

# The **Youth's** Instructor

NOVEMBER 14, 1967

[Sabbath School Lessons for November 18]

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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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## Without Relief

by GERTRUDE V. PYKE

FRIDAY was one of our busiest days at Fort Vancouver Regional Library. When I came in to work just before nine, I checked the schedule to see who was to relieve me at four and no name appeared. Assuming that someone had failed to write it down, I went at once to the children's room downstairs where I would be covering the desk—assisting the public and checking books in and out.

A busy morning kept me more than occupied, and during my half-hour lunch break I thought of the schedule and hastened upstairs to see who would follow me on the evening shift. To my amazement there was no one. I asked the librarian in charge at the adult desk, and she knew nothing about the situation.

The head librarian, Eva Santee, was in Tacoma at an important library meeting, and the children's librarian was at Salem at another

session. They were the only two who did the scheduling.

As I slipped books—put the cards in and shelved—I wondered what to do. For more than five years I had been working at this public library and everyone knew I was a Seventh-day Adventist. I had never worked on Sabbath and I could not now. During the winter Miss Santee always made provision for me to leave at four on Friday and work one Sunday afternoon each month. This week apparently she had forgotten.

A little before two, during a brief lull, I went into the rest-room and sent an earnest petition to my Chief for help. I reminded Him that I had endeavored to be a faithful witness and I sought guidance with this special problem. When you are covering the desk you cannot leave until your relief comes, and I saw no relief in sight. In my heart I felt contentment and peace after praying, but had no idea how the problem would be solved.

Back at work I was extra busy with final preparation for the two-thirty story hour. The group of children and parents was larger than usual, and by the time the stories were told and I finished checking out the last stack of books, it was five minutes to four.

Busy getting the room in order and putting the returned books on the truck, I did not hear footsteps behind me. When I turned, in the doorway stood a former helper in the children's room who had left us more than a year before when she was expecting a child.

"I came to relieve you," she quickly explained. "Miss Santee called me from Tacoma and said she had failed to arrange for anyone to take over when you left, and would I please get here by four."

"What time did she call you?" I asked eagerly.

"It was about two o'clock," she replied, "and now it is time you left."

"Thank you so very much," I said as I started for the door. Silently I thanked my Chief for His tender care. My heart sang for joy all the way home.





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**W**HAT time is it now?" my partner asked exasperatedly.

"Well, it is two-thirty-five. If he doesn't come pretty soon, we are going to be late," I replied.

Operation Fireside (an MV Share Your Faith project) had been launched a few weeks previously. My partner and I were waiting at the church for the person to come who was to take us to one of the homes for a Bible study.

"He did say to be here at two-twenty, didn't he?"

"Yes. But you know how hard it is for him to get places on time. I'll give him five minutes more, and if he doesn't come by then, I'm—"

The insistent ringing of the telephone interrupted our conversation. We were waiting outside the church, and had tried none of the doors, supposing they were all locked.

Maybe he is calling to explain his delay. I wonder if I can find an open door? I thought.

The second door I tried was open, and whoever was calling must have really wanted to talk, for the telephone was still ringing.

"This is the Mount Tabor Seventh-day Adventist church, Miss Wilson speaking. May I help you?"

"Oh, I'm so glad you answered! I've tried calling all the Advent churches in town, and no one answers. I started at the top of the list here in the telephone directory, and I was about to quit. I had decided I would let the telephone ring once more, and then I was going to stop trying."

by **LOIS R. WILSON**

"I'm glad I happened to be here. Ordinarily there would be no one at this church early on Saturday afternoon either. Can you tell me the purpose of your call?"

The woman asked what days and times we had meetings, so I told her of the Friday evening MV, Sabbath school and church, the Sabbath afternoon sundown vespers and Wednesday evening prayer meeting.

"Could I come to some of them?" I assured her that of course she would be welcome at any of them. She replied that she had just finished reading a book and wanted to know more about "Advents."

At that moment my Bible-study partner announced that our transportation had arrived, and asked me to hurry.

What would you do in such a case? An interested seeker asking for information and answers, and a pending Bible study that you were already late in leaving for. Well, I told her that I wanted to talk with her more, but that I must go now, for I had an appointment to keep. Could I call her later?

She gave me her name and telephone number, and I assured her I would return her call.

When I told my partner and the driver of the car about my conversation, they were both skeptical.

"Someone playing tricks," one ventured.

"Probably a phony name and num-

ber," the other volunteered readily.

I did not agree with them, but asserted that I felt the caller had been in earnest.

"You'll see. But go ahead and try," they encouraged.

The Bible study finished, I returned home and dialed the number given to me. No answer.

Several other attempts that evening met with similar failure.

Morning, afternoon, and evening attempts on Sunday were likewise unsuccessful, and I could find no name in the telephone book similar to the one given me.

By now I was perplexed. Why had I answered the telephone at the church anyway? Why did we happen to still be there when this unknown person called? Was this a genuine searcher for truth? I asked the two girls living with me to join me in praying about the matter.

I tried again Monday morning, and about noon, but no answer. During the afternoon I happened to pick up an announcement of a series of evangelistic meetings that had begun shortly before at the Tabernacle SDA church. Tuesday evening, according to the program, the subject would be "Who Changed the Sabbath?"

After work Monday evening I tried calling the "phony" number again. I do not know what I expected, but was shocked when a man answered.

"Oh . . . uh . . . uh . . . is Mrs. B. home?"

"Yes, just a minute, I'll call her."



Mother, someone wants to talk with you."

When she answered, I introduced myself and was about to tell her I was the one she had spoken to on Saturday afternoon.

"Oh, I'm so glad you called! I was afraid you would get discouraged or maybe wouldn't even try. I have had to be gone from home a lot since Saturday, helping my husband."

During this conversation I learned a bit more about my new-found friend. She had recently called on one of her Sunday school class members who had been absent a great deal. This member owned a secondhand goods store, and while Mrs. B. was waiting for the lady to serve another customer, she had browsed through a stack of old books. Among them she found one entitled *Bible Readings for the Home* and, fascinated, she had bought it.

Shortly after her visit to the errant Sunday school member, Mrs. B. had contracted the flu and was confined to bed. The first couple of days she had been too ill to care whether she lived or died, but as she regained her strength she became bored with the doctor-enforced "one week of bed rest."

"Then I remembered that book I had bought. It was smaller and lighter in weight than most of my books, and was just right to hold and read in bed. I had a whole week to read that book, and to check the texts quoted. It awakened an old question in my mind, one put there years ago by a child in my Sunday school class. I'd been having them learn the Ten Commandments, and she asked why we didn't keep the seventh day like the fourth commandment said. I told her that Jesus had changed the day of worship. She then asked me why He had changed only one commandment and not the others. I told her she was too young to understand such things, and that when she was older she should ask her minister. But I wondered, too, and I still wonder," she concluded.

I was listening, but I was also praying and thinking. Thinking of the evangelistic meeting program I had found just that afternoon.

"Would you really like to know the answer to your question?"

"Oh, yes, I would."

Her telephone number indicated that she lived in Beaverton, but I asked to be sure. Though I had lived in Portland for more than six years my geography was mixed up, and I thought the Tabernacle church was in Beaver-

ton. I told her that the next evening her very question was going to be discussed at the Tabernacle SDA church in Beaverton. I asked her if she knew where the church was, and she assured me that she did—it was on the main street, and she had passed it many times. We arranged to meet there the next evening, and I described what I would wear so that she could identify me easily.

Tuesday evening I arrived at the church early so that I could meet Mrs. B. (She told me her husband would be unable to come this first time, though he too was interested.) I studied the face of each woman as she came, wondering which would be Mrs. B.

The song service started, and still no one had arrived who seemed to recognize me or my dress. Finally, at seven-forty-five, I decided that something was wrong. A strange feeling began to haunt me that this wasn't Beaverton at all, so I asked one of the women at the magazine stand if the Beaverton church and the Tabernacle church were the same.

She knew me well, and I am sure it was with difficulty that she suppressed a laugh. Her pitying look informed me, even before she answered, that they were not! She asked me why I wondered, and I briefly told her the story of the telephone conversations. Her concern for my lack of information about my community changed to one of concern for the searcher for truth.

"What will she think when she arrives at the church and finds it all locked up and dark?" I asked.

"Well, it so happens that the Beaverton church has prayer meetings on Tuesday nights," she told me.

It seemed almost too good to be

true! Would Mrs. B. go into the meeting even if no one was there to greet her? Would someone there make her feel welcome? And how did I find the Beaverton church?

My questions must have sounded as confused as I was, for she summoned several men to give me explicit directions. They had more faith in my ability to find my way around than my sister had had several years earlier when she gave me a compass for my birthday!

Thanking them, I dashed out to my car and started for Beaverton. Several service station stops later (for redirection and information) I finally arrived at the main street, and found the church.

After the close of the meeting, we introduced ourselves. I immediately apologized for my error of information, then presented her to some of the members of the church, briefly relating to them the incidents that had brought both of us there.

When they knew the correct address of the church where the evangelistic meetings were being held, Mr. and Mrs. B. both attended regularly. Their search for that fuller explanation of Scripture had finally been rewarded, and it was thrilling to see them accept each new truth.

The series of happenings seem to be not coincidental but the result of divine intervention. Mr. and Mrs. B. feel their conversation is a fulfillment of Jeremiah's promise: "And ye shall seek me, and find me, when ye shall search for me with all your heart."\*

Neither did I "just happen" to be present the night they were baptized. I came to see results of God's leading.

\* Jer. 29:13.

## Gift of Compassion

by FRANCES HALL

Your smile has healing in it,  
Though it has emerged from sorrow.  
Your voice contains great tenderness,  
Though your ears have heard much anger.  
And your gestures speak of peace.  
I will remember your smile, your voice, your hands,  
In a time of flaming fury.  
I will remember your gentleness  
And see the world grow green with joy once more.



## Leaders of Thought

by F. DONALD YOST

**Trawlers** Photographer Devon Ludwig identifies the location for these fishing trawlers as the Sea of Cortez. The major reason for its acceptance through Photo Mart is correctly given by our photo appraiser.

**Trawlers** "When I first examined the original print used for this week's cover, my eye was immediately directed to the fishing trawlers, because of their placement in the print and because of the rather unusual booms characteristic of these craft. Also, there is little else in this print to compete for attention. The two nearer trawlers are placed perfectly on the print according to the classic 'rule of thirds.' The low horizon line divides the masses of sea and sky pleasantly, and the water and clouds are rendered quite naturally in tone and texture.

**Print** "One may wonder why a print with so little content should be chosen for an award-winning cover photograph. I believe the reason lies in the unusual subject matter, commonplace to an inhabitant of coastal areas but perhaps never seen in a lifetime by those who live inland.

**Processing** "The print shows rather prominent reticulation. As described previously in this column, this is the result of plunging film from a warm solution to a colder one during processing, causing the emulsion to shrink quickly and assume a granular pattern. This can be avoided by keeping all processing solutions at near the same temperature, which may be difficult in some colder areas in December, in which month this photograph was taken." jbl.

**Washington** "I enjoyed the presentation of the difficult work being accomplished by the modern airplane. I thought you should be aware that during last school year Auburn Academy also offered a preflight course for students. During the school year 1967-1968 we are also planning to teach the class again." A. L. NELSON, vice-principal.

