons to back up my actions. I could explain most anything, including myself, to just about anybody.

Instead of providing fuel for gossip, I handed out form-letter excuses for ignoring men. Not many knew that the excuses were paper thin. That I wasn't that interested in improving my abilities, developing new hobbies, enjoying my carefree life. That I turned on a second personality for the sultry-voiced men who gained my confidence. That I was fake.

I'm still young. That's fortunate, because I won't have to live another five years after college trying to go two directions at once. I can be genuine, and I can be a woman.

And I can remember, too, Remember the wall I pounded into place around my throbbing heart. Remember the smothering of my own emotions. And the sickening dread that hits when a woman first discovers that smothering and wall building are part of life.

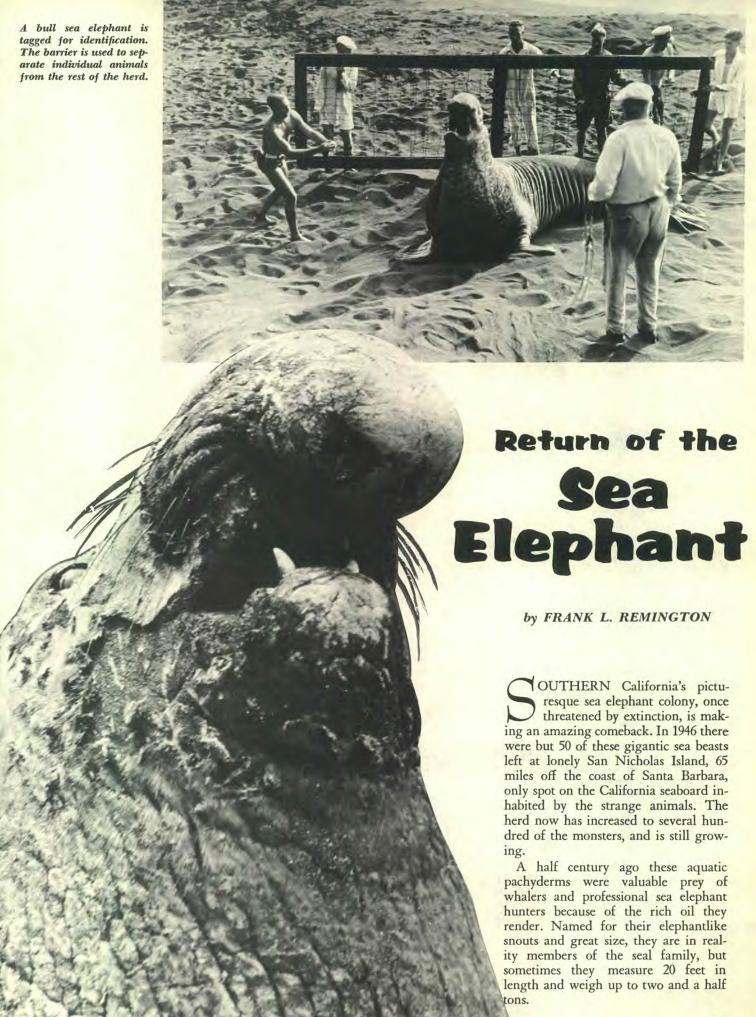
To be a woman in the deepest sense, a woman must accept the fact that possessing a woman's heart brings pain and sorrow together with happiness.

Not every woman's heart will beat to the rhythm of marriage. Not every woman's life will be enhanced by motherhood. But the legacy of femininity is every woman's share in life. And with every other woman she shares the task of passing on life's beauty to the future.

Not through rebellion. Not through carelessness. Not through regimentation.

But through love. God's love.

That's the only way on earth to mold a woman's heart.





Many fortunes were founded on the proceeds of sea elephant hunts during the past century. In fact, unrestrained hunting activity was one of two main factors in finally depleting the herds to the point of near extinction.

Great migrant colonies, each composed of thousands of sea elephants, once roamed the Pacific Coast. Killing them is easy, since in spite of their immense size and fearsome appearance sea elephants are virtually defenseless—and unwisely trustful of man. Naturally curious, they take to the water at the approach of human beings. But

once afloat they keep close to shore, staring and barking at the intruders. After thus administering a thorough scolding to the strangers the creatures usually crawl back on the beach and resume their naps. Hunters can then saunter about at will, slaughtering them by the hundreds.

Little personal danger is incurred by hunters. Even when brutally treated, sea elephants are unable to fight back or run except in a slow, lumbering elephantine fashion. Their chief defense when approached is simply to rouse up and threaten the intruder with a horrible grimace—a futile facemaking bluff that is called by seasoned hunters.

The second factor in the disappearance of the once-familiar Pacific sea elephant is a mysteriously high infant mortality rate among the animals. Since there are no natural enemies on the island—the largest predatory animal being a small fox—biologists believe that the young are dying from some inability of the mothers to nourish them.

When the pups are old enough to swim, the mothers take their broods to a series of rocky pools inshore where the youngsters can disport themselves safe from the treacherous eddies of the

pounding surf.

Sea elephants obey strict codes of ethics and have seemingly worked out community rules that are amazingly like man's. There is a "division of labor" whereby much of the fishing is done by young "draftees" of both sexes. The young and agile feed and protect the aged and infirm. The male is the undisputed master. The oldest and wisest bull sea elephant is monarch and rules the females and younger males with a firm flipper.

San Nicholas Island, a rocky, uninhabited chunk of land, contains the only remaining rookery for sea elephants in the United States. Here the amphibious mammoths bask in the sun, eat quantities of easily caught small fish that abound in the semitropical waters, and play endless games of elephantine tag with the hundreds of smaller sea lions who also make their home on San Nicholas. Today sea elephants are under the protection of a rigid law, and heavy penalties are levied on anyone caught molesting them.

The picture above shows a titanic sea elephant. The animals at the right bask in California sun on San Nicholas Island sand.



# Vim-Vigor-Vitality!

by JACKSON A. SAXON, M.D.

with pep and energy. It is more than this. True, pep and energy are outward evidence of an inner vitality. But in a broader sense vitality is the life force with which you are born. Webster says it is the "power to live. . . . Power to endure or survive." It is closely related to the energy you possess to keep active both physically and mentally. It is also the basis of your health reserve.

Everyone seems to be interested in being filled with vitality, but few consider that it may be limited. The quota of vitality given to you on the day of your birth is the amount that will have to last you for your entire life. Originally this was not so. Adam and Eve had an inexhaustible supply as long as they had access to the tree of life. When God removed the tree beyond man's reach, man's vitality then became limited, and he became a mortal being subject to death when it should become exhausted.

At the time that Adam and Eve were driven from the Garden that contained the tree of life they had twenty times the vitality that the human race possesses today.¹ Because of man's disobedience through the ages to the laws that govern his body, he now possesses only enough vitality to last, on the average, 75 years. Adam's vitality lasted for more than 900 years. Because it is an inherited "substance," it varies in each individual. It is well-known medical knowledge that descendants of long-

lived parents also tend to live long lives.

You might ask, "How can I tell how much vitality I have to expend during my lifetime?" This is something science has never been able to determine accurately. In fact, you cannot tell how much vitality you possess until it begins to run out. Fortunately though, you can conserve what you have, even though you do not know the exact quantity. Conserving your vitality can

add years of usefulness to your life span.

From the day of your birth your quota of this resource begins steadily to decrease. There are many things that you can do that can expend it more rapidly than necessary. Instead of your supply of vitality lasting seventy-five years, it may become exhausted at fifty or even thirty years. This is why it is so important to realize early in life that it is smart to conserve it.

In general the world would have you believe it is smart to waste your vitality by dissipation and unhealthful habits. You are urged on every side by the most subtle advertising to develop habits that will destroy your vitality. For example: Smoke cigarettes to brighten your taste. They do not tell you about the dirty staining tars that blacken your lungs, and may eventually give you cancer, or about the many poisons in tobacco that play havoc.

You are encouraged to drink alcohol in all forms if you really want to enjoy life. The ads never tell you about the broken homes, wrecked lives, accidents, misery, and death caused by drinking alcohol. Neither do they tell you of the permanent effect on your brain cells, the source of your vitality.

