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The Youth's Instructor

SEPTEMBER 6, 1966

[Sabbath School Lessons for September 10]

Battle Lines

by JEAN M. SCOTT

SO FAR as religion went, my college offered me all an Adventist college could. In every class the Bible was spotlighted. Teachers in the religion department met difficult passages head on, tried to explain church doctrine in terms of the here and now.

I found my teachers eager to talk about God whether they were teaching fundamentals of Christian belief or shorthand. They seemed always within reach for spiritual guidance.

And yet a dedicated corps of teachers couldn't make a Christian out of me.

The church-saturated environment couldn't either, with chapel and vespers and morning worship and church. Workshops and prayer bands and Bible-marking sessions and singing bands and group discussions in small Sabbath school classes weren't enough to win me over.

Neither were four roommates—one each year—who talked with God.

I couldn't have hoped for a more spiritual atmosphere, a place more conducive to living a Christian life than on that Adventist campus where I spent four years.

And yet, whenever I began thinking about what all this spiritual emphasis meant to me, I only became confused. I didn't know for sure whether I believed anything. There were so many questions, so few answers. So little I knew

about God; so little evidence of Him in a messed-up world I had barely seen. So much confusion in my heart.

My religion classes gave me only what I wanted most from them—a grade. A grade and a notebook full of maps of Palestine, missionary journeys of Paul, memory verses, hundreds of key texts.

I stormed through college in a continuing rebellion against church, and I perceived later, all authority. Not an open rebellion of me against the Adventist Church, but a quiet despising of what it involved.

Nothing strange about this. It happens to almost everybody sometime in the growing-up game. Some get it worse, that's all. And some get over it sooner.

What was a bit odd was that I talked myself into thinking that I was a Christian through it all. Now that I think about it, I remember hearing that same sentiment echoed by a lot of my college friends. We thought it our Christian duty to point out error where we found it, and we took pains to find it everywhere.

One Friday night the college went to an evangelistic meeting in a nearby town for vespers. An Adventist revival it was, complete with sawdust on the floor.

I don't remember what the preacher talked about. All I remember is a feel-

ing of discontent seething inside me, growing into full-blown contempt. The emotion had been growing through the years. Somehow that Friday night evangelistic meeting catalyzed the reaction, brought it to open ferment.

If I fought the church then, I fought everything connected with the church. That meant dormitory deans, college administrators, teachers, everybody, except God. I wasn't ready to fight Him yet, or admit it yet, anyhow.

Results of this attitude were interesting. Some looking on must have been amused to see me pushing against every obstacle I found.

Somehow fate was kind to me, held me back just enough to save me from open disgrace.

I got into trouble, certainly I did. Plenty of it. Something like a twenty-year-old juvenile delinquent. But always there was a way back, a way to redeem myself without blackening my reputation.

Now that I think about it, I guess one thing that held me back was watching some of my fellow students rebel against the same authority I was fighting.

The student who spoke at student Week of Prayer while in the middle of plans to vandalize school property, for one. When he broke loose a few days later and devoted himself wholeheartedly to disrupting the college program

The Youth's Instructor

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

Its pages reflect an expanding objective from 1852 to 1966. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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and recruiting several dozen helpers to make certain the job was complete, I eyed him with disdain.

He deserved every scrap of punishment he got, I said.

Today I see that I was playing much the same role. In a quieter, less obtrusive way, perhaps, but not much different.

I didn't see that, then. All I saw was error in the camp. I felt with all my strength that hostility of this magnitude should be put down at once.

In my righteous indignation that such a situation should have been allowed to develop, my rebel instinct shifted directions, softened.

So angry was I that dissent should reach such proportions in an Adventist college, I slowed down my own private

war against religion. What we needed, I decided, wasn't less religion but more of it. Not criticism of the way our leaders in the college and the church were fighting sin, but more help in waging the battle.

Once on the other side of the combat line, the picture changed like a negative turning into a black-and-white positive print. What I had seen as black before now turned a shade close to white.

Religion classes, teachers, church services—the works—became ways to help me grow into the person I wanted to be, instead of infuriating handicaps slowing me down.

All that happened was that I redrew my battle lines, and changed sides.

Speak Up!

by DOROTHY EMMERSON

WHENEVER we speak we touch another person with our voice," a modern writer has observed. What a delightful place this world would be if all our voices were like a soothing touch. (Maybe there wouldn't be any more wars!) I am afraid, however, that sometimes our voices are more like splintering blows to sensitive ears.

The sound of one's voice has many times been the factor in determining a person's personality. Simply by opening her mouth a beautifully dressed woman can destroy her charm—if her voice is rasping; and a handsome, well-groomed man can lose his appeal—if his voice is weak and high.

The ideal speaking voice is low in pitch, never nasal, and is not too fast or too slow. Fear, anxiety, poor posture, and ill health can make our voices thin and weary. That is why good breathing, good posture, and good health are such an aid in good speech habits.

Human beings have been gifted with a marvelous voice box. There

isn't another creature on earth that can make the variety of sounds that a person can with this instrument. So listen to yourself! Is the way you use your voice attractive to others? You may want to check to see if you fall into the habit of—

Talking in an excited, breathless fashion.

Talking extra loud as though everyone else were deaf.

Talking indistinctly, muttering and swallowing words.

Talking with a nasal twang or in a shrill, harsh tone.

Talking too fast in a rat-a-tat-tat staccato.

Talking in a dull, sleepy "I don't care" manner.

Your voice can be charming and magnetic or it can be annoying and irritate like squeaky chalk on a blackboard. So be flexible in your pitch; change the volume if necessary; get rid of the strain and tension in your voice; and speak in a clear, rich, well-modulated tone.

Take your voice seriously! It witnesses for you.



by JOHN N. STANGER

God's Answer

RETURNING from the air auditorium that cataclysmic Friday evening, my wife stormed through the door ahead of me, hurled her purse violently on the couch, and extending a finger oscillating with anger, blurted: "If God wants me to keep Saturday, He'll have to knock me flat on my face."

He did. The next morning, October 22, 1960.

I told Beverly when she made such a charge to remember what had happened to Lot's wife and to Ananias and Sapphira. But the only response was "I'll not go to that church tomorrow! And if you do you're a fool! We've made enough mistakes already!"

That I could not deny. During the past three and one-half years we had joined numerous unsatisfactory

churches. First, there had been Southside —; then the little church where the preacher, an ex-pugilist, in a fit of jealousy, challenged me to a fight one evening. Only weeks after going there we returned to Lawton, this time to the big First — church with more than three thousand members.

Having tried many established churches and finding them all unpalatable, we attempted another approach. Joining a few friends in a cooperative effort, we started the People's — church. Its name indicated its purpose—to meet the needs of people who were spiritually undernourished. And it did provide bread and meat for the souls of many who attended—apparently for everyone but us.

Perplexed and discouraged, we could not help pondering whether the prob-

lem, whatever it was, lay in the churches or in us. Yet we were sure every change in membership had been for a concrete, valid reason.

Sunday after Sunday, meeting after meeting, hope after hope, the search continued—but only failure after failure resulted.

At this point, within days of my ordination to the ministry of the — denomination, no one could blame Beverly for being anxious about our growing involvement with the Seventh-day Adventists.

"Oh, they're good people."

"Beverly, I want to be——"

"But join them? John, you just can't!"

Yet, what greater fulfillment could there be than to allow His Word to replace our frustration with peace? I reasoned hungrily. And we had no peace. There was no intelligent joy. Answers to our perplexities were scant, and what there were did not coincide.

However, I knew that during the past three weeks the Adventists had provided some answers. They had lovingly done so from the pages of the Book. Perhaps this contact was God's attempt to tell us that He had heard us a few days before the beginning of the Worldwide Crusade for Christ, when we had prayed, "O God, You must show us intelligent doctrine or we will have to give up religion entirely in order to keep our sanity."

For twenty-one consecutive nights He had led us through progressively illuminating messages to thorough inspection of His Word and careful introspection of our lives. Now to shut our minds to the new light was to darken our souls to the resplendent glory of the Saviour's love. How else could He express His love to us than through the truth of His Word? How else allay our fears and perplexities?

The truths of this twenty-first night, however, and my wife's outburst shattered our anticipated sleep. Warily, about seven o'clock Saturday morning, I arose from bed. While I was dressing, my thoughts, like a tornado, were whirling in circles—having direction, but with a vacuum of indecision in the middle.

Presently, upon returning to the bedroom, I announced my intention to "go and see what Adventists are like on their *own* Sabbath in their *own* church."

"Well, John Stanger," Beverly said stiffly, "go if you must, but I'm going to teach every piano lesson on my schedule. Then tomorrow I'll go to church as civilized people do!"

Whereupon she promptly sat up on the edge of the bed, and as though she had been shot, fell straight across the floor—flat on her face!

I scurried to the bathroom to wet a face towel. Coming back to her side, I stuttered, "Are you all right?"

She never stirred.

Had God heard her charge? Had He responded by granting her demand? The attending angels must have recalled during those moments the occasion on the Damascus road when another had been struck down so that upon reviving he might ask, "Lord, what wilt thou have me to do?"

would obviously have to be mine.

Making the calls, I found myself becoming more and more determined to give the Adventists a little closer scrutiny. When I hung up the receiver after the last cancellation I turned to Beverly. "I am going to the service," I announced simply.

She didn't say a thing.

After a morning of blessing and reverent worship, the kindly pastor, Victor Rice, asked me to come with the church family for potluck dinner. I hesitated; those food substitutes, as I called them, didn't appeal to me. But spiritual food did. I went.

she continued, still trying to cover up her emotional upheaval.

By herself, inside the tent a few moments later, Beverly approached Evangelist Dick Barron's wife, Jeanne. I was told later about the encounter:

"Good evening, Beverly," Jeanne greeted her. "We're so glad you've come. We were concerned about you. John said you were ill when he left this morning."

"Have you people put a hex on me?"

"Why, Beverly, what do you mean?"

Her defiant charge of the night before and the events of the unhappy day unfolded haltingly. As she finished the account big tears of love were forming in the eyes of her sympathetic listener.

"Beverly," Jeanne asked softly, "you don't think it was coincidence, do you?"

No spoken reply now, but the eloquence of a frightened, entreating face said in a thousand ways: "No, Jeanne. I think it might be God."

Jeanne understood without words. "This morning when I woke up," she continued earnestly, "I went over to the Turners' house trailer and told Ouida I thought we should pray for Beverly Stanger. She agreed, for she too had felt your tugging on the life lines of this wonderful message. So, she and I knelt and prayed in your behalf. We asked that the Lord would give you courage, Beverly, and help you decide for Him. We sincerely hope you will."