**Requisites** "He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—MYP 224.

A remarkable development in Adventist journalism education occurred this summer as Southern Missionary College sent two qualified communications majors to serve as apprentice editors with the *Review and Herald* and *These Times*. In addition to a modest living allowance, they received college credit. (In 1964 a Walla Walla College student worked in the editorial offices of the Pacific Press on a straight employee basis.)

The results of this year's program were satisfying, both to the editors and to the students. The editors were convinced that college journalism training provides a solid foundation for such denominational service, and the students plunged directly into real-life editorial situations and put their journalistic training to work. Said one: "The two months I spent here have convinced me that working on our denominational journals is the best work available!"

Other departments of our work—ministerial, medical, and educational—have long included field experience, clinical practice, and practice teaching. No comparable experience has been available for prospective editors. It's true that college publications have provided laboratory experience for young writers, but laboratory experience is not enough. Full-time, concentrated work in the magazine world is essential.

Yet the editorial internship idea is not really new. Some years ago the General Conference adopted this recommendation:

"That the Executive Committee of the General Conference be requested to call in from two to six individuals in whom they have confidence, and who they think have the ability to develop into editorial help, and that some of them be placed in training at the *Review and Herald* Office and some at the Office of the *Signs of the Times*, and that they be given a thorough course of instruction in all . . . phases of editorial work." The date—December 6, 1885.

We do not know whether the intent of this action was ever fulfilled, but we feel profoundly grateful to those in our colleges and publishing houses who in 1967 have opened the way for its present-day fulfillment.

John Tebbel, of the *Saturday Review*, wrote an article not long ago entitled "Crisis in Journalism Education: Where Are the New Recruits?" We ask the same question. Where are the young men and women of literary talent who will train themselves to become editors, reporters, correspondents? Five years ago specialized college courses in denominational writing and editing were not easily available; now they are. Last year, editorial internships in our publishing houses were not available; now they are.

Already the interest of career-minded youth is growing. Young men and women who secure the training now available will be prepared to be Adventism's leaders of thought in the days ahead.

## Insight on Reading

- "A blazing love story without one four letter word . . . may seem unlikely these days . . ." Thus began the advertisement for a new book in a Sunday newspaper supplement.
- If you read books other than those issuing from religious publishing houses, the chances are increasing that you will find reason to regret some things you find. Exploitation of the impure is dulling the distinction between what is clean and what is unclean. Christ's followers, whether the medium is oral or written, have reason to become "vexed with the filthy conversation of the wicked."





# *Wealth From Wood Waste*

*by FRANK L. REMINGTON*





*A technician of the Forest Products Laboratory is inserting paper in the jaws of a testing machine in order to determine tensile strength.*

SOMETHING like half the timber felled in American forests goes to waste!

Through past ages man has been utilizing trees principally to fill two paramount human needs—houses for shelter and fuel for warmth. These uses, of course, continue in the modern world and, additionally, more than five thousand products are manu-

factured from wood. The list includes such diverse items as dies from which automobiles are molded, rocket fuels, insulating materials, plastics, paints, film, rayon, and cellophane tapes. As for paper, another product of the forest, the annual per capita consumption in the United States comes to about 450 pounds a year—and it is predicted this figure will rise to 700

pounds within the next three decades. With the ever-increasing number of products made from wood, it seems strange that such a huge percentage of the timber felled each year still ends up as refuse. What to do with this staggering amount of waste creates a challenging problem for the forest industries—a problem they are beginning to solve in diverse ways.

In early logging days, if 35 per cent of a tree trunk reached its ultimate use, it was considered an achievement. Loggers left mountains of wood litter and sawdust lying in the forests. These constituted serious fire hazards and provided excellent breeding places for wood-eating insects, which often destroy more timber each year than does fire. But today an increasing proportion of residue created by logging and mill operations is being salvaged.

A case in point is the so-called “re-logging” operations conducted by numerous lumber mills. They salvage broken and defective logs, chunks, chips, and other material and use them for hardwood, pulp, and a variety of other items. Some larger pulp mills now operate solely on sawmill leftovers.

One of the most active research centers is the Forest Products Laboratory (FPL) at Madison, Wisconsin. It is financed by the United States Department of Agriculture in cooperation with the University of Wisconsin. Similarly, the University of California co-operates in these efforts at the FPL in Richmond, California. One of the most interesting facets of the Forest Products Laboratory's research is the wood waste problem.

Chemical research plays the most



*Impreg is a form of resin-treated laminated wood, and is used in making die models by the auto industry to avoid costly recarving.*



*Craig extractor is used to separate flavanoids from mixture in solution.*





*Left, an elution apparatus used to separate compounds from coating materials. They are then identified by chemical or optical means. Above, a flash evaporator concentrates solutions for experiments in polysulfide pulping.*

prominent role in the search for new uses for wood residues. From wood we can obtain various alcohols, industrial acids, solvents, and other types of chemicals heavily used in the manufacture of many products. Wood will someday probably equal petroleum as a source of industrial chemicals.

A tree is, indeed, a wondrous chemical production plant—a literal factory in the forest. To date, wood researchers have identified in excess of 2,600 different organic chemical compounds found in trees—and they have scarcely started to probe. Some of these compounds, like turpentine and tannin, are well known; others, such as those used in insecticides, cosmetics, and explosives, are less familiar. Potentially, trees may produce the whole range of known organic compounds and perhaps new ones never before imagined.

By its own life processes a tree contains some 60 per cent cellulose and between 20 to 30 per cent lignin, a cementing substance found between the cellulose units. The rest consists of extractives—materials soluble in water and organic solvents. One extractive imparts the distinctive hue to redwood trees.

Lignin is a complex substance and remains an enigma, for researchers have not yet been able to determine its chemical character. Today it is used for oil well drilling muds and in various other ways. Still, about 15 million tons of it goes down the drain each year. The Forest Products Laboratory says that in a recent year, for example, 16 million tons of unbleached pulp were produced. It contained about 25 per cent of lignin worth about \$300 million. Although some progress on the lignin problem is developing, its ultimate solution remains beyond the horizon.

Another presently huge item of timber waste is bark, a tree's skin. Today about 200 million tons of this material must be scuttled as rubbish each year. One freight car can hold forty tons of this dross. A freight train passing a given point at the rate of one car a minute would require a full year of 365 24-hour days to haul this waste away. Other wood residues would require about twice as long.

Fortunately, recent research is beginning to find myriad new uses for various kinds of barks based on their chemical components. These uses range

all the way from a soil conditioner for bedding plants and a medium for raising mushrooms and orchids to a mud thinner in oil well drilling and an emulsion stabilizer for asphalt. Scientists have only begun to unlock the bark treasure chest. Continuing research will undoubtedly result in a host of other new and exciting products.

Perhaps one of the most fascinating fields of wood investigation centers around why certain species of trees are hardier than others and why some decay as they reach maturity. Chemical changes within the living tree as it ages account for this phenomenon. Trees fall victim to certain diseases and some of these ailments can be traced directly to the depletion of various chemical components. Quite possibly disease operates the same way in trees as it does in humans. The possibility is under serious consideration.

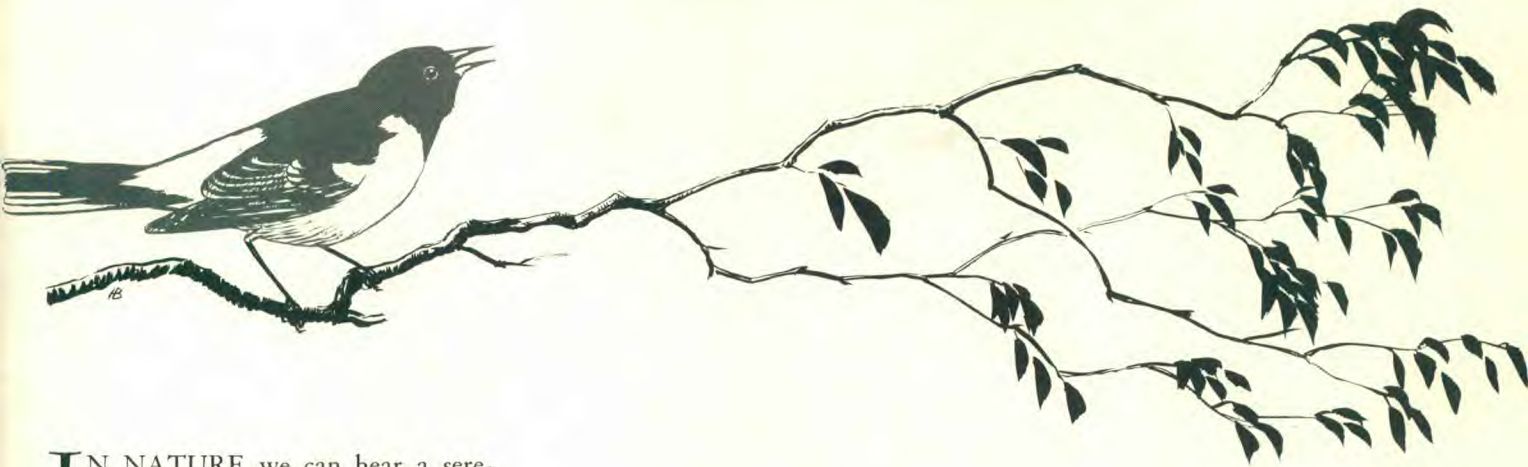
A tree's marvelous chemical factory may possibly be useful in the field of chemotherapy. Medical men await the discovery of new organic compounds extracted from wood and bark so they can investigate the effects these might have on unconquered diseases—such as cancer. The potential here may be amazing new wonder drugs, for no one knows what new chemical compounds may be produced nor how they might benefit humanity.

The possibilities, though, are very clearly manifest in dimethyl sulfoxide (DMSO), a by-product of wood pulp that is currently under medical investigation. Some already hail it as a wonder drug and it might well be if it measures up to present indication. Applied locally, DMSO penetrates the skin and helps to relieve pain in such maladies as bursitis and arthritis. It also reduces swelling caused by skin inflammation and irritation. However, there's still much to learn about DMSO before its medicinal value can be ascertained.

Wood ranks as one of man's oldest natural resources. Fortunately, unlike other natural resources, the supply of timber is constantly renewable. Fortunately, too, the drain on America's forests has been halted. Indeed, today new growth tops removal and damage from insects and fire by 25 per cent. But there is still far too much waste.

Continued research will help to reduce this waste by using wood in ways it has never been used before. Those in almost every field of endeavor from the chemical and construction industries to agriculture and medicine can share in the potential wealth still hidden in trees and wood waste.





**I**N NATURE we can hear a serenade at daylight on almost every morning of the year in the warmer months. This is a beautiful and spontaneous sweep of bird song, from east to west, across the waking woods and fields.

As a plantation boy I had heard and had wondered about these chorales of the dawn. But they came to mean much to me when as a teacher in rural Pennsylvania I went trout fishing at about daylight. The country in which I was then living was especially favorable for hearing bird songs. There were great fields of wheat, often separated by bush-grown ditch banks. Here and there were wood lots, where white oaks grew. Here were long fields drenched with dew. Frequently, on the way to the trout stream (I used to walk), I would pause to listen to the wonder of this break-of-day music.