If you want to have pep and energy, take a pill or drink caffeinated beverages—so go the ads. You would be made to believe that this is much better and simpler than getting enough sleep, or eating the right type of food for your energy needs.

If you find that all of these pep pills, coffee, tea, and other caffeinated drinks are wrecking your nervous system, just take a sleeping pill at bedtime and all your troubles will vanish by morning. You'll awaken as fresh as a daisy with no ill effects from all the nerve poisons you enjoyed so much the day before! Such propaganda should be an insult to people's intelligence, but many come to believe it is true because they hear it so often.

The philosophy of the world is still eat, drink, and be merry for tomorrow we die. However, God does not feel this way about our physical health. "When persons are spoken to on the subject of health, they often say, 'We know a great deal better than we do.' They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit is open to the inspection of God. Physical life is not to be treated in a haphazard manner. Every organ, every fiber of the being, is to be sacredly guarded from harmful practices."2

"We must answer to God for our habits and practices. Therefore, the question for us is not, 'What will the world say?' but, 'How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices?'"

Of course, Satan is behind this propaganda that is being brought before people by every means of communication. It is easy to see why, because any habit that produces an unhealthful condition in your body affects the normal functioning of your mind. The health of your body has much to do with the disposition to enter into temptation and to commit sin. "The reasoning faculties are, in a great measure, destroyed by evil habits."



Many people, by expressed thoughts or unhealthful habits, seem to question their obligation to conserve their vitality. I have had some folks point out that God Himself purposely decreased man's vitality by allowing him to include flesh in his diet following the Flood. So why should they worry about being strict in their health habits? It is true that God did purposely shorten man's life after the Flood. In fact, God used such an efficient method to lower man's vitality that within seven generations man's inherited quota lasted him only seventy years instead of upwards of 900 years. The chart in the book Your Bible and You' graphically shows how rapidly and effectively the use of flesh in man's diet decreased his innate vitality.

God's reason for doing this was to prevent the wickedness of one generation from influencing the lives of several succeeding generations. His purpose was accomplished when man's life span reached approximately seventy years. That God was no longer interested in lowering man's vitality below this level is seen in His dealings with the Israelites, as recorded in Leviticus. He attempted to remove flesh from their diet, but was unsuccessful because of their unwillingness to give it up. He did, however, modify its effect on man's vitality by forbidding the use of animal fat and blood in their diet."

The Spirit of Prophecy writings are specific concerning our responsibilities to conserve our vitality. We are told that anyone who is careless or reckless regarding the habits or practices concerning his physical life sins against God.' Because man had accumulated a number of habits that were depleting his vitality, God gave the Seventh-day Adventist Church a health message to give to the world. The basic theme that runs through this health message is the conservation of vitality by following the laws that govern the human body.

Here are common habits that devitalize your mind, body, and nervous system:

1. Lack of sleep. 2. Irregular hours for sleeping or eating. 3. Lack of physical exercise. 4. Lack of fresh air. 5. Lack of mental exercise. 6. Overeating. 7. Eating between meals. 8. Eating before going to bed. 9. Skipping breakfast. 10. Eating foods that tax your vitality, such as coffee, tea, coke, spices, mustard, vinegar, refined foods that have been devitalized, concentrated sweets such as sugar, honey, jam; animal fat, animal flesh and blood. 11. Eating too many types of food at one meal. 12. Eating certain combinations at one meal: sugar and milk; eggs, milk, and sugar; vegetables and fruit; rich desserts and vegetables; excessive liquid with solid food; complicated mixtures, 13. Lack of mental rest (you need time for peace and quiet). 14. Mental strain: worry, indecision, guilt, resentment, excessive excitement of the brain through the ears and eyes, reading of fiction and low-grade truth. 15. Poisonous drugs: alcohol, tobacco, narcotics, sleeping pills, pep pills (amphetamines), caffeine. Infections often use

# Journey Through Space

by FRANCES OETTEL

Infinities of angels Bide their time-Intent to hear, When every name is checked, The "It is done! Let us go down! Let us go down To gather Mine elect!" Resounding Through all heaven Like a chime.

And there will be A mighty whir of wings!

Infinities of angels Bide their time.

up large amounts of reserve vitality. Although infections are not a habit, they often occur because of poor health habits.

As I reviewed the list of health-destroying habits that seem to be so common among men today I was amazed that man still has enough vitality to keep him alive an average of 75 years!

Your vitality is as closely related to electrical energy as to anything it can be compared to. Your brain is the center of your body's electrical system. It furnishes the electrical power for the normal functioning of your various organs. Your mind is much like a battery. To keep it working at a high level of efficiency requires frequent recharging. A battery must be connected to a source of electrical energy outside itself to be recharged. Considerably more energy must be available than the battery itself can produce to recharge it.

So it is with your mind: it must be

connected to a source of vitality in order to become recharged. The source of all vitality is God. Just like the battery that takes two connections from the electrical power source to charge it, your mind must be connected to God through prayer and Bible study.

The Spirit of Prophecy tells us that the study of God's Word imparts freshness and vigor to the mind.8 Prayer completes the connection to the infinite Source of vitality and power. It has been proved that a battery will come nearer to reaching its maximum useful life span if it receives a number of recharges as it is being used. It will actually last longer and be a more efficient battery if the recharges are given before its energy level becomes too low. If your vitality is to be kept at an efficient level your mind must also receive frequent recharges. It has been found that for maximum vitality and energy you need daily recharges that last at least sixty to ninety minutes. A flow of power to your mind occurs from the prayerful study of God's Word. Such power is not available when studying any other type of literature."

There is a power in prayer that allows one to maintain mental balance and good health through some of the most trying situations. Although science cannot explain the power of prayer, the results have been seen and recorded many times. Science has sought many ways and means for prolonging and increasing the usefulness of the mind and body of man. Nothing has been discovered that even closely approaches the results of a close connection with God while living a healthful life.

Good health habits that will help you conserve your vitality have been covered in a number of my previous articles. You will find the rules for the most healthful way to live condensed in the books Counsels on Diet and Foods, Life at Its Best, and Counsels on Health.

Why not determine today to live a life of vim, vigor, and vitality? You can escape the sorrows of sickness and at the same time bring honor and glory to God by following His instructions as given in the Scriptures and in the Spirit of Prophecy writings.

Ellen G. White, Testimonies, vol. 3, pp. 138, 139.

\*\*Counsels on Diet and Foods, p. 19.

\*\*Ibid.\*\*

<sup>&</sup>lt;sup>3</sup> Ibid.
<sup>4</sup> Ibid., p. 62.
<sup>5</sup> Arthur S. Maxwell, Your Bible and You, p. 267.
<sup>6</sup> Counsels on Diet and Foods, p. 374.
<sup>7</sup> Ibid., p. 43.
<sup>8</sup> Counsels to Parents and Teachers, p. 396, and Testimonies, vol. 5, p. 24.
<sup>9</sup> Education, p. 134, and Medical Ministry, p. 69.

# "Confirm the Feeble Knees"

by NANCY ANNE FULFER

IVING on a college campus while daddy goes to school can be fun for a two-year-old, especially if there is a playground nearby.

"Come down now, honey. Slide down the pole like a fireman." Mother's frantic cajoling had little effect at first as I smiled sweetly to her from my breezy perch in the basketball ring above her head. Finally, after much coaxing, I slid down the twelve-foot pole. From then on, climbing that pole was a favorite sport.

It seemed to mother that I was always climbing something. The next time I really alarmed her, though, was during the summer of 1950, after daddy had finished his theology course. One day she found me scrambling up the outside of the silo on Granddaddy Tyson's dairy farm. By holding on to the finger-sized cables that bound the silo together, I had managed to reach a height of fifty feet!

Yes indeed, the farm was an exciting place to play. My brother, Bobby, was five, and I was only a little over three years old that summer, but we were so active that mother could hardly keep up with us as we climbed in the hay in the barn and played with the farm animals in the barnyard. Mother knew the outdoor exercise was good for us and did not worry about us too much. Later on, however, she did notice that I was falling down quite often in my play, but thought it was probably nothing serious.