"Thanks, Jeanne. Thanks so much," Beverly almost whispered. "This has been such an awful day. With that terrible phrase 'flat on my face' spinning through my head all day, and me so sick I couldn't even walk without holding onto something, I suddenly remembered that I had to accompany John's song tonight. I tried several times to get up, but I couldn't. I couldn't, Jeanne!" Beverly repeated desperately. "Not until just a little while ago—after the sun had gone down and I admitted to myself that the Sabbath was over."

My song, which was a part of "The Drama of the Ages," the musical program planned for the evening, Beverly accompanied as though not a thing was wrong with her—and there wasn't any longer! Recovery in the evening had been as sudden as her fainting in the morning.

The next Sabbath, following many conferences with the Barrons and the Turners, we both attended all the services of the day.

During the five-o'clock hour the message was very short. Essentially, Elder

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New Semester

by VIOLET L. GREGORY

Now they will stand exposed
to the glories of the past.
Courage and stamina shine through the pulp,
and valor's ancient banner waits
to be flown in brilliant colors
over the fields of today.

What future traveler will walk
in the glow as yet unborn,
that burns within the tiptoe mind
of one who stands,
ready to take his Columbus step
on this morning's misty path?

While applying the cool compress to her face I prayed that I would have courage to go through with my plans for the morning, although I knew Beverly might object more violently than before.

After what seemed an eternity she stirred, and with a dazed look on her face, mumbled, "M-MmmmmSSSSSttttrrrnnn . . ."

"Bev, I think you had better just rest awhile," I said, needing to disguise my anxiety. Then I added quietly, "I love you, dear," words that produced a thin, straight-lipped grin, as though it too were a token of endearment.

Smiling at the pathetic response, I suggested gently, "We had better try to get you back in the bed."

A few moments later, having revived considerably, Beverly began suffering from headache, dizziness, and slight nausea. She was nearly incoherent, and anyone could see she was generally miserable. One fact stood out plainly—no piano lessons! Another followed straightway—the task of canceling them

Later, after the dinner—which had been surprisingly good and permeated with Christian fellowship—we proceeded directly to the big balloon tent for the afternoon service scheduled at five o'clock. If I gave my neglected wife a thought it was probably one tinged with annoyance that she should be missing this rich experience because of her stubbornness.

When the meeting was over I talked with the crusade's bass soloist, Ray Turner, and Harry Dill, the business manager. I had started out the door to return to Beverly when there she was, coming up the sawdust sidewalk as her taxi was driving away.

"Beverly! How are you feeling, dear? We've had a marvelous day. I was just coming to see how you were and—and here you are!"

"I—I'm feeling just fine," she attempted to reassure me, but obviously was not convinced herself that it was the truth. "You're to sing tonight, and I'm to play for you as I always do, so I had no other choice than to come,"

Cover Strictly speaking, an article dominates this week's cover. However the small picture of the owl is the work of photographer A. W. Cott, who entered it in a Photo Mart contest.

November Because we publish about a month ahead of the issue dateline, photographers have three months for meeting the November 1 deadline in this year's Photo Mart. Entries are already being received.

November We have been questioned why some provision hasn't been made to distinguish the professional photographer from the amateur or nonprofessional, so that the inexperienced might have a better chance for acceptances. Our reason, of course, for inaugurating the contest was to secure the finest scenes with the greatest variety appropriate for cover use. We aren't sure that we know when an amateur ceases to be such and becomes a professional. A professional who is willing to submit to Photo Mart, and receive the same award for any acceptance as an amateur would receive, has in our opinion the interests of the magazine at heart. Amateurs with imagination and a camera often find pictures that meet our objectives.

Washington, D.C. "In our home we are enjoying the articles by Dorothy Emmerson. It is good to have these practical topics discussed in *THE YOUTH'S INSTRUCTOR*. We trust there will be many more articles in this series that are as helpful as the ones already published." MRS. MARY O. BARGER.

Michigan "I read with interest the article 'Balance' by Norene Lyon Creighton [April 19]. I cannot agree with the writer on equal time in Bible study and TV. TV does not have enough good programs to watch that would justify just that much time with the Bible and our good publications." HOWARD M. BENFIELD, Webberville.

• The author wouldn't increase TV watching but Bible study.

Internal "This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God."—GC 469.

We Hold These Truths

The Owl

The woman stopped me as we were leaving prayer meeting. After identifying herself she put a question.

"Who is this Jean Scott?"

"That is the pseudonym of one of our authors," I replied.

The subsequent conversation was interesting. It convinced me again that Jean M. Scott is "getting under the skin" of some of our readers. This woman was not critical of what she had read under the Scott by-line, as an anonymous writer was the next day.

More than once since I quit the classroom as a teacher, I have said that someday I would like to teach a group of students in the plain and simple subject of "how to think." Certain it is that the idea intrigued me even while I was meeting students in the classroom situation. Preconceived ideas and possession of presumed knowledge too often send individuals off on sidetracks and detours.

Let me make it clear that the person who stopped me after prayer meeting was in no way critical of the author she wondered about. But the Thursday letter from the anonymous writer, who took apart "A Woman's Heart" which had appeared July 12, really let loose!

There are hundreds and possibly thousands of youth in our church who don't know why they are Seventh-day Adventists. The statistical information that in one union conference of the North American Division, more than 50 per cent of youth born into a home where at least one parent is a Seventh-day Adventist, either never join the church or apostatize after baptism, is our evidence.

Why are you a Seventh-day Adventist? Can you give one or more valid and indisputable reasons? If not, why not?

In some respects, Peter may have been such a rebel as was Jean Scott in her youth. It was he who wrote, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

One of the first questions that should be put to a candidate for baptism into our church is this: "Why do you want to be baptized?" Whether the candidate is 12 or 92, that question is vital.

There is something seriously askew with too many of our homes in light of the loss of our youth to the church. Maybe there are some things wrong with our schools too. Why aren't the young people discovering what a glorious faith is Seventh-day Adventism? How can any turn their back on it if they were fully convinced at the time of baptism that our interpretation of the teachings of God's Word is sound?

Jean Scott is still young. Conceivably the time will come when she will write an article more penetrating and incisive than what appears on this week's cover. If she does, she will again demonstrate, at least to a degree, the introspection and self-analysis any professing Christian ought to be developing for his own spiritual well-being.

WTC

coming next week

- "RADIO LOG"—Each year about this time Elder E. M. Peterson, Missionary Volunteer secretary of the Columbia Union, whose heart is deep in the interest of ham radio work, spends hours, and perhaps even days, working up the new log for *INSTRUCTOR* printing. It is coming to you in next week's issue.
- "BUDDHA'S FORFEIT"—It was wonderful to be home again with her family, thought Sinyin. With forced vigor she supervised household activities in her gentle manner. She offered the daily gifts of food to idols. By Judie Martin.



Elder Milton Lee, speaker for the Chinese broadcast, coaches the King's Heralds in the fine points of pronunciation.

Singing in Tongues

by WAYNE HOOPER

Del Delker receives her lesson in Chinese. Perfection is a must.



WE LIKE to call it the "miracle of singing in tongues." That's what it really is—a modern-day miracle. Consider that it takes many years for a person to learn to speak and use the Chinese language. Put with this the fact that the King's Heralds quartet was able in just a few hours of concentrated work to begin recording hymns in this difficult language. It has to qualify for some kind of miracle.

The Voice of Prophecy began its foreign-language work twenty-four years ago with the Spanish-language program for South and Central America. It continues to this day as our most

Wayne Hooper is director of music programing at the Voice of Prophecy.

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far-reaching "extracurricular" activity. Soon, Portuguese was added for Brazil. As time allowed and opportunities for radio time opened up, we accepted calls for music in Japanese, Swahili, Ukrainian, Vietnamese, Indonesian, and Chinese. In 1965 we began broadcasts in the strange Navaho language for the 50,000 Indians who live on the reservation near Monument Valley, Utah. Theme songs have been recorded in several other languages also.

For years we struggled along doing the best we could with sometimes awkward "romanizations" of each language. (Spanish and Portuguese were always sung from the exact language itself.) That is, the coach for each language would sit down with the singer and agree on certain letters of the alphabet to mean certain sounds. At best it was difficult; it was well-nigh impossible in dealing with the Oriental tongues.

It was our printing department manager at the VOP, Elder Harold Shultz, who came up with the suggestion to use the International Phonetic Symbols. We tried the idea and found that it worked. From then on, exciting success has crowned each new attempt at foreign-language singing. To master all these symbols was not easy, and took our singers some time. But once this was accomplished, it became almost as easy to sing in one language as in another. So far, the unanimous testimony of the King's Heralds and Del Delker is that Russian and Ukrainian have the most difficult sounds to master and do well. More changes in the position of the teeth and tongue seem to be required in these two.

Recently the Voice of Prophecy music staff spent the major part of two months working with Elder and Mrs. Milton Lee in recording songs and hymns for the Chinese broadcasts. These are heard over stations on the island of Formosa, and in some areas of the Communist-held mainland of China.

New requests come regularly for music to be tape-recorded by our singers in some foreign language. Also, each of these existing tape libraries is in need of new songs and arrangements. As time permits in our crowded schedule of recording English, as well as of making personal appearances and singing at camp meetings, two or three of these tremendous challenges are accepted each year.

God has given us this "miracle of singing in tongues" to make possible a more rapid advance of His work. We thank Him for the opportunity.

I've Wandered Far
 @ tsan t'fien yen li ts ai tien fu
 dzin uo jiau huei dzia
 hun dgiu sr hou dziao ta dzuei lu
 dzu uo dzny huei dzia

Chorus:

dzuan huei dzia dzny huei dzia
 dzye bu dzai jiu dan

I'VE WANDERED FAR Chinese, 1966
 For King's Heralds Quartet



First Mrs. Lee (lower left) translates characters from the Chinese hymnal into International Phonetic Symbols. Wayne Hooper (lower right) then copies this, along with the notes of the quartet arrangement, onto music paper, making sure that the accents of both music and words are together. Above is shown the handwritten manuscript and copied music. The v sounds like uh as in sung, the n with a tail is ng as in sing, the elongated s is sh as in wish.





The Fox

by ERNEST N. WENDTH

THE morning coolness was lifting slowly from the vast vineyards as the sun prepared to dry the dew-moistened leaves. The watchman, already on duty in the tower, scanned the scene but could not see "the little foxes that spoil the vines" lying beneath the glistening plants.