It was sometimes possible to distinguish the voices of the various singers; and sometimes these were so different in excellence that it seemed I could rank some as ordinary and some as grand-opera performers.

Usually the music began with the secret pleading note of the phoebe whose nest perhaps was plastered against the stones of an old bridge. Then a cardinal would begin his dulcet trilling, soon followed by song sparrows, whitethroats, and field sparrows. The call of the bobwhite would ring out with especial clearness across the dewy, glimmering field. Then I would hear a meadow lark perched on some old fence give all music a voice. The almost prevailing note was that of the robin. But perhaps the most gifted singer would be a brown thrasher, mounted on the topmost bough of a white oak.

Whatever all this minstrelsy needed of a minor note would be supplied by the wood thrush, and the Bartramian sandpiper, floating in the brightening heavens. Perhaps the gayest notes were

## Chorales of the Dawn

by ARCHIBALD RUTLEDGE

given by the joyous bobolinks, and by the happy blackbirds caroling in their marsh. When I was near enough I could see their jet-black bodies and their scarlet epaulets.

Probably the most interesting feature of these chorales of the dawn is the rhythmic wavelike recurrence of sound. No sooner would one of these waves pass over my head than, far to the east, another wave of this wild spontaneous melody would begin to form, and then would roll across the fields. It is as if the waves of a gentle sea were musical as they swept toward the shore.

At such a time as I have mentioned I have heard a whippoorwill give his last cry of the night, as if he did not wish to be left out; the delicate fine-drawn note of the towhee; and the gently grieving call of the mourning dove. This bird is the only one I know that has a grieving note, but there is nothing mournful about its character or behavior.

As would be expected, as the season advances, other bird calls join the chorales of the dawn. Some are delicate, like the warblers'. Some of these are startling, such as the joyous shrieking of the great-crested flycatcher, announcing his arrival from migration, and notifying all other birds that this or that part of the wood lot is his for a nesting site.

There are more delicate notes—from chipping sparrows, goldfinches, catbirds, and even from chimney swifts, sweeping high in the air. The swift is

the only bird that never appears to alight—except on its nest in some chimney. The slender dead twigs for its nest are secured by its breaking them off while in flight. The only other bird I know that spends so much time on the wing is the graceful and beautiful swallow-tailed kite.

The chorales of the dawn to which I have so often listened with wonder and delight are related, certainly in some degree, with the joy of mating. But other doors than the bridal doors of the springtime sometimes open to this flood of music. It may continue through the greater part of the summer. At that time certain birds (such as the bobolink) may change their voices. Usually much of the lyric quality has been lost.

Yet who can always have everything? One of the great joys of my life used to be to stand beside an old fence as the daylight first dawned, and listen to the delicate chorales coming across the grassy fields, undulating in beautiful rhythm—a hymn at dawn from many joyous hearts. I have heard this lovely chorus only at daylight and only over open fields.

While this singing is a distinct chorus, now and then will be heard a song infinitely superior to the general music. There can be no doubt that certain birds far excel in singing the ordinary songs of their species; that is, one may hear individuals of great distinction. It is exciting to realize that in their singing, birds are not condemned



## The General Store

by RICHARD M. TRAINOR

No departments in this store—  
Just corners and shelves, nothing more.  
But these sections are carefully planned  
To hold all products of earth and hand.

No army of clerks in this store—  
One man owns, sells, and sweeps the floor.  
Yet folks 'round here are served just fine,  
'Cause buyer and seller both have the time.

No fancy registers in this store—  
Only that bean pot to the left of the door,  
Where we place our pennies as we go  
To enjoy our treat of "chocolate snow."

No leather chairs in this store—  
Just this smooth bench filled with lore  
Of rainbow trout that got away,  
And why it will not rain today.

No music playin' in this store—  
No need for it, 'cause no one's bored.  
Folks want to know, "When's high tide?"  
And "When's young Mary to become a bride?"

Though much is lacked by this old store,  
Yet somehow it holds a great deal more.  
It has molded many and made them one,  
Lost to progress, but really won.

to equality, which is about the same as mediocrity.

Just as the only really interesting people are those who are different, so the birds who have unusual voices add more to life than ordinary birds. The expression *rara avis* applies to people as well as to birds. Among the very decidedly individual singers that I have heard are the brown thrasher, the mockingbird, the wood thrush, and the towhee. To make sure I was not mistaken in my identity of these particular singers, I used to stalk them in the mist of the morning.

At times I forgot all about trout fishing, and returned home with an empty creel but a full heart. Of these special singers a brown thrasher "led all the rest." He really had a grand-opera voice. There was no mistaking its quality. Its arias were such as we rarely hear in a human voice. The melody came as nearly being divine as any ever heard by human ear. I consider thrashers to be very special birds;

and I do not think they are common. Among us a great voice is a real gift of God. And the especial voice of a great bird singer may come from the same divine source.

It might well be wondered whether these beautiful chorales of the dawn, arriving like hope after fear, are controlled by the weather. On cold and windy mornings there is a good deal of abating of this beauty.

But in fair warm weather the lovely chorales can be heard every morning over a period of four to six weeks.

There is, of course, a counterpart of the early chorales in the evening songs of birds. In these, it is the robin, the vesper sparrow, and the wood thrush that prevail.

It is amazing how very differently gifted birds are in song. Some completely lack the power of song. But the gift of communication is not denied them. The flicker hammers on the side of a house, and sometimes rolls a drum against a hollow tree or limb. It is sur-

prising how far such a signal can be heard. I once lived in a house that had a tin trap door leading to the roof. A flicker used to hammer away on the tin, awakening the whole household. Really, he was notifying his lady love of his location.

Vast multitudes of bird life such as crows, grackles, and wild ducks have cries and calls rather than songs. Some are great imitators. A mockingbird has been recorded to have imitated in one aria the songs of thirty other birds. The bluejay, with apparent relish over the consternation he causes, imitates the scream of the red-tailed hawk. And I have heard the lowly starling give a startlingly accurate imitation of the call of the bobwhite.

Birds are probably all born with simple call notes, but after a time, out of the sources of love, joy, and wonder the great songs come. Are they inherited, learned, imitated, or partly learned? As the singer develops, so does the song. Singing appears to develop more song, and the wild sudden beauty and wonder of it.

In the spring migration, probably by some mysterious provision of nature, the males of a species arrive first. Apparently the most immediate business is to stake out a claim. Each male assumes ownership of a certain tract of woods, field, or thicket; and this he will hold against all comers while he awaits the arrival of his mate. It is hard to prove, but it appears likely that the females are attracted partly by the beauty and appropriateness of the home selected for them, and partly by the virtuosity of the male's singing. It could be that some females are more attracted by domestic conveniences than by lyric rapture. In human nature it is like that.

We do not, indeed, have in our country the skylark or the nightingale, so immortalized by both Keats and Shelley. But I have been told by listeners to our own birds and to the singers of other lands that our brown thrasher and mockingbird equal any other singers anywhere.

Birds sing best apparently when there is communal singing—a wild, joyous chorus of many voices. A solitary captive may sometimes sing, though springtime does not seem to be in his heart.

In the fragrant misty dimness of dawn, if you hear the chorales, you will have listened to the vernal surge of primal joy coming from the secret sources of ardor and delight, from the lovely hidden home of hope itself.



# When You Walk in My Shoes

by MARJORIE BUTTERFIELD

YOU can't see why I'm so concerned about this matter of association. You resent my advice to spend less time with a certain girl.

*Why don't you like her, Mamma? She's so nice.*

Yes, she has lovely manners and a pleasing way. It is not the girl I dislike; it is the difference in you when you have been with her that worries me. When you are with her, your mind turns to worldly things and you yearn to try things you know are wrong.

When you were very small and had a problem beyond your comprehension, sometimes I told you, "When you're big enough to walk in my shoes, then you'll understand." As you grew, I quit saying that, because your feet seemed to grow faster than you did.

This old saying—I don't know where it came from—was meant to be figurative. It referred to age and maturity rather than a literal comparison of foot size. Yet perhaps it can help you anyway to understand my point.

I've already explained to you that association was a problem for me too; that my choice of friends was probably one reason I spent several years out of the church. My two best friends of my teen years are not Adventists now. Still you don't understand *why* I'm so anxious for your experience to be different than mine was—to be better. And where do the shoes come in?

Today you are literally walking in my shoes. You wanted a pair of loafers exactly like mine to take to school with you this fall. When we couldn't find a pair that was just right in every detail, I let you try on mine. We found you could wear them. Since every girl needs loafers, but almost every mother can get along without them, the loafers went along to boarding school.

It was a good thing too, because even without the expense of buying more shoes for you just then, we had spent more than we planned by the time you were outfitted for school.

Some two months passed before I got another pair of shoes to replace the loafers. In the meantime I wore either my shower sandals or my ragged tennis shoes around home, and my Sabbath shoes when I went out.

When I went to replace the loafers, I still couldn't find a pair exactly like those you had taken to school. I ended up with an altogether different style of casual shoe.

Home for Thanksgiving, you wished you had a pair of shoes exactly like those new ones of mine. The heels were wearing down on the loafers.

"We'll get new heels put on," I said. "I need these shoes myself."

When you were home Christmas, you still wanted a pair like them. I was tempted to give them to you and buy myself something else, since I

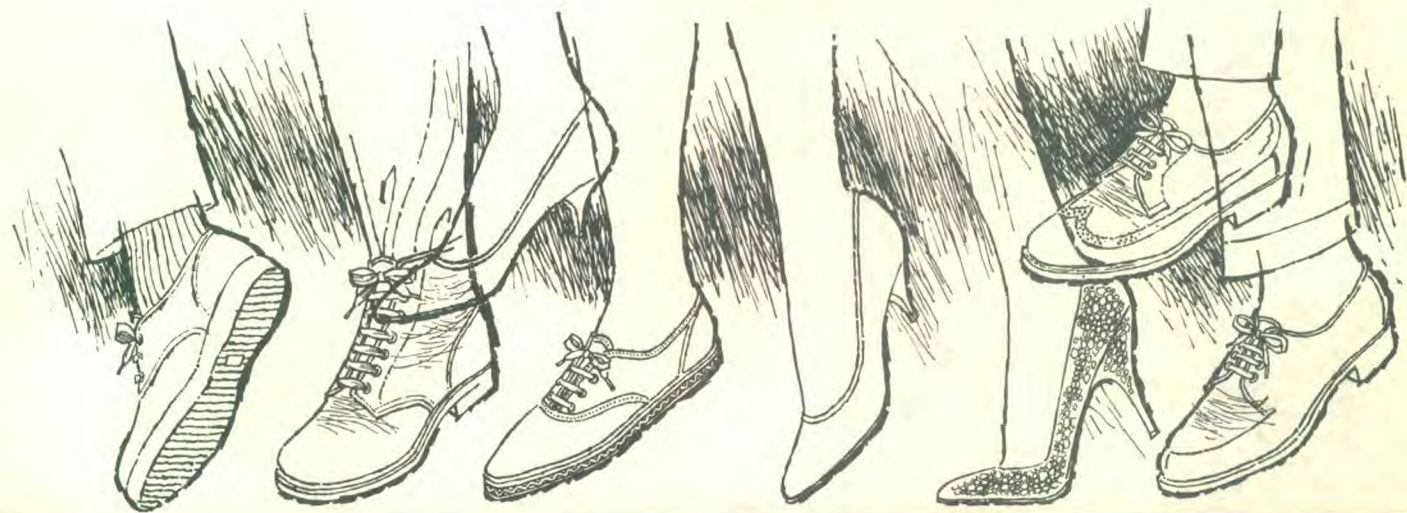
didn't care half as much for them as you did. But I couldn't afford to replace them for myself, because you had to have boots to wear in the snow.