About two weeks later I was climbing up the chain of the large porch swing. Suddenly every muscle collapsed and I fell to the floor in a limp heap. This time my parents took me to the hospital in Greenville, North Carolina. Our regular doctor was not in, so an intern examined me.

"Doctor, what's wrong with her?" asked my anxious mother as the intern came into the waiting room.

"Mrs. Fulfer, Doctor Marie will be in shortly. I would rather confer with her before giving my verdict. Meanwhile, we are doing all we can for Nancy. Why don't you sit over here and try not to worry while you wait?"

I was too young to feel the emotional impact of this crisis the way mother did as she faced it alone. Later daddy would share the burden and responsibility with her, but now he was far away in south Georgia attending a colporteur institute.

Doctor Marie made a careful diagnosis. She too noted the unmistakable signs of fever, muscle spasms, and pain. The intern was right, but no wonder he had hesitated! She stepped into the waiting room, and mother hurried forward. Lines of worry on her face and tension in her voice revealed the strain.

"What is it, Doctor?"

"Mrs. Fulfer," the doctor spoke quietly and calmly, "she has poliomyelitis."

"Polio! Are you sure, Doctor?"
Mother struggled to maintain her composure. Her thoughts seemed like tangled traffic. Would Nancy be crippled like so many other children? What if she should die? . . . What was the doctor saying? Larger hospital . . . Not equipped to handle polio here . . . . Must quarantine everyone on the farm . . . Oh, how to contact Jim? "Dear Lord, please help us in this crisis," she prayed.

The next few hours were a blur. Uncle Bob drove us directly to Rex Ward Hospital in Raleigh, North Carolina, eighty miles away. Here the doctors did a spinal tap, which confirmed the diagnosis. After I was put to bed, the doctors told mother that the acute attack would last about two weeks. "If she lives that long, the worst danger will be over."

will be over."

A heavy pall hung over the farm. Everyone was tense and worried. Daddy had been contacted with the help of the State Patrol and was on his way from Georgia.

"Mother, here comes daddy!" yelled Bobby as he ran to open the gate.

Soon mother's tear-stained face was hidden in her husband's shoulder. "Oh, Jimmy, I'm so glad you're here. Poor Nancy is so ill."

"I came as quickly as I could, honey," he comforted.

"Yes, I know, dear. It was certainly a long drive. You look so tired."

Together they prayed that God would spare my life and restore my health if it was His will. When they received word that my fever was very high and I was having some breathing difficulty, daddy said, "I'm going to call the brethren in Georgia-Cumberland and ask them to have special prayer."

Though time was nebulous to me, I'm sure the days must have dragged by for my parents as they waited and hoped and prayed. When the fever finally subsided, the doctors carefully explained that it was still too early to tell how much permanent damage had been done to the nerves and muscles. I was unable to sit up, and they had failed to get any response from the muscles in either leg. "Don't be too hopeful," they cautioned. "She may never walk again!"

Mother and daddy were grateful that I was still alive, and determined to trust in the Lord. They realized that it would take a miracle to get me back to normal, but they resolved to do all they could for me and to leave the rest to God.

Of course, I cannot remember much of the hospital stay or the intense pain caused by polio. I now know that the physical therapists began working to restore the usefulness of my legs as soon as the acute attack was over. They were using the Elizabeth Kenny method of treatment, which involves the use of hot packs to relax muscle spasms and regular exercises to strengthen and re-educate paralyzed muscles.

I needed constant care during this period. The hospital bill alone would have been a heavy burden if the National Foundation for Infantile Paralysis, sponsored by the March of Dimes, had not helped pay the heavy expenses. We owe a debt of gratitude to the American people who made this help possible.

Progress came very slowly. Bit by bit voluntary control of muscles was re-established. However, the close of summer brought new problems. Daddy needed to return home for work, but that was five hundred miles away!

"Dear," he said, "I don't see how we can go so far away and leave Nancy. It's been hard enough being separated eighty miles."

"Jimmy, I've been thinking. Do you suppose it would be possible for me to To page 17

# Handicapped Lives



of the sun, who won the world. It was the handicapped and crucified Christ.

because it shows us that our heroes, facing handicaps, have succeeded. In fact, we find in the annals of current history that those with the severest handicaps oftentimes have risen to heights of accomplishment and meaning that seem superhuman. Bible biography is no different. Paul prayed three times to the Lord that his "thorn in the flesh" be taken away. The Lord's answer was, Paul, My grace is sufficient for you. To this day no one knows the specific nature of Paul's handicap. He called it the "messenger of Satan" that "buffeted" him.

If he had been like many of us we would know today what his handicap was. But in all of the letters that he wrote, never once did Paul include any of the symptoms of his problem. It was the Lord's answer that was significant for recording. The Lord had told him that he would have to live with this handicap, and that His grace was sufficient. The vigor of his writing and impact of his mission service demonstrate Paul's success in living with that problem.

Sometimes our sermons on theology and Bible doctrines seem to suggest that theology and the exposition of a Bible doctrine form the basis for the locale of one's spiritual problems. But few find that their spiritual problems or growth, their inner problems, lie in the area of assent to theology or Bible doctrine. For most Christians the areas of problem lie in the arena of their handicaps.

There is the case of a young boy who is born crippled or who becomes crippled at an early age. Very soon in life, in his boyhood, he learns that he is not like other children. His spiritual problems probably will lie in the area of his handicap and how he deals with it.

A young woman whose parents are not aware of the tremendous impact and influence of her early experiences of childhood on her emotional life may discover the subtle presence of factors and feeling that she begins to realize are not like other people's. Something is wrong inside. The habitual behavior and thought patterns run toward suspicion and fear and anxiety and mistrust, and oftentimes hostility. She begins to look about her at those who seem to be able to make decisions-whose lives seemingly are tranquil and deep-flowing-with a certain amount of envy. Her spiritual problems will lie in the area of her handicap.

Or consider a young man who starts out with the usual ambitions of young manhood, but as time goes on he sees himself frustrated. The classroom is no longer open to him, and that which he wanted to be and wanted to do is no longer possible; that vivid moment stands before him when he must face his handi-

cap. His spiritual problems will center in his dealing with that handicap.

A young person born with promise may through an unfortunate set of circumstances, be it physical or emotional, find his goals thwarted. He tries again and again, only to blow a fuse. The machinery is crippled. His spiritual problems will lie in the area of his handicap.

In fact, as we assess ourselves and our acquaintances, one factor remains common to all of us. We have limitations. We are working with handicaps. Some of them lie in the area of personal relationships. The life that wanted to share and to love is bypassed. A marriage that began as a beautiful thing ends as a tragedy. Or a home where a child came and was welcomed as a blessing finds in time that the child has become an inward agony. Death severs the ties of strength and unity that have prevailed in a home. All of these are just as much a handicap as are the physical debilities that are recognized as handicaps.

We are compelled to ask Paul, How was the grace granted by the Lord sufficient? What is the technique? Where is this grace coming from? How does it come? For our natural tendency is to rebel against the situations that force themselves unwanted upon us. We respond negatively—either in rebellion or in self-pity.



Job's wife partook of natural human tendencies when she said to Job, Why don't you curse the Lord, lie down, and die? Look at all of the handicaps and calamities that have come to you. Many a man who has been handicapped by situation has cursed the Lord. One of the most articulate in his rebellion was James Thompson of the nineteenth century, who wrote The City of Dreadful Night after a bereavement and after ill health came to him:

"Who is most wretched in this dolorous place? I think myself. Yet I would rather be my miserable self than he, who formed such creatures to his own disgrace. The vilest thing must be less vile than thou from whom it had its being, God and Lord, Creator of all woe and sin. . . . I vow that not for all thy power furled and unfurled, for all the temples of thy glory built would I assume the ignominious guilt of having made such men in such a world." <sup>1</sup>

Thus James Thompson raised his fist to Heaven in rebellion.

Today we live in an age of rebellion, strife, and seeking for independence—the age, as one man has said, of the debunker. An emerging adult population debunks wholesale the church, parents, morality, and all that they stand for Addressing a debunking populace, Romain Gary, in his book *The Ski Bum* says, "Your generation [speaking to us today, not only to young people, but to all who engage in the rebellion against God for what He seems to do] is suffering from what for lack of a better word I shall call 'overdebunk.'"

We have debunkers in our circles. They look upon the church as a collection of hypocrites and ask, Why should I bother to go sit with them? I can worship in the woods somewhere much, much better than to be with all those people who say one thing and behave another way.

It is easy to debunk. It is easy to kick the tire and say that whoever invented this crazy car should have had a lesson in engineering. It is much easier to do this than to appreciate the engineer or the people who are trying. There is, of course, a lot of debunking that needs to be done, Gary again points out:

"Bigotry and militarism and nationalism, religious intolerance, hypocrisy, phoniness, all sorts of dangerous, readymade artificially preserved false values. But your generation and mine has gone too far in its debunking job. Nothing sings for you anymore. You have reduced the world to spiritual sham-

bles. God is ha ha ha; the soul is ho ho ho; booze is reality and love is sex. Family? What's that? But the point is you don't seem to enjoy it. Something is still missing. You got rid of God and isn't that funny. Something is still missing. Perhaps you ought to try to get rid of yourselves a little."

Rebellion will get us nowhere. Neither will self-pity. To lament—If only this had happened or that had happened, or if only this could be, then I would be different—is to abandon ourselves in the imagination of what might have been, fall asleep in life, and invite the end.

The Christian life is singular among the great world religions in its emphasis on a positive attitude toward making best of second best. None of us have an absolute first choice of what we want in life. All of us must learn to deal with second best, and the Christian religion functions not to explain away suffering, not to explain away handicaps, but to aid our acceptance of them.

When the Lord came to His disciples after the great feast was over, He said to them, "Don't let anything be wasted; take even the fragments and gather them up that everything might be saved." Even the pieces that were left were saved. The Christian religion allows us to take all the negative elements and transform them so that even the broken pieces of life can become part of the whole of life and can be redeemed.

When the invitation went out to the well chosen and the wealthy to come to the wedding feast, and all of them for one reason or another excused themselves, the servants were told to invite everyone who possibly could come. And so out of frustration the ultimate goal of the householder and of the master king was realized.

Christianity affirms that a positive attitude is possible. As we look at the human documents all around us and in the history of the Christian church, we see that His grace is indeed sufficient. We must stop accepting the false responsibility for something that we have no responsibility or accountability for. A positive attitude toward our handicaps, toward our situation, can never be achieved as long as we feel responsible for something that we cannot help. If we are to grow, we must realize that we are accountable only for our own problem, for our own handicap, for the solution to our own spiritual needs. The responsibility that we bear is the responsibility for ourselves. This is within our power to cope with.

The problem of responsibility is not a new one. When they brought the blind man to Jesus, the Jews wanted to know who was responsible for his blindness, the man's parents or he himself. Jesus' answer was refreshing in that stilted community. His parents, Jesus said, weren't necessarily the cause; neither was the blind man; nor did God necessarily send the problem to him to punish him.

On a later occasion Jesus talked again of personal responsibility. We must learn, He said, to accept ourselves and our own individual responsibility and draw the line at that; we must quit trying to bear the load of responsibility for situations that we have no accountability for or possibility of helping.

Jesus was commenting on Pilate's mingling the blood of the Galileans with the Jews' sacrifices. According to your theology, Jesus said, you would think that those Galileans were more sinful than any others. But, He said, this is not the case.

He reminded them of the time the tower of Siloam fell over and killed eighteen people. Again your theology, He said, would indicate that those eighteen people deserved their fate and that they were "sinners above all men that dwelt in Jerusalem." But that is not the case, He said; that certainly is not why it happened.

The word of Christ and the good news says that you are accountable and responsible basically for yourself and for the handling of the handicap, whatever it may be, in your life, for accepting this and beginning work. It is difficult to do this. William Wilberforce probably had occasions when he hated himself. He had every reason to. He was a little scrawny hunchback fellow.

Boswell went to hear him talk and described his impressions: "I went to hear Wilberforce speak, and it looked as if a shrimp had mounted the table and begun to talk. And as he talked, he grew and grew until the shrimp became a whale." This little wizened man who for twenty years took opium on doctor's orders and had the courage never to increase the dosage made his contributions, accepted himself and his limitations, and ended up in Westminster Abbey, where his crypt is captioned, "The attorney general of the unprotected and the friendless," for he did more than any other man in England to eliminate the slave traffic.

We must not let our limitations and handicaps keep us from making a spir-To page 21

# Something Better

by CHARLES STANLEY, M.D.

S CHARLES STANLEY here?" my study-hall teacher inquired. I admitted that I was present. "The principal wants to see you," she continued.

The principal! Hastily I reviewed my recent conduct at Central High School. What had I done now-or failed to do? The principal was a kindly man, but he could be stern. The summons was definite, so no use dragging my feet.

Mr. Emery answered my timid

knock and gave me a chair.

"Charles, have you ever heard of the Rector Scholarships?" I admitted I had not. "A Mr. Rector has endowed several college scholarships for graduates of Indiana high schools. They provide full tuition and fees plus room and board for four years in certain approved colleges," he explained.

Relieved that my scholarship was the topic and not some breach of conduct,

I nodded.

"Charles, we believe you will do well in college, and we wish to nominate you for one of the Rector Scholarships.

Are you agreeable?"

I hurriedly agreed that I was agreeable! The whole idea was so new to me that I hardly knew what to think. In fact, though I knew the meaning of "scholarship" as it applied to school grades, I hardly knew the meaning of 'a scholarship."

As I returned to study hall I reviewed the family fortunes. My father, a small-scale farmer and day laborer, had been a Seventh-day Adventist for a dozen years. He had known what it was to lose his job and alienate his relatives because of his new religious faith. His schooling had lasted to about fourth grade, and then the farm in eastern Canada was his graduate school. Following this he homesteaded in Saskatchewan, then operated a lumber yard, became a streetcar conductor, and was now a farmer again.

Mother shared dad's faith and his fate 100 per cent. She had had only about nine months in organized

schools, though she had read herself into a good general education and her writing was copybook beautiful. (And while dad knew Euclid only as a street name, he could figure lumber much faster than I could.) They were poor, but never "on the county."

How could such parents finance college for their son? They were agreed to give me the advantages they had missed. When other boys were kept home from school to cut corn or help with plowing, my parents never interrupted my schooling. But while we had agreed that someday, somehow, I probably would get to college, we had not seriously studied where and how, and how to meet the cost. Fiscal matters had never been my forte, and I was too inexperienced to know how to plan. We all took life pretty much a day at a time.

My ambition was to go to Emmanuel Missionary College. I was always attracted by the eloquence of Prof. Frederick Griggs at camp meetings, and fascinated by the elegant black ribbon on his pince-nez spectacles. But the details of college attendance were vague in my mind, and I am sure equally in my parents' thinking. None of us had ever set foot on a college campus.

Mr. Emery invited my parents to visit him at the high school while he explained the Rector Scholarships. But if any family discussions ensued, I have no memory of them. My fifteen years had left me naive beyond belief, and I literally knew nothing about busi-

To supplement our small-farm (an acre and a half, one cow, two horses) income, my father drove a horse-drawn school wagon-the old kind with hard benches, curtains instead of glass windows, and the usual interior bedlam. The wages helped to keep us solvent, and Mr. Emery appointed the drivers.

High school graduation approached, and the usual Sabbath problems arose. But class night was arranged for Thursday and graduation for Saturday night instead of the usual Friday evening

date, for my benefit, since I was the only Seventh-day Adventist in the township. How much inconvenience this shuffling of dates made for my teachers I know not, but I was class valedictorian, and they knew from former experiences that our family did not budge on the question of Sabbath observance, so they were flexible.

Of the graduation I remember little, but as a beardless child who had worn long trousers only six weeks, I am sure I was not very impressive. There was polite applause when the principal announced, "For the first time in Central's history, we have a Rector Scholarship winner in our graduating class— Charles Stanley." And all went home.

A few days later when the final high school grades were calculated, the principal drove up to our house and asked to see me and my parents.

"Mrs. Stanley, I am sure you are as proud as we are that your son has won a Rector Scholarship."

My mother agreed that she was proud. "But," she inquired, "to which college will this scholarship send

"To a very good one," Mr. Emery assured us, "to DePauw University at Greencastle, Indiana. It is a Christian college, with conservative atmosphere and high standards."