One little rascal, we can imagine, cautiously raised his head to nibble on the tender, juicy plant. He glanced at his sister, busy in the next row, and winked. Solomon, the wisest of men, was not yet able to outwit the sly foxes who regularly went to his vineyards to eat. They were not afraid of the white-washed stone piles, used as ancient scarecrows; they avoided the traps that had been set for them; and if spotted and chased, they raced through rows of

grapevines while the keepers had to run around the ends.

For centuries the slyness of the fox has been well known. Christ's statement to "tell that rox" Herod, suggests that this ruler was crafty and cunning like the fox. To ancient Jewish writers this characteristic was a favorite theme for stories recorded in the Talmud.

The animal also played a part in old-time superstitions. Its tail would often be hung between the eyes of a horse to protect it from the eye of the evil one. The tooth of a fox became a charm to promote or prevent sleep, depending on whether it was taken from a live or a dead animal.

The fox has no regular sleeping hours and indulges in this pleasure only when tired or after a meal. Even when

chased by dogs, a fox will sometimes curl up and snooze until the hounds get near, then jump up refreshed and race the tired animals at speeds up to twenty-six miles an hour.

Two species of fox have been common to Palestine. The small Egyptian animal of the south and the larger, stronger Syrian breed in the north. They live on fruits, insects, low-flying birds, and mice, and are as good in catching mice as the cat. Moving stealthily through the tall meadow grass they find the rodent by listening for its squeaking. They can and do on occasion kill and eat young goats and sheep.

Foxes are solitary animals. If one fox is traveling with another, it is generally its mate. They live in the open until youngsters are expected; then they dig a den in a sunny bank or under the roots of a tree. Perhaps Christ was thinking of the fox-inhabited Jordan River area when He said: "The foxes have holes . . . ; but the Son of man hath not where to lay his head." Both sides of the river are lined with trees and thickets where foxes have made their homes for centuries.

The cunningness of the fox at times enables it to take a den away from a wolf. The fox places the sea onion (an herb) at the mouth of the den and the plant's smell drives the wolf away. Then the fox moves in.

Ezekiel spoke of foxes "in the deserts." One desert fox is pictured on the Spanish Sahara stamp of 1960. The Mauretanian stamp of the same year features the fennec fox, which is found in the Sahara Desert and the sandy wastes of Egypt. The small, light-colored fennec is considered by some to be the prettiest of all foxes. He is fond of dates and will crawl up the trunk of a sloping date palm to obtain this sweet fruit. Little is actually known about the fennec, but if captured it does make a fine pet.

Caught in a trap, a fox may struggle to get free, but if he hears someone coming he will feign death until the trap is released. Then he will jump up and run away. Sometimes he may purposely play dead to obtain his meal. When a bird lands on the "carcass" to dine, the crafty fox turns the tables by grabbing the bird for his own meal and the dinner then becomes the diner.

The silver fox—a favorite for ladies' fur pieces—is featured on the East German stamp of 1963.

THAT 5TH ANNIVERSARY

FIRST OF TWO PARTS

by HAROLD SHRYOCK, M.D.

SO REX and Cathy are planning to be married! I think they are ideally suited to each other." It was the minister's wife speaking. And this seemed to be the way all the friends of this young couple felt about their marriage.

They had known each other as far back as they could remember. They had grown up in the same community, had attended the same Seventh-day Adventist church and the same schools. Rex's father was a farmer and an elder in the church. His mother was a good homemaker and was leader of the Dorcas Society. Cathy's father was a quiet man who seemed content with whatever came. He worked in a dairy, and his earnings were modest. Her mother made up in drive and ambition for what the father lacked.

Their friendship had blossomed into a courtship after Rex had been away to college for one year. Cathy had attended the same denominational college for two years and had completed the secretarial course. Now she was employed as secretary in a local insurance office. Rex had not done too well in his college courses, so he decided to stay home the next year and help on the farm. He and Cathy were the only college-age young people in the home church that year and maybe it was only natural that they should become sweethearts.

In checking down the usual list of items that indicate whether a boy and

a girl who like each other will have a successful marriage, most of the items were favorable. They had known each other for a long time. They had similar home backgrounds, and their families had about the same social and financial status. Their educational attainments were about the same. They had similar ideals, consistent with their religious convictions. They enjoyed being in each other's company. Their friends approved of their courtship and, now, of their plans for marriage.

Cathy was a little older than Rex, but the difference in age was less than one year—not enough to handicap their happiness in the future. The parents approved of the plans for marriage, except for Rex's father, who was the conservative type. He liked Cathy as a person, but he felt that Rex should have a little money in the bank before accepting the responsibilities of marriage.

In other articles of the "Marriage for Keeps" series I have pointed out the advantages of making a wise and deliberate choice of a life partner. I have called attention to the need for right conduct during courtship so as to avoid blemishing the image of marriage as a sacred institution.

In the present article, however, I am placing emphasis on the circumstances and attitudes that occur *after* marriage and that are also important in determining the final outcome of the marital venture. Strangely, the turning point from happiness to unhappiness

in the experience of many husbands and wives comes at about the time of the fifth wedding anniversary. And this is why I have chosen the story of Rex and Cathy to serve as an illustration.

The story is one with which I have become well acquainted, even though by correspondence. I have changed the names and have altered the details just enough that the friends of Rex and Cathy will not recognize that I am referring to them.

They conducted their courtship in the approved manner. At the time of their marriage everything seemed favorable and appeared to continue so for the first five years. Then a change came. We will try to identify and evaluate the factors that brought this about. Some influences had their origin sooner than the day of their wooden wedding, but their destructive effects were not apparent until afterward.

Rex had a job, such as it was, at the time they were engaged. He was working for his father on the farm. The father had not paid him wages, for it was assumed that his working on the farm was in payment for the money the father had spent in making it possible for Rex to attend college the year before. Now as it came to the plans for marriage, he was sure that he would receive pay checks, for the father would have had to take on a hired man had it not been for Rex.

He was not too much concerned over the matter of his responsibility for sup-

Evening Meditations on Morning

by ENOCH SHERMAN

The trees were stark against the cold, clear sky.
The icy wind sang eerie tunes. It told
Of bleak and dreary days to come; of cold
And blustery days. The birds, when flying by,
Called urgently. Soft spoke I in reply:
"Fly swift and high; soon will thy nest enfold
Thy weary form. My feet must trod this old
And war-worn earth. Fain would I try to fly."
Then God unfolded in the sky of blue
His splendor, garbed in gowns of sunset hue.
This vibrant sky, so radiant to my sight,
Was but a glimpse of His celestial light
Toward which I'll soar with freedom of a bird
The day the God of heav'n fulfills His Word.

porting Cathy. It seemed to be a part of his nature to carry responsibility lightly. Anyway, Cathy had a good job, and he was sure they would not starve.

The wedding, as are most weddings, was a pleasant occasion. As always, there were serious elements and there were lighter strains. In the present connection we are concerned with the solemn promises that Rex and Cathy made in the presence of the minister and of their assembled friends.

The minister asked Rex, as part of the marriage vow, "Wilt thou love her, comfort her, honor her, cherish her, and keep her?" To this, Rex readily agreed, in full sincerity, for he had no other thought than that he would be as loyal and devoted to Cathy as it is possible for a husband to be to his beloved wife.

Turning to Cathy, the minister asked, "Wilt thou have this man to be thy wedded husband, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to live together after God's holy ordinance, and forsaking all others, cleave thee only unto him, so long as ye both shall live?" Cathy too was wholehearted in her willingness thus to promise her perpetual loyalty to the man who was becoming her husband.

Rex, in his naivete, at first assumed that he and Cathy would live with his parents. Cathy, being more discerning and wiser in the matters that enable a new husband and wife to establish themselves as a separate family, urged that they rent an apartment near where she was employed. Thus, after their re-

turn from a brief honeymoon trip, they found themselves alone and happy within the four walls of what they proudly called their "home."

Vaguely, she already sensed that it was not good for his self-esteem to be merely the "hired man" on his father's farm, with a meager pay check for his services coming into his possession from time to time, at irregular intervals. So she, quite properly, began campaigning for a change.

There was another thought in Cathy's mind that influenced her more in talking about a "career" for Rex than

her recognition that it was humiliating for him to be in second place in the matter of family earnings. Secretly, she was ashamed of her own father's station in life. While she had been away at college she had sensed the value of education in helping a person to rise to higher levels in the social and economic scales. Also, while working in the insurance office she had met those who had maintained higher standards of living than were present in either the home of her parents or that of Rex's father and mother. She wanted to be sure that Rex did not become a carbon copy of her father.

He offered no resistance to her proposals that he continue his education. In fact, he was flattered, for it was now apparent that she had confidence in his ability to make progress. "It takes a good wife to bring the best out of a man," he told himself. "Maybe I can amount to something that will not only make Cathy happy but will even surprise the folks who have known me all my life."

It is good for a wife to have faith in her husband so long as this is kept within the bounds of reality. Many a husband has been inspired by his wife's belief in him and has thus been able to do commendable things that otherwise he would not have accomplished. But Cathy's confidence was a blind confidence inspired by her selfish desires for the advantages she could enjoy when her husband reached the goals she had set for him. Unfortunately, she was unmindful of his personal limitations

FAMILY FARE

Vision

by ELAINE SWANSON

FOUR-YEAR-OLD Jan had been begging all morning for a job so that she could earn a "vestment penny." Finally I asked her to pick up the wind-scattered papers in the back yard. She was busily working when I answered a knock on the front door and found Linda, Jan's playmate. "Can Jan play?" she asked.

I told her that Jan was busy, but she was welcome to go to the back yard and wait until Jan had finished her job. Linda went out and began swinging. A few moments later I overheard Linda

say, "C'mon, Jan, let's play. You can do your work later."

"No," was the reply. "I gotta finish my job good."

"Why?"

"Well," Jan answered, arms akimbo, "'cause I'm workin' for Jesus, and I can't stop now. I wanta go to heaven."

I listened shamefacedly. How quick I am to "stop now" the task Jesus has given me, and take up a more "interesting" pastime. If you and I would finish our job, it wouldn't be long before we were on our way heavenward.

and did not reckon with his having different aptitudes than those which her desires required.

The September after their marriage they moved to the city, where he followed a program of study and supervised experience that constituted the training for the mortician's profession. She got another job as a secretary and willingly used her income to provide their support.

Rex could hardly wait for the time when he would be head of the house in fact, as well as in theory. As is natural for a man, he chafed under the circumstance of having to report his personal expenditures to his wife and of having to ask her for the money to pay for a haircut or to buy a pair of shoes.