Then we went to see you on your birthday. You had already had your birthday gift to take back to school with you, but we took you a cake and a couple of little things we knew you needed. It didn't seem like much. I wished we could have taken you more.

You have enough things that you can't be termed needy, yet I can see that your wardrobe is not as plentiful as some—your roommate's for instance. I yearned to give you something more before we left you that day. I wanted to leave one more token of our love with you.

Then I knew what it could be. Those shoes. Fortunately, my old tennis shoes were in the car, and I could wear those home.

Now, as you walk in these shoes, I hope you can *feel* something of the love that triggered my impulse to leave them for you. If you can understand that your mother loves you enough to want you to have material things, such as shoes, you should understand that this same love is very concerned that you have spiritual things too. If I were not so eager for you to have eternal life, then I would not be so concerned about your associations. As you walk in my shoes, remember that you walk in my love always.







*Joe Lutchter, above, is a faithful lay evangelist of the Watts riot area in Los Angeles, California. Below, Joe has just played for the patients of the Los Angeles General Hospital. He also broadcasts.*



## SAY IT WITH *Music*

by GLADYS O. MURRY

THE hall was ready. The stage was set, and the professionally trained staff awaited the large crowd of young people who had registered for the Youth's Musical Opportunity Clinic, better known as YMOC. The project secretary, a young woman from Jamaica, was a member of the Los Angeles 54th Street Seventh-day Adventist church.

The music director belonged to the Berean Seventh-day Adventist church of Pasadena. The man who was in charge of the entire project was Joe Lutchter, a member of the Los Angeles' University Seventh-day Adventist church—a man who was so trusted by the Urban League that in 1965 they granted him eighteen thousand dollars with which to conduct a five-week crash program of musical opportunities for the underprivileged teen-agers of south-central Los Angeles.

When the doors were opened, young people came trooping in for their "auditions." Soon the hall was vibrating with the raucous sounds of rock 'n' roll music.

Surprised? Well, so was I! But that was before Mr. Lutchter explained, "You see, this is a nondenominational project. We are operating on antipov-erty funds, and as such, we cannot demand that strictly Seventh-day Adventist principles be carried out here.

"What we can do is to let these youngsters express themselves as they wish until we can gain their confidence and then influence them to start playing a better type of music, the kind that is enjoyed by most of our own Seventh-day Adventist young people.

"These youngsters play this type of music because they have never been introduced to any other kind. Many of them are talented. Rock 'n' roll music



is what they like, and through it they express themselves. It is a talent, even though it is expressed in a way that we feel the Lord does not approve. I believe that God would have someone take their talents and direct them into a spirit for good.

"These youngsters are used to fighting, and tearing down things. That is a spirit of evil. They sing and play wild music. They can be taught to take that same spirit, that same energy, and use it in the right way. But in order to get close to them, someone has to meet them on their own ground. We are doing just that. Therefore, whatever they play at first, we do not shut the door in their face. We let them express their talent, then we endeavor to show them that this same talent can be exploited into greater areas.

"After I gain their confidence then I take my alto saxophone and play for them, explaining that this better type of music is the kind that I prefer. We have among our instructors a teen-age girl who has been well trained in music. When she plays for the youngsters, she says, 'Now this is the type of music I like—good music!' They really sit up and listen to her because she is of their own age. They respect her opinions."

During the first days of the clinic, two bands were organized. Also, two marching bands were being organized, and plans were under way for a Let's Say It With Music concert, which would climax the program. The performers would be the ones who had attended the clinic. They were first to play what they did when they auditioned, then they were to play music the way the staff at YMOC had taught them, thus letting the audience see how much they had developed.

Before all these plans were completed, Watts was struck by riots. The clinic had just been opened to the youth on Monday. After they had gone home on the following Wednesday, Joe was in the process of closing up the building when he heard shouting and the breaking of plate glass windows at the drugstore next door. He was alone. The sound of smashing bottles and shattering glass was terrifying.

He quickly pushed the typewriters and some small instruments into a box to take with him. Believing thoroughly in prayer, he dropped to his knees. "Dear Lord, I'm saving what I can of the smaller things. It's up to You to save our brand-new pianos and organs. Please save our project, Lord! Amen."

As he rose, he saw the rioters sweeping through the front door. Shouting

and yelling, they spread out over the newly redecorated building. Then they saw him. "What kind of place is this?" they screamed. Numerous questions were flung at him. "If you wreck this building," he told them, "you are wrecking your own place. We have just set this hall up for you. It's yours. A place where you can come and sing, and play music all day if you wish. We are even serving free hot meals at noon.

"This is your center, a place where you can hang out all day. You can learn to play music. You can learn to sing. You can learn anything you want. If you want to be an electrician, or learn any other trade, we will see that you get the opportunity. So please don't tear up your own building!"

The shouting ceased. Everything became quiet. Then one of the gang leaders shouted, "Let him stay!" With a wave of his hand, he led them out. They called off the rest of the rioters from the drugstore, and from the beauty shop on the other side, where YMOC had rented an office. The rioters went on their way.

Yes, God miraculously saved the YMOC building. But He performed an even greater miracle when He drew Joe Lutchter out of a life of sin and worldly living. Years before, this man was widely known as a jazz musician. He was earning from \$200 to \$600 a night when the Holy Spirit led him away from the world and its enticements. He explains it this way:

"Something came over me. I wasn't satisfied with the money that I was making. I had made two or three hit records. One of them, called 'Mardi Gras,' was being used as a theme song during the Mardi Gras season in New Orleans. It was through this record that I was able to go on tour with Eddie 'Rochester' Anderson, of the Jack Benny Show.

"When we came back to Los Angeles, I began to play engagements in various places, but I seemed to want something different. I began seeking and searching. I joined the Masonic Lodge because I thought that might be the answer. It wasn't. I started playing with a friend who had a band at Santa Monica Beach. But one night I told him, 'You know, I'm going to quit. I'm tired of playing clubs.'

"My friend exclaimed, 'You fool! With the name you have, why do you want to quit?' I said, 'Oh, I don't know. I just want to be alone, or something.'

"I had planned to move from the east side of town to the west. In the newspaper I found the ad of a Mrs. Ida Sam-

uels who had an apartment for rent. I clipped three other ads, but something impressed me that I should try this one. I went to see it. Mrs. Samuels told me that she did have an apartment for rent, but she would not do any business until the Sabbath was over. She explained that she was a Seventh-day Adventist and so observed Saturday as Sabbath. She asked me to come back later.

"I went back, and rented the apartment. While I talked to her, she mentioned the Bible several times. I found myself telling her that I had been worried. She said, 'Well, I knew that you were,' then added, 'The Lord has a message for you.' She told me about Matthew 6:33: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' What she was saying seemed so beautiful that it immediately began to take effect upon me. I asked her to pray for me.

"After I moved into the apartment, we began to study the Bible together. But in spite of all this, I started playing in another club. One night a couple of comedians came on stage to tell some jokes. One of them used God in his jokes. It made me so angry that I didn't know what to do. I said that I would not play there another night. I did though, but the Lord was really working on me.

"I told Mrs. Samuels about the comedian. She said, 'You know, when you work at a night club, you leave your guardian angel at the door. Your angel will not go into a place like that with you.' So all the time I was in that club I was worried about my angel being left outside. When I finished playing I would hurry through the door, and say, 'Thank You, Lord, for my angel.'

He began to attend church. The first Sabbath, he went to what was then the Wadsworth church. "I looked up at that choir and saw the ladies with no make-up, no lipstick. I wondered if they were sick. But everyone treated me warmly. One man came and put his arms around me. His name was Don Marbury. I had my cigarettes, and the Masonic ring on my finger. I was wearing green suede shoes because they were high style then. I was really decked out! When Don came and put his arms around me, it really made me feel good. We became good friends.

"When the choir sang that day, it seemed as though they were singing just for me. When the minister spoke, it was as if he had been reading my mail, because he was telling me a lot of



things that I knew he couldn't possibly know. It was as if he were preaching to nobody but me.

"I listened to his message. I vowed that I would go again. I went to prayer meeting the next Wednesday night, in spite of Satan's doing everything in his power to keep me from going."

Soon Joe was baptized and became a member of the church. He had to find a new way to make a living. He started a record shop, and his own recording company, under the label of Jordan Records. He soon had to close the shop because his finances were not sufficient to stock it properly.

"Then, I opened a mission down on Skid Row in Los Angeles," he recalled. "We used to feed anyone that came in, regardless of race or creed. We fed them first, then preached to them, because it's hard to preach to a man if his stomach is empty."

"The conference gave us a little money from the lay activities department. We had Dorcas women working there, and they would bring in some of the food. They would cook it, then feed the people before the services. We held services each night and on Sunday. Bible films were shown and lectures given."

"Several young ministers would come from the Seminary to help us during the summer. The Lord blessed us to an extent that we had several who accepted the message. Of course, we always find that some come for the fishes and loaves, while others come because they are sincere. But the Lord tells us to sow beside all waters, for we never know who might come."

He modestly neglected to tell me that he went to work as a janitor to maintain the mission building and equipment. I had to find it out from a yellowed newspaper. Busy as he was, he still found time to visit churches, give religious concerts, and help with evangelistic efforts. He started a radio broadcast on station KALI, which covered the metropolitan area.

"We broadcast for a half hour on Sunday nights. We had the various youth groups come in and perform. After that, I went on the Utter McKinley broadcast, a program of religious music sponsored by a local funeral home."

When these contracts were fulfilled, Joe attempted some full-time colporteur work, along with his evangelistic efforts. He said, "But now I'm so busy with the YMOC that I don't have much time. However, I'm always busy doing something with my music for the Lord."

Everything that I'm attempting now is for His glory. Wherever I play, I do so with eternal values in mind, knowing that I must give account someday for what my music says and does to people. I never thought about that back in my night club days."

Up to this point Joe Lutch's story is not strictly news. Newspapers carried accounts of his conversion. Nadia Walters wrote an article about him which was published in *Message Magazine*. I would like to report what has happened to him in recent years.

In 1957 he saw the economic and cultural needs of the youth in the Watts area. "I believed that I could help them through music," he said. "Music is definitely a universal language. Generally, a person who has learned to crawl, walk, and talk will usually follow it up by humming, singing, or whistling. The great gift of music is expressed by the human race in many ways, through many instruments, and for many purposes. Music is to uplift the soul, to express joy, peace, and happiness. It is too bad that music has been so terribly abused."

"Taking along some Christian friends, I went to the Watts area. There are large government housing projects there. We went to them, and arranged to give concerts. There was an area of one project where the youngsters were really bad. They were continually fighting and doing every kind of meaness."