My mother next asked the inevitable. "What is the weekly program? Can Charles go there and be free of Satur-

day classes?"

Did the change of Mr. Emery's expression indicate annoyance, perplexity, or pity? "Really, Mrs. Stanley, I do not know, but you do not want to put obstacles in Charles's way, I am sure."

We both assured him that we did not view Sabbath observance as an obstacle to happiness or progress, and he departed, a bit puzzled, but hopeful. He agreed to inquire for us about the college schedule.

Our next visit from Mr. Emery was to invite me and my parents to travel with him to the college, 60 miles from

my home, to interview the dean. Perhaps he thought that when we saw the campus and were impressed with the dignity and importance of the opportunity before me, we would yield to "reason" and not let a mere religious foible obstruct my education.

A few days later mother and I were in the principal's 1924 Dodge Victoria, headed for DePauw University. "Charles, what do you want to study in college?" Mr. Emery asked. His question caught me unawares. The whole idea of college was so new to me that I had not even considered that a choice of subjects was available. But I had discovered a ten-volume library of modern science at high school, and chemistry fascinated me. So I had little hesitance in answering, "Sir, I want to study chemical engineering."

We chatted away the three-hour drive, each a bit fearful to mention Sabbath.

The DePauw campus was green and dignified, and greatly impressed mother and me. We waited a bit and were ushered into the office of the dean, Dr. Longmire, a tall man of charm and dignity, with white hair and beard. He put us at ease. Mr. Emery explained, "Dr. Longmire, Charles here has been awarded a Rector Scholarship. He is a Seventh-day Adventist, and the question of class attendance on Saturday perplexes him. What can you tell us about the schedule?"

The dean produced a University Calendar, and showed us the plan. "You see, we have two groups of classes. One meets on Monday, Wednesday, and Friday, the other on Tuesday, Thursday, and Saturday."

"Then, Doctor, do you think Charles could take those classes in the first-named group, and avoid Saturday conflicts?" my principal eagerly inquired.

Had I been older or larger or less obviously an unsophisticated farm boy the interview might have lasted longer. The dean looked at me, then gazed out the window, tapped his pencil on the desk top a few times and assured us, "Not a chance."

A few more minutes of futile exploration of schedule ended the interview. Mr. Emery was sympathetic with both sides but could say little. We thanked the dean and assured him that I would not enroll in the university if Sabbath class attendance was involved. This was, I am sure, no great blow to him. But to me it was some disappointment. Four years of free education had just escaped me, and the scholarship was not transferable to any other college.

My mother was sad, but I suppose inwardly proud that her son had not compromised his conscience for \$3,000 worth of tuition. But poor Mr. Emery was quite downcast. He had gone to great trouble to secure this scholarship. I was for this year his star pupil (there were only 18 in my class, so I need not have glowed too brightly!). And I had rather nonchalantly cast aside what he had, at much cost of time and correspondence, secured for me. He said little, but his disappointment, if not his disgust, was evident.

The ride home was rather quiet. Was the day not as bright, or was it just nearer sunset? As we rode along I must have made some unusual sound, and Mr. Emery asked, "What were you say-

ing, Charles?"

"Nothing," I replied, unaware any noise had escaped me.

"Oh, I thought perhaps you were crying."

At this distance, and with a fuller knowledge of what I had just thrown overboard, I am surprised that I was not crying. I guess it was a case of "too young to know and too dull to care." But to go to college on Sabbath was something I had never even considered, and I accepted lightly the consequences of our decision.

Arrived at home, we both thanked Mr. Emery for his great efforts on my behalf, and parted. The next time I remember meeting him was fifteen years after my graduation from CME, and we did not then or later discuss Rector Scholarships. But he was hurt, and I was too self-centered in 1926 to perceive the fact or its magnitude. I should have felt much more gratitude and sympathy than I did. Coincidentally, a year later it was discovered that my father's services as a school-wagon driver were no longer needed.

When they learned of my decision to give up the scholarship our relatives in a nearby city, who had given me really substantial graduation gifts only two weeks previously, could hardly conceal their astonishment and dismay. Not sharing our Advent faith, and noting our constant poverty in contrast to their prosperity, they had always thought us shortsighted. Now they were sure. They thought we had lost the whole world, and our wits too.

But college began in three months, and how was I to get there? Mr. Emery and our relatives would have told us we might have thought of that earlier. What has a recent high school graduate to offer to prospective employers? I could work algebra and geometry

problems. I knew a bit about physics, and had had three years of Latin. But the grocerymen and factory superintendents and farmers did not consider these accomplishments of much value, at least not enough to pay me for them.

At last the Postal Telegraph Company conceded that if I would deliver telegrams for forty hours a week, I was worth \$8.50! After tithe and miscellaneous expenses, this princely revenue was not bringing college much nearer.

I got a brief holiday to go to camp meeting, and there the conference publishing secretary cornered me. "Me, a colporteur? Never." But why not? It surely would be better than \$8.50 a week.

The story must be shortened from here on. Six weeks of hard work selling books saw me in EMC. (Once I had decided against the university, only one college interested me.) Three years later, after my fourth summer as a bookman, I was where my crystallized dreams pointed—at CME in Loma Linda. And now, after four years in medicine, three years of postgraduate work, and twenty-seven years as a teacher of pathology, I am in India, having a good time teaching, which is to me the *ne plus ultra*.

What if I had kept the scholarship, violated the Sabbath, and become an alumnus of that university, class of 1930, with a B.S. degree in chemistry? No one knows the answer to all "ifs," but I can make some good guesses.

Have you heard what happened to the stock market in 1929? And what the job market was in 1930? and 1931, and '32, and '33? I remember. If I had emerged from DePauw University, or any other, at age 19, with a Bachelor's degree but with no practical knowledge of life, what kind of job could I have found in the harsh competition of 1930? I would have been relatively helpless, and almost surely jobless and penniless. And what guidance could God have given me after four years of violating His wishes regarding the Sabbath day? The benefits of the scholarship would appear rather thin then.

The four summers as a literature evangelist were strong discipline, and not all the sales resistance was that of my customers. I shed many a homesick tear and swallowed many a discouragement lump before I left Indiana for California in 1929. But what better way to learn persistence, and faith in God's leadings, and to earn good wages, than selling gospel books? What preparation for the summer vacation would the university have afforded? At a non-Advent-

ist university would I have formed the abiding friendships with God's noblemen that blessed me at EMC? Surely not all the people at the university would have been bad, but I would have missed many enduring acquaintances with the truly great men and women of the remnant church.

Who can say that my admittedly schoolboy religious faith would have withstood four years' contact with worldly philosophy, evolutionary biology, and the social life of a campus not attuned to the Advent message? I might have lost my own soul and the world too.

Perhaps I would have switched from my dream of chemical engineering to medicine at one place as well as another. But if I had not been guided by God's Spirit in choice of a career, I might have missed several decades of happy devotion to what for me is the most rewarding occupation available and I do not mean money rewards!

Would the university have steered me to Loma Linda? They had probably never heard of CME and, if they had, would have recommended the State university instead. And that would have been a terrible loss. I do not condemn State universities, but I know so much good about the medical college at Loma Linda that I feel there is no comparison. Where else than an Adventist college would I have met friends who were a positive spiritual help, and a faculty whose lives and teachings were a constant inspiration to serve God and man? Where else could I have received vocational counsel so trustworthy, and above all, who else would have advised me to attend what I consider the best medical school in the world-then and now!

Ten years after my "great mistake" the relatives who thought me such a fool had been through their baptism of sickness, poverty, and bereavement, and they would gladly have traded places with me vocationally, economically, and in every other way. They conceded that my "folly" had turned out well after all. And when I visited my high school principal he was glad to see me with not only the Bachelor's degree but M.D., and a specialty Board Certificate, too, and he was reconciled to my decision. I do not wish to cast any discredit on his motives or his actions. He did the best he knew, but God knew better and guided me.

It looked like a foolish move to pass up something of great value for conscience' sake, and at the same time it seemed like abandoning the only way to get an education. But can you suggest even one detriment accruing because I decided as I did? I do not take credit for great virtue or wisdom in my teens. I simply believe that as I submitted my future to God, He guided me, tangibly, practically, and constantly. As it was, I was in medical school during the worst of the great depression, and employment was no problem. Fees were low, and I actually was earning good wages during almost the whole four years.

Are any of you faced now with a

choice, as I was? Are you tempted to take the "easy," lucrative way, rather than God's way?

God never asks us to give up something for His sake without offering something better in its place. "Something better"—this is the theme of God's Word and of His plan for living. How incomparably more rich and happy and content I am today than if I had made the wrong choice in 1926! I could not see the future, but God could. He guided me well.

# "CONFIRM THE FEEBLE KNEES"

From page 11

learn how to give Nancy the exercises at home while you go to school?"

"I don't know. Are you sure it wouldn't be too hard on you?" daddy protested.

Mother decided to ask Doctor Marie about it. They discussed the possibility of having the physical therapists who were in the large city near our home supervise the treatments. They also discussed the hard work mother would face and some of the problems involved in rehabilitation. This young mother's sincerity must have impressed Doctor Marie, for she herself contacted the doctors in Raleigh.

"I know the Fulfers personally," she said. "They are dedicated parents. I am sure they will carry out anything you suggest."

There was no lack of suggestions, but unfortunately I was too weak to leave the hospital. My parents made arrangements to return for me later. When they came back I had been in the hospital for a total of four months, but even then it was too early to leave, because I was still very weak.

My being home was a pleasant nightmare for everyone. Besides cleaning, cooking, washing, and applying hot packs, mother had to give me three hundred exercises each day! For many months I was not allowed to use my legs for walking. After two years I was permitted to be up for one hour a day. Mother always tried to make my life as enjoyable as possible in spite of these difficulties. She was like a bit of sunshine peeking from behind a dark cloud.

Every day the routine was the same. Exercise! Exercise! Exercise! But that was not all. Mother realized the importance of these formative years, and with each exercise she strove to instill traits of character. Not so much by her words as by her actions she taught self-reliance, persistence, determination, cheerfulness, and patience. Each small victory was used as an object lesson showing how effort combined with faith in God could overcome any obstacle.

In this way mother was able to help me face the many problems that come with growing up and going to school. She was always mindful of my limitations, but didn't believe in flimsy excuses. "Always do your best," she would say with a smile.

Daddy taught me how to walk on my toes after my feet became stronger. He encouraged me to be brave. "Stick with it," was his motto.

My clinic visits which had been frequent at first, gradually became less and less necessary. So did the planned exercises, because now the ordinary use of my legs for walking and swimming was enough to keep them developing. I still limped badly on my left foot whenever I got very tired, but now that I am in college I no longer have that problem. I am deeply thankful for a strong body as I prepare myself for a place of service in the Lord's work. The only tangible evidence that remains is a slightly deformed left foot, which makes it necessary to buy specially made shoes.

Apparently my shoes are not very noticeable, for my college friends were incredulous to learn that I had once had polio. Some even said, "It must have been a light case!" No other statement could have been better proof that mother and daddy, with God's help, had finally succeeded in fulfilling the challenge of the text in Isaiah 35:3: "Strengthen ye the weak hands, and confirm the feeble knees."

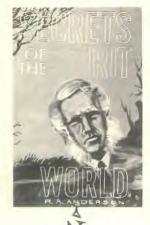
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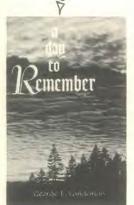


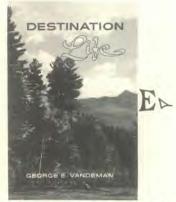
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# Sabbath School

JULY 16, 1966

Prepared for publication by the General Conference Sabbath School Department

# SENIOR

# III—God Reveals His Purpose to National Israel

MEMORY VERSE: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6).

STUDY HELPS: Patriarchs and Prophets, pp. 291-314 (chapters 26, 27); The SDA Bible Commentary; SDA Bible Dictionary.

STUDY AIM: To discover God's purpose in choosing Israel to be His people.

# Introduction

It may seem strange to us that God should choose a specific nation in order to reveal His will to mankind. But God had a definite purpose in view. "He designed that the principles revealed through His people should be the means of restoring the moral

image of God in man.

"God's law must be exalted, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them a sacred trust. He made them the depositaries of His law, and He purposed through them to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from idolatry to serve the living God."-Prophets and Kings, p. 16.

### God's Promise Remembered

1. While Israel was in bondage, what did God do in fulfillment of His promise? Ps.

Note.—"But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Gen. 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the selfsame day' appointed in the divine promise, 'it came to pass, that all the hosts of the Lord went out from the land of Egypt.' Ex. 12:41."—The Desire of Ages, p. 32.

2. Why did God choose Israel from among the nations of their time? Deut. 7:7, 8; 4:

Note.—"God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would

make them representatives of Himself.
"Their obedience to the law of God would make "Their obedience to the law of God would make them marvels of prosperity before the nations of the world. . . . God furnished them with every facility for becoming the greatest nation on the earth."—Christ's Object Lessons, p. 288.

Not because they were worthy, but because of His love did God choose Israel.

3. What high purpose did God have for His chosen people? Ex. 19:5, 6.

-"It was just as necessary then as it is now that God's people should be pure, 'unspotted from the world.' They must keep themselves free from its spirit, because it is opposed to truth and righteousness. But God did not intend that His people, in self-righteous exclusiveness, should shut themselves away from the world, so that they could

"Like their Master, the followers of Christ in every age were to be the light of the world."—
Patriarchs and Prophets, p. 369.

# God's Covenant Proclaimed

4. What did God establish between Himself and the children of Israel? Deut. 5:2-4.

Note.—"If the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Fount Covenant to re-In delivering them from Egypt, God sought to re-veal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their de liverer from temporal bondage."-Patriarchs and Prophets, p. 371.

- 5. Under the covenant arrangement what did God call upon Israel to do? Ex. 24:7;
- 6. How was the covenant broken at Sinai? Ex. 32:7, 8.

Note.- "God brought them to Sinai; He mani-NOTE.—"God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: 'If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation.' Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ

# **Author Present**

by ROBERT H. PIERSON

■HE AUTHOR of one of the Morning Watch devotional books was visiting in the home of a fellow worker. At family worship the meditation for the day was read.

"We are honored to have the author of our devotional book with us for worship this morning," the friend began. "It is not often we have the privilege of having the person who wrote a book with us when we are reading it."

He paused, then continued, "I was just thinking about another book our Bible. We may have the author of this wonderful Book with us every day as we read it."

it was impossible for them to keep God's law; and they readily entered into covenant with God. . . . They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image."—Ibid., pp. 371, 372

### 7. What did God seek to teach the Israelites through the tabernacle services? Heb. 9:8-12.

Note.—"They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their Deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant."—*Ibid.*, p. 372.

### Love and Obedience Desired

8. Regardless of their broken promises and their need of a Saviour, what did the Lord still require of the Israelites? Deut. 10:12, 13.

Note,-"The condition of eternal life is now NOTE.—"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized."—Steps to Christ, p. 62.

- 9. What provision has God made to enable His children to render acceptable obedience? Eze. 36:26; Heb. 8:10.
- 10. What should motivate obedience to God's requirements? Deut. 6:5; Lev. 19:18.

Note.—"No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God."—The Great Controversy, p. 487.

### Holiness Declared Essential

11. How diligent were parents in Israel to be in teaching God's requirements to their children? Deut. 6:4-9. Compare 2 Tim. 3:15.

"Fathers and mothers should look upon NOTE.—"Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as underteachers, while Christ Himself is the chief Instructor."—The Desire of Ages, p. 515.

12. What high ideal does God hold up before His people? Deut. 26:16-19. Compare Eph. 5:27.

Note.—"There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be revealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. 'He that saith, I know Him, and keepeth not His commandments,' John wrote, 'is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him.' 'He that keepeth His commandments dwelleth in Him, and He in him.' "—The Acts of the Apostles, pp. 562, 563. the Apostles, pp. 562, 563.

13. What trait of character will be identified with those who gain entrance into the kingdom of God? Isa. 1:19; 26:2. Compare Matt. 22:36-40.

# YOUTH

# III-"Give Attendance to Reading"

MEMORY GEM: "Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13).

ILLUMINATION OF THE TOPIC: Messages to Young People, pp. 271-284.

TARGET: To develop an appreciation for worth-while reading, and strength to resist the temptation to unwholesome

### Introduction

"Education is but a preparation of the physical, intellectual, and spiritual powers for the best performance of all the duties of life. The powers of endurance, and the strength and activity of the brain, are lessened or increased by the way in which they are employed. The mind should be so disciplined that all its powers will be symmetrically developed."-Messages to Young People, p. 271.

# 1-Reading That Elevates

Why do you think Paul said to Tim-othy, "Give attendance to reading"? 1 Tim. 4:13.

"The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments."—

Ibid., p. 273.

2. What poor reading habits are implied in Matthew 21:42 and 24:15?

There have always been some who have not read at all, and others who read so superficially that they do not understand what they read, but our biggest problem is to select good and profitable reading.

"There are books that are of vital importance that are not looked at by our young people."

"There are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading."—Ibid., p. 287.

"Many youth are eager for books. They desire to read everything that they can obtain. Let them take heed what they read as well as what they hear. I have been instructed that they are in the greatest danger of being corrupted by improper reading."—Ibid., p. 271.

3. Upon what does our spiritual life de-pend? Matt. 4:4. Compare Jer. 15:16.

"In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through His word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. It contains the most interesting and the most instructive history and biography that were ever written. Those whose imagination has not become perverted by the imagination has not become perverted by the reading of fiction will find the Bible the most interesting of books."—Ibid., pp. 273, 274.

### 4. What other reading is profitable?

## a. Ellen G. White Writings

"The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them."—Testimonies, vol. 4, p. 390.

b. Biographies

c. Denominational History

"We have nothing to fear for the future, except as we shall forget the way the Lord has

led us, and His teaching in our past history."
—ELLEN G. WHITE, Life Sketches, p. 196.

d. History

"We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy."—Counsels to Parents and Teachers, pp. 379, 380.

### e. MV Reading Course Books

"The Senior Missionary Volunteer reading course books are chosen to meet the needs and interests of persons from the age of sixteen to thirty. Four or five books are chosen each year covering a variety of subjects—missions, biography, personal experiences, self-improvement, and the like. You will find some that will attract you more than others, but it makes a good beginning place for the year's reading."

—T. H. Jemison, Facing Life, pp. 336, 337.

"Excellent books on nature are available. At least a few of them should find their way into every home library."—Ibid., p. 337.

# g. Stories of Missions

g. Stories of Missions
"To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. . . Let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Cary. . . Let them study all lands in the light of missionary effort and become acquainted with the peoples and their needs."—Education, p. 269.

### h. Seventh-day Adventist Periodicals

## i. Newspapers and Magazines

"What is going on in the world is impor-tant to the Christian. But one need not spend a great deal of time with the newspaper to discover the things that are vital. Once-over-lightly is enough most of the time. It is easy to get interested in every item in the paper and waste a great deal of time on something that is not worth it.

"A good news magazine often gives a more balanced view of the news than does the news-

"A good news magazine often gives a more balanced view of the news than does the newspaper. It is issued less frequently and will summarize and give more news in less space than the newspaper."—Facing Life, p. 337.

# 2-Reading That Degrades, Intoxicates, and Corrupts

- 5. Who is the author of all lies? John
- 6. What will eventually happen to those who make and who love lies? Rev. 21:27; 22:15.

The father of all murder and lies has just one object in view-to destroy the souls of as many as he can.

# BELIEVE IT OR NOT

but in a report from London a 32-year-old garbage man, Sparrow Brunyee, was fined \$2.80 (one pound) for being drunk while in charge of a horse. Police said Brunyee was incapable of handling his horse and created a traffic jam in a downtown London street.

W. A. SCHARFFENBERG

### 7. What kind of reading degrades?

"Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves to see what they can do to bring themselves into notice, even by the wickedest deeds. The enormities, the cruelties, the licentious practices, portrayed in some of the strictly historical writings have acted as leaven on many minds, leading to the commission of similar acts."—Messages to Young People, p. 284.

### 8. What kind of reading intoxicates?

"When an appetite for exciting, sensational stories is cultivated, the moral taste becomes perverted, and the mind is unsatisfied unless constantly fed upon this trashy, unwholesome

onstantly are food. . . .

"I am pained to see young men and women thus ruining their usefulness in this life, and failing to obtain an experience that will prepare them for an eternal life in heavenly society. We can find no more fit name for them than 'manual inchriates.'

"Intemperate habits of reading exert a per-nicious influence upon the brain as surely as does intemperance in eating and drinking."— lbid., p. 281.

# 9. What kind of reading corrupts?

"Dear youth, cease to read the magazines containing stories. Put away every novel. . . . We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures—representations originated by satanic agencies. The youth cannot afford to poison their minds with such things. What is the chaff to the wheat?" Let every one who claims to be a follower of Christ read only that which is true and of eternal value." only that which is true and of eternal value."-Ibid., p. 286.

# 3-The Law of Opposite Ideas

There is a law of the mind known as "the law of contrary ideas." Contrary ideas are exact opposites, and each has the power to expel the other. For example, "light" and "darkness" are opposite ideas. If you bring light into a dark room, it expels the darkness. Light and darkness cannot be in the same room at the same time. "Quietness" and "noise" are opposite ideas. Produce quietness and noise stops. Produce noise and quietness disappears. Even so the mind cannot think "light" and "darkness," or "good" and "evil," or "Christ" and "Satan" at the same time. You think of one, and the opposite is expelled.

- 10. How did Paul refer to this law of opposite ideas? Rom. 12:21.
- 11. How did Jesus refer to this law of opposite ideas? Matt. 6:24.
- 12. What opposite idea in literature will expel the desire for good, uplifting reading matter?

"Love stories, frivolous and exciting tales, and even that class of books called religious novels,—books in which the author attaches to his story a moral lesson,—are a curse to the readers.

"The readers of fiction are indulging an evil that destroys spirituality, eclipsing the beauty of the sacred page. It creates an unhealthy excitement, fevers the imagination, unfits the mind for usefulness, weans the soul from prayer, and disqualifies it for any spiritual exercise."—Ibid., p. 272.

# 13. What opposite idea in literature will expel the desire for light reading?

"Take your Bibles, and begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently you study the Bible, the more beautiful will it appear, and the less relish you will have for light reading. Bind this precious volume to your hearts. It will be to you a friend and guide."—Ibid., p. 274.

## HANDICAPPED LIVES

From page 14

itual contribution that all of us can make. That spiritual contribution is profoundest which stems from the spiritual problem that we wrestle with. It is in grappling constructively and positively with such problems and questions that we contribute most richly from our insights.

A strong, well-adjusted person, from pleasant surroundings, with relatively no handicaps, may be creative and offer to us all kinds of interesting views and pleasantries. But no such person can make the spiritual contribution of Helen Keller, who is both blind and deaf. It would seem that every door is closed to her. But her contribution is a contribution that no one else can make. And what is it? It is the contribution of being a radiant person under extremely trying circumstances. This is a spiritual contribution, a contribution that no young Apollo can make.

Some time ago in one of our nation's Big Ten schools, a commencement scene took on unusual and moving aspects. Four years before, a young man had entered the university and at the first roll call of his class when he answered "Present," the professor asked him to stand because he couldn't see who had responded. His answer was, "I should like to, sir, but I have not been able to stand since I was four."

Four years later, when his classmates carried him across the platform to the president to receive his degree, a standing ovation rocked the auditorium in a tribute to the courage of this young man who accepted and worked with his handicap and limitation, making an impression upon that campus and upon those classmates and guests that was a living lesson in positive treatment of difficulties.

All of us have moments when we wish to shake off our handicaps, our unfortunate situation. So did Jesus. Jesus had handicaps. To be crucified on a cross, to die at the age of thirty-three was a handicap. Jesus too, prayed three times that He might be released. But as it turned out, if there had been no cross, there would have been no Christ. It was not Apollo, the victorious charioteer of the sun, who won the world. It was the handicapped and crucified Christ.

From a sermon first preached at Sligo Seventh-day Adventist church, Takoma Park, Maryland, August 14, 1965.



"To the health and happiness of the whole family nothing is more vital than skill and intelligence on the part of the cook."-Ed 216.

## CALIFORNIA FRUIT SOUP

SOUP ENCORE

# Yield: 7 cups

| 1/2<br>1<br>1 | cups water cup minute tapioca cup cooked strawberries cup cooked pears | 1/2 cup lemon juice 1 banana sliced 1 cup raspberries, if in season Sugar to sweeten |
|---------------|--|--|
| 1             | cup cooked peaches   |  |

- 1. Cook tapioca in water until clear.
- 2. Add other ingredients and mix well. Chill for 1 hour and serve cold.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

### FRESH PEA AND MUSHROOM CASSEROLE

VEGETABLE ENCORE

# Yield: 5 cups

| 1 cup sliced mushrooms   | 2 cups hot cooked rice    |
|--------------------------|---------------------------|
| (8-oz. can)              | 1 10-oz. pkg. frozen peas |
| 2 tbsp. chopped onion    | 1/2 tsp. garlic salt      |
| 3 tbsp. oil or margarine | 2 tbsp. oil or margarine  |

- 1. Brown slightly the mushrooms and onions in the oil.
- 2. Combine with hot cooked rice and place in casserole.
- 3. Top with thawed peas and dot with margarine or oil.
- 4. Bake for 15 minutes in oven at 350 degrees.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

# PECAN LOAF

ENTREE ENCORE

### Yield: 10 servings

| 11/3 | cups dry whole-wheat bread | 2/3  | cup pecans |
|------|----------------------------|------|------------|
| 21/4 | cups milk                  | 4    | eggs       |
| 1    | cup celery                 | 21/2 | tbsp. oil  |
| 1    | medium onion               | 3/3  | tsp. salt  |

- 1. Break bread finely and soak in milk.
- 2. Grind celery, onion, and pecans, using coarse attachment.
- 3. Toss ingredients together thoroughly.
- 4. Bake in oiled loaf pan at 350° F. until set and lightly browned.
- 5. Unmold, cut, garnish, and serve with brown or Savorex gravy.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

<sup>&</sup>lt;sup>1</sup> James Thompson, quoted in Charles F. Kemp, Life Situation Preaching (St. Louis, Missouri: The Bethany

Press), pp. 95, 96.

Romain Gary, The Ski Bum (Harper and Row).



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Review and Herald Publishing Association, Washington 12, D.C.

The Youth's Instructor, July 12, 1966



- Most intense rainfall ever recorded fell in Unionville, Maryland, on July 4, 1956. In one minute, 1.23 inches of rain poured down.

  Minutes
- Snakeroot, or milkwort, was once so well known as a panacea that quacks added it to all their nostrums along with such staples as snake oil and swamp water. National Geographic Society
- There are three women ship captains in the world; a Polish woman, a Dutch, and a Russian. The first one's husband is supervising the preparation of a new ship for his wife, a ship of 3,500 tons. When she takes command he will sail on it as the mate.
- ▶ Jamaica has an area of 4,400 square miles and, with a population of more than 1.7 million, is one of the most densely populated countries in the world. Jamaica has the largest workable bauxite resources in the world and a flourishing tourism.
- Pof the nation's 181,259 physicians in private practice, some 5,800 have an additional air-age title to hang on to their M.D. They are the select group designated by the Federal Aviation Agency as Aviation Medical Examiners. All pilots must be examined regularly by an AME. Though most of the medical examiners are pilots or former flight surgeons, the FAA requires them all to continue their training by attending seminars once every three years.
- Ground is being broken along the northeast slope of Africa's Mount Kilimanjaro for staff and nurses' housing of what is planned to be one of the largest mission medical facilities in the world. The 420-bed Kilimaniaro Christian Medical Center will be near Moshi in northeast Tanzania, close to the Kenya border. Capital cost pledges to date have come from an anonymous American donor, a Protestant interdenominational movement in West Germany, a Lutheran organization in Sweden, and a branch of the West German Government. The Tanzanian Government has pledged nearly a half million dollars toward operating costs.

- Washington, D.C., may get its first full-scale subway line by 1971. Other cities around the world that are planning or building their first underground transport systems include San Francisco, Prague, Brussels, Montreal, Turin, Venice, Rio de Janeiro, Melbourne, Rotterdam, and Santiago, Chile. Grandmother of all subways is the London Underground, completed in 1863. At the historic opening of the so-called tubes, Prime Minister Gladstone and 30,000 other Londoners traveled in the gaslighted railway carriages.
  - National Geographic Society
- The Greenland ice cap is a huge island three times larger than Texas. It is almost entirely covered with snow, which eventually packs to ice. Only a narrow fringe of land along the coast is exposed. The mantle of rock-hard ice averages a few thousand feet thick and extends as high as 10,000 feet above the land surface, which generally is between 1,000 and 2,000 feet above sea level. Blizzards rage even in the short summer, and temperatures on the ice cap seldom rise above zero.
- Although not so many years ago an Austrian who drove his own car was a "somebody," there are today more than 700,000 private cars registered in this country of seven million, virtually one for every third household. There are just as many TV sets as private cars, 754,434 sets registered as of March 1, 1966. Radios have reached 93 per 100 households with 124,871 families owning two radios or more.

Austrian Information

- Major domestic air lines have cut fares in half for persons aged 12 through 21, in an effort to fill nearly half the empty plane seats, on the average, that now exist on flights. The young person will be required to purchase a \$3 identification card and submit proof of his age. Tickets will be issued on the basis of space available.
- CARE was 20 years old in May of this year. This famous cooperative has distributed more than \$726 million worth of help to needy people in 66 countries.

  Minutes
- A single swarm of locusts may contain billions of the insects, weigh 20,000 tons, and eat its weight in green food daily. National Geographic Society
- A post card mailed 57 years ago was recently delivered to an address in England only a couple of miles from the original sender.

- On a yearly average four flashes of lightning are recorded in Britain per square mile, with damage to 8,000 properties.

  BBC
- Much of the world's chicle for chewing gum comes from the dense jungle and mahogany forest of El Petén, in Guatemala.

National Geographic Society

- Potentially rich disclosure of gold and silver in central Saudi Arabia has stirred speculation in international mining circles that this desert kingdom, known principally for its vast oil reserves, possesses a variety of underground wealth. The strike is located in an area of some 500 ancient mine workings near the village of Ad Dawadimi, about 150 miles west of Riyadh. Saudi Arabia Today
- Establishment of a prison college at San Quentin—the first higher education facility in the history of penology and criminal rehabilitation—is the goal of a University of California project financed by the Ford Foundation. The preliminary study will delve into questions of administration, faculty, site location, inmate admission standards, curriculum, and interagency cooperation.

UCAL

Fourteen members of the natural and social sciences, history, religion, philosophy, and art faculties at Vassar College are contributing their specialized knowledge to an unusual interdepartmental course. "The River: A Case Study of Man's Relation to His Environment in the Mid-Hudson Valley" is concerned with the protection and development of the Hudson Valley's resources for the well-being of its inhabitants and the enhancement of their lives.

IWLA

Commonly known as Autovon (Automatic Voice Network), an immense private line communications network is being built for the United States military to provide "secure and immediate" contact between hundreds of Department of Defense locations around the world. When fully operational in 1970, Autovon will link more than one million telephones and handle teletypewriter and high-speed data communications, as well as voice. It will include such special services as connections on calls in 10 seconds or less, pre-empting of busy lines for priority calls, direct dialing between ground installations and planes in flight, and voice lines that can carry scrambled conversation over the network and unscramble it at the C and P Call terminus point.

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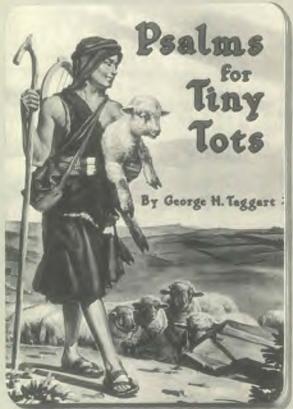
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