Similarly, her thoughts were focused on the future when she would be able to reap the benefits of her investment in his education. She longed to have a home with a garden and flowers. She wanted children and a place to raise them comfortably.

Even so, and without their realizing that it was going to be this way, these first five years of their marriage were the happiest years of their lives. For the sake of comparison with what follows in Part II, we need to mention and analyze right here the three factors that contributed to this five-year period of happiness.

First was the continuing attitude of romance. Romance is an emotional experience that draws a man and a woman to each other. It is most obvious during courtship and engagement. It reaches a high level during the honeymoon and then continues for a variable period—sometimes a few weeks and sometimes through the remainder of life—beyond the honeymoon. Romance is a God-given experience in which the greatest pleasure that a man and a woman enjoy is derived from companionship with each other. Under its influence a man does not think less of his sweetheart or wife because there may be faults in her personality. Under its influence he continues to be the "one and only" as far as her thoughts and desires are concerned.

Desirable as it is, romance is not a self-perpetuating factor in marriage. In order for it to continue it must be cultivated, nourished, and encouraged. If other elements make the marriage a rewarding experience, romance continues to flourish. But when there is no other cohesive force but romance to bind the lives of a man and woman together, it tends to fade, and marriage becomes a disappointing experience.

Wit Sharpeners

Addition

by OSEAS I. ZAMORA

Fill in the blanks in the upper section, placing a letter above each numbered space. Transfer each of these letters to the lower section, over the space having the same number. When completed, you will have a helpful quotation from the Spirit of Prophecy writings.

1. "Put _____ between holy and unholy." (Lev. 10:10)
45 24 25 54 11 31 50 21 4 3
2. "To sharpen every man his _____, and his coulter." (1 Sam. 13:20)
18 37 8 40 52
3. "And they set the ark of God upon a new _____." (2 Sam. 6:3)
56 15 12 42
4. "So _____ us to number our days." (Ps. 90:12)
39 55 6 22 49
5. "I _____ on my ways, and turned my feet." (Ps. 119:59)
1 35 59 41 34 5 13
6. "The Lord is thy _____ upon thy right hand." (Ps. 121:5)
47 14 44 46 38
7. "But the way of transgressors is _____." (Prov. 13:15)
2 20 53 28
8. "Delivered it from the _____ of corruption." (Isa. 38:17)
58 17 48
9. "For _____ saith the Lord." (Jer. 16:3)
57 43 33 19
10. "Not a famine of bread, nor a _____ for water." (Amos 8:11)
36 63 26 7 62 16
11. "Break their bones, and _____ them in pieces." (Micah 3:3)
9 30 32 51
12. "One jot or one _____ shall in no wise pass." (Matt. 5:18)
10 61 23 29 60 27

| | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | | | | | | |
| 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | | | | | | | | | | | | | | | |

Key on page 21

With Rex and Cathy life continued to be romantic for these first five years partly because they were still young and optimistic and partly because there were still other factors that united their interests.

The second factor was their continued devotion to the church and its activities. He became MV leader in the city church which they attended Sabbath by Sabbath, and she was assistant leader in the kindergarten division of the Sabbath school. Church participation plus the maintaining of family devotions in their home kept their spiritual insights clear and their religious fervor at a high level.

Religion is a powerful stabilizing influence in marriage. When husband and wife both love God sincerely, their love for each other continues to be strong and pure.

The third factor that accounted for the success of the first five years of marriage was their mutual devotion to the task of preparing Rex for his career. Both were spending their energies in furthering their progress toward the goal they had set.

In every successful marriage there must be some absorbing enterprise that

unites husband and wife as a team. For some it is a common interest in the welfare of their children. For some it is a hobby or a form of recreation they both enjoy. For some it is music. For all Christian couples there should be a united devotion to sharing their faith with others and bringing comfort and peace to those who are unfortunate. Teamwork in marriage provides automatically for companionship. It facilitates communication between husband and wife. It brings rewards that are enjoyed by both because both contributed energies and talents.

As their fifth wedding anniversary approached, neither of them would have guessed that the success of their marriage was in danger. They confidently expected that the five-year way-mark would be the beginning of a brighter future for both. Thus far they had lived in anticipation. They supposed that after his training was completed their happiness and satisfaction in life would be increased rather than diminished. They were as surprised as they were disappointed with the turn of events to be described in Part II.

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



FIRST OF FIVE PARTS

EVERY time Bill Dixon walked through the battered door of the tired old farmhouse he dreamed of the day when he could go through it for the last time. He was sick of having nothing, of being nobody. As soon as he could, he was going to walk down out of those poverty-drenched hills and begin a new life. He was going to find a place where there was enough level ground to put both feet down at once. He was going to the city, where there were lights and people and money.

Especially money. He wouldn't hate the Tennessee hills if there were money there. But there wasn't. He knew! His father and mother knew it too, and his eleven brothers and sisters. It didn't seem to bother them, though. They had learned to accept what could not be changed. Bill refused to believe it could not be changed. If he wanted money for clothes and cars and fun, he could go to the city where the money was, and that's exactly what he intended to do—just as soon as he was old enough to be unafraid.

As the years passed, his self-confidence grew. He nurtured it and encouraged it in every way he could. When it grew big enough and strong enough it would stop the little prickles of uncertainty that crept along his spine when he thought about picking up his suitcase and walking out the door. And when that happened, he would be a

Tennessee hill boy no more. He would be a city man.

He would be one of those men he had heard some of the hill folks make jokes about to cover up their own awe and envy. Let them make jokes about him if they wished. Let them do as they pleased. He pleased to find out what kind of life there might be beyond the rim of hills that had hemmed him in all his life. He was going out there and be somebody.

Bill's mother tried to teach him that he should trust in God, not himself. He listened soberly, then went on thinking his own thoughts. He knew what he wanted out of life, and he intended to get it.

He went to church with his mother every Sunday, though. He could understand how it was with her. She needed religion. It was something to lift her mind and spirit out of the dismal place in which life had deposited her.

It didn't concern him that his brothers and sisters joined the church as they reached the age of accountability. For himself, he never thought of the age of accountability. It was the age of self-confidence he was waiting for. He suspected that there might be a God. He was too intelligent to deny the evidence. But he had no intention of letting that interfere with his plans for his life.

When he was eighteen years old he looked in the mirror one day and decided the time had come to get started. He had achieved the length and breadth of manhood. He was not a great hulking mountain-type man, but he was certainly a passable city-type man. He studied the eyes that gravely regarded him from the mirror. The look of confidence he had been waiting for had come. He combed his black wavy hair and examined the effect. It was superb. He almost bewitched himself with his own smile. It was time to go. If by some inconceivable chance he discovered there was something he didn't know, he would bluff his way while he learned.

He made his way to the city and found a job immediately. Even the wage scale for unskilled laborers seemed like fabulous riches to the boy who knew about money mostly from hearsay. He began to buy the things he had dreamed about. Friends were abundant, and easily made. Life was exactly as he had dreamed it would be. Maybe even better. He hoped it would last forever.

Dark rumors of grim warfare in Europe had penetrated the hills before he

left home. The rumbling grew louder every day. Before his bubble of wealth and happiness had burst, before he discovered how little he had, compared to what there was to be had, Uncle Sam sent Bill an invitation to join the Army.

The never-had-been-anywhere boy became a much-traveled soldier. He found the "outside" a friendly place indeed. The hearts and homes of the newly-at-war nation were open to the handsome boys in the glamorous uniforms who were going forth to defend it. Bill sometimes found himself wishing he had left home long before he did. In the new world he had discovered, even war was fun. It wasn't at all like the old-timers back home had warned him it would be. He laughed about how wrong they were.

Would that he had never discovered how *right* they were!

There was one heart that opened to Bill that pleased him more than all the others. It belonged to a girl named Virginia. She wasn't like other girls. She was special. She wasn't looking for a uniform to entertain her. She really was interested in the person inside.

She thought Bill was special, too. She found herself liking him very much. She tried to remember that soldiers in wartime tend to get emotional about a girl, then forget her when they move on to the next camp and the next girl. She tried to remember that, but something wouldn't allow her to.

From where we stand now, looking back, it appears that He who knows the end from the beginning, and the path each of us must take to find Him, saw in Virginia's character the steadfastness and endurance it would take to walk with Bill along the hard, hard road he would take to find God. Surely God Himself gave Virginia to Bill.

Even now, in spite of everything, she says she is not sorry, and you wonder why. When you find the answer, you have begun to know Virginia.

They were married just before Bill went overseas. Virginia would have been willing to wait until he came back—she was really too young for marriage—but Bill had an unexplainable longing to belong somewhere before he went away. He wanted someone to care whether he lived or died. He seemed to feel that it would be easier to stay alive if it mattered to someone. He had thought he was completely self-sufficient, and he was surprised to find himself admitting that he needed this girl. He didn't admit it to anyone but himself.



TO RANSOM A REBEL

by VIOLA M. NASH

His carefree life went with him across the Atlantic. There were dangers, of course, but his was a happy-go-lucky philosophy. As long as nothing bad happened, there was a good chance that it wouldn't. He was in General George Patton's army, and extravagantly proud of it. He drove a tank that thundered across France in magnificent triumph. . . .

Until the tide turned. At Metz the supply line was stretched almost to the limit, and that was almost on the German border. The Nazis were determined that the enemy would not cross that border, no matter what it cost. They staged a counterattack with the savagery that is born of desperation.

Each man in Bill's army—his glorious, undefeatable army—was fighting to save his own life. The cocky grins had left their faces. The gay songs were stilled. There were no more bragging jests about winning the war themselves. All they thought about was finding a way to stay alive until morning, and then till night, and the next morning.

One of those nights, in a foxhole on the edge of France, Bill Dixon took a long hard look at himself.

He was scared. Of that he was sure. So scared it didn't bother him to admit it. He didn't want to die. But stronger than the fear of death was the fear of "what then?" For the first time he saw himself as a lost man face to face with eternity. Every shell that went over made the odds that much greater that the next one would be "his." Every moment that passed brought eternity that much nearer.

He began thinking about home. He wondered how far it was to Tennessee. That's where the hills were that he had been so eager to leave behind. His mother was there. Maybe she was praying for him. And his wife was there. His wife! Sweet, adorable Virginia with the flashing, fetching smile. He hardly knew her yet. If only he could get back to her someday. . . .

"Lord, if You be up there"—he was praying for the first time in his life—"get me back home alive, and I'll do anything You want me to do."