"We had our car there one night, ready to give a concert. Some of the teen-agers broke the windows out of our car and let the air out of the tires. All this, while we were preparing to entertain them and give them a free meal. I set out to find their leader. I said to him, 'Listen now, we came over here to help you. We don't want you to wreck our car. We want you to come and help us, that we might help others.' Somehow, I got through to him. We began to put those kids on our programs, to let them participate in the concerts. And today, that area is the best part of the entire housing project."

Throughout the years Joe has continued giving these concerts, helping the youth of underprivileged areas to become interested in music. Wherever he plays, in churches of other denominations, on radio or television, he always tells that he is a Seventh-day Adventist, which gives him many opportunities to share his faith.

When I asked how he was selected to be director of the YMOC, he stated, "It was not one particular person who got

me into the YMOC—just that what we were already doing was so badly needed by the entire area. Many people believed that our program was helping the community."

"The Urban League heard of our work, approved of it, and gave us the funds with which to operate the clinic. We were able to find a large hall, one which, incidentally, happened to be a former ballroom in which I used to perform."

"We had announcements printed and distributed from door to door. We thoroughly covered the housing projects, where there are fifteen or twenty thousand families. All of them had some youngsters who were already acquainted with our program of concerts and banquets. Now, these youngsters, as well as youth from other parts of the area are coming to our clinic, where they play, sing, attend classes in composing and arranging, and go on the educational field trips that we conduct."

When the youth first come to the clinic they are registered. Daily records are kept, in order that the staff may evaluate the students' musical work and talents; also, to show what benefit they are receiving from the clinic.

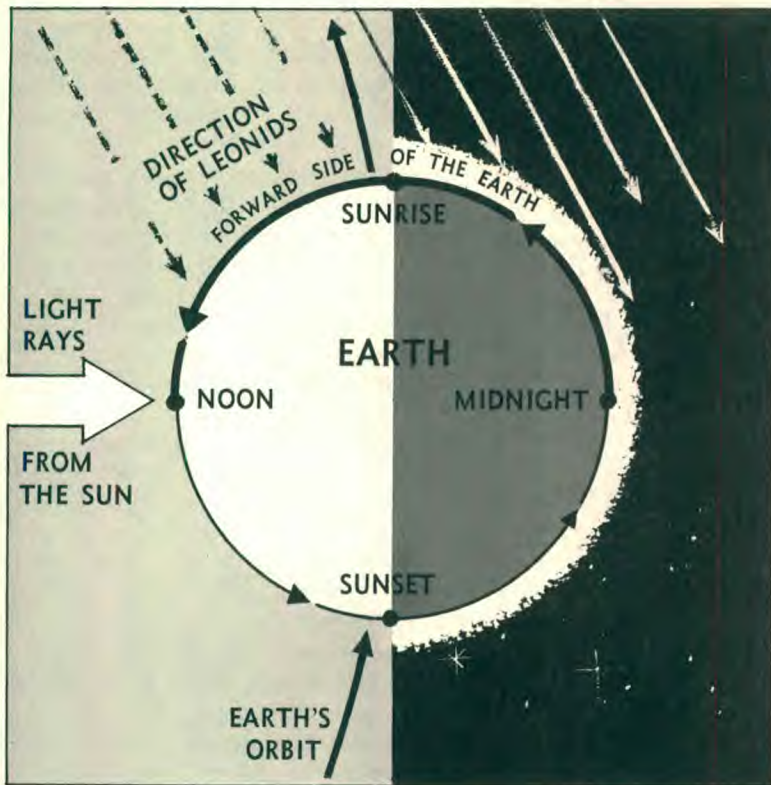
"The average youngster who comes in already knows something about music. Some of them can't read music, but we try to spark their interest, to teach and encourage them to read notes. We start right from the level where they are."

"We know that the short time we have with these youngsters during this summer program will not be enough to make professional musicians of them. We do not tell them so. We try to motivate them, to steer them into lines of good music, to develop their talents, and to encourage them in areas of employment."

Joe never takes his blessings for granted. When I last talked with him the summer program had ended successfully, and they were still in the building. It seemed that the authorities had so much faith in the program, they were planning to grant funds for maintaining the center on a permanent basis.

"We look at it this way," observed Joe. "If we can do something to keep those young people off the streets for even one hour, that is an hour that they won't be getting into trouble. And an hour is enough time for us to put some right thinking into their heads, the kind of thinking that will motivate them to 'say it with music,' instead of with a Molotov cocktail, a knife, or a gun."





# Encounter With the Leonids

by JULIA NEUFFER

**I**N MID-NOVEMBER the planet earth will be on a collision course with the debris of a comet—the main swarm of bits and pieces that travel in orbit around the sun in the wake of the Tempel-Tuttle comet (also called 1866 I).

An astronomer once described such swarms of comet debris as “flying gravel banks,” though he later explained that most of the particles were actually much smaller than gravel—more like grains of sand. Tiny though they are, these bits of iron, stone, or icy fragments of comet material are really formidable projectiles plunging through space.

This particular swarm travels in orbit at a speed of something like 90,000 miles an hour, and our earth, orbiting at about 65,000 miles an hour—is ex-

pected to meet it almost head-on during the night of November 17/18. Whether we merely graze the swarm or collide with its densest part cannot be known in advance, because these fragments are entirely invisible until we meet them.

As our planet cuts through the flying particles the forward half of the globe—the side that we are riding around between midnight and noon—will be showered with tiny, invisible fragments hurtling into the atmosphere at speeds up to about 160,000 miles an hour. But we on the ground are shielded by the earth’s dense blanket of air. Many miles above our heads the heat of entry, generated by friction, vaporizes the comet fragments into shorter or longer streaks of fire. Most of us never know they are falling. Since about half of the

forward side of the globe is in sunlight, no one can see them there (though radio and radar can detect them); those on the dark portion—midnight to dawn—can see them as the shower of shooting stars known as the Leonid meteors.

Actually, we cross the path of these Leonid meteors every November and pick up a few of them in our atmosphere. One observer can see from 30 to 50 in an hour. But whenever the earth meets the huge main swarm of the Leonids, which it does at intervals of around 33 years, we may cut through a fairly dense portion of it. If the “gravel bank” there is wide, relatively dense, and rather evenly distributed, we have a spectacular shower of “falling stars,” visible over a large area and lasting for hours. If the portion we encounter is narrow or the distribution is spotty, we may have intense but brief showers at some points and nothing noticeable at others.

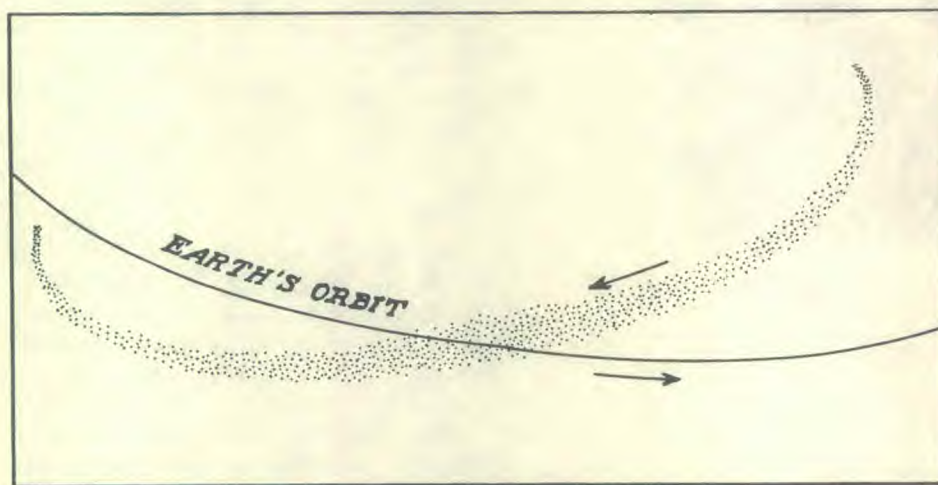
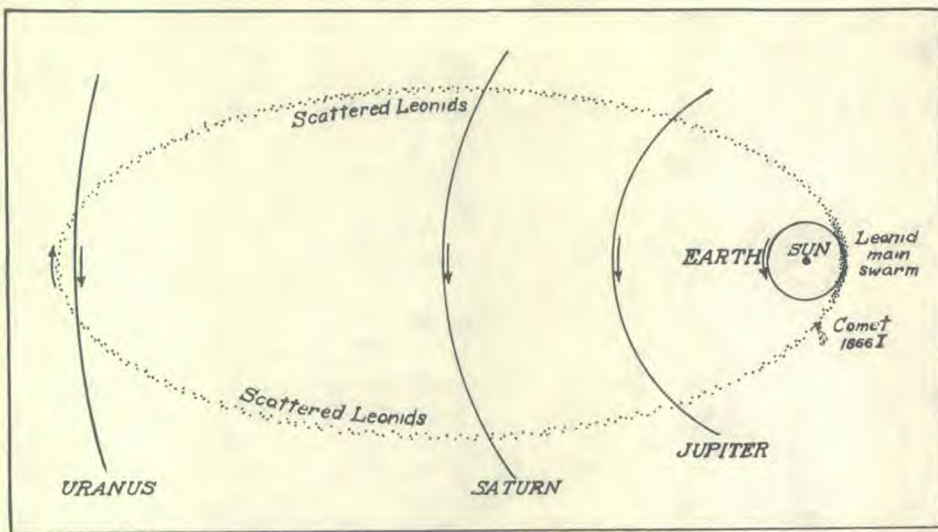
The latter situation is apparently what we met a year ago.

In November, 1966, the news media reported that astronomers were announcing, with cautious optimism, that there was hope of a splendid display—possibly the greatest ever seen—because the earth would most likely encounter the same portion of the main swarm that furnished the shower of November, 1833—the greatest star shower on record. To Seventh-day Adventists, these Leonid meteors are old friends, and some of us at the Review and Herald talked of being on the lookout that night hopeful of seeing something really spectacular.

The evening before, the early radio news reported a shower already beginning in Japan. But astronomers apply the term *shower* to anything from a gorgeous rain of fire to a mere series of fairly frequent shooting stars, so long as they belong to a single swarm of meteors. This news, then, told us little of what might be in store for us when we on the Atlantic coast reached the forward side of the earth. And the weather forecast was discouraging.

I set my alarm clock and got up at one-thirty. There was an overcast sky. At three o’clock, after two more tries, I gave up and went back to bed disappointed. Actually I missed very little of what went on overhead, for astronomers who flew above the overcast at Nantucket saw only 20 meteors an hour. Yet if I had set my alarm one more time and looked out at five, after the clouds were moving off, I might have seen as many as two to four me-





teors a minute, as did two of the *Review* editors.

The real show came two hours later—long after daylight in the Eastern United States, and about noon in Western Europe. There were reports from Texas, New Mexico, Colorado, Arizona, and California of a brief but intense peak in the number of meteors around 12:00 Universal Time (or 12 noon Greenwich time; that is, 5:00 A.M. Mountain Standard Time). The counts during the maximum ranged from about 10 to 40 a second for one observer. This rate, if it had been continuous, would have totaled from 36,000 to 144,000 an hour, but the peak lasted only from 15 to 30 minutes.

The most magnificent display, near Tucson, Arizona, was seen by a group of amateurs who had gone to Kitt Peak to observe. After seeing 33 the first hour, one observer counted 192 during the second hour (more than 3 a minute). In another half hour the count was about 30 a minute and soon several hundred a minute. They gave up trying to record the brightness and duration, and finally even the count, as

the "snowfall of meteors" increased. However, the group agreed on an estimate of about 40 a second during the 20-minute peak (which would have been 140,000 to 150,000 an hour if the maximum had continued that long). There were many brilliant fireballs, some of which left lingering trains.

As one reporter put it, there seems to have been "a narrow spray of meteors" that those Southwestern States passed through successively as the earth rotated. Numerous scattered observers in the Eastern States reported seeing two, three, or five a minute, but large areas were covered with clouds. Europe was also largely overcast. Some eighteen hours earlier in Japan (about 3:00 A.M. Japanese time) one observer reported a maximum of one a second, though the weather was bad in Japan also. In Hawaii one report came in of an average of about 2,200 an hour (about 37 a minute) during the peak hour, which came at approximately the same time as the peak in the Southwestern States.

Perhaps the earth did not cut through as large a segment of the main

Leonid swarm as in 1833; perhaps it merely grazed the edge of it; or perhaps the mass of particles was more scattered and less uniform in density than was thought.

As I read the accounts of the 1966 Leonids I wished that I could have been one of the few people who saw, in a few places and for a few minutes, a rain of falling stars comparable in intensity to the great shower of 133 years earlier. It was only a sample of what took place over a vastly larger area and during many hours in that great "falling of the stars" of 1833, which in the words of one astronomer "pervaded nearly the whole of North America, having appeared in nearly equal splendor" over this vast territory, in which "the duration was nearly the same."

How do we know that the Leonids are our old friends, of the same family of meteors that appeared in 1833—that is, the same stream of comet dust that the earth plowed through then? And what is the significance of a recurring star shower as a fulfillment of prophecy? This can be answered best by a survey of the 1833 shower.

Meteoric astronomy began with the famous "falling of the stars" of November 12/13, 1833. This shower, seen throughout North America from before midnight until dawn, was and still remains the most "extensive and magnificent" star shower on record. People who were awakened by the flashes went out to see the meteors falling thick as snowflakes and so bright that they could read by their light. A single observer could see 10,000 to 60,000 to 200,000 an hour—as estimated variously in different places. Some meteors were faint, many were brilliant, with bright trails. The larger ones outshone the brightest planets. Some ended in a burst like fireworks; an occasional one appeared nearly as large as the moon and left a vapor trail that lingered for some time.

At that time astronomers did not know what meteors really were, but this shower gave them valuable clues. A few observers noticed that the fiery streaks appeared to radiate, "like the ribs of a gigantic umbrella," from one region in the sky—the sickle in the constellation Leo, the Lion. One ship captain who saw this shower while putting into an American port astonished people by telling them that he had seen a star shower on the same date the preceding year while in the Red Sea. There were reports of earlier star showers on November 12 or 13—one



in 1831, seen in Europe and Asia, and one in 1799 in South America.

As astronomers studied all this information, and more, in subsequent years, they concluded that these meteors, seen also in small numbers each mid-November apparently radiating from the same point, in Leo, came from outside the earth's atmosphere, from a definite point in space—a point in the earth's orbit that it passed each November. From the records that showed their appearance in major showers at longer intervals, they concluded that these meteors traveled in orbit around the sun once in 33.25 years (in the wake of the Tempel-Tuttle comet, as was later computed).

Therefore they predicted another great display of these meteors (which they named the Leonids, from Leo) in 1866. There was a beautiful November shower seen in the Eastern Hemisphere (6,000 an hour for one observer); then in 1867 there was one over North America (3,000 an hour), yet neither of these equaled the great 1833 shower. Then in 1899 their expectations were disappointed—even though two astronomers had warned that the Leonids' orbit might have been pulled aside when they passed near Jupiter and Saturn. Again in 1933 there was no spectacular shower.

Here is how astronomers explain meteor showers (the Leonids and other somewhat similar but less brilliant families of meteors): The invisible meteoric particles (sometimes called meteoroids) travel in more or less regular oval orbits. The accompanying illustrations picture the Leonid family of meteors moving in a clockwise direction around the sun at one end of the oval and then swinging out millions of miles before turning back after passing beyond the orbit of the seventh planet, Uranus.

One astronomer describes them as runners on a vast race track, with stragglers scattered thinly around the whole course but with the main group of runners bunched together in a swarm. On the upper drawing you can see the main swarm rounding the curve at the right, near the sun. You can also see the orbit of the earth, which circles the sun counterclockwise each year, and note that at one point the earth's path meets this great race track. The lower drawing shows the "crossroads" where the two orbits intersect. The earth passes this crossing point every mid-November (this year on November 17/18). And when it does, look out for the traffic!

For many hours, as our globe cuts through the stream, many of the tiny particles streak into the earth's atmosphere and burn up. Why?

You know how astronauts describe the re-entry of their spacecraft—coming down "like a fireball," protected from the heat of friction with the air only by a thick heat shield that glows and partly burns away. A tiny Leonid meteor, orbiting many times faster than an astronaut's cruising speed, gets hot enough in the air to burn completely many miles above the surface.

Every November, as the earth reaches the Leonid crossroads, you can see perhaps 30 to 50 meteors an hour, many more than the 10 an hour visible

on an ordinary night. Meteors from such a shower fall more or less parallel; yet seen in perspective—as in a picture of a long hall in which horizontal wall lines converge toward a "disappearing point"—these meteor streaks appear to radiate from one spot—the direction toward which the earth is traveling at the time.

Every 33 years or so, when the main Leonid swarm is passing the crossroads, we stand a chance of plunging through the denser part. If we do, there is a noticeable shower. This can occur in several successive Novembers, because the main swarm is too long to pass the crossroads in one year.

Will there be another major shower

## "It's Natural"

by ELLEN G. WHITE

**M**Y HEART is drawn out for the young. The great work of overcoming is before them, and the greatest task of all is to subdue self and obtain victory over natural besetments, hasty temper, pride, etc.

I have seen professed Christians act out their *natural* infirmities, let their evil temper get the victory over them, and after the excitement has passed, reflection and reason teaches them they have greatly erred. They excuse themselves by saying, "*It's natural* for me to be quick, it's my temperament." With some, pride is a besetting sin that must be subdued, but their excuse is, "*It's natural*."

I have heard the most covetous and selfish, when reproved for these sins, urge the excuse, "*It's natural*. I was taught to be so." Oh, what an excuse for a Christian, "*It's natural*." "*It's natural*" to give way to a passionate temper. "*It's natural*" to indulge in pride. "*It's natural*" to be covetous and selfish.

Let me ask you professed Christian, are you going into heaven with all these "*natural*" infirmities unsubdued? No, never! Heaven will not be marred with the presence of any with "*natural*" infirmities.

Well, since these infirmities must be overcome, what shall we do? Shall we excuse ourselves by saying "*It's natural*"? or shall we rather go about the work earnestly to subdue self, and take the steps necessary to be taken to accomplish the object?

"*It's natural*" is the excuse that

comes from a carnal heart. The ax has not been laid at the root of the tree. There has not been a thorough acquaintance with the heart, and poisonous weeds that choke every good growth have been permitted to flourish there. These evils must be rooted out, these besetments overcome, or lose heaven.

Look to the rock that is higher than you, plead with God in secret prayer for grace. All these "*natural*" infirmities can be overcome by grace. But the "*natural*" carnal heart is not subject to the Law of God, neither indeed can be. If the carnal mind is subdued, you will not hear so frequently, "*It's natural*." Satan loves to hear this. His angels rejoice that you have not grace sufficient to overcome "*natural*" infirmities. They triumph at these words, "*It's natural*." But Jesus says, "*My grace is sufficient for you*." Yes, it is sufficient to overcome and subdue the "*natural*," carnal heart.

Watch and pray lest ye enter into temptation. Earnest, fervent prayer will avail much when tempted to speak wrong. Say not a word until you first pray, then watch with all your powers. Set a watch before the door of your lips. Jesus knows just how hard you try to overcome, and His all-sufficient grace will be imparted, and with holy trust, you may rejoice in your Redeemer who giveth you the victory.

From *The Youth's Instructor*, November, 1857.



this month? Or not again until another maximum return, about 33 years from now? No one can know. But we remember that there were good showers in Europe in 1866 and in America in 1867. It may be worth while to watch, this November 17, just in case.

Well, then, what about the "falling stars" in the Bible? Why do we say that the 1833 meteor shower was a fulfillment of prophecy if it was only one of a regular series of showers? That is not a new question. More than a hundred years ago, in 1861, the editor of the *Review*, Uriah Smith, replied to someone who argued: "It took place according to nature, and consequently there was nothing in it," or to those who objected that if it was a fulfillment of prophecy "it had been fulfilled a great many times." He answered that the falling of the stars in 1833, and likewise the Dark Day of 1780, served as signs of the last days because they not only fulfilled the predictions but also happened *at the time* specified by the prophecies. They were to come after a period of tribulation, about the close of the 1260 days of prophecy, and following the great earthquake at the opening of the sixth seal (Matt. 24:29; Mark 13:24, 25; Rev. 6:12, 13).

He and several other writers answered similar questions about these events in later *Review* articles, mentioning other "dark days" since 1780 and other star showers between 1799 and 1867. Their main point was that the Bible had predicted three successive signs for a certain time, and that exactly on schedule these had been precisely fulfilled by (1) the most destructive earthquake on record up to that time, in 1755; (2) the most notable darkening of the sun and moon, in 1780; and (3) the most magnificent shower of falling stars in history, in 1833. They make it clear that the prophecies had told us *what* would happen and *when*, but not *how* or *how many times*.

As to these signs' being repeated, Uriah Smith wrote in 1877 (concerning dark days): "If God should choose to warn the people of one locality at one time, and repeat the lesson to those of another at another time, within the limits when these things were to appear, would they not be equally significant to their respective beholders?"

As to cause, J. N. Loughborough wrote in 1883: "Our Saviour predicted such an exhibition of falling stars which should follow after the darkening of the sun. He did not say *how* this would be accomplished, but only

stated the fact." He went on to say that we learn from astronomers how the meteors produced a display of "celestial fireworks" on coming into contact with the atmosphere. He added that this display impressed "the mind of the beholder that this was indeed the sign foretold by our Lord."

In ancient times the God who made nature, and who controls it, chose to use "stormy wind fulfilling his word" (Ps. 148:8); and He used winds in the plagues in Egypt and in dividing the Red Sea (Ex. 10:13, 19; 14:21). So we needn't be surprised if in the last days He has chosen to use quakes in the depths of the earth, black clouds in the atmosphere, and meteors from outer space to fulfill His word. (Read the description of the three great signs in nature in *The Great Controversy*, pages 304-308, 333, 334.)

It seems that God ordained that this

earth should cut through the thickest part of the Leonid swarm of meteors in 1833. Last year, hoping that I might see it happen again, I thought, Maybe God wants to give us another in a series of reminders that we are in the last days. That 1966 shower, seen in various places around the world, was not a continuous, widespread storm of meteors that lasted for hours and blanketed a continent, yet it reminded us not only of the great unique shower of 1833—the one that came in the sequence of three great signs and at the time predicted in the Bible—but also of Jesus' promise of "signs in the heavens," along with great developments on earth, to help us be ready for His return.

(If you are interested in reading more, look in L. E. Froom's *Prophetic Faith of Our Fathers*, volume 4, and see chapter 13 and Appendix B, which explain meteor showers and cite some of these *Review* articles; see also *Source Book*, under "Falling of Stars," for extracts from eyewitness accounts and modern descriptions.)



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Open can of Salisbury Steaks. Reserve gravy for sauce. Place steaks in casserole or electric skillet. Cover with Supreme Sauce and heat thoroughly 15-20 minutes at 300°. Serve from chafing dish or casserole. Makes 4 servings.

### Supreme Sauce

1 small Onion chopped  
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2 T. oil  
1 8-oz. can tomato sauce  
2 t. sugar  
Water and gravy to make 3/4 cup  
Saute onion and green pepper in oil until tender. Add tomato sauce, sugar, steak gravy and water. Simmer to desired consistency. Oregano or other seasonings may be added.



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# Sabbath School Lessons

NOVEMBER 18, 1967

Prepared for publication by the General  
Conference Sabbath School Department

## SENIOR

### VII—The Seven Deacons

MEMORY VERSE: "Let all things be done decently and in order" (1 Corinthians 14:40).

STUDY HELPS: *The Acts of the Apostles*, chapter 9; *The SDA Bible Commentary*.

STUDY AIM: To explain the origin and function of the office of deacons, a very important group in the organization of the church.

#### Introduction

"The early church was made up of many classes of people, of various nationalities. At the time of the outpouring of the Holy Spirit at Pentecost, 'there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.' Acts 2:5. Among those of the Hebrew faith who were gathered at Jerusalem were some commonly known as Grecians, between whom and the Jews of Palestine there had long existed distrust and even antagonism. . . .

"Thus it came to pass that as disciples were multiplied, the enemy succeeded in arousing the suspicions of some who had formerly been in the habit of looking with jealousy on their brethren in the faith and of finding fault with their spiritual leaders, and so 'there arose a murmuring of the Grecians against the Hebrews.' The cause of complaint was an alleged neglect of the Greek widows in the daily distribution of assistance. Any inequality would have been contrary to the spirit of the gospel, yet Satan had succeeded in arousing suspicion. Prompt measures must now be taken to remove all occasion for dissatisfaction, lest the enemy triumph in his effort to bring about a division among the believers."—*The Acts of the Apostles*, pp. 87, 88.

**Places:** The Temple; houses in the city; the meeting place of the church; the places where food and clothing were dispensed to the believers.

**Persons:** The Christian widows of Jews of foreign extraction ("Grecians"); the twelve; the seven deacons.

**Interesting Terms:** "Grecians" (or Hellenists). Jews who were born and lived outside of Palestine, called the "Dispersion," usually Greek-speaking. "Proselyte." Any Gentile converted to Judaism from a heathen experience.

#### Preaching the Gospel of Salvation

1. What caused the liberated apostles to rejoice? Acts 5:41.

NOTE.—"The emotion is probably, in one sense, natural to all who have an intense conviction of

the truth for which they suffer. But in this case there was something more. The Twelve could not fail to remember their Lord's beatitudes, and now, for the first time, felt that they could 'rejoice and be exceeding glad' because they were suffering as the prophets had suffered before them (Matt. v. 11, 12). And they were suffering for His name, . . . for that of the Master who had loved them and whom they had learnt to love."—*Ellicott's Commentary*, on Acts 5:41.

2. What message did the apostles give, and where? Acts 5:42.

#### The Care of the Needy

3. What is meant by "the daily ministrations"? Acts 6:1 (last part). Compare Acts 2:44, 45 and 4:34, 35.

NOTE.—Each day the poor believers came to be served with the necessities of life which the generosity of the other believers made available to them.

4. Who murmured, and against whom were the complaints directed? Acts 6:1 (first part).

5. What people in the church were reported as being neglected? Acts 6:1 (second part).

NOTE.—"In the time when the gospel was first preached, there were two classes of Jews—those who remained in Palestine, who used the Hebrew [Aramaic] language, etc., and who were appropriately called *Hebrews*; and those who were scattered among the Gentiles, who spoke the Greek language, and who used in their synagogues the Greek translation of the Old Testament called the *Septuagint*. These were called *Hellenists*, or as it is in our translation *Grecians*; note, John vii. 35. These were doubtless the persons mentioned here—not those who were proselyted from Gentiles, but those who were not natives of Judea who had come up to Jerusalem to attend the great festivals of the Jews. See ch. ii. 5, 9-11. Dissensions would be very likely to arise between these two classes of persons."—ALBERT BARNES, *Notes on the Acts of the Apostles*, Acts 6:1.

6. What separation of work did the apostles insist should be made for them? Acts 6:2, 4.

#### The Appointment of Seven Deacons

7. What suggestion was made to the church? What were the new officers to do? Acts 6:2 (last part), 3.

NOTE.—By "tables" is to be understood the business of distribution of the clothing and food that were dispensed daily to the needy believers who came to be served. The apostles came to realize that with the gifts of the Spirit vouchsafed to them, and the weight of the responsibility of the gospel of salvation resting heavily upon them, they should not be busied with routine work which any

honest, dependable person could perform as well as they.

8. What qualifications were the new officers to possess? Acts 6:3; 1 Tim. 3:8-13.

NOTE.—The deacons were to have the kind of equipment that the church should always expect of its officers. The deacons were to be (1) honest, (2) filled with the Holy Spirit, (3) wise, of good common sense.

9. Who were appointed? Who did the choosing? Acts 6:5.

NOTE.—All of the seven bore Greek names, suggesting that they were Grecians, or Hellenistic Jews, in a position to deal sympathetically with those who had been neglected. At least one of the seven was a proselyte, a Gentile who had been converted from paganism to Judaism. "The whole multitude" did the choosing or electing.

10. By what name do we now speak of these new officers? Phil. 1:1; 1 Tim. 3:8.

NOTE.—The Greek word *diakonos* ("deacon") means "minister" in the sense of "servant."

11. How were the deacons set apart for their work? Acts 6:6.

NOTE.—"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."—*The Acts of the Apostles*, pp. 161, 162.

#### The Advance of the Gospel

12. What great progress in the gospel proclamation was now seen? Acts 6:7 (first part).

13. From what Jewish group did many now accept the gospel? Acts 6:7 (last part).

NOTE.—It is significant that a large number of Jewish priests now came to understand the mediatorial work of the great High Priest and accept Him as their personal Saviour.

14. What spiritual qualifications did Stephen possess? What resulted from his work? Acts 6:8.

NOTE.—The stoning of Stephen, about to take place, marks the end of the seventy weeks of Daniel 9:24-27. Christ, our High Priest, had begun His work in the heavenly sanctuary. "God's servants receive no honor or recognition from the world. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten, stoned, and finally put to death, because he was a faithful messenger of God to the Gentiles. The apostle John was banished to the Isle of Patmos, 'for the Word of God, and for the testimony of Jesus Christ.' These examples of human steadfastness in the might of divine power are a witness to the world of the faithfulness of God's promises, of His abiding presence and sustaining grace."—*Gospel Workers*, p. 18.

Tim. 3:8-13. It is generally believed that the incident narrated in Acts 6:1-6 is a record of the institution of the office, although the name 'Deacon' does not there appear. As a result of complaints that the Hellenistic Jewish widows in the church at Jerusalem were not receiving their share of daily relief, 'seven men of honest report' were selected to supervise the distribution of food, clothing, etc. . . . These men did not limit themselves to these duties, but labored also in active evangelistic work. . . . The qualifications of a deacon, as described by Paul in 1 Tim. 3:8-10, 12, 13, are: he must be 'grave,' or 'serious' . . . , he must not be 'double-tongued' by saying one thing to one person and something else to another. . . . Furthermore, he must be a man who has proved his fitness and who in his family life is exem-

## YOUTH

### VII—The Seven Deacons

MEMORY GEM: "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3).

ILLUMINATION OF THE TOPIC: *The Acts of the Apostles*, pp. 87-96; *The SDA Bible Commentary*, on the references cited.

STUDY AIM: To discover how the office of the deacon came into the early church organization, and to understand the nature of the work of a deacon.

#### Introduction

"Deacon. An official of the church whose qualifications are described in 1



plary, being the husband of only one wife, and ruling his family well."—*SDA Bible Dictionary*, p. 261.

## 1—Preaching the Gospel

1. Why did the apostles rejoice after they were beaten? Acts 5:41.

"Rejoicing. Thus exhibiting the spirit of the final beatitude, Matt. 5:11, 12. In contradiction to the usual emotions, they were glad to suffer; indeed, they felt honored to suffer in Christ's cause. This spirit animated countless martyrs who followed them. The Twelve were not unprepared for such treatment. They must have remembered their Master's warning recorded in Matthew 10:17-20."—*The SDA Bible Commentary*, on Acts 5:41.

2. In what two places did the apostles preach? Acts 5:42.

The Sanhedrin, after beating the disciples, solemnly warned them that in the future, they were never again to speak in the name of Jesus. The death and resurrection of Christ was one episode which they wanted to forget, and they were equally eager that the people of Jerusalem should forget it also. This was impossible so long as the apostles continued to stir up the people by preaching in that name.

The threat of the Sanhedrin had no effect on the apostles. They had received a commission from Someone of far higher authority than the Jewish council. They continued to preach in the name of Jesus openly in the Temple and from house to house in the city.

## 2—Care for the Needy

3. To what does the expression "the daily ministration," as found in Acts 6:1, refer? See Acts 2:44, 45; 4:34, 35.

"Ministration . . . , 'service,' 'ministering,' translated 'distribution' in RSV, and 'relief' in chapter 11:29. . . . This help was given daily. Because of pressing needs and perhaps lack of storage space, it was doubtless necessary to distribute the aid every day, and possibly from various points in the city. Probably there was a continuous stream of gifts coming in and of donations being passed out. The drain upon the apostles' time must have been great. But there is no hint that the apostles were guilty of favoritism or neglect, nor that any resentment was felt against them."—*The SDA Bible Commentary*, on Acts 6:1.

4. Who murmured, and against whom were their complaints directed? Acts 6:1.

"Grecians. . . . They could have been Jews who had been born in lands where Greek was the common language, and so did not know Hebrew or Aramaic, and instead of joining in the Hebrew services in Palestine, had their own synagogues in Jerusalem. . . . Many of the converts of the day of Pentecost must have belonged to this group, as did Barnabas . . . and others whose names are specifically mentioned in the narrative. . . .

"Hebrews. These were Jews who, in contrast with the Hellenists, had been born in Palestine, and who lived there."—*Ibid.*

5. What group of people in the church did the Greeks say were suffering from neglect? Acts 6:1, second part.

"Despite former prejudices, all were in harmony with one another. Satan knew that so long as this union continued to exist, he would be powerless to check the progress of gospel truth; and he sought to take advantage of former habits of thought, in the hope that thereby he might be able to introduce into the church elements of disunion. . . .

"There arose a murmuring of the Grecians against the Hebrews.' The cause of complaint was an alleged neglect of the Greek widows in the daily distribution of assistance. Any inequality would have been contrary to the spirit of the gospel, yet Satan had succeeded in rousing suspicion."—*The Acts of the Apostles*, pp. 87, 88.

6. To what type of gospel work did the apostles say their entire time should be given? Acts 6:2, 4.

"The apostles must now take an important step in the perfecting of gospel order in the church, by laying upon others some of the burdens thus far borne by themselves.

"Summoning a meeting of the believers, the apostles were led by the Holy Spirit to outline a plan for the better organization of all the working forces of

the church. The time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel."—*Ibid.*, pp. 88, 89.

## 3—The Appointment of Seven Deacons

7. What did the apostles ask the laymen of the church to do? What was to be the work of the newly chosen officers? Acts 6:2, 3.

By "tables" is to be understood the daily distribution of food and clothing to the needy who came to be served. The apostles came to realize that with the gifts of the Spirit vouchsafed to them, and the responsibility of the gospel of salvation resting heavily upon them, they should not be busied with routine work that another dependable individual could perform.

8. What type of men were to be chosen for this work? Acts 6:3; 1 Tim. 3:8-13.

"The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow-officers in binding together the various interests of the church into a united whole."—*The Acts of the Apostles*, p. 89.

9. Who did the selecting of the deacons, and whom did they choose? Acts 6:5.

All of the seven men chosen bore Greek names, suggesting that they were Grecians, or Hellenistic Jews, and so in a position to deal sympathetically with those who had been neglected. At least one of the seven was a proselyte, a Gentile who had been converted from paganism to Judaism. "The whole multitude" did the choosing or electing.

10. What name was given to the men thus chosen? Phil. 1:1; 1 Tim. 3:8.

"Deacons . . . , a word that signifies servants, not as to standing in society, but as to activity. This word is at times used specifically for a minister of the gospel. . . . Paul's special recognition of these local church workers would no doubt add to their prestige in the eyes of the congregation."—*The SDA Bible Commentary*, on Philippians 1:1.

11. By what ceremony were these deacons set apart for their work? Acts 6:6.

"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

## Wit Sharpeners

### Step-O-Gram

by EARL HILLIARD

A city in the Mesopotamian Valley  
A descendant of King Saul  
A city on the border of Zebulun  
One of Saul's younger sons  
Founder of a family of Nethinim  
One of David's mighty men

B	A						
	B	A					
		B	A				
			B	A			
				B	A		
					B	A	

Key on page 23



# Counsel Clinic



**Question** *As I compare what is said in Early Writings, page 36, with what is said on pages 280 and 281 of the same book, it appears that probation will close after Christ returns to the outer (first) apartment of the heavenly sanctuary, and not when Christ leaves the Most Holy Place of that sanctuary. Is this view correct?*

**Counsel** Probation for all men living on earth will end when Jesus, as our High Priest, ceases to intercede in the Most Holy Place in behalf of repentant sinners (*Spiritual Gifts*, vol. 2, p. 276; vol. 3, p. 134; *Testimonies*, vol. 8, p. 315). Very soon thereafter He will leave through the outer (first) apartment, and then the wrath of God will be poured out in the seven last plagues upon the wicked (Rev. 15:8; *The Great Controversy*, pp. 627-629; *Prophecies and Kings*, p. 276; *Early Writings*, p. 52).

The interval of time between the cessation of His intercessory work in the Most Holy Place and His exit from the holy place will be *very brief*, for

in that office. By it the seal of the church was set upon the work of God."—*The Acts of the Apostles*, pp. 161, 162.

## 4—The Advance of the Gospel

12. What outstanding result came from this action of the apostles? Acts 6:7, first part.

"That this step was in the order of God, is revealed in the immediate results for good that were seen. 'The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.' This ingathering of souls was due both to the greater freedom secured by the apostles, and to the zeal and power shown by the seven deacons."—*The Acts of the Apostles*, pp. 89, 90.

13. From which important group did many now accept the gospel? Acts 6:7, last part.

It is significant that a large number of Jewish priests now came to understand the mediatorial work of the great High Priest and to accept Him as their personal Saviour.

He will tarry but "a moment in the outer apartment of the heavenly sanctuary" (*Early Writings*, p. 280). Thus the duration of that interval is of little doctrinal consequence for us. The important question is this: "Are all of your sins confessed *now*, while probation lingers, and are you yourself in the right relationship with God, before Christ's priestly intercession in your behalf shall end?"

**Question** *I would like to ask about reading. Is it wrong to enjoy a good, clean, true story for itself and not for moral purposes? Sister White says fiction stories with a moral are wrong. Are true ones? Are essays wrong? Also, doesn't she say continued stories are wrong?*

**Counsel** The problem of what principle should guide a Christian's reading is perennial. From the pages of every kind of printed media artistry in words and pictures beckons for attention. In the 12,000 new book titles coming from our presses annually, fiction

leads the list. Some of it has a moral tone, but more and more the tendency grows to portray so-called realism in the form of bizarre plots, immoral situations, depraved characters, and salacious incidents.

Yet along with these, in attractive paperbacks, as well as in de luxe bindings, are fascinating books on travel, biography, natural science, applied science, lively critical essays on the cultural arts, and volumes of spiritual inspiration.

Recognition of the sharp cleavage between clean, edifying reading and that which is patently cheap and sensational is really easier today than it ever was. Choosing the best reading for our intellectual and spiritual edification need not pose a dilemma.

To answer your query specifically, even true stories are sometimes told to entertain and not to teach a moral. This is especially so in travel books, for instance. Insofar as they are informative and give one a better perspective of the world, they are valuable. Then there are delightful biographies that accent the achievement of men and women who have performed a unique service for the world. They have no moral tags as such, but they inspire to greater endeavor on the part of the reader. Many true stories have a social and educative value rather than moral or spiritual implications.

And what is said of story literature may also be said of essays. Some of the essays in current magazines are vile. They present distorted ideas and ideals of life, and sometimes are unspeakably vulgar in vocabulary. But what beautiful essays were written by Henry Van Dyke, Archibald Rutledge, and Van Wyck Brooks in three different areas. No, essays as such are not wrong. Mrs. White didn't say so, nor did she proscribe the continued story. Some of the mission story sequences in the INSTRUCTOR, for instance, have had to be told in story divisions. Later they have been put into books. In choice of reading let Philippians 4:8 be your guide.

14. In what ways did Stephen show himself to be a gifted leader, and how did God honor his faith? Acts 6:8.

"The 'power' was that of working miracles. It appears that Stephen had as full a possession of the gifts of the Spirit as had the Twelve.

"*Wonders and miracles*. Or, 'wonders and signs.' . . . These miracles demonstrated the power with which Stephen was filled. There is no way of knowing how long a time passed between Stephen's ordination as a deacon, and his martyrdom, but it could not have been long."—*The SDA Bible Commentary*, on Acts 6:8.

## What Is in This Lesson for Me?

The apostles were led by the Holy Spirit to organize the appointment of deacons in the early church. Do I recognize the leaders of my church today as God's appointed representatives? Do I give to them the respect and honor due them as God's leaders? Or do I indulge in faultfinding and criticism of these leaders?

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

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

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



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► Migrating whistling swans fly so fast and so high that they are almost invisible from the ground. Necks stretched, wings beating slowly and powerfully, whistlers may cruise at 100 miles an hour. When storms or mountains force them to a higher altitude, ice crystals swirl from their wing tips. The whistlers nest in Alaska and Canada and winter on the East Coast of the United States. National Geographic Society

► Canada's first training school for guide dogs is being established in St. John's school, Quebec. The Canadian Guide Dog Foundation, a nonprofit organization supported by voluntary contributions, plans to train 50 blind persons and guide dogs during four-week courses, at a nominal cost of \$1 a person. CDEA

► According to a recent report in Taiwan's *Military Information Service*, the superintendent of the Takao Medical College Hospital has succeeded in substituting animal blood plasmas for the human blood plasma. He has made several hundred clinical experiments, and the results were satisfactory. CIS

► Twenty-one per cent of Alaska's total population—50,000 Alaskans—are not now on any connected highway system. The limited transportation has resulted in some villages being quite primitive. Highway User

► Motorcycle registration in 1966 totaled 1,915,000 in the United States, an increase of 38 per cent over 1965. Motorcycle deaths reached 2,160, an increase of 43 per cent. LM

► Stars other than the sun have planets. So far astronomers have detected seven that have cold companions. National Geographic Society

► Ancient Romans concocted a tooth powder out of barley flour, honey, salt, vinegar, and perfume. Precis

► Turkey's turquoise coast, a 300-mile-long stretch of sand beaches, rivals the French Riviera.

National Geographic Society

► Africa's Pretoria Zoo was the birthplace for the first white rhino calf to be born in any zoo, on June 8, 1967. The baby weighed between 100 and 120 pounds at birth and was about the size of a sheep. ISSA

► Uneven distribution of medical resources in the United States is reflected in statistical studies: New York State has 211 doctors per 100,000 population; Mississippi has 74. Massachusetts has 502 professional nurses per 100,000 population; Arkansas has 120. Science

► There were 70,000 power lawn mower accidents in the United States during 1966, including 20,000 in which children were injured by flying debris. About 50,000 toes were lost, and 18,000 fingers lopped off. Most of the accidents were avoidable: 91 per cent of them were caused by human error. Minutes

► Although Pompeii attracts more than enough tourist fees to pay for its upkeep, it suffers from neglect. The Italian Government must divert about half these funds to maintain other important archeological monuments that are not so popular. Meantime Italy's baking sun, winter rains, and erosion are wearing away Pompeian frescoes and masonry. National Geographic Society

► International tourism has become big business. In 1966, according to the latest but conservative estimates, nearly 128 million tourists traveled to countries other than their own and spent almost \$13,000 million. Economists classify international tourism, together with shipping, insurance, and banking services, as an "invisible export." Four countries—Jordan, Mexico, Panama, and Spain—earn more from tourism than from their most important single tangible export, while in 24 other countries tourist receipts rank among the top three "export" items. WHO

## Key Wit Sharpeners

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## Radarscope

► Litterbugs steal \$500 million a year from United States taxpayers. That is the cost of delittering the country's streets, highways, beaches, parks, and other public property. One answer to the litter problem, says a Keep America Beautiful executive, is the litterbag. Currently Americans are using litterbags at the rate of about 60 million a year, but this is still far short of the 90 million automobiles on the highways. KAB

► Because there are now two million young people in the United States in the 16- to 21-age group who dropped out of school before earning their high school diploma—nearly a fourth of them unemployed—concerted efforts are being made to return dropouts to the classrooms. The 1966 dropout rate was 18 per cent. AC

► Lloyds of London gives a 100 A1 classification to vessels made of "Seacrete," a novel boatbuilding material developed from concrete, because of its tensile strength, resistance to abrasion, ability to stand flexing, ease and economy of building and repair, and fireproof qualities. BIS

► With a head like a horse, a monkey tail, pouch like a kangaroo, external skeleton like an insect, and two eyes that can look in different directions at the same time, the seahorse can change color like a chameleