

# The Youth's Instructor

SEPTEMBER 12, 1967

[Sabbath School Lessons for September 16]

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# The Youth's Instructor

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

Its pages reflect an expanding objective from 1852 to 1967. 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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NO! YOU'RE not going to the academy, and that's final. I don't want to hear another word about it. You're not having anything to do with that Advent church or any church. You hear me?"

Fifteen-year-old Patricia Cameron gazed in amazement at the white, angry face of her father looming before her. Involuntarily she stepped backward, half expecting a harsh hand to flash stingingly across the few feet that separated them.

"But, Dad"—she looked pleadingly up at him—"Campion Academy is a good school. The board accepts students other than Adventists. Why everyone—"

"Don't argue with me," her father commanded shortly, "and don't ever mention the word *Advent* to me again!"

Slowly the shaken girl turned away, bitterness and grief welling up within her. Dad was in one of his "antireligious" moods, heartbreakingly foreign to the kind father he could be.

The evening shadows were deepening in the room, and something about their inexorable progress over familiar items took her back seven years when for the first time the cold, strange word *divorce* shattered like an icicle into her eight-year-old world. The two loved, familiar voices of her parents, now so oddly at variance with each other, swept in and out of an identical cur-



FIRST OF TWO PARTS

# The Similitude of a Palace

by SHANNON MC CLEOD

*Divorce trapped Patricia in an icy insecurity.  
Only fellowship with the church kept her warm,  
and her father would seek to shatter even that.*

tain of shadows. Nora Cameron's—low-pitched and repressed. Her father's—loud, angry, as usual, striving to flex others to his will by the very force and violence of his passion.

She remembered shuddering and pulling the soft blankets over her ears, convinced that in the morning she would awaken and find the whole thing to be just a horrible dream. But the reality of the morning and the many mornings that followed reminded her that she had merely been "hiding her head in the sand."

There was nothing dreamlike about the summer she and her older brother, Rob, spent part of the sunny vacation period with their father. He had called for them at their mother's place in Corvallis, and even to an eight-year-old the atmosphere crackled with tension. Mom was tense and trembling, dad furious. Jumping into the car, he slammed his door savagely behind him. The door on their side was insecurely latched, and even now a sense of sickness swept over her as she heard her mother's voice crying frantically, "The door isn't shut. The door isn't shut!"

But dad hurtled the car on through the darkness, driving like a demon over the twisting mountainous roads. Up, up they climbed, sliding on the sharp curves while to the right the Metolious River plunged and brawled over the rocks hundreds of feet below.

Suddenly the old car hit a slick spot on the highway, swerved to the right, left the road, and for a shattering eternity hung suspended over the railroad tracks and the tumbling river. Miraculously the unlatched door held. Dad fought the wheel, and the sheer force of their speed and the weight of the car brought them again to the highway and safety.

"Slow down, Daddy," the hysterical child shrieked. "Slow down!" Glancing for the first time during that savage ride at the strained, white faces of his children, Ellis Cameron slacked up on the foot feed and proceeded with more caution toward home.

Patricia sighed and shivered on the lumpy bed she shared with one of her stepsisters.

"Those things are all in the past now," she reminded herself. "No use living them over again. Yet you would think dad's marrying a woman twenty years younger than himself and having the large family he always longed for would soften him a little. But he hasn't changed." Jumping up, she ran a comb through her tumbled red hair. To dispel the dark memories clinging like cobwebs in the darkness, she caroled a few bars of her favorite song to the shadowy image in the mirror.

Drifting sadly from one home to the other—spending so many months with

her father, so many with her mother—she sometimes longed for the security of the schoolroom. And the summer days did eventually slip by. Soon it would be time for school to start, but even here, problems arose.

"The Dorcas is willing to sponsor you for the worthy-student plan," Nora Cameron said thoughtfully, "but that really isn't the problem. The problem is—"

"Oh, I know what the problem is." There was bitterness in the youthful voice. "It's dad. He's so stubborn. Why does he have to be so mean, Mom? You don't treat him that way. Besides, you're divorced now." She choked at the word but went steadily on. "He can't tell me where to go to school."

A multitude of explanations came into her mother's mind, but she answered only, "Your father has been grievously hurt, dear. We can't overlook that. And he has never yielded himself to Christ. That is really the root of the whole matter."

"We'll ask Uncle Joe and Aunt Alma to take you over to Campion," she announced finally. "You can slip quietly away with them. Your father won't drive two hundred miles and try to look you up in an Adventist school among strangers. You'll be safe there. If he comes here you'll be gone, and he can do nothing. If you are serious about going to the academy, as I hope you



are, you can go without his consent."

"Dad isn't the only problem though, Mom. I hate to leave my friends, and it's always hard to start in a new school. I know all the teachers here, and I've never been to a church school. It will be different."

"You think it over," her mother said, smiling. "Just think it over. I'm sure you'll come up with the right answer."

It was a hard decision for a teen-age girl to make. She had learned well the habit of obedience to both parents. Now she was faced with a problem that eliminated obedience to one or the other.

"I know mom is right," she reasoned. "But how can I disobey dad?" Her mind strove to clarify the strange feeling of love strongly intermingled with the fear she had always had of her father.

There was no use denying that it was difficult to part with familiar surroundings and faces. The following morning as she walked arm in arm up the highway with her best friend, cute little Georgia Fales, she realized anew how difficult it was going to be.

"Oh, come on, Patsy," Georgia coaxed, sliding her arm around her friend. "Think of all the fun we've had together. We can have four more years of it if you'll stay here. You know your mother would let you if you'd just be firm about it."

"I know, Georgia. Mom pretty much lets me make up my own mind. But she would be disappointed, and she has some good arguments on her side, too."

Georgia didn't often try to exert her will unduly over others. However, the prospect of losing her friend made her unusually persistent.

"Think of all the social doings Central High puts on," she urged. "The dances and proms and banquets. Oh, Patsy, you can't go away to that boarding school, no matter how good it is!"

"I want to do what's right, Georgia. You know I don't go to dances and shows. If I could attend Sabbath school when I'm with dad it would make a difference, but that's absolutely out. Yet I can't bear the thought of parting from you." She squeezed her friend's arm tighter.

Nevertheless, from the day she was born the Sabbath school had played a major role in her life, and ideals had formed within her that were developing and seeking recognition.

One August morning when the sun was making cheerful patterns on the kitchen floor she came quietly up to

her mother and took the roughened hands into her own.

"I've decided on the academy, Mom," she said. "I don't want to have the problem you had in marrying a non-Adventist, and I know how possible that could be if I stay home. And"—here her eyes shone with anticipation—"I do want to take voice lessons. I can get a good teacher at Campion."

"But I can't face dad. I just can't. When he finds out I'm going against his will he'll do something desperate, and I just can't stand up to him. It's better that I leave without seeing him at all."

Any doubts she might have entertained concerning the wisdom of this decision would have vanished if she had witnessed the scene following her departure. Mercifully she was spared the sight of her father bursting into her mother's home with all the devastating force of a tornado. Crumpling up the letter of explanation she had sent him and throwing it across the room, he demanded hoarsely, "Where is she? What have you done with her?" His face was livid; his eyes, staring black holes. "I'll kill every member of that Advent church!"

"Now we don't want to have any trouble, Ellis," Nora said tensely. "It was Patsy's own decision. It was what she wanted. Perhaps it would be better if you would just leave."

"Oh, I'll leave. I'll leave. But if I ever get my hands on—" Shouting invectives, Ellis Cameron slammed the door, tore down the walk, and lunged his vehicle up the precarious route to his mountain home—a bitter, unforgiving man living out the fruits of a Christless life.

From a lonely little freshman, Patricia passed through her sophomore and junior years at the academy, eventually emerging into a full-fledged senior. She was a member of the senior trio, and her pure soprano was heard in her home school, in neighboring academies, and many of the church Sabbath and evangelistic services. "Patsy," as her friends called her, enjoyed a warm popularity with the other students.

"You can tease her and she never gets angry," her roommate, Eileen, was overheard saying.

"She's always ready to help a lonely, unknown freshman," a lonely, unknown freshman remarked in the dining room.

"You can trust her," the faculty agreed. "If she happens to be dating a certain fellow, we know their names

won't appear on the 'forbidden to communicate' list."

She was the backbone of the senior trio. Inabelle was flighty and needed pampering. Lorraine was sweet and agreeable but lacked stability.

The senior year flew by on wings. Before she could catch a breath, graduation was over and she was home for the summer.

"Mom, I wish I could stay here this vacation," she said wistfully, watching her mother mold the bread she was making into fat loaves to raise. "Every summer for the past four years I've worked at the academy. It would be so nice to be home for a change."

Her mother put an added touch to the loaves before she answered carefully.

"But what about Walla Walla? Don't you want to enter college this fall? You know, Patsy, I can't help you much financially. If you work in the bindery this summer you can at least make your entrance fee; then you can probably continue working there part time after school starts." She watched her daughter get out her brush and comb and start rolling up her hair, which was really more copper than red.

"I guess I want to go to college, Mom," she said as she wound it around the pink rollers. "But the way our finances are—well, I'll have to work so much my grades will suffer. I just don't know whether I could make it. In college you are competing with the 'cream' of the academies, and that means your GPA will probably drop one point. Where would that leave me?"

"I'll need clothes, too. I can't possibly get by at Walla Walla the way I did at Campion." She thought back a little ruefully on her academy wardrobe. Dorcas garments, a few articles from her mother, some new skirts and blouses presented by considerate teachers, an item here and there handed down by a wealthier student, and that was about it.

Her mother sighed. Although she understood her daughter's reasoning, she was in full accord with the theory of education as understood by the Seventh-day Adventist denomination.

"Well," she suggested finally, "why don't you work in the bindery this summer and then try one quarter of college? If you can't make it, perhaps something else will turn up. Opportunities at Walla Walla are so much greater for a young person than here at home. We'll pray about this, and always remember how God has led you in the past." Mom smiled as she hurried the

*To page 17*



## Where Saints Outnumber Sinners

by R. J. E. HILLOCK

**Potter** James V. Holder caught the hands of a Seventh-day Adventist Brazilian potter in the cover photo.

**Hands** "This week's cover photograph is one of the finest we have received in Photo Mart. The ancient craft of pottery making is described with strength through the favorable combination of several elements. In the first place, the lighting is dramatic, rendering textures of skin and clay in accurate values. Spectral high lights reveal the wetness of the water and clay on the potter's hands. The shutter speed chosen was fast enough to 'freeze' the action of the hands and the spinning vessel, slow enough to let the circumference of the wheel blur a little—just right to reveal motion and thus add interest and naturalness.

**Hands** "If I were to try to improve on this print, I would hold the right hand of the potter a bit lighter in tone, and I would darken the right-hand side of the print a little, in the background area as well as on the surface of the turning wheel. These printing controls would result in a print of better tonal balance. The photographer who recorded this scene had the perceptive eye to see beauty and grace in the commonplace, and the initiative to record it as he saw it." jbl.

**California** "In the article 'Washout at 1128' in your magazine June 13, it says: 'See that signpost over there that says 1128? That's how many miles it is from Dawson City where this highway starts.'