He wondered what Virginia thought about God. They had never talked about that. There were so many things they had never talked about. He wondered whether they ever would. If God was up there, if there was a God, and if He paid any attention to the prayers of men like Bill, then maybe they would. It wouldn't hurt to hope.

God was up there, of course, and He heard Bill's prayer.

Before dawn the men crawled out of their foxholes and went to their battle positions. Bill's position was atop his tank, taking the firing orders from the command post. The dawn, the fog, and the Germans rolled in. He didn't hear the next shell that came over. That one "had his name on it." He was taken away in an ambulance, the only way there was to leave that battlefield alive. His prayer was answered.

It was a long time before he saw it that way, though. He felt tricked, betrayed, bitter, when he discovered what little was left of Bill Dixon. He was shattered and mangled. His right arm seemed hopelessly crushed. The doctors wanted to amputate. To save his life it seemed that they must.

"You will not!" He fought the suggestion with clenched teeth. "You will not! You will not!"

If there was no God—and he was pretty sure now that there was not—then he would have to take care of himself. He would need two arms to do that. Besides, he couldn't take just half a husband back to Virginia. He was going to be a man or he was not going to be.

The doctors went about the seemingly impossible task of patching him up. He was sent from one hospital to another as increasingly skillful care was needed. At the hospital in England the doctors all but gave up.

"You will not take my arm off," he kept saying. But when the searing pain enveloped him, it was only his pride that kept him from begging the doctors to take it away.

"It will be useless anyway," they told him.

That arm on almost anyone else would have been useless. But it was his arm, and he would make it work. Sooner or later he always got what he wanted. He was tough and strong and he never gave up. All his life he had known how to fight and work for what he wanted. There was always some way to do it.

The only defeat he had ever known was in that foxhole in France. And that was because he had briefly reached outside himself for help. A cynical smile touched his lips. He was thinking about the foolish things fear can drive a man to do. It had driven him to pray. Talk about foolishness! He even remembered the prayer—"Get me home alive."

Alive! That was a laugh. Look at him. Nothing but skin and bones, and so helpless he had to be cared for like a baby. Alive, indeed!

The smile faded. Alive. He was

breathing, wasn't he? His heart was beating. He was thinking and seeing and hearing. He was alive. That's all he had asked for. Just to be alive enough to get back to Tennessee.

God had answered his prayer. Then there *was* a God! In that case he would have to keep his part of the bargain. What was it? Oh yes, ". . . I'll do anything You want me to do."

"All right, God. I'm a man of my word. You show me what You want me to do, and I'll do it."

What he really meant was, "You show me what You want me to do, and if I see any sense in it, and if it doesn't interfere too much with my own plans, I'll do it." He didn't know what a long way he was from the place God wanted him to be.

When Bill was strong enough he was shipped back to a Stateside hospital to finish his medical treatments. Virginia went to be with him, and they were able to establish their lives together as happily as if there had been no separation. But they were both different people. The loneliness, the strain of constant danger, the probing of their own souls, had changed them. They had been forced to realize there was more to life than just having a good time.

Finally the day came when Bill was discharged from the hospital and from the Army. There was nothing more that medical science could do for him. The disability that was left, he would have to live with. He packed his bags, took his scars and his wife, and went home.

When they were ready to make definite plans for the future, plans that did not have to be prefixed with "if" and "when," they moved to a town that looked up to the mountains that Bill had once longed to get away from. He found a job where he was paid incredibly well for his greatest asset—a friendly, persuasive personality.

Gradually, in the shade of the green mountains and the shelter of a tranquil, love-filled home, his wounded spirit grew strong. He climbed fast and high in his job and in the community. He was master of all he surveyed once more, and grateful to God for it, though he modestly admitted that he had had something to do with his success himself. He knew who he was and where he was going. If God wanted to come along, he would be glad to have Him.

He hadn't considered what might happen if God should order a change of course.

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

SHARE

World News of Missionary Volunteers



Northern Union Sends 35 to National MCC Camp

by Harold E. Haas

Minneapolis, Minn.—“Fall In!” Military commands became quite familiar terms to 35 young men from the Northern Union territory as they attended the National Medical Cadet Corps Training Camp at Camp Doss, Grand Ledge, Michigan, May 31 to June 12. It was all a part of the plan of cooperation with the national Government in regard to the selective service program.

Camp Doss is the name given to a two-week intensive training program in a simulated military situation conducted by the Seventh-day Adventist Church. It is designed to help prepare young men for their contribution to military service, while at the same time remaining true to conscientious convictions.

Seventh-day Adventist boys are officially listed as conscientious objectors, but because of this fine program and a willingness to serve, even in most

hazardous areas, they are often called “conscientious cooperators” instead.

Except for some financial assistance from the church, this preinduction training is taken at the individual’s own expense.

The program is thorough and realistic. The course includes lectures on loyalty to the United States Government and to the standards of the church.

A strong emphasis is placed on preparation in the area of medical work, training these young men to help relieve suffering as they courageously serve their country.

Camp Doss is named after Corporal Desmond T. Doss, a Seventh-day Adventist soldier who was awarded the Congressional Medal of Honor for outstanding bravery as a medical corpsman in the Pacific theater of operations during World War II.

In order to encourage more young men to attend from the Northern Union, arrangements were made for a special bus, originating at Harvey, North Dakota, to make pickup stops in all four States of the union. The bus was filled to capacity, and others made their own plans for transportation.

Union College Teachers Assist in Leadercraft

by Don Roth

Lincoln, Nebr.—Paul DeBooy of the Central Union MV department directed a Leadercraft Course at Union College, April 15 and 16. Originally the Leadercraft Course was planned to be given on a campout, but at the last minute the campout was canceled and the group met on the campus instead. Twenty-two received certificates.

Dr. C. Mervyn Maxwell, chairman of the religion department, assisted Elder DeBooy in the course. Three other teachers led in presentation of specialized subjects in their fields. Gene Johnson demonstrated how to give a nature study. Roy Harris spoke about Share Your Faith. Dr. Eugene Gascay presented more effective ways of teaching.

Elder DeBooy was in charge of the last meeting on Saturday night on “Socials to Save.” Dressed in Indian costumes, John Fulk and his three children explained how they made their costumes and what kind of Indian programs they present at the JMV camps.



A busload, and more, of young men from the Northern Union enrolled for the Medical Cadet Corps training at Camp Doss.



Theodore Lucas, Desmond Doss, and part of the Northern Union group of MCC trainees exchange greetings at the National Camp.



"Mother" Betty Cree explains the absence of manna on the Sabbath day to her two children (Debra Brown and Dennis Brown).



Bishop Eusebius (John Godenick) and Emperor Constantine (Herbert Brown) prepare historic first Sunday law for enactment.

School Sponsors New Approach to Evangelism

by Ronald B. Rodgers

Piscataway, N.J.—A thrilling crusade for Christ by modern young people seeking a fresh approach to God's Word was launched by the students of Lake Nelson School in New Jersey on April 22.

Each night's program was different in style, costumes, backdrops, staging, and participants.

Every student of Lake Nelson School, a ten-grade junior academy, participated in some part of the program, which featured dialogs, choirs, three speech choirs, soliloquies, pageants, sermonets, narrations, instrumentals, ensembles, and orations. The major part of the program was carried by the academy students.

The following eight meetings revolved around the theme, "Youth Seeks the Answer."

1. "Will You Answer God's Call?" Biblical dialogs and modern day stories dramatized the seriousness of the day and the need for answering Yes.

2. "How Late Is the Hour?" Scenes from the days of Noah, Agrippa, and the modern age brought an awareness of the end of the world.

3. "What Price Will You Pay?" This illustrated sermon, dealing with the

necessity of feeding on God's Word in order to find salvation, inspired complete dedication.

4. "How Much Do You Care?" Orations on tobacco, alcohol, and narcotics put the spotlight on pertinent problems of today and our responsibility toward them.

5. "Will You Live in the New Earth?" A choral speaking group from grades one to six gave a glimpse of Eden restored, with an appeal for all to meet there.

6. "Who Changed God's Sabbath?" The history of the Sabbath, told with dialogs, featured the change of the Sabbath. A chain of children illustrating the Ten Commandments was forcibly broken and changed, evoking much protest on the part of the children.

7. "What Did Your Salvation Cost?" Scenes portraying those who witnessed Calvary, introduced by a robed voice choir, cast a new light on this momentous event.

8. "How Shall We Escape If We Neglect So Great Salvation?" Elder C. D. Brooks, Columbia Union field secretary, climaxed the series with an inspiring appeal to complete dedication. Many young people responded to this call for surrender.

A committee composed of the faculty and representatives from grades eight to ten laid plans. Advertising was done by visitation teams, newspapers, handbills, a sign out front, letters from Faith for Today to their correspondents, and

letters to local non-Adventist pastors.

Awards for attendance, bringing friends, and scoring high on the pastor's quiz were made available. Half-hour films preceded each meeting. Multiple backdrops were prepared under the direction of Mrs. Martha DeLeo.

These were not just interesting programs. Each one was Christ-centered, with a prayer appeal and an invitation to full surrender. This tremendous amount of activity produced a unique youth evangelism program. The students benefited by using their talents to the glory of God, and by seeing young people respond to the Spirit of the Lord.

Bermuda Week of Prayer Leads Youth to Baptism

by Mrs. Connie Richardson

St. George, Bermuda—The Missionary Volunteer Society of the St. George Seventh-day Adventist church conducted the spring Week of Prayer, April 2-9. We invited David B. Reid of New York City to come to Bermuda as our guest speaker for the series.

Our youth took an active part in the program. Many sang solos, duets, trios. Some were ushers. Pastor Albert A. Haig was a blessing to us all. He worked along with Elder Reid and our MV leaders. Our pianist, Rachel Morgan, and our organist, Mrs. Goldie

Smith, were of great value to the program.

The congregation packed the hall each night. Thirty youth, along with some adults, stood for baptism at the close of the Week of Prayer.

As a grand finale, on April 10 we held a sacred recital at the Sowers Play House in St. George, Bermuda. Our guest artists were Mrs. Virginia Hingley, and Mrs. Sylvia Lamb. There were also visiting artists from the St. Peter's church, A. M. E. church, the Salvation Army, Bermuda Institute of Seventh-day Adventists, and from our other local churches. Roy Malcolm from the Bermuda Institute was emcee.