**California** "The Alaska Highway starts at Dawson Creek, British Columbia. Milepost zero is in that town. Dawson City is in Yukon Territory, over 1,000 miles away and on another highway. Both towns were named after George Mercer Dawson who visited the area in 1879 while making a railroad survey." JEANNE G. METZ, Anderson.

**Confidence** "When we do not receive the very things we asked for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers."—SC 96.

"There are more saints than sinners," stated a teacher recently as he stood before his class.

The person who equates "Christian" with "saint" immediately upon reading this statement begins to compare the percentage of Christians with that of non-Christians and concludes that it can't be true. When one considers the population of some of the densely inhabited areas of the world where approximately 2 per cent of the population is Christian, adds this to other lands where missionaries haven't been allowed to enter for more than a decade, and realizes that these combined figures constitute a major proportion of the total population of the world, he just knows it isn't so. But it is. Saints outnumber sinners.

Ignoring population figures and accepting for a moment that saints outnumber sinners, you inquire, Could the scales be in the process of leaning on the other side in favor of a majority of sinners? There is considerable evidence to lead one to this conclusion.

In Christian lands, where it would be expected that the balances favor the saints, that which was once considered by the majority to be impure, today is acceptable as literature. Statistics in Christian countries on the number of youth in jail, the number of illegitimate births, the growing number of broken marriages, the increase in dope addicts, the consumption of alcohol, and the prevalence of strikes and riots, seems to place the balances heavily on the side of sinners.

The Bible, its teachings once considered sacred by Christians but today scoffed at, sits on shelves unused but severely criticized. Assuming that church attendance is a barometer of spirituality, one would want to evaluate the Gallup Poll report of a 5 per cent decline in church attendance among adults and an 11 per cent among those in their twenties.

Does not the current fervor for ecumenism on the part of Christian churches suggest that their leaders are fearful that the opposing forces of non-Christianity outnumber those of Christianity and their only hope is in amalgamation? At the same time this effort indicates that these leaders are concerned that Christianity has lost its vitality and many considered to be Christians do not sway the balances in favor of the saints.

In *Counsels to Parents and Teachers*, page 66, we read that "God has unnumbered worlds that are obedient to His laws." Add to this the hosts of unfallen angels, "ten thousand times ten thousand, and thousands of thousands." Our one fallen world is but a minute fraction in God's creation.

I feel secure in the knowledge that in God's vast universe saints outnumber sinners. Youth who want to be among the majority can readily decide which side to be on.

What do you contribute to the scales?

## Paid Article Inventory

- Our inventory of articles is now reaching a point where we can encourage authors to query us about manuscripts in a number of areas. We are open particularly to longer narratives about young people, whose accomplishments, or witness, or trials would bring interest and benefit to our reading audience. Query us, too, about possible serials, and nature articles.
- The inventory plan makes it possible to acquaint our authors and new writers when it is to their advantage to write us about manuscripts they have in mind that will meet our objectives.



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 W5IRY—W. E. Ross, Sr., Paron, Ark. 72122  
 W5JFN—Frank Strode, 5312 Whitten, Fort Worth, Tex. 76134  
 K5LHA—Ed Reno, 2304 Barlow St., Dallas, Tex. 75224  
 WA5NRD—L. Carlton Dyer, 1329 Beech St., West-lake, La. 70669  
 W5PGP—Nesbit A. Boyles, 10509 Marsh Lane, Dallas, Tex. 75229  
 W5PLM—Frederick A. Boyles, 10509 Marsh Lane, Dallas, Tex. 75229  
 W5SPOA—La Don Homer, M.D., 7605 Denis, Little Rock, Ark.  
 W5PX—Arthur W. Beem, Route 1, Traskwood, Ark. 72167  
 W5QG—Raymond M. Beem, Route 1, Traskwood, Ark. 72167  
 WN5RLH—Charles E. Dyer, 3879 Greenway Place, Shreveport, La. 71105  
 K5RTR—Rosko Woolever, Route 3, Box 965, Orange, Tex. 77630  
 K6AAQ—Wilfred Stuyvesant, M.D., P.O. Box 624, Loma Linda, Calif. 92354  
 WA6AHS—Walter T. Rea, Box 2737, Pomona, Calif. 91766  
 WB6ANH—Donald Popp, 711 San Miguel, Stockton, Calif. 95204  
 K6AOB—Charles E. Ingle, 144 1/2 E. Maple, Fullerton, Calif. 92505  
 WA6AOM—Keith R. Carlin, 11779 Pepper Dr., River-side, Calif. 92508  
 WA6AVI—Hazel W. Mallory, 331 Crestmore Dr., Paradise, Calif. 95969  
 WA6AXP—Bob Jauch, Box 246, 420 Sky Oaks Dr., Angwin, Calif. 94508  
 WB6BEV—Fred H. Merkel, 1834 1/2 E. 1st St., Apt. 4, Los Angeles, Calif. 90033  
 W6BJD—Lester H. Cushman, 11785 Pepper Dr., La Sierra, Calif. 92505  
 WA6BOQ—Wiley Ellick, Gilkey Ranch, Five Points, Calif. 93624  
 WA6BQZ—Jack E. Griffith, 8392 Fox Hills Ave., Buena Park, Calif. 90620  
 W6BUX—Walter M. Bollinger, Box 494, Angwin, Calif. 94508  
 WB6BWA—Kenneth V. Gard, M.D., 2456 18th St., Kingsport, Calif. 93631  
 WB6BWZ—Matthew D. Lee, P.O. Box 4025, Terminal Annex, Los Angeles, Calif. 90054  
 W6CKF—Frank C. Trumble, P.O. Box 1552, Lancaster, Calif. 93534  
 WA6CQX—Wilbur R. Elliott, P.O. Box 25, Rose-ville, Calif. 95678  
 WA6DCU—Ron Bailey, D.D.S., 209 C St., Lemoore, Calif. 93245  
 WA6DIG—Howard O. Marsh, P.O. Box 191, Watson-ville, Calif. 95077  
 K6DIQ—E. L. Griffith, 1433 I Ave., National City, Calif. 92050  
 WA6DLD—Thelma B. Elliott, P.O. Box 25, Rose-ville, Calif. 95678  
 W6DQL—Angwin Amateurs Association, Pacific Union College, Angwin, Calif. 94508  
 K6DSI—John R. Clough, 12108 Raley Dr., La Sierra, Calif. 92505  
 K6DIT—Voice of Prophecy Radio Club, P.O. Box 55, Los Angeles, Calif. 90053  
 W6DZC—Gilbert Steck, 295 Clark Way, Angwin, Calif. 94508  
 W6EAL—Bernie Mallory, D.D.S., 1040 Mangrove Ave., Chico, Calif. 95926  
 WA6ECC—Edwin L. Pullen, 3711 Montrose Ave., La Crescenta, Calif. 91014  
 W6ECE—Bernie Mallory, D.D.S., 331 Crestmore Dr., Paradise, Calif. 95969  
 W6EDI—CME Radio Club, 1720 Brooklyn Ave., Los Angeles, Calif. 90033  
 WA6EKD—Donald Daily, 4996 College Ave., River-side, Calif. 92505  
 K6EKP—Warren Gough, 1122 Plum Ave., Sunnys-ide, Calif. 94087  
 K6EKU—James Harold Shultz, 524 Luton Dr., Glen-dale, Calif. 91206  
 WA6ELD—John Stedman 380 Mac Lane St., Palo Alto, Calif. 94306  
 WB6EWO—R. Clifford Leggett, D.D.S., 1053 E. Olive Ave., Burbank, Calif. 91501



W6FFU—James W. Riggs, Jr., 11660 Westwood Dr., La Sierra, Calif. 92505

W6FGO—Fred P. Zeagler, 15035 Beckner St., La Puente, Calif. 91744

W6FTL/4—Glen Foster, M.D., 5605 12th Ave. S., Birmingham, Ala. 35222

WA6FTQ—Ed Mason, 1647 W. Orange Grove, Pomona, Calif. 91766

W6FUW—John W. Schnepfer, M.D., 1252 Paseo Grande, Corona, Calif. 91720

W6FZV—Loma Linda University Amateur Radio Club, Loma Linda, Calif. 92354

WA6GDZ—Kay Saxon, 437 W. Sunset, Redlands, Calif. 92373

WA6GKT—George D. Guernsey, M.D., 16395 H-A Rd., Lemoore, Calif. 93245

W6GLK—Ray Foster, M.D., 3627 Aureola Blvd., Los Angeles, Calif. 90008

W6GPP—Robert A. Buchanan, 4112 Melrose St., Riverside, Calif. 92504

K6GPW—Waldo "Dode" Gepford, 3854 Boyce Ave., Los Angeles, Calif. 90039

K6GUW—Donald G. Turner, c/o Dean of Women, Pacific Union College, Angwin, Calif. 94508

W6HKH—John D. Thompson, 3730 N. Stanislaus, Stockton, Calif. 95204

W6IHD—Paul T. Haney, Star Route, Mariposa, Calif. 95338

WA6IHE—Lindy Williams, Route 2, Box 5026, Tunesen Ave., Modesto, Calif. 95350

WB6IKE—Paul Jo Saxon, 437 W. Sunset, Redlands, Calif. 92373

WA6ILC—Guy Lee Welsh, 6298 S. McCall, Fowler, Calif. 93625

W6INT—Fred Allen, 14607 Saturn Dr., San Leandro, Calif. 94578

WB6IYO—Austin Arnold Smith, 10057 Nebula Way, Sacramento, Calif. 95948

W6IZB—John D. Rogers, M.D., 286 Hill Dr., Glendale, Calif. 91206

K6JAI—Roy H. Steck, 11795 Carmine St., La Sierra, Calif. 92505

W6JFI—B. E. Wyman, M.D., Box 364, Grass Valley, Calif. 95945

WA6JKI—Mac W. Fonda, 6290 Lorca Dr., San Diego, Calif. 92115

K6JRY—A. L. Rice, 320 W. Ave. L, Calimesa, Calif. 93020

WB6JUI—David M. Northrop, Angwin, Calif. 94508

WB6IUW—Francis M. Northrop, Angwin, Calif. 94508

WB6JYZ—Dennis Brown, 901 Ridgecrest St., Monterey Park, Calif. 91754

WA6KCH—Frank A. Mason, Jr., 10469 Gramercy Pl., Riverside, Calif. 92505

WB6KCT—Vernon Lee Vonheeder, Jr., 790 Pine-dale Ct., Hayward, Calif. 94544

WA6KKG—Gary Davidson, 2206 Kernan Ave., Salida, Calif. 95368

WB6KIW—Allen Learned, 25470 Cole St., Loma Linda, Calif. 92354

K6KSU—Robert B. Griffith, 289 S. Meridian, San Bernardino, Calif. 92410

W6LHY—Paul S. Williams, 25093 E. Laurelwood Dr., San Bernardino, Calif. 92408

K6LIC—Richard R. Trautwein, 1055 N. Richman Ave., Fullerton, Calif. 92632

K6LID—Evelyn Trautwein, 1055 N. Richman Ave., Fullerton, Calif. 92632

WB6LND—Robert Kearbey, 7696 Roger Lane, San Bernardino, Calif. 92354

WB6LNG/0—Patrick A. Lorey, 2192 East Parvin Rd., Kansas City, Mo. 64116

WA6LNV—Don Lunt, 290 Coral View, Monterey Park, Calif. 91754

K6LOS—Bill Hullquist, Route 1, Box 853, Yucaipa, Calif. 92399

K6LYO—George Gough, 1122 Plum Ave., Sunnyvale, Calif. 94087

WB6MAV—Gary Waldron, 1012 Crest Vista Dr., Monterey Park, Calif. 91754

WA6MCQ—Christopher Iwata, 1318 N. Miller Ave., Los Angeles, Calif. 90063

W6MEY—Nick Delgado, 1037 W. Rialto Way, Fresno, Calif. 93704

K6MJS/6—Charles H. Seitz, 113 Clearbrook Rd., Antioch, Calif. 94509

K6MMB—Kenneth Krohne, 25472 Van Leuven St., Loma Linda, Calif. 92354

WA6MOP—Clifford Vance, 1507 N. 11th Ave., Hanford, Calif. 93230

WA6NVN—Laurence W. Botimer, 5341 Sierra Vista Ave., La Sierra, Calif. 92505

WA6OBT—Larry King, Box 1234, Thousand Oaks, Calif. 91360

WB6OGR—A. J. Luber, 3524 Homestead Way, Ceres, Calif. 95307

W6OMG—Ben Westphal, 3413 Marmac Rd., Anderson, Calif. 96007

W6OOE—Gerald Pitcher, 3316 Main St., Riverside, Calif. 92501

W6OWT—Stanley C. Hall, 672 Rosita Ave., Los Altos, Calif. 94022

K6PGG—Howard Maxson, White Memorial Medical Center, 1720 Brooklyn Ave., Los Angeles, Calif. 90033

K6PKG—James T. Alexander, M.D., 170 Ridge Rd., Ukiah, Calif. 95482

K6PKH—Phillip Borisovich, 1618 Berkeley Way, Berkeley, Calif. 94703

WA6PLW—A. R. Gungl, P.O. Box 2222, Redding, Calif. 96001

WB6PMS—Ralph W. Cramer, 330 White Cottage Rd., Angwin, Calif. 94508

K6PUA—Reg Scarbrough, Route 2, Box 1775, Oroville, Calif. 95965

K6PUN—Douglas Gordon, 839 Levenworth St., San Francisco, Calif. 94109

K6PWC/8—Robert Pooley, 2453 Sherwood Dr., Ventura, Calif. 93003

WB6QDL—Robert M. Jones, 4951 E. Home, Fresno, Calif. 93702

WB6QDM—Bert Doyle, 1482 N. Knoll Dr., Fresno, Calif. 93703

WB6QDO—Harry Chaffin, 5716 W. Belmont, Fresno, Calif. 93728

WB6QDN—Rodney A. Benson, 2301 N. 2d St., Fresno, Calif. 93703

W6QOF—Quenton F. Christy, 1448 W. 126th St., Los Angeles, Calif. 90027

K6QPE—Ray Hauck, 13248 E. Calif. Ave., Sanger, Calif. 93267

W6QZ—Rolland Truman, 4522 Greenmeadow Rd., Long Beach, Calif. 90808

WB6RGN—Joel B. Hoag, 5313 Peacock Lane, Riverside, Calif. 92505

WB6RUZ—Ronald J. Skantz, P.O. Box 564, Manteca, Calif. 95205

WB6SHK—David D. Kirk, 4204 Pierce St., Arlington, Calif. 92354

W6SLK—C. J. Casebeer, 1011 Bush St., San Francisco, Calif. 94109

K6SNP—George J. Nelson, 11414 Loma Vista Dr., Loma Linda, Calif. 92354

WA6SOB—Fred Villanueva, 3139 E. 4th St., National City, Calif. 92050

WA6SOV—H. Lee Williams, 5026 Tunsen Ave., Route 2, Modesto, Calif. 95350

WA6STW—Glen Charles Glass, Jr., Route 1, Box 45, Hopland, Calif. 95549

WB6SWZ—Ben W. Mattison, 915 La Plata Plaza, Campbell, Calif. 95008

WA6SYA—Perry Beach, 11630 Val Verde St., La Sierra, Calif. 92505

WN6TBB—Nancy L. Neal, 21157 Fairfax, Lemoore, Calif. 93245

WA6TNR—Alvah M. Kerr, 35809 County Line Rd., Calimesa, Calif. 92320

WN6TOD—Don Davenport, Jr., 3731 Cedar Ave., Long Beach, Calif. 90807

WB6TOL—Gary Mattison, La Sierra College, La Sierra, Calif. 92505

WA6TZL—Richard Carniola, 2607 Lombard Ave., San Jose, Calif. 95116

W6UEQ—Raymond B. Sansonette, RFD 1, Box 549-B, Beaumont, Calif. 92223

W6UJA—Gabriel Tirado, 2607 Lombard Ave., San Jose, Calif. 95116

WB6UKI—Mrs. Jacqueline Moncrieff, 24545 Stewart St., Loma Linda, Calif. 92354

W6UKQ—John R. Miller, M.D., 1521 Acorn Ct., W., Sacramento, Calif. 95691

WB6UQE—Robert K. Jones, 4951 East Home, Fresno, Calif. 93702

W6UWG—Elwood E. Van Noty, 11769 Pepper Dr., Arlington, Calif. 92503

WA6VBP—J. W. Kizlar, 5600 Malden Ct., Bakersfield, Calif. 93306

WN6VNN—Sanford Tirado, 2607 Lombard Ave., San Jose, Calif. 95116

WB6VSO—Richard Cales, 5117 Hallmark Ave., Riverside, Calif. 92505

K6VUO—Robert L. Hilliard, 10625 Mountain View Ave., Route 2, Redlands, Calif. 92373

WB6VWS—Tom Walters, 5017 Golden Ave., Riverside, Calif. 92505

K6VZL—Paul A. Saxon, M.D., 408 W. 17th, San Bernardino, Calif. 92405

WA6WPI—C. E. "Ed" Thompson, 621 30th St., Bakersfield, Calif. 93301

W6WRA—Mack Stephenson, 304 Sylvan Dr., Goleta, Calif. 93017

K6YBK—Howard Swenson, 1705 Timothy Ave., Modesto, Calif. 95350

K6YCI—Paul M. Williams, 25093 E. Laurelwood Dr., San Bernardino, Calif. 92408

WA6YUM—Charles "Chuck" Ingram, 13401 N. Scottsdale Rd., Scottsdale, Ariz. 58251

K6ZGL—Asa A. "Ace" Cree, 5290 Golden Ave., Riverside, Calif. 92505

W6ZRK—Robert E. Moncrieff, 24545 Stewart St., Loma Linda, Calif. 92354

W6ZTY—Guy B. Welsh, 500 North Hall Ave., Visalia, Calif. 93277

K7ABX—Douglas E. Mulloy, 205 10th St., P.O. Box 373, Garibaldi, Ore. 97118

K7ADR—Paul Arthur Helm, P.O. Box 1173, Pendleton, Ore. 97801

K7AFV—Carlton E. Cross, 626 SE. 4th St., College Place, Wash. 99324

K7ATX—Ivan Whitehouse, 16911 SE. Foster Rd., Portland, Ore. 97236

W7AXQ—C. L. Witzel, 3536 Academy Dr., Auburn, Wash. 98002

K7AZD—Dave Claridge, Box E, North Bend, Wash. 98045

W7BAG—Robert L. Heisler, Caixa Postal 1326, Belo Horizonte, Brazil

WA7BJJ/0—Leonard A. Westermeyer, Union College, Lincoln, Nebr. 68506

WA7BTK—Don Wilson, Sittner Hall, Walla Walla College, College Place, Wash. 99324

WA7BVZ—Esther B. Perry, University of California, Berkeley, Calif. 94720

W7CDZ—Jim L. Jespersen, 403 Hadley Rd., Newberg, Ore. 97132

W7CFM—Melvin H. Crick, 3328 E. Burnside St., Portland, Ore. 97214

K7CIS—K. Eugene Syfert, Route 2, Box 124, Gresham, Ore. 97030

W7CJY—George R. Thompson, 3040 SW. 182d Ave., Aloha, Ore. 97006

WA7CLI—Jim Forsyth, Vets Apt. #18, College Place, Wash. 99324

K7CPA—Edmund Jones, 8325 Chaparral Rd., Scottsdale, Ariz. 85257

KL7CQR/6—Glenn Murphy, 10785 Poplar St., Loma Linda, Calif. 92354

W7CYL—Dale O. Wagner, Upper Columbia Academy, Spangle, Wash. 99031

W7CZB—Arthur J. Peterson, Route 1, Box 20, Garfield, Wash. 99130

K7DDY—Donnell Keith, 1365 4th St., NE, Salem, Ore. 97303

W7DLT—S. R. Butterfield, 2224 SE. 50th Ave., Portland, Ore. 97215

K7DNE—Vernon P. Mohr, 5053 Stacey Ave., Las Vegas, Nev. 89108

W7DQL—Pacific Union College Amateur Radio Station, Angwin, Calif. 94508

WA7EIO—Paul M. Coleman, Route 2, Box 121, Gaston, Ore. 97119

W7EIQ—B. Edward Wyman, M.D., 504 Westview Ave., Carson City, Nev. 89701

W7EKT—George White Allen, M.D., 6101 SE. Belmont, Portland, Ore. 97214

WA7EXM—Kenneth E. Uyle, Hamilton, Mont. (Route 2, Box 45) 59840

W7EYE—Nels H. Nelson, 3118 College Ave., Caldwell, Idaho 83605

WA7GDD—Erwin M. Cowan, Thunderbird Academy, 13401 Scottsdale Rd., Scottsdale, Ariz. 85251

W7GEA—D. W. Shephard, 31812 S. 59th St., Auburn, Wash. 98002

K7GOL—Lee C. Barnes, 803 SW. Grandview, College Place, Wash. 99324

WN7GOP—Lt. Roger Kopitzke, 2569-B, Fort Lewis, Wash.

W7GSY—Bill G. Orock, 305 Pike St., NE, Auburn, Wash. 98002

WN7GWY/6—Jerry McCandless, Box 187, Letterman Gen. Hosp. Presidio, San Francisco, Calif. 94129

WA7GUN—Jack A. Stout, 2028 11th St., Bremerton, Wash. 98310

WN7GUS—Gerald M. Kyle, Route 2, Box 45, Hamilton, Mont. 59840

WN7GYL—James E. Kyle, Route 2, Box 45, Hamilton, Mont. 59840

WN7HCZ—Frank Burden, 2607 1st Ave., N., Seattle, Wash. 98109

K7HHQ—Robert Hamilton, Box 997, Conrad, Mont. 59425

K7HJU—Bob Reiber, W. 1604 and Ardmore Dr., Spokane, Wash. 99205

W7HOG—Lloyd H. Smith, M.D., Route 2, Box 2263, Wenatchee, Wash. 98801

W7HYR—Jerry Schoepflin, Daniels Hall 81, Loma Linda, Calif. 92354

K7IBQ/6—Bob Wresch, Box 842, 25229 SE. Taylor, Loma Linda, Calif. 92354

W7IBR—C. R. Aimes, Route 3, Box 141, Centralia, Wash. 98531

K7IMQ/6—Douglas E. Mulloy, Nav. Comm. Sta., San Diego, 937 N. Harbor Dr., Imperial Beach, Calif.

W7ITE—Gregory Large, Route 2, Box 127, Florence, Ore. 97439

W7JEH—Ruth Ramsdell Parker, Route 2, Box 656, Estacada, Ore. 97023

W7JEL—William Lee Parker, Route 2, Box 656, Estacada, Ore. 97023

K7JJO—Ken Daughters, Box 245, 514 3d St., Steilacoom, Wash. 98388

K7JKT—Paul Morrison, 1205 Poplar Ave., Hermiston, Ore. 97838

K7KEG—Ralph E. Jacobus, Route 2, Box 475, Walla Walla, Wash. 99362

K7KPB—John E. Schoengart, 3818 Sundown Dr., Bremerton, Wash. 98310

K7LEE—Reo Clyde, 8320 Bellwood Dr. SW., Tacoma, Wash. 98498

K7LTB—Ken Hart, Loma Linda University, Loma Linda, Calif. 92354

To page 17

#### Adventist Amateur Radio Network Schedules

Eastern Bible Study Group	Daily	1100-1200 GMT	3855
Western Bible Study Group	Daily	1400-1430 GMT	3954
AARN	Sunday	1200-1400 GMT	7295
AARN	Thursday	1900-2130 GMT	14270
AARN (Pacific)	Sunday	0500 GMT	14270



# Only the Driver

by FRANCES SHAFER

HE WAS only the driver of the car—a getaway car. It had been weighted for better control on corners, and the engine was hopped-up for faster take-off. Yes, he was only the driver, but he got a sentence of ten years in prison for helping the bank robbers escape. His portion of the sentence was equivalent to what his share of the loot would have been.

I first saw "Steve" when he arrived in our town after five years of prison life, on parole for good behavior. He was paroled to a good farm couple, members of the Seventh-day Adventist Church. Since they lived a goodly distance from town and had no telephone, they had given him our number to call when he arrived. The call came from the bus station. His voice was low and hesitant, and when we went to pick him up he looked at us from under lowered brows. He sat hunched low in the back seat as we drove to our home.

Since it was lunch time we asked him to eat with us before driving out to his guardians. Steve sat, barely eating, timidly leaning over his plate. He was white with a pallor that came from long confinement indoors, and his manner indicated he was not used to normal family sociability. He was obviously relieved when we got up from the table without delay and left to drive him out to the Brackens' farm. They had been expecting him for several days. He was to work for them on the little farm of cows and goats, pastureland and alfalfa.

Our association with Steve continued, for he came to our church. He had been paroled to the Brackens because of their church membership. He had become a believer in the Seventh-day Adventist message while in the penitentiary.

Listening to the radio within his cell, he had come upon a program called *The Voice of Prophecy*. He became interested and wrote for the Bible lessons. When he finished one course he took another. Because he was behind prison walls the *Voice of Prophecy* instructors took special interest in him, and when

H. M. S. Richards was on a trip to the East he paid a personal visit to Steve inside the gates of the prison. This meant much to the young man, and Elder Richards became a father-figure to him. Steve had never known a real father. Elder Richards became not just an impersonal speaker of a radio program but a personally interested friend. This interest and attention did much to change Steve's life.

He became a regular attendant at all the meetings of our little church and eventually became seriously interested in one of the church girls. When we had Friday evening meetings at our home, he came regularly.

As we learned to know him better and he accepted us as friends, we talked to him about his experience. What had led him to become involved in such an undertaking? What had been his thoughts? What was it that compelled him to do what he had done?

It wasn't hard for him to explain. He had never had the better things of life—a nice home, good clothing, a car really his to be proud of. He wanted these things that our land is so full of, things that are constantly flaunted before the eyes of young folks as being the good life, the "in" way, the accepted pattern. Because of this desire it hadn't taken much persuasion to get him to "just drive the car" that was to make the getaway from the bank, for a cut of the take. He hadn't looked ahead to the fact that he might get caught.

W. H. Parker, former Los Angeles police chief, stated some basic principles that have to do with the decline of moral standards and the tremendous surge of crime among youth. Juvenile crime, he said, had increased 50 per cent as fast as the total population of

Los Angeles had increased, and one of the reasons he gave was this: "the increasing emphasis of our society not only upon materialism but upon *materialism without effort*." Steve said the same thing, only in different words. This was what had caused him to do a criminal act.

The crime is not just in being materialistic, much as we are maligned for this earthy trait and its resultant corpulence, flabbiness, and lack of internal character. No, it is not just materialism, for all countries of the world are seeking for ways to make life easier, more bountiful, efficient, and productive. This is what they all work for; this is what young folks are educated to work toward.

No, it is not materialism alone that is the villain; it is materialism without effort. This causes thousands of young people each year to seek material possessions, as Steve did, without benefit of effort.

Our emphasis upon possessions, our search for gadgets to aid our way of life, our education for the space age, should unalterably include the premise that the search itself, the strivings, the work, are worth something in themselves. Our way of life has emphasized the end product without advancing the road to it. The easy way, the short cut, the "quick buck," have become necessary adjuncts in the minds and lives of youth who have been educated only to appreciate and desire the possessions without respecting and acknowledging the road to them.

The feeling of accomplishment, the satisfaction of attaining a goal through a vigorous program, is disappearing and an increasing number are using the stolen car, the pilfered goods, the money obtained by force, to obtain the end product.

Steve paid the price for his hard-learned lesson, but he came back to a good and honest life. He was baptized one Sabbath morning in our church. That evening he claimed as his bride a radiant young woman.



## THE ADVENT MESSAGE

# TO ALL THE WORLD—

by JOE ENGELKEMIER

# NOW!

RECENTLY, as a group of us were on our way home from a chapel presentation at another academy, a senior girl called attention to the almost endless residential areas that bordered the freeway, and asked, "How can all these people ever be reached with God's message?"

Thinking of how southern California has become a sprawling megalopolis, stretching from Santa Barbara to San Diego, we knew what she meant. And there are Chicago and New York and Houston and London and Paris and Tokyo and Hong Kong. There is India, with its 400 million people; and China, with more than 700 million. Then there is the prediction of scientists that these populations will double within the next 35 years.

Already the world's population is increasing at the rate of 180,000 every twenty-four hours . . . 180,000 more people to be reached with the gospel than there were just one day ago . . . the equivalent of a new nation far larger than either France or England every twelve months . . . an increase nearly five times the present population of South America in ten years!

Which means that, unless Christ comes before 1977, the unfinished task by then will have increased by the equivalent of nearly five continents the size of South America!

Can the remnant church ever have enough workers to finish its task, or even to maintain a *status quo*? Are we faced with a commission that is becoming increasingly impossible? Perhaps—except for one thing. That one thing will be the outpouring of the Holy Spirit, demonstrating once again that with God "success does not depend upon numbers."<sup>1</sup>

Consider a Biblical example of how a single person, enthusiastically working in cooperation with divine power, was used of the Lord to bring about the seemingly impossible within an incredibly short time.

The rebuilding of the walls of Jerusalem, delayed by the indifference of the people as much as by the opposition of enemies, apparently would never be finished. Then Nehemiah appeared on the scene. With firm and eager purpose, he threw himself into the work. "His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah."<sup>2</sup>

And within fifty-two action-packed, crisis-filled days, the task was finished!

"There is need of Nehemiahs in the church today," the Lord declares through His servant.<sup>3</sup> And, again: "We need Nehemiahs."<sup>4</sup>

For our unfinished task has lingered, not years, but decades. More than seventy years ago the servant of the Lord wrote, "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."<sup>5</sup>

But in spite of this delay, and in spite of the population explosion, the work of God could be finished very swiftly. Our great need is for Nehemiahs—youth and men and women

who can be used of the Lord to bring about an emphasis upon repentance and revival and reformation, so that the latter rain can be poured out.

As a writer pointed out recently, "The stage is set for the last act in the drama."<sup>6</sup> On the international scene the stage is set. Movings of the Holy Spirit within the remnant church indicate that here too the stage is being set.

Let there arise Nehemiahs, let their enthusiasm be caught by thousands of others, so that each in his sphere becomes a Nehemiah, and the task that has lingered for so many decades could be finished, through the power of the Holy Spirit, in an incredibly short period of time.

God is calling you to be a Nehemiah. Consider, for a few moments, the attributes that made him what he was.

He was a man of faith and prayer. "I . . . prayed," he said, "before the God of heaven."<sup>7</sup> He confessed his sins, and the sins of his people. As he prayed, "his faith and courage grew strong."<sup>8</sup>

"With holy arguments"<sup>9</sup> he urged the Lord to bring to pass His promises, for the honor of His name.

He was thoughtful and prudent. In Babylon, as doors of opportunity began to open as a result of his prayers, he moved "with prudence and forethought."<sup>10</sup> Arriving at Jerusalem, Nehemiah "continued to exercise the same caution and prudence that had hitherto marked his course."<sup>11</sup> There would be no rashness, no zeal without knowledge,



as he perseveringly pressed forward.

He was a reformer. "As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people . . . and strength and courage took the place of feebleness and discouragement."<sup>12</sup> There was no compromise with evil. "He took a firm, unyielding stand for the right."<sup>13</sup>

He was enthusiastic. "Nehemiah's whole soul was in the enterprise he had undertaken."<sup>14</sup> He spoke with "earnest-

Think also of Elijah. His experience reminds us that "tremendous power is made available through a good man's earnest prayer."<sup>20\*</sup> Elijah was subject to the same weaknesses as you or I, but when "he prayed earnestly that it might not rain . . . it rained not."<sup>21</sup> Then when he prayed for rain—"the heaven gave rain."<sup>22</sup>

"As he prayed, his faith reached out and grasped the promises of Heaven; and he persevered in prayer until his petitions were answered."<sup>23</sup>

## Wood Thrush

by ARCHIBALD RUTLEDGE

About the setting of the sun,  
When fevers of the day are done,  
A wood thrush in the tawny light  
Is caroling of coming night  
Upon the harp he harps upon.

The cares that to the day belong  
He sings away with mystic song.  
His notes are few, but pure and deep,  
Like magic music heard in sleep,  
Like love that sorrow has made strong.

Such melody my spirit stills;  
Celestial hope this voice fulfills.  
And then my heart in rapture rallies  
At visions of eternal valleys,  
At cognizance of heavenly hills.

ness and power."<sup>15</sup> He labored "with tireless vigilance."<sup>16</sup> "His hope, his energy, his enthusiasm, his determination, were contagious, inspiring others with the same high courage and lofty purpose."<sup>17</sup>

Young people of the Advent Movement: Go and be thou likewise!

Be young men and women of faith and prayer. Take God at His word. Believe, first of all, that through Christ you can have forgiveness for all your mistakes, and victory over all your sins. Claim the promise "Ye are complete in him."<sup>18</sup> Discover for yourself that "through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."<sup>19</sup>

And for a real stimulus to your faith, turn and read the chapter from which the above thought is taken—the chapter in *Education* entitled "Faith and Prayer."

We can do the same. Turn frequently to Luke 11:9-13, and read the promises given there. The promise that God will grant you the help of the Holy Spirit is yours to claim. Surrender your life to be guided and controlled by this wonderful Helper. Remember that "we cannot use the Holy Spirit. The Spirit is to use us."<sup>24</sup> Rejoice that "this promised blessing, claimed by faith, brings all other blessings in its train."<sup>25</sup>

Be also, as was Nehemiah, thoughtful and prudent. Temper the natural impetuosity of youth with the restraint of forethought. Plan carefully, asking for divine guidance.

Some of you will have opportunity during the coming school year to plan student Weeks of Devotion. Review the experience of Monterey Bay Academy, as related in the July 25 issue of this paper,<sup>26</sup> and see whether the manner

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

in which their student Week of Devotion was conducted doesn't have some ideas that you could use.

Which brings us to the third point—reformation. Nehemiah was a reformer. "The grace of God is always reformatory."<sup>27</sup>

As you surrender your life to Christ, and as you open the Scriptures and the writings of Mrs. White, the Spirit of God will convict you of the changes that you need to make. Not all at once, for "the path of the righteous is like the light of dawn, which shines brighter and brighter until full day."<sup>28</sup> But the closer you come to Christ, the more evident your imperfections will become, and the more earnestly you will long to reflect His beauty.

A little thought quickly makes some needed changes self-evident. It is readily apparent that any habit or style that calls attention to yourself, that says, "Look at me," is inconsistent with Christlikeness. It does not take great discernment for a fellow to know that if his hair detracts from the neat, clean look the Christian should have, he is contradicting the principles he should represent. Nor should it be difficult for a girl to realize that the loveliness of Christian influence will be marred if she is wearing something so short or so tight that when she is seated her dress or skirt slips inches above her knees.

Whether it be habits of dress, or diet, or choice of music, or television habits, or selection of entertainment, or dating habits—"the grace of God is always reformatory."

This reformatory influence was recently illustrated on one campus where the Holy Spirit was drawing many students closer to God. Several girls decided that they must choose between a non-Christian boy friend and Christ. They chose Christ. As I visited with one of them, and as she told of some of the changes she had made, I was deeply impressed that the grace of God is indeed reformatory.

On the same campus another girl had been dating a professed Seventh-day Adventist who was not helping her spiritually, and she decided that she must make some changes too. "I had known for a long time that I should break up with this boy," she told me, "but I kept putting it off. Then the Bible Conference gave me courage to do it. As soon as I got home I called him and told him. After I hung up I went to my room and cried, but I have been much closer to God and much happier since doing it."

Probably the most contagious thing



about Nehemiah's example was his enthusiasm. And if Nehemiah's enthusiasm about rebuilding a wall of stone and timber was contagious, how much more powerful should be enthusiasm about Christ!

"If Christ is abiding in the heart by faith, you cannot keep silent. If you have found Jesus, you will be a true missionary. You are to be enthusiastic in this matter, and let those know who do not appreciate Jesus that you have found Him precious to your soul."<sup>29</sup>

And as you tell of your love for Him, remember this promise, recorded in *Messages to Young People*: "You will never know how much good you may do by speaking tenderly sensible, serious words regarding their souls' salvation to those who do not claim to be children of God."<sup>30</sup>

The influence of revival and reformation can also be a contagious influ-

ence, especially when the thrust for such comes from young people. On several occasions recently, as young people have had opportunity to make presentations during the eleven o'clock service in various churches, the presence of the Spirit of God has been manifested. As the young people have spoken of revival and reformation, and of the finishing of God's work, and of the second coming of their Lord, audiences have listened with deep interest and have responded wholeheartedly.

The Lord is ready to open the way for revival and reformation everywhere. May our thoughts go frequently to the promise that "when divine power is combined with human effort, the work will spread like fire in the stubble."<sup>31</sup> It takes both—divine power and human effort. God is ready to provide the divine power—"exceedingly abundantly above all that we ask or think."<sup>32</sup> Let

us enthusiastically provide the human effort.

"In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given. God can work miracles for His people only as they act their part with untiring energy. He calls for men of devotion to His work, men of moral courage, with ardent love for souls, and with a zeal that never flags."<sup>33</sup>

For years the motto of Adventist youth has been "The Advent Message to All the World in This Generation." At a recent meeting of young people and youth leaders, someone crossed out the words *in this generation*, and penciled in the word *now*.

The stage is set. The time is—now! Let each, in his sphere, become a modern Nehemiah. Become young people of faith and prayer. Lead the way in revival and reformation. By your hope, your energy, your enthusiasm, and your determination, inspire the whole church to a lofty purpose—even the finishing of God's work.

Dedicated youth "sway a mighty influence." "There is no other class that can do as much good as young men and young women who are consecrated to God."<sup>34</sup>

Thus the coming of Christ can and will be hastened. "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ."<sup>35</sup> What greater motivation could there be for bringing to bear the power of consecrated enthusiasm? To see, ere long, the Christ whom we love! To walk with Him, ere long, down the streets of the New Jerusalem!

May your love and enthusiasm for Christ help hasten that joyous day!

## Let's Diet

by DOROTHY EMMERSON

**I**F YOU are one of those fortunate persons who can eat what you please when you please and still keep a trim figure, I would suggest you read something else, for this is definitely not for you!

Probably I have read as many books on how to take off pounds as the next person. With an overweight husband who fought the "battle of the bulge" for the first twenty years of our married life, we've had our quota of diet lists, weight charts, calorie counters, and food slogans pasted on our kitchen wall. And all to no avail.

One day Ken decided to take seriously the warnings he received from his doctor. He came face to face with the matter and decided as a father and a worker in the cause of God that he had an obligation to keep his body healthy. This meant losing weight, and to start losing it right away. Not tomorrow, not next week, not next month. Now! So he did just that.

He ate a variety of foods, but used will power as to quantity. He jokingly called it his "No" power. No seconds. No sweets. He also walked to work every day and did

other exercises at every opportunity.

It wasn't easy going. People are ever so willing to tempt you to indulge in just a "little bite" of this or that. But he had made a decision, and he stuck to it.

The result? In less than five months he took off more than 70 pounds. He has never felt better in all his life. How he wishes he had done this twenty years sooner!

So, if you are a young person, and overweight, why not check with your doctor to make sure there isn't something physically wrong. And if your doctor says you simply need to eat less, make the decision to do just that.

And remember, prayer will help you.

Prayer will help you at mealtime. It is difficult to ask the Lord to "bless this food to its intended use," if the food on your plate is more than you should eat, and therefore is an offense to God.

Prayer will help you if you are a compulsive eater. When you pray, you are casting your cares (emotions) upon Him, and He has promised to help you. If you truly believe this, it works.

<sup>1</sup> *Patriarchs and Prophets*, p. 550.

<sup>2</sup> Ellen G. White, *The SDA Bible Commentary*, vol. 3, p. 1137.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Testimonies*, vol. 6, p. 450.

<sup>6</sup> Theodore Carcich, "Startling Predictions Fulfilled," *Review and Herald*, Feb. 3, 1966, p. 5.

<sup>7</sup> Neh. 1:4.

<sup>8</sup> *Prophets and Kings*, p. 629.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*, p. 633.

<sup>11</sup> *Ibid.*, p. 636.

<sup>12</sup> Ellen G. White, *The SDA Bible Commentary*, vol. 3, p. 1137.

<sup>13</sup> *Ibid.*, p. 1135.

<sup>14</sup> *Prophets and Kings*, p. 638.

<sup>15</sup> *Ibid.*, p. 637.

<sup>16</sup> *Ibid.*, p. 639.

<sup>17</sup> *Ibid.*, p. 638.

<sup>18</sup> Col. 2:10.

<sup>19</sup> *Education*, p. 257.

<sup>20</sup> James 5:16, Phillips.

<sup>21</sup> James 5:17.

<sup>22</sup> James 5:18.

<sup>23</sup> *Prophets and Kings*, p. 157.

<sup>24</sup> *The Desire of Ages*, p. 672.

<sup>25</sup> *Ibid.*

<sup>26</sup> See "A Revival of Primitive Godliness," *The Youth's Instructor*, July 25, 1967.

<sup>27</sup> *Medical Ministry*, p. 226.

<sup>28</sup> Prov. 4:18, R.S.V.

<sup>29</sup> *Messages to Young People*, p. 200.

<sup>30</sup> *Ibid.*, p. 201.

<sup>31</sup> *Selected Messages*, book 1, p. 118.

<sup>32</sup> Eph. 3:20.

<sup>33</sup> *Prophets and Kings*, p. 263.

<sup>34</sup> *Messages to Young People*, p. 204.

<sup>35</sup> *Christ's Object Lessons*, p. 69; 2 Peter 3:12, margin.



*During the "quiet time" Dale observed every morning, he compared the Tibetan text with his Chinese and English Bibles. He dreamed of Tibet.*



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RUSSELL HARLAN, ARTIST

## A Bible Bound in Green

by SYDNEY ALLEN

**E**XERCISING a roommate's alleged right to be snoopy, I looked over Dale's shoulder one afternoon and found him addressing an envelope to the British and Foreign Bible Society.

"What are you writing to them for? Help on a term paper or something?"

"No. I'm ordering a Tibetan Bible." I had Tibetan stamps in my collection and knew that the script looked pretty difficult. I knew that Dale had grown up in China and knew that language fairly well.

"A Tibetan Bible! Can you read Tibetan?"

"Not yet, but I want to learn and I can't think of a better way to begin."

"Why are you so interested in Tibetan?"

"For several reasons. We sometimes saw mule and camel trains from Tibet and other outlying countries when I was growing up. I can remember the deep sound of the bells that the animals wore around their necks. I've always dreamed of going there to preach. We haven't gotten any missionaries in there yet, you know. I've just been reading the articles entitled 'On to Lhasa'\* in *THE YOUTH'S INSTRUCTOR* and they've whetted my interest. So I decided to get a Bible. I've wanted one for a long time."

About six weeks later a package from a British bookshop arrived in our room. Dale triumphantly extracted a large book bound in apple-green boards. The

pages were unevenly cut, the paper was poor, and the typography was crude, but Dale didn't mind. He put it between the book ends on his study desk.

It was the sort of incident that one reads in missionary biographies. I had a suspicion that it would be a passing fancy. Several of my friends had decided to study some esoteric subject or other. They usually followed it for a few weeks and then dropped it. I thought my roommate would probably do the same, but I didn't know Dale.

During the "quiet time" he observed every morning he set about comparing the Tibetan text with his Chinese and English Bibles. I decided that he meant business.

Dale Loring was a person you couldn't fail to notice. He had gradu-

\* Denton Edward Rebok and John Oss, June 3 to Sept. 16, 1947.



ated from an academy not far from the college. His father was Bible teacher there after being forced out of China by war conditions. Dale's manly good looks were tempered by a certain grace that was unusual among American students. Perhaps some of the poise of Asia had gotten into him. His back was as stiff as a soldier's when he walked, but this stern posture was complemented by the sunniest smile I ever saw.

I always got a lift out of hearing him chime "Hi-ho!" when he met you. I had heard that Chinese was a tonal language, that is, that the meaning of a word can be varied by the pitch in which it is spoken. I also learned that all the words in the language are monosyllables. I imagined that his unique greeting must have made him feel at home, since it was certainly melodious and monosyllabic.

It was our study of the Greek New Testament that brought us together. Since we were both ministerial students we had to work hard to keep up with the seventy veterans of World War II who offered us what we considered to be unequal competition.

As more veterans continued to arrive, the crowded conditions in the dormitories caused some adjustments to be necessary in room assignments. Before long I found myself as one of Dale's roommates. I have always been grateful for the privilege.

He used to describe how loudly and exuberantly the Chinese children sang in school. He told us of the beautiful valleys and the great rivers. Sometimes he could be coaxed into telling us, reluctantly, of some of the hardships through which his family had passed.

"Once," he told me, "as we were moving to a new station, my father entrusted our piano to a gang of coolies. My mother insisted that we must all study music, no matter where we were. Well, we came to a bamboo bridge across a medium-sized river that was in flood. Halfway across, one of the bearers lost his balance and jumped clear of his load. This scared the others, and they let go too. None of us will ever forget the sight of that piano falling down, down, down, and then plunging beneath the surface with a tremendous splash. We couldn't get another piano for several months. I enjoyed the vacation from practicing for a while."

He could play very well. The dean appointed him to accompany the singing at worships. I noticed that he sang along with the men, something no other accompanist had ever done.

During our junior year he began to talk about taking the medical course. Loyal theolog that I was, I considered this to be a sign that he had lost his interest in spreading our message.

"No, Syd, it isn't that," he explained. "I can take the premed requirements in just one extra year of college. Then I'll have both the ministerial training to help in teaching the people and the requirements to enter Loma Linda, so that I'll have a better chance to get into Tibet if the doors ever open there."

It made good sense. There could be no question of his consecration. He had to study hard, but I was sure he would succeed.

During the middle of that semester a calamity befell the editor of the student annual. I was the associate editor and was asked to take over and get the book published. All the planning and picture taking had been done, but the putting together of the elements still remained, and we had to hurry.

I appealed to my friends for help, explaining that they wouldn't get any public recognition, since they hadn't been elected by the student body. Several volunteered. Dale agreed to prepare the copy. I knew that he was snowed under with schoolwork, but he stayed by me into the small hours for several weeks and we got that dummy ready for the press on time.

A year later we learned that the annual had been awarded the All-American rating. The editors of record received appropriate congratulations. No one thanked Dale, because his part in the work wasn't known to anyone but me. I tried to assure him how grateful I was. Some people would have been unhappy to miss out on the public acclaim. He didn't mind, because he had done it to help his friends, the editor and me, and getting credit actually hadn't entered his mind.

I graduated in 1950, but Dale waited another year so that he could finish his premed requirements. Soon after I married and entered the ministry the Korean war broke out. Before long Tibet had been added to China by conquest.

By then Dale had married Lois, an elementary schoolteacher, and had begun his studies at Loma Linda. After a belated honeymoon in the Sierra Nevada during his first summer vacation, he brought Lois to our home for a visit. I mentioned the bleak prospects for ever getting into Tibet.

"Well, I'm sure the Lord hasn't forgotten one fourth of his children who live over there in China. He can still

open the way." I noticed that he still had his smile.

By the time he had become an intern at the sanitarium I was attending graduate classes nearby. We got better acquainted with Lois and with the first of their children during that year. While we were eating Sabbath dinner at their apartment one day I noticed the old Tibetan Bible on the shelf, no longer as brightly colored as I remembered it.

"Do you ever read it any more?" I asked.

"Yes, whenever I get a chance," he replied. I took it off the shelf and blew on the top. There was no dust on it.

Then we moved to the high plains country for a new position. We learned that the Loring's had begun to practice in Vermont, in a town where there weren't many church members.

We got occasional letters from them, telling how much they enjoyed their New England surroundings. Then, all of a sudden, we didn't hear anything for a long time.

I began to worry. When I happened to meet a mutual friend at a ministerial institute, I asked him whether he ever heard from Dale.

"No," he replied. "I'm worried too."

We both thought, as many nonmedical people do, that the practice of medicine is always a financial success. What could have caused Dale to cut us all off?

Then, one day, I got a letter from my worried friend. In a prankish moment he had written to the president of the Northern New England Conference and asked whether one Dale Loring, M.D., was dead or alive. The president promptly replied that Dale was still practicing in the conference and that he intended to let him know that his friends were worried about him.

That Christmas we received a letter that explained everything. Loaded with debts when they left medical school, the Loring's had learned that the people in their community were so prejudiced against them from the beginning that few patients came to the office. False stories about "the doctor with that queer religion" helped to frighten people away. The patients who did come were mostly those who couldn't pay, and collections were poor among those who could pay.

What made it even more difficult was that other doctors who were practicing nearby had located in communities where they prospered from the start. Most people would have picked up and left. Dale said that he hadn't chosen an easy place and he was going to stick it



out. He stuck, and he won the people over little by little.

He and Lois hadn't felt like writing to anyone because they didn't want to tell about all their troubles until they had some good news to report as well. Dale had thought of his friends before himself even when he nearly hit the depths of despair.

We visited them a couple of years later on the way to our own mission field. We went out along the Atlantic shore and ate sweet corn cooked in the husk under steaming seaweed. We talked of old times as the spray from the breakers dampened our jackets. Looking out across the sea, one naturally thinks of faraway places. The subject of Tibet inevitably came up.

"I still have my hopes, you know," he said, his face somewhat drawn by the strain of the lean years.

"Well, this has been your mission field," I interrupted. "You couldn't go to Tibet now even if you wanted to."

"You can never tell what another year might bring."

I remembered the color on that old Bible. Maybe its color was symbolic, I thought to myself.

Three more years went by. We heard a rumor once that he had decided to leave Vermont and settle in an easier place. Then we heard from him that he had decided to stick it out.

Like the rest of the world, we began to hear about the recent turmoil in China. We naturally wondered whether the situation might take a turn for the better. We knew that Dale would be following news with great care.

Then we received our Christmas note from the Loring. "After all these years of thwarted plans and fading dreams," Lois wrote, "Dale has been asked to be the medical superintendent of our Memorial Hospital in ———."

"He is in Washington, D.C., taking some work in surgery and working out the details of our transportation. We will be leaving in May."

I got out the atlas and looked up the place. They would be right on the main road into Tibet, in a country which was itself a forbidden kingdom only twelve years ago. If he hadn't taken medicine he couldn't have entered it, because no full-time preachers have been allowed to enter, even yet.

The date on the letter was just twenty years after the term in which we had roomed together, during which Dale had ordered that unusual Bible. "I'm sure the old green Book will go along on his journey," I said to my wife as I put the letter down.

*The Voice of Prophecy, a literature evangelist, a soldier in Vietnam, . . .*

# **Dolores and Providence**

by WALTER SCRAGG

ARNOLD shucked his fatigues and settled back on his bunk. Here in the tent one was at least a little cooler, a little safer, and a little more relaxed than out in the jungle watching for Viet Cong. "Steaming jungle" had been a phrase in a book about the tropics; now it was a deadly ever-present reality. One by one the months were ticking by and before long he could dare think about home. How wonderful that would be—back home with his mom and dad, his sisters, his brother. He wouldn't think too much about it, it would make him homesick; but he would read his mother's letter again.

There was something about that letter that made him read it over and over. He knew about Dolores, his married sister, moving from Anaheim down to El Cajon so that she could be nearer home. That was good. But something had happened to Dolores up in Anaheim. He had so many questions about it (and his mother had said only a little) that he tried to read between the lines.

Apparently a book salesman had sold her a book or a set of books called *The Bible Story*. At the same time he had arranged for a radio broadcast, the Voice of Prophecy, to send her some lessons about the Bible. Whatever these lessons were about, they had made a tremendous impression on his sister. She had talked their mother into going to a different church—and on a Saturday. It was all so confusing that Arnold sat upright and reached for his pen. He began to write his many questions

about what was happening at home. Tomorrow his unit was going into combat again and he wanted his letter on its way before he went out into the jungle once more.

Dolores Evans bent over the lessons she had been studying for some months. They were coming to an end, and her mind was whirling with the new and wonderful truths she had been learning. When Claude Morris, the book salesman, had persuaded her to purchase *The Bible Story* and some other books along with a Bible, she had not for a moment dreamed where it would lead her. Now she struggled with conviction. What would she do about the Sabbath, about baptism, about the things she knew to be true? Here in her new home in El Cajon, perhaps she could make a new beginning. There was a Seventh-day Adventist church a few blocks away. She really ought to visit it and find out what sort of people these Sabbathkeepers were.

She had been delighted when her mother accepted her invitation to come to church with her. It had seemed strange, but somehow right, to find herself in church for the first time on a Saturday. If only her mother would see things the way she saw them; and her sister Kath, and dad, and young Gary, and Arnold in Vietnam, and her friends. It was so right, so true, that surely they would see it the way she did.

It was Saturday morning and Mrs. Cook hurried to be ready for church. Strange to be going to church on Satur-





*Claude Morris, literature evangelist, greets Dolores Evans, whom he enrolled in the Voice of Prophecy Bible lessons. Others in the picture are (l. to r.) Kath Moon, Arnold Cook, Jean Penn, Karen Chaney, Edna Chaney, Kenneth Livesay. Not in picture: Mr. and Mrs. Cook.*

day and finding it so wonderful. She checked her thoughts and changed "Saturday" to "Sabbath," that new word that was beginning to mean so much in the lives of her family. Today there would be a crowd of them in church. Besides Dolores and her husband and herself, Kath and her husband would be there, plus Gary and the Chaney's and Jean Penn and perhaps some of the others they had invited. She smiled as she thought of Pastor Livesay's face as she introduced these new members for his Bible class to him. He would smile his welcome and then produce a gift Bible for them. After their first class she felt sure that they would find themselves regularly listening to the pastor's classes each Sabbath.

She remembered the first excited call from Dolores as she told of what she was learning from the Voice of Prophecy lessons. She thought of the thrill she

had felt when Dolores rang her after her first Sabbath at church to tell her that Pastor Livesay was there in her home and asked if she could come over to meet him. It was much later that she learned that he had discovered Dolores' address through the Voice of Prophecy, which sent a report that she had finished the lessons and would welcome a visit. It was surely coincidence that the pastor had been able to visit them the very week that they had attended church and had been able to answer so many of their questions.

Pastor Kenneth Livesay would not call it coincidence. As he sat in his study thinking about the same event, he called it by another name—providence. Through the years of his ministry he had seen this sort of thing happen enough times to know that God very definitely has His hand in the affairs of

people's lives. Families such as the Cooks usually stuck together, he found, and now he was praying that they would move together toward baptism and the kingdom of God. What a wonderful person a faithful colporteur is, he thought. And how wonderful that God has given the miracle of radio to help in this work in the last days. How else could he have found and influenced this family to find the truth for these times?

Slogging through the jungle, creeping along the trails, riding atop a personnel carrier, watching the 'copters whirl on their missions, Arnold found frequent opportunity to think about his mother's letters. His questions were being answered. Not quite in the way he had expected, but in a way that he found troubling and yet convincing. His mother was planning baptism and was keeping the Sabbath, both new words in his vocabulary. And what could he do, a GI in Vietnam?

One thing he knew from watching men die and facing the same fate each day: only a faith in God could see him through his personal crisis in this war. Again and again he renewed his determination, made on his knees after reading the letters and literature that his mother had sent, that if God would spare his life during combat he would always do His will.

Our picture with its caption is the happy ending to this story. Let me finish it for you in the words of Pastor Michael Bazy, publishing leader for Southeastern California Conference.

"Needless to say, the son, Arnold, gave his heart to Christ upon his return from Vietnam. Mrs. Moon (Kath) invited a neighbor to attend church. Dolores Evans also interested a neighbor to attend and as a result of a literature evangelist contact, the Voice of Prophecy, and Gift Bible Evangelism, eight wonderful people are now rejoicing in the truth.

"Pastor Livesay recently advised me that four other members of the family are planning for baptism in the near future."

Dolores Evans would say today, "Thank God for the Voice of Prophecy." So would her family and especially Arnold when in Vietnam. And so would Pastor Livesay. And so would scores of thousands around the world who have found faith and hope through broadcast and Bible lesson. And so does the church in its support of the ministry of the Voice of Prophecy.



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To page 21

## THE SIMILITUDE OF A PALACE

From page 4

rising loaves of bread into the oven.

Walking out to the swinging bridge that spanned the north fork of the river chattering by her mother's home, the girl had arguments for and against college spinning around in her head.

"I do want to get more education," she said to the red-and-black crawfish sprawling lazily at the bottom of the river. "I just can't stagnate."

The May breezes drifted with the faintest of whispers through the maple trees on the banks of the river.

"But it would be so nice to be home with mom this summer. I've been away from her so much."

As her mother's face entered her musings she again heard the thoughtful, familiar voice. "There aren't any advantages here for a Seventh-day Adventist young person. I should hate so much, too, to see you marry outside the church the way I did."

"But it takes at least twelve hundred dollars a year," she argued with the nebulous voice. "Multiply that by four and you have forty-eight hundred dollars, and add another five hundred for books and other expenses and you're faced with producing more than five

thousand dollars. That's figuring on the strictest budget too. When would I study? I have to work for my grades. I can't crack a book and know all the answers the way some students seem to be able to do.

"Oh, it's impossible. I would never make it. Professor Hemingway himself made the remark one class period that 'the days of working your way through college are over.'"

"You must have faith . . . faith . . . faith . . . Remember how God has led you in the past . . . faith . . . faith . . . faith . . ." Her mother's voice seemed to drift in on the summer breeze, repeating its message, then trailing off into oblivion.

Startled, she jerked out of her reverie, and looking up at the old house with the blue smoke spiraling out of the chimney, exclaimed, "Why, that's it. That's the answer. It's faith. I need more faith. I'll put everything into God's hands. If it's His will for me to succeed in college, there's nothing to worry about. Whatever He wants me to do, I'll try to do it."

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# Sabbath School Lessons

SEPTEMBER 16, 1967

Prepared for publication by the General  
Conference Sabbath School Department

## SENIOR

### XII—Generosity in Stewardship

MEMORY VERSE: "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

STUDY HELPS: *Patriarchs and Prophets*, pp. 525-536; *The SDA Bible Commentary*.

STUDY AIM: To discover the means God has provided to develop our big-heartedness.

#### Introduction

"The Levitical dispensation was distinguished in a remarkable manner by the sanctification of property. When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their first-born son, for the firstfruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. Then there were the sacrificial offerings, the trespass offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property."—*Testimonies*, vol. 4, p. 467.

#### Recognition of God's Beneficence

1. In gratitude for God's bounties, what were the Israelites to render to God? Ex. 34:26 (first part); 13:12.

NOTE.—"At the harvest and the vintage the firstfruits of the field—the corn, the wine, and the oil—were to be consecrated as an offering to the Lord. . . . The firstfruits of the wool when the sheep were shorn, of the grain when the wheat was threshed, were to be offered to the Lord. . . .

"This arrangement was made by the Lord to impress upon the people that in every matter He must be first. By this system of benevolence they were to bear in mind . . . that the God of heaven sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of His creation. All was the Lord's, and He had made them stewards of His goods."—*Testimonies*, vol. 4, p. 77.

2. What principle was to govern the giving of offerings in addition to the tithe and the redemption money for the first-born? Ex. 25:2.

NOTE.—"All that we do is to be done willingly. We are to bring our offerings with joy and gratitude, saying as we present them, Of Thine own we freely give Thee."—*Counsels on Stewardship*, p. 198.

3. Recount the story of King David's provision for the temple after God refused him permission to build the house of God. 1 Chron. 28:2, 3, 11-19; 29:1-5.

NOTE.—"From the very opening of David's reign one of his most cherished plans had been that of erecting a temple to the Lord. Though he had not been permitted to execute this design, he had manifested no less zeal and earnestness in its behalf. He had provided an abundance of the most costly material—gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods. . . .

"David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration."—*Patriarchs and Prophets*, pp. 750, 751.

#### The Law of Increase

4. What is the inevitable result of generous sowing? 2 Cor. 9:6-11.

NOTE.—"Christian giving is not a sacrifice at all, but preparation for a harvest. 'God's 'unspeakable gift' (v. 15) brought immeasurable blessings to mankind, and to Christ it brought joy as He saw the result of His passion and was satisfied (Isa. 53:11). In the plan of salvation God demonstrated the way to sow, and He guarantees the harvest. Man must choose whether he will reap the blessings that God has in store for him.'—*The SDA Bible Commentary*, on 2 Cor. 9:6.

5. On what basis are Christians to give? 1 Cor. 16:2; Deut. 16:17.

NOTE.—"The Bible condemns no man for being rich, if he has acquired his riches honestly. Not money, but the love of money, is the root of all evil. It is God who gives men power to get wealth; and in the hands of him who acts as God's steward, using his means unselfishly, wealth is a blessing, both to its possessor and to the world. But many, absorbed in their interest in worldly treasures, become insensible to the claims of God and the needs of their fellowmen. They regard their wealth as a means of glorifying themselves. They add house to house, and land to land; they fill their homes with luxuries, while all about them are human beings in misery and crime, in disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of the wicked one.

"These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God."—*The Ministry of Healing*, pp. 212, 213.

6. Whom did Jesus particularly commend as He watched the givers in the Temple? Mark 12:41-44.

NOTE.—"It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would

not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation."—*The Desire of Ages*, p. 615.

#### Care for the Needy

7. For whom does God have special care? Prov. 22:22, 23; 23:10, 11.

8. What instruction did God give the Israelites in regard to provision for the poor and the strangers? Lev. 19:9, 10; 25:35-37; Deut. 15:7-11.

NOTE.—"The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. . . .

"Every seventh year special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. . . . Of that which the land produced spontaneously they might eat while fresh, but they were not to lay up any portion of it in their storehouses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the field."—*Patriarchs and Prophets*, p. 531.

9. What additional provisions did God make for the poor? Deut. 14:22, 23, 28, 29.

NOTE.—"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' Numbers 18:21. But in regard to the second He commanded . . . [Deut. 14:23 quoted]. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' . . . This tithe would provide a fund for the uses of charity and hospitality."—*Ibid.*, p. 530.

10. How did the apostle James define true religion? James 1:27.

NOTE.—"Christ has said that we shall have the poor always with us, and He unites His interest with that of His suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of His earthly children. He tells us that they are His representatives on earth. He has placed them among us to awaken in our hearts the love that He feels toward the suffering and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to Himself. An act of cruelty or neglect toward them is regarded as though done to Him."—*Ibid.*, pp. 535, 536.

#### Prophecies and Warnings

11. What spirit among men is a sure sign that the end is near? 2 Tim. 3:1, 2.

12. In what striking way does James picture the final end of selfish gains? James 5:1-5.

13. How do the prophets picture the final worthlessness of money? Zeph. 1:18; Eze. 7:19.

NOTE.—"Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble and have no clogs to weight them down."—*Early Writings*, pp. 56, 57.

#### BELIEVE IT OR NOT

but tobacco growers, who view the cigarette health scare as guilt by association, strike back by claiming that 95 per cent of all people who died from plane crashes last year were found to have eaten pickles.

W. A. SCHARFFENBERG



# YOUTH

## XII—Saul of Tarsus, From Persecutor to Apostle

**MEMORY GEM:** "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ" (Phil. 3:8, A.S.V.).

**ILLUMINATION OF THE TOPIC:** *The Acts of the Apostles*, pp. 112-130; *The SDA Bible Commentary*, on the references cited.

**STUDY AIM:** To discover the secret of Saul's change from persecutor to apostle.

### Introduction

"Saul was born and spent his earliest days in the shelter of a home which was Hebrew, not in name only but in spirit. He grew up an Israelitish boy, nurtured in those histories of the chosen people which he was destined so often to repeat in the synagogues, with the new and wonderful commentary supplied by the life and resurrection of a crucified Messiah. The histories of Abraham and Isaac, of Jacob and his twelve sons, of Moses, Joshua, and Samuel, Elijah, Daniel and the Maccabees, were the stories of his childhood. The destruction of Pharaoh in the Red Sea, the thunders of Mount Sinai, the dreary journeys in the wilderness, the land that flowed with milk and honey—this was the earliest imagery presented to his opening mind. . . . How little was it imagined that, as Benjamin was the youngest and most honored of the patriarchs, so this listening child of Benjamin should be associated with the twelve servants of the Messiah of God, the last and most illustrious of the apostles!"—**BUTLER**, *The Bible-Work, The New Testament*, vol. 2, pp. 60, 61.

### 1—On the Damascus Road

1. What part did Paul take in the stoning of Stephen? What course did he follow in the weeks and months following? Acts 7:58; 9:1, 2.

"Saul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons and putting them to death. Although his hand did not do the work of murder, yet he had a voice in the decisions and zealously sustained them. He prepared the way, and gave up the believers of the gospel into hands that took their lives."—**THE SDA BIBLE COMMENTARY**, Ellen G. White Comments, on Acts 9:1, 2, p. 1057.

2. On what errand did Paul go to Damascus, and what happened to him on the way? What conversation took place? Acts 9:3-7.

"But while the others were stunned, stupefied and confused, a clear light broke in terribly on the soul of one of those who were prostrated on the ground. A voice spoke articulately to him, which to the rest was a sound mysterious and indistinct. He heard what they did not hear. He saw what they did not see. To them the awful sound was without a meaning; he heard the voice of the Son of God. To them it was a bright light which suddenly surrounded them: he saw Jesus, whom he was persecuting."—**CONYBEARE AND HOWSON**, *The Life and Epistles of St. Paul*, pp. 83, 84.

3. In what condition did Paul enter the city, and how did he spend the next three days? Acts 9:8, 9.

"Thus came Saul into Damascus; not,—as he had expected, to triumph in an enterprise on which his soul was set, to brave all difficulties and dangers, to enter into houses and carry off prisoners to Jerusalem:—but he passed himself like a prisoner beneath the gateway; and through the . . . [street] called 'Straight,' where he saw not the crowd of those who gazed on him, he was led by the hands of others, trembling and helpless to the house of Judas, his dark and solitary lodging."—*Ibid.*, p. 86.

### 2—A Transformed Man

4. What vision did the Lord give Ananias? How were the disciples' objections answered? Acts 9:10-16.

"Obedient to the direction of the angel, Ananias sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus: and putting his hands on the head of the penitent sufferer, he said, 'Brother Saul, the Lord, even Jesus . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. . . .'

"Thus Jesus gave sanction to the authority of His organized church, and placed Saul in connection with His appointed agencies on earth."—*The Acts of the Apostles*, pp. 121, 122.

5. What happened when Ananias called on Saul? Acts 9:17, 18.

"Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus to the believers in the city, the very ones whom he had set out from Jerusalem with the purpose of destroying."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 9:18, 19, p. 1058.

6. Following his baptism, what did Saul do? How did the Jews in the city react? Acts 9:19-23.

"The period of his first teaching at Damascus does not seem to have lasted long. Indeed it is evident that his life could not have been safe, had he remained. The fury of the Jews when they had recovered from their first surprise must have been excited to the utmost pitch; and they would soon have received a new commissioner from Jerusalem armed with full powers to supersede and

punish one whom they must have regarded as the most faithless of apostates."—**CONYBEARE AND HOWSON**, *The Life and Epistles of St. Paul*, p. 89.

7. Where did Saul spend the next three years? Gal. 1:15-18.

"Here, in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. . . . Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace."—*The Acts of the Apostles*, pp. 125, 126.

### 3—The Persecutor Persecuted

8. What plot against Saul's life was laid when he returned to Damascus, and how did he escape? Acts 9:23-25.

"The anxiety of the 'disciples' was doubtless great, as when Peter was imprisoned by Herod, 'and prayer was made without ceasing of the Church unto God for him.' Their anxiety became the instrument of his safety. From an unguarded part of the wall, in the darkness of the night, probably where some overhanging houses, as is usual in Eastern cities, opened upon the outer country, they let him down from a window in a basket."—**CONYBEARE AND HOWSON**, *The Life and Epistles of St. Paul*, pp. 93, 94.

9. How was Saul regarded by the disciples in Jerusalem? Who helped to dispel their doubts about his conversion? Acts 9:26-28.

"Why did Barnabas receive Saul, when the other disciples feared him? The answer may be found in his character, which appears to have been of a kindly, generous nature. Many commentators suggest that Barnabas championed Saul because of previous acquaintance. If this is true, we can see Barnabas, on the strength of his trust in Saul's sterling character, believing the miracle of his conversion, and gladly recommending him to the apostles. The kindly act also testifies to the influential position held by Barnabas in the church."—*The SDA Bible Commentary*, on Acts 9:27.

10. How did Saul seek to witness for Jesus in Jerusalem, and why were those efforts unsuccessful? Acts 9:29.

"Fifteen days passed away, and the Apostles were compelled to part. The same zeal which had caused his voice to be heard in the Hellenistic Synagogues in the persecution against Stephen, now led Saul in the same Synagogues to declare fearlessly his adherence to Stephen's cause. The same fury which had caused the murder of Stephen, now brought the murderer of Stephen to the verge of assassination."—**CONYBEARE AND HOWSON**, *The Life and Epistles of St. Paul*, p. 97.

11. While worshiping in the Temple, what divine commission did Saul receive? Acts 22:17-21.



From page 17

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"Paul was inclined to remain at Jerusalem, where he could face the opposition. To him, it seemed an act of cowardice to flee, if by remaining he might be able to convince some of the obstinate Jews of the truth of the gospel message, even if to remain should cost him his life. . . . But it was not in harmony with the purpose of God that His servant should needlessly expose his life; and the heavenly messenger replied, 'Depart: for I will send thee far hence unto the Gentiles.'—*The Acts of the Apostles*, p. 130.

12. Where did Saul go from Jerusalem to continue his witness for Jesus? Acts 9:30; Gal. 1:21-23.

13. While Saul was awaiting God's call in Tarsus, who came seeking for him? How did he respond? Acts 11:25, 26.

"Barnabas to Tarsus. This is significant. It presupposes that Saul would approve the work that was going forward in Antioch, and shows the confidence of Barnabas that Saul was the right person to aid in the work there. It implies, too, that some intercourse had been maintained with Saul by letter or messenger since his departure from Jerusalem. Saul, it is to be inferred, had remained in and around Tarsus, preaching the gospel

there and in the neighboring towns of Cilicia."—*The SDA Bible Commentary*, on Acts 11:25.

14. What instruction did the Holy Spirit give in regard to Saul and Barnabas? What was done as a result? Acts 13:1-3.

"The ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office, and a recognition of one's authority in that office. By it the seal of the church was set upon the work of God. . . .

"Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It was from this time that he afterward dated the beginning of his apostleship in the Christian church."—*The Acts of the Apostles*, pp. 161-165.

## What Is in This Lesson for Me?

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► Average size of Spanish families is 4.37 persons, 3.75 being actual family and the rest relations and servants.

IDES

► Sixty-pound copper slabs served as money in the eastern Mediterranean centuries ago. Called talents, the copper pieces represented the value of an ox.

National Geographic Society

► The University of South Africa, with offices, faculty, and other facilities in Pretoria, teaches by correspondence. Some 19,000 students "attend" from all over South Africa and even other countries.

ISSA

► Venezuela is the third largest petroleum producer in the world, after the United States and the Soviet Union, and the largest petroleum exporter. Production in 1966 averaged 3,371,134 barrels daily, representing 11 per cent of total world output.

VIII

► Situated on 11½ acres of ground along Amsterdam Avenue in New York's Harlem, the Cathedral of Saint John the Divine was begun in 1892 and is still under construction. When completed, it will be the largest Gothic cathedral in the world, with a seating capacity of 15,000.

NYCVB

► Nine hundred inhabitants of Easter Island, one of the most isolated isles on earth, anticipate a tourist invasion as the result of regularly scheduled service by Chilean airline to Easter Island from Santiago. Pending completion of a hotel on the island, visitors have been snugly housed in a tent village. Chilean authorities hope that tourism will create lucrative jobs for islanders and slow down emigration to the mainland.

National Geographic Society

► Peak age of arrests for nontraffic offenses in the United States is now 16. The frequency of arrest at each age has been increasing, with the largest increases at the lower ages. Even without further increase above 1965 age-specific arrest rates, "at least 40 per cent of the male children living in the United States today will be arrested for a nontraffic offense sometime in their lives. For boys living in cities, the figure is in the order of 60 per cent." More complete reporting than in earlier years accounts for some of the increase in crime rates. It is further believed that "the anonymity of the city and the mobility of the automobile make crime easier, and the deterring influences of family, church, and moral climate seem to have weakened."

Science



## Radarscope

► By no means are Unidentified Flying Objects, UFO's, or "flying saucers," a product of the twentieth century; they have been reported in the world's "press" for centuries. In 1520, according to copies of German and Italian "papers" housed in the Library of the City of Vienna, flying saucers appeared in the skies over Vienna. Astrologers predicted dire consequences—a flood to equal that which caused Noah to build his ark.

AIS

► On and around two artificial ponds in a private park at Seniga, Italy, lives the biggest collection of live ducks and geese in Europe. They include fully 80 varieties of the palmiped, or webfooted, family, in hues of black, white, rose, blue, yellow, geranium, fire-red, topaz, and other colors. The birds have been collected from many parts of the world.

IE

► Milkweed floss, the shiny strands that airlift seeds on their journeys from splitting pods, proved an excellent substitute for kapok when World War II cut off East Indian supplies. In 1943 alone, some 200,000 pounds were used to stuff life jackets for sailors and airmen.

National Geographic Society

► The World Wildlife Fund's campaign to save from extinction the ancient Arabian oryx, a member of the antelope family, received heartening news when a female calf was born this year in the Phoenix, Arizona, zoo. The world herd numbers only 16.

SAIS

► Wisconsin law states that all boarding houses, clubs, hotels, and restaurants must serve free portions of cheese, at least two thirds of an ounce in weight, with every meal costing more than 25 cents.

Minutes

► Twenty times bigger than the Grand Canyon, the Mariana Trench, the earth's deepest canyon, drops 36,198 feet below the Pacific floor.

National Geographic Society

► Only about half of the nation's 40 million boat users can swim well enough to save their lives if they fall into deep water.

ANRC

► Lake Nicaragua, Nicaragua, is the world's only fresh-water home for swordfish and man-eating sharks.

National Geographic Society

► Microfilm and the newer microfiches and microimages enable libraries to house much data in tiny space. The latter, for example, can shrink a 1,245-page Bible into a two-inch square.

AT&T

► Families with \$10,000 a year and more now make up about half the entire income of all families in the United States, as against a proportion of a third in 1960 and a fifth a decade ago, in 1955, reports the Institute of Life Insurance.

AMA

► Two editions of the army's newspaper *Stars and Stripes* are published daily. One in Darmstadt, Germany, serves GI's in Europe, and the other is published in Tokyo. Copies of the Tokyo edition are flown daily to Saigon for Americans fighting in Vietnam.

National Geographic Society

► Main embankment of Pakistan's Mangla dam project has been completed 15 months ahead of schedule. It is two miles long and 380 feet high. Storage of water behind the dam wall has already started. The dam will irrigate about 5 million acres of land, and generate 400 kilowatts of electricity in the initial stage.

EP

► Of the 479,770 active pilots in the United States, 71,689, or 15 per cent, are between the ages of 16 and 24. Among students who are learning to fly, the under-25 age group accounts for an even larger part—37 per cent—of the total. Teen-agers alone make up 12 per cent of the nation's student pilots, even though they may not fly solo in a private plane before their sixteenth birthday.

FAA

► The newest Voice of America complex, at Greenville, North Carolina, centralizes transmitter powers totaling nearly 100 times the maximum permitted to any single commercial station in the United States. From this 4,800,000-watt broadcasting complex, messages of the Free World, originating in Washington, are beamed to such distant cities as Moscow, Prague, Cairo, Lagos, Rio de Janeiro, Santiago, and Tegucigalpa. In 1942, at birth, VOA mustered a total of only 450,000 watts. By approximately 1970, total domestic power alone will be 20 times this. In addition, VOA currently has overseas installations, including back up, totalling some 9,200,000 watts.

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