Youth Leaders Visit Caribbean Union MV's

by R. L. Hoyte

Port-of-Spain, Trinidad—Missionary Volunteers and their friends in Barbados, Trinidad, and Guyana were thrilled by the visit of Lawrence Nelson, associate secretary of the General Conference MV Department, and D. J. von Pohle, Inter-American Division MV secretary, during the last week of March.

The itinerary began in Barbados, where J. G. Roberts, MV secretary of the East Caribbean Conference, had planned a youth rally. Over 1,200 youth and their friends from the 25 churches in Barbados assembled in the auditorium of the Seventh-day Adventist secondary school in Bridgetown to hear Elder Nelson preach on the subject, "Be Ye Also Ready." His climax was a moving appeal, and one by one the Missionary Volunteers stood, pledging their determination to be ready when Jesus comes.

Our next engagement was in Trinidad. H. E. Phillips, youth leader of the South Caribbean Conference, had invited young people from the neighboring islands of Grenada, St. Vincent, and Tobago to a conference-wide youth congress. Its theme was "The Second Coming of Jesus."

The most exquisite location in Port-of-Spain was chosen for the Sabbath services. It was a beautiful sight to see hundreds of young people climb the incline of the world's only upside-down hotel, Trinidad Hilton, outfitted for an audience with the King. The ballroom at the Hilton Hotel was packed with over 1,100 young people gathered for worship and praise.

Sabbath school was conducted by the writer. At the worship hour Elder Nelson gave a dramatic presentation of the second coming of Jesus. His vivid portrayal of last-day events produced an awareness of the need for immediate readiness.

G. W. Brown, president of Caribbean Union College, was the moderator for the Trophy Hour. It was thrilling to hear the youth tell of their Share Your Faith adventures and of the conquests of the gospel. Highlighting the afternoon program was a colorful and impressive Investiture service at which 73 Master Guides received their insignia. A giant Master Guide emblem formed the background decoration, and it was thrilling to see the four MV secretaries and other Master Guides on the platform in full uniform march through the open emblem to a trumpet fanfare. More than 50 of the Master Guides invested were students of Caribbean Union College, prepared by C. V. Henriquez.

On Sunday morning Elders Nelson, Von Pohle, and Hoyte left Trinidad for Guyana. As the Sunjet ran down the landing strip a colorful parade came into view. Pathfinders in full dress uniform under the command of G. A. Beresford, MV secretary of the mission, marched out to form an honor guard. This was VIP treatment of the first magnitude. After inspecting the guard of honor, the three visiting MV secretaries were escorted to the VIP lounge and accorded the welcome given visiting dignitaries.

In the afternoon there was a Pathfinder parade through the streets of Georgetown. The Hon. Dr. Ptolemy Reid, deputy prime minister of Guyana, and the Hon. Mrs. Winifred Gaskin, minister of education, joined the MV secretaries and S. L. Gadsby to take the salute. As the 350 Pathfinders in full

regalia marched past, with their flags, banners, and guidons, to the martial music of the police band, thousands of onlookers lining the streets cheered and applauded. The Hon. Dr. Reid gave the feature address, while the Hon. Mrs. Winifred Gaskin distributed the prizes to the winners in the Pathfinder exhibits.

The minister was happy to learn that several denominational and other youth organizations had been invited and were in attendance at the parade. He also commended Seventh-day Adventists for their lead in the youth camp program.

On Sunday night 67 Pathfinders and Master Guides were invested at the Georgetown church. The congress continued all day on Monday and ended that night with a challenging message from the General Conference representative who led out in a colorful candlelight commitment ceremony. The inspiration gained will remain with the youth for years to come.

Books Placed in Motel Bring Further Request

by Don Stephan

Minot, N. Dak.—Minot Missionary Volunteers had the tables turned on them recently. The result was one dozen books, *The Desire of Ages*, placed in a local motel.

It all began several years ago when Mrs. Melvin Lang, then MV sponsor, directed a successful drive to place the missionary book of the year in a motel adjacent to the local church. *The Desire of Ages* bore its silent testimony in each room until late in 1965.

Gelking Motel owners Art and Ma-

MV SILVER AWARD AT CEDARVALE



Directed by Principal Earl Spaulding, thirteen young people of Cedarvale Junior Academy in Kansas City, Missouri, received the MV Silver Award for physical and cultural excellence.

rie Weber eventually contacted the MV Society in Minot. "We want these in our motel too. Do you suppose it is possible?" Ten *Desire of Ages* are now testifying to travelers in this motel.

Mr. and Mrs. Curtis Mecklenburg, MV sponsors, Duane Perekrestenko and Connie Tarasenko, MV leaders, are still happy about the request. "Seldom do we find others asking us for literature," said Mr. Mecklenburg.

Churches Inspired by Detroit Voice of Youth

by Ernest N. Wendth

Lansing, Mich.—Youth of the Detroit area churches recently conducted a series of Voice of Youth meetings which resulted in the baptism of a young man and the soon-planned baptism of his girl friend.

Selected representatives from the various churches of metropolitan Detroit were divided into five groups, each group being guided by one of the local pastors in its preparation of the ten meetings held Saturday and Sunday nights.

The attendance was good, and the offerings taken paid for all expenses of the evangelistic campaign. The meetings were held in the Livonia church, pastored by Leslie Neal.

The meetings inspired not only the non-Adventists in attendance but area church members as a whole. They were made aware that laymen, including the youth, can conduct fruitful evangelistic meetings. It is the hope and desire of these churches that another series be held in the near future.

MV's Share in Baptism of Newfoundland Youth

by A. N. How

St. John's, Newfoundland—Thirteen young people were baptized by Pastor R. C. Spangler at the Queen's Road SDA church, St. John's, Newfoundland, on Sabbath, May 14. Six of these were from the Bay Roberts church, 60 miles distant, and three were from the Seventh-day Adventist Academy in St. John's.

These young people have been attending MV meetings for some time, with the exception of one girl, and all have attended meetings following up an interest created when Pastor Vandeman visited St. John's and Bay Roberts early in February. Members of the Missionary Volunteer Society acted as usherettes for these meetings and helped in the distribution of *It Is Written* studies and records.

Four young people were also baptized at the Lethbridge, Newfoundland, Seventh-day Adventist church on April 30, at the conclusion of a series of similar follow-up meetings.

College MV's Launch Physical Fitness Plan

by Don Roth

Lincoln, Nebr.—No longer can the girls of Union College complain about not getting enough exercise. Phys-o-Focus was the theme presented by the college Missionary Volunteer Society for the month of February. Kit Watts, MV

leader, launched a program of exercise for the girls. Miss Watts, a religion and physical education major, appropriated some jump ropes from the P. E. department for use in the Rees Hall assembly room in the basement of the girls' dormitory. About 150 girls saw their need of exercise and are daily jumping rope for fifteen minutes.

The fellows have not been left out. In the evening area residents see them running past their homes. M. D. Hannah, church pastor, has been encouraging this physical exercise. He practices what he preaches by running four miles three times a week.

Voice of Youth Team Has Further Appointments

by Ted N. Graves

Denver, Colo.—Young people from the Grand Junction Seventh-day Adventist church recently presented a ten-day Voice of Youth series in Delta, Colorado. Steve Lambert was music director, and the series was under the guidance of Bob Leake, MV leader of the Grand Junction church.

The speakers were Trudy Carpenter, Mike Reeves, Russel Kaufholtz, Connie Phillips, Keith Ulibarri, Bonnie Lemons, Jewel Gilkeson, Claudia Johnson, Steve Schwarz, Dave Burishkin.

Two of the Bibles given for perfect attendance went to non-Adventists. One young girl who attended all the meetings is a baptism prospect.

The group is now preaching from time to time in the district churches. One participant observed that it is more fun to participate in these meetings than to go to a party.



Pastor Leslie Neal and Voice of Youth speakers—James Langford, Robert Moris, Beverly Ball, Karen Hamstra—discuss plans.



The Voice of Youth team from the Grand Junction, Colorado, church shares its evangelistic talents with district churches.

Sabbath School Lessons

SEPTEMBER 10, 1966

Prepared for publication by the General
Conference Sabbath School Department

SENIOR

XI—Attempts to Defeat God's Purposes

MEMORY VERSE: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2).

STUDY HELPS: *The Acts of the Apostles*, pp. 264-268; *The Great Controversy*, pp. 49-60 (chapter 3); *The SDA Bible Commentary*; *SDA Bible Dictionary*.

STUDY AIM: To understand the dangers that threaten the fulfillment of God's purpose for His church, and how the church will triumph over these obstacles.

Introduction

Today, even as in the days of ancient Israel, there are forces at work in the world endeavoring to thwart and obstruct the purposes of God for His people.

"Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions."—*The Great Controversy*, p. 55.

Through counterfeits of the most subtle kind God's purposes and His truth were perverted. Attacks upon the lives of those who resisted these falsifications of the truth became more and more violent. But the same prophecies that told of this great assault on the plan of God tell also of the coming triumph of God's faithful and chosen people.

Apostasy Foretold

1. What danger did Christ discern for the future of His faithful followers? Matt. 24:11-13, 24.

NOTE.—"From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. . . . The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enemy that burst forth against the world's Redeemer would be manifested against all who should believe on His name."—*The Great Controversy*, p. 39.

2. What development, already beginning in his day, did Paul foresee as a threat to the truth of God? 2 Thess. 2:3, 4, 7.

NOTE.—"Paul outlined the baleful work of that power of evil which was to continue through long centuries of darkness and persecution before the second coming of Christ. The Thessalonian believers had hoped for immediate deliverance; now they were admonished to take up bravely and in the fear of God the work before them. The apostle charged them not to neglect their duties or resign themselves to idle waiting. After their glowing anticipations of immediate deliverance the round of daily life and the opposition that they must meet would appear doubly forbidding. He therefore exhorted them to steadfastness in the faith."—*The Acts of the Apostles*, pp. 266, 267.

3. Through the symbolism of the second church of Revelation how did Jesus warn of the coming of this apostasy? Rev. 2:9, 10.

NOTE.—"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the 'mystery of iniquity' carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions."—*The Great Controversy*, p. 49.

In the Grip of Apostasy

4. How widespread did apostasy become in the church during the Dark Ages? Rev. 2:19-22; 3:4.

NOTE.—"Trends that began in earlier periods became dominant during the Dark Ages. The Scriptures are not being available to the ordinary Christian, tradition was exalted in their place. Works came to be considered a means of attaining salvation. A false and human priesthood obscured the true and divine priesthood of Jesus Christ."—*The SDA Bible Commentary*, on Rev. 2:18.

5. How does prophecy depict the fierce and widespread persecution and oppression of those times? Rev. 6:8-11; Matt. 24:21, 22.

6. Besides the attack on God's people, what further attempts did Satan make to thwart God's purpose? Dan. 7:25.

NOTE.—"When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God."—*The Great Controversy*, p. 55.

BELIEVE IT OR NOT

but Vesta Chase, 38, was sentenced to 30 days in jail in lieu of a \$103 fine for drunken driving. He was riding a bicycle. Maryland State police spotted Chase weaving from one side of the road to the other on a bicycle on Route 355 and a car almost ran off the highway to avoid him. Even a bicyclist under the influence of liquor is in trouble.

W. A. SCHARFFENBERG

The Church in the Wilderness

7. In the face of threatened extermination where did the true followers of God flee? Rev. 12:6, 13-16.

NOTE.—"Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only Mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for generations to come."—*The Great Controversy*, p. 61.

8. What relationship to the Lord preserved the church in the wilderness during its time of tribulation? Rev. 12:10, 11.

9. What time limit was placed upon the development and extent of this attack upon the purposes of God? Dan. 7:25; Rev. 12:6; 13:5; Matt. 24:22.

NOTE.—"The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798."—*Ibid.*, p. 439.

The Judgment

10. What message of judgment follows, the conclusion of the time of tribulation? Rev. 14:6, 7. Compare Dan. 7:21, 22.

NOTE.—"Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—*The Great Controversy*, p. 490.

11. What effect will the judgment have on the forces of evil? Dan. 7:26.

NOTE.—"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*Ibid.*, p. 483.

The Triumph of Truth

12. What will be the condition of heart of those doomed to final destruction? 2 Thess. 2:9-12; Rev. 21:8. Compare Gal. 5:19-21.

NOTE.—"The unregenerate not only reject truth but even refuse to entertain a love for truth, that is, they hate truth. This attitude does not concern truth in the abstract, but 'the truth,' the one great truth that comes from God, which is embodied in Christ Jesus. Final condemnation of sinners will be based on their rejection of Jesus, who is 'the truth' (John 14:6). Their refusal to cherish a love for what is true makes them susceptible to being influenced by all that is deceitful, by all the machinations of the wicked one."—*The SDA Bible Commentary*, on 2 Thess. 2:10.

13. What vitally important counsel is addressed to the Laodicean church? Rev. 3:18-22.

14. What final scene of victory depicts the ultimate triumph of God's cause on the earth? Rev. 15:1-4.

NOTE.—"As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy*, p. 678.

YOUTH

XI—Getting Along With Others

MEMORY GEM: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18).

ILLUMINATION OF THE TOPIC: *Christ's Object Lessons*, chapter, "Like Unto Heaven"; *Messages to Young People*, pp. 420-422.

TARGET: To learn and to practice the art of getting along with others.

Introduction

"Most young people nearing the close of their high school years have come to the place where they recognize that the world they face is an extremely troubled one. They know, too, that if they are to achieve the happiness and the kind of success they aspire to, they must give serious attention to themselves and their relation to this troubled world. This is particularly true of Seventh-day Adventist young people who face a challenge to accomplishment beyond that of any other youth in the world today.

"Turning attention to ourselves and our relation to the world brings us face to face with a good many questions that are not easy to answer. We are all parts of the family, the church, the school, the local community, as well as the nation and the world."—T. H. JEMISON, *Facing Life*, p. 9.

In our lesson this week we will study some of the things we can do that will help us get along with people in the home, the school, and the world.

1—Do Your Part Well

1. What was it that opened the way for the five-talent servant and the two-talent servant to greater opportunities and responsibilities? Matt. 25:21, 23. Compare Prov. 18:16.

"The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life."—*Christ's Object Lessons*, pp. 329, 330.

"Through lack of determination to take themselves in hand and reform, persons can become stereotyped in a wrong course of action; or by cultivating their powers they may acquire ability to do the very best of service. Then they will find themselves in demand anywhere and everywhere. They will be appreciated for all that they are worth."—*Ibid.*, p. 344.

2. What was the secret of Hezekiah's success? 2 Chron. 31:21.

"If we desire to be perfect, even as our Father in heaven is perfect, we must be faithful in doing little things. That which is worth doing at all is worth doing well. Whatever your work may be, do it faithfully. Speak the truth in regard to the smallest matters. Each day do loving deeds and speak cheerful words. Scatter smiles along the pathway of life. As you work in this way, God will place His approval on you, and Christ will one day say to you, 'Well done, thou good and faithful servant.'"—*Messages to Young People*, pp. 144, 145.

3. Against what trait of character that is most damaging to one's personality does Paul warn us? Rom. 12:3, 16. What practice will overcome it? Rom. 12:10.

"Among the followers of our Lord today, as of old, how widespread is this subtle, deceptive sin! How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self! How ready the thought of self-gratulation, and the longing for human approval! It is the love of self, the desire for an easier way than God has appointed that leads to the substitution of human theories and traditions for the divine precepts. To His own disciples the warning words of Christ are spoken, 'Take heed and beware of the leaven of the Pharisees.'"—*The Desire of Ages*, p. 409.

4. How does Jesus describe the embarrassment that comes to a conceited person, and the satisfaction that comes to one who prefers others before himself? Luke 14:8-10.

"His own disciples were so filled with self-seeking—the very principle of Satan's kingdom—that they could not enter into sympathy with their Lord, or even understand Him as He spoke of His humiliation for them. . . . Those who were actuated by pride and love of distinction were thinking of themselves, and of the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven, for they were identified with the ranks of Satan."—*Ibid.*, p. 436.

2—Be Polite and Courteous

5. What words in 1 Timothy 3:15, also verse 2, indicate that Paul had a burden that Timothy and other church officers have good manners in their church work and in their personal relationships?

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. Look at Paul when brought before rulers. . . . True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. A thoroughgoing Christian draws his motives of action from his deep heart love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the whole being."—*The Ministry of Healing*, pp. 489, 490.

6. What was the secret of David's popularity? 1 Sam. 18:5, 14, 15, 30.

None but a whole-hearted Christian can be a perfect gentleman; but if Christ is abiding in the soul His spirit will be revealed in the manner, the words, and the actions. Gentleness and love cherished in the heart will appear in self-denial, in true courtesy."—*Testimonies to Ministers*, p. 264.

7. What courteous behavior patterns are mentioned in Rom. 12:14, 15?

"Christian politeness . . . does not consist in affectation or artificial polish, in bowing and simpering. This is the class of politeness possessed by those of the world, but they are destitute of true Christian politeness. . . . That so-called culture which does not make a youth deferential toward his parents, appreciative of their excellences, forbearing toward their defects, and helpful to their necessities; which does not make him considerate and tender, generous and helpful toward the young, the old, and the unfortunate, and courteous toward all is a failure."—*The Adventist Home*, pp. 422, 423.

3—Watch Your Spare Time

8. What is sure to result when a person spends too much of his spare time in his neighbor's house and becomes a bore? Prov. 25:17.

A bore is never popular. Beware of monopolizing your neighbor's time, monopolizing the conversation, or boring people in any way. Such conduct is sure to end in hatred.

9. Once when Elijah had much spare time on his hands, what question did God ask him? 1 Kings 19:9.

What would you answer if God asked you that question during your spare time? In the *Master Guide Manual* there are listed 107 vocational studies. Select one of them for your spare time—music, photography, leathercraft, rock polishing, sewing, stamp collecting, shell collecting, or something—become expert in it, and see what it will do to you and for you. A hobby will make you alert and interesting and will help to develop your emotional maturity. It will take your mind off yourself and give you something constructive to think about. How pathetic it is to find a young person who cannot occupy his mind constructively when he is alone!

4—Be Careful With Your Finances

10. What characteristic does Solomon say fits a person to "stand before kings"? Prov. 22:29. See also Romans 12:11 for one of Paul's admonitions about getting along with people.

"Many poor families are poor because they spend their money as soon as they receive it.

"You must see that one should not manage his affairs in a way that will incur debt. . . . When one becomes involved in debt, he is in one of Satan's nets, which he sets for souls."—*Ibid.*, p. 392.

11. What financial practice will cause us to be "blessed" by God? Mal. 3:10-12; see also Matt. 23:23.

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God and complied with His requirements honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him."—*Testimonies*, vol. 3, p. 395.

12. Name another personal business requirement mentioned in Romans 13:8.

Borrowing money is a snare and a sure personality destroyer. David says: "The wicked borroweth, and payeth not again" (Ps. 37:21). After listing the blessings to Israel that would follow obedience to the commandments of God, Moses says, "Thou shalt lend . . . and thou shalt not borrow. And the Lord shall make thee the head, and not the tail" (Deut. 28:12, 13). Doesn't that sound like saying, "If you pay your way, you will be popular"?

5—Where to Begin

13. What figure of speech did God use to teach Jeremiah that if he couldn't get along with people in his own land in times of peace, he could not hope to get along with his enemies in times of trouble? Jer. 12:5.

If we learn to get along with people in the home, we will be prepared to get along with people in college. If we make a success of getting along with people in college, we will be prepared to get along with people everywhere—in this world, and in heaven.

"If children and youth seek to be kind and courteous at home, thoughtfulness will become an abiding habit. Everyday politeness will cause them to be always polite. Home is the very place in which to practice self-denial and thoughtfulness to each member of the family; thus it is with the family in heaven, thus it will be when the scattered families of earth are reunited in the heavenly home."—*Sons and Daughters of God*, p. 113.

Counsel Clinic



Question *Why do parents go around picking the church, its members, the pastor, and especially the young people apart? My father is always talking about someone. (He is supposed to be an Adventist.) He has no faith whatsoever in the young people of our church. Why can't the older ones in the church see what they are doing? Aren't they supposed to help us and be an example instead of always criticizing us? Any help in solving this problem would be deeply appreciated.*

Counsel Assuming the description of the situation to be accurate, this is a most unfortunate condition. In Psalm 15:1-3, the question is asked: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Part of the answer is given as "he that backbiteth not with his tongue." There is nothing more destructive or cannibalistic than a critical spirit. The terrible end to which this can lead is clearly indicated in volume 9 of *The Testimonies for the Church*, page 125: "Cherishing a spirit of criticism and faultfinding, of pharisaical piety and pride, they have grieved away the Spirit of God, and have greatly retarded the work of God's messengers."

Now, the big question is how to communicate this effectively to the parents in question. Here are three suggestions: (1) Pray much for them. The Holy Spirit can do much more for them in a moment of conviction than all the human effort in the world. (2) Continue to love them consistently, regardless of the provocation, and then go directly to them and, in Christian love, lay the matter before them, inviting them to pursue the noncritical course. (3) If the second suggestion does not prove to be fruitful, then select some third party in whom they have much confidence and respect, perhaps the pastor, and ask him to talk with them about this matter in

love, urging them to follow a different pathway.

Question *Is there a need for more people to work in orphanages? I am a sophomore in college and want to work with children. An orphanage might satisfy this desire for service.*

Counsel We commend you on your desire to dedicate your life and its energies "to work with children." Not only do the angels watch with interest to see who will do the work needed for children but true religion is of a practical nature, making provision also for the orphans (James 1:27).

Overseas, the Seventh-day Adventist Church sponsors three orphanages. In the North American Division there are two members belonging to our Associa-

GOD'S ANSWER

From page 4

Barron simply stated that the angels of heaven would rejoice if every person actually convicted of the truth presented during the past three weeks would respond by expressing a desire for further study and enlightenment.

In a few moments the call came. And it lingered while the Holy Spirit inclined minds toward harmony with Heaven. Thirty solemn minutes passed as the organ strains were gently inviting the sincere to submit to their conscience. "I will follow Thee, my Saviour, Thou didst shed Thy blood for me . . ." We had sung those words but a short time ago. Didn't I mean them? The melody prodded on: "And though all men should forsake Thee, By Thy grace I'll follow Thee."

My intelligence and emotions were also prompting me to go. But I hesitated anxiously, hoping my wife would accompany me. What a battle she was having! She wanted to be sure. There had been so many fruitless surrenders. I didn't want to go first. I didn't want her to follow *me*, but rather to follow Jesus.

tion of Self-Supporting Institutions in which you may find a possibility where you could make a contribution to the Lord:

- (1) Mr. Don Lair, Director
Lariat Boys Ranch
Route 1
Stapleton, Nebraska
- (2) Mrs. Julia Grow, President
Cave Springs Home for Children
Highway 70-S
Pegram, Tennessee

We would suggest that you write to these institutions for information and materials relative to their services and then as to possibilities regarding employment.

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

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

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

Then a nudge! A nudge from my left. In an instant my eyes met hers as we glanced at each other long enough for her to sob softly, "I'm ready."

Later we realized it had been an hour and fifteen minutes after the call had begun. An hour and fifteen minutes while the Holy Spirit helped us to decide "Yes, we want to learn more about Seventh-day Adventists!"

Since then we have been doing exactly that. What Beverly and I have learned about our new church has thrilled us repeatedly. Though our membership now has been in the church nearly five years, longer than in all the other churches combined, there are glorious truths discovered daily that refresh our relationship with God and the remnant church. Service to Him wherever He leads is our daily commitment.

What we thought might be a last step in a futile examination of doctrine turned out to be the first in an infinite revelation of truth. We had looked for an end; we have found a glorious beginning!

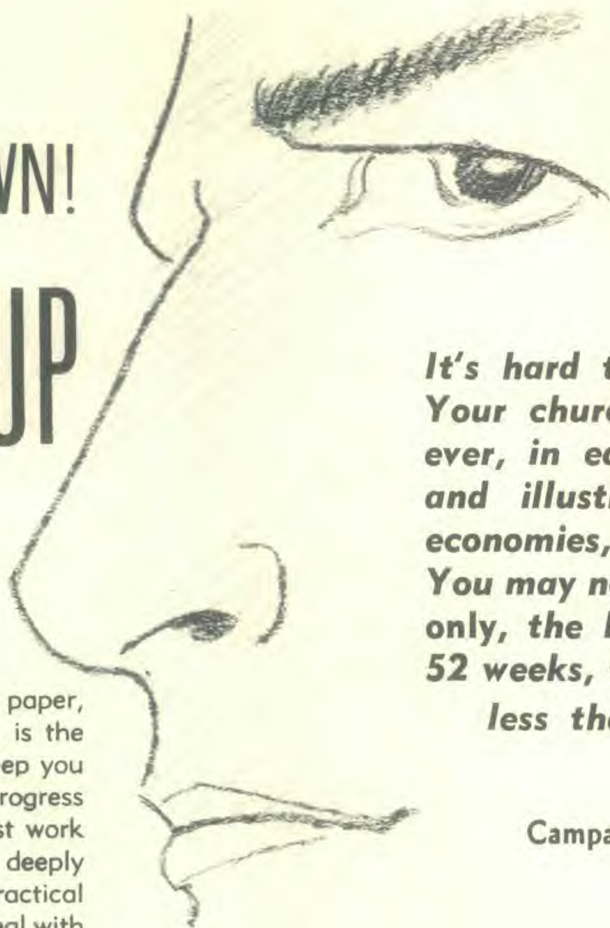
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Wit Sharpeners

"The character that is sanctified through the truth adds the perfect polish."—*That I May Know Him*, p. 306.

PRICE DOWN!

QUALITY UP



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Radarscope

► Some 128 species of fish inhabit antarctic waters. Their trademark is large heads and small bodies.

National Geographic Society

► The famous square-rigged sailing ship, the *Cutty Sark*, had 8¼ miles of rope and 1½ miles of steel wire in her rigging.

BBC

► Hospitalized children between six months and five years cry less, eat better, and have fewer fears and anxieties when cared for by nurses in colored dress as against those in white.

AMA

► One of the world's highest buildings is in one of the world's most inhospitable regions—the 1,200 foot radio and radar tower at the U.S. Air Force base at North Star, near the southern tip of Greenland.

EAW

► Free China's assistance to Africa began in 1961 with the dispatch of a farming demonstration team of 16 members to Liberia. Now, five years later, nearly 400 technicians are serving in Africa in various areas of industry and education.

CIS

► Hazards of space travel are simulated at Houston, Texas. An atomic particle accelerator of the National Aeronautics and Space Administration reproduces electron radiation such as that in the Van Allen Belt and the secondary radiation that occurs when electrons hit a spacecraft.

National Geographic Society

► Only 23 feet high, the largest garage in the world is San Francisco's parking facility at its international airport. It has 2,750 marked parking stalls in four levels of seven acres each. It is the first stage of an eventual 8,000-car garage which will have four levels of 17 acres each and a partial fifth level of some 12 acres. The first floor is underground.

The Highway User

► Smog, once a potentially serious problem in Santiago, Chile, has been substantially reduced since 1960 through industry cooperation and improved research, inspection, and enforcement of anti-smoke ordinances. Like Los Angeles and other large West Coast cities of North America, Santiago is subject to atmospheric peculiarities that prevent the quick dispersion of industrial smoke and automobile gases. The large-scale smog-control program led to remedial measures in 10,000 plants, office buildings, and apartment houses, with a dramatic thinning in the dense pall that once lay over the city.

CE

► Marking another step forward in probing nature's basic nuclear forces, discovery of a double hyper-nucleus, an exotic new member of the atomic family, was announced recently. The double hyper-nucleus is the second one ever discovered and the first one identified by a scientist in the United States. The new find, the University of California physicist involved declares, may foreshadow the development of a complete periodic table of chemical elements with double, and possibly triple, hyper-nuclei.

UCAL

► Mapping for the first time the entire continent of South America, 500 members of the Inter-American Geodetic Survey still have half the job to complete. The territory under survey comprises eight million square miles of mountains, jungle, swamp, and desert. The surveying project is the biggest ever attempted in history.

National Geographic Society

► The Seoul, Korea, metropolitan police and the Washington, D.C., police department have established a "brother" relationship. Under the agreement, the two police departments will render their best efforts in exchanging information that will contribute to improving studies on police systems and police administration.

KIO

► On the *Mayflower's* first voyage to Massachusetts the Pilgrims did not bring cows, an oversight that may have contributed to the settlers' hunger during their first winter in the New World. Thereafter, the governor insisted that a cow accompany every six emigrants.

National Geographic Society

► Bibliophiles in Norway had a field day from April 25 to May 14. More than one million books, reduced 40-70 per cent, were put on sale by members of the Norwegian Publishers Association. Their joint catalog lists 1,120 different books titles.

NIS

► It takes about 14 years for the cork oak to produce a layer of cork which may be from 10 to 30 inches in thickness. After the tree reaches the age of 60 to 70 years, the production begins to fall off.

EAW

► Cigarette smoke has a direct, inhibiting action on the normal mechanisms that serve to clear inhaled bacteria from the throat and upper respiratory areas.

Harvard

► About half the people over 60 years old in the United States wear complete upper and lower dentures, according to a University of Iowa report.

AMA

► Spain's National Association of Housewives, approved by the Ministry of the Interior, has completed its first year of existence. It is composed of Spanish women of varying ages and social status, including the wives of high public officials, doctors, engineers, skilled workers, and laborers. Divided into committees dealing with problems of housing, supplies, education, recreation, social assistance, and mutual insurance, the ladies work for the benefit of the nation's housewives.

IDES

► One United States business in six is automotive. More than 1.5 million persons are employed by automotive retailers, another 900,000 by automotive wholesalers and service establishments. More than 12 million are employed in the manufacture, distribution, maintenance, or commercial use of motor vehicles.

Auto Manufacturers

► Special colloquial English classes for foreign resident physicians were presented this summer in four Philadelphia hospitals so that the more than 400 foreign physicians in attendance could learn to understand the slang version of English spoken by many hospital patients.

AMA

► Forming the boundary between Uganda and the Republic of the Congo, the Ruwenzori is a small mountain range 60 miles long and 30 miles wide. The snow-mantled, 16,000-foot peaks stand less than 30 miles north of the Equator.

National Geographic Society

► Two experts on overweight, a University of Wisconsin doctor and a Harvard doctor, have declared that the smoking of a single pack of cigarettes a day is about as bad as being 90 lbs. overweight.

ACAP

► Sugar cane output in Pakistan has gone up more than 60 per cent in the past eight years to well over 24.5 million tons in 1965-1966.

Pakistan News Digest

► Every afternoon at two-thirty, every member of the British House of Commons turns to face the wall for a brief season of prayer.

EAW

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AN EDUCATOR SAYS:

Christian education teaches you to put the right values on life's educational pursuits and multiplicity of choices. It is life's greatest assurance that in the final auditing of your account the value of your life will guarantee your place in the kingdom.

A STUDENT SAYS:

There is no better place to receive an education than in a Christian college, for one has not only the privilege of associating with Christian students and being taught by Christian teachers, but also the opportunity of gaining practical experience from participation in the work of student associations and Missionary Volunteer Societies. There is no better way to prepare for future work than by the actual experience gained in a Christian college through these media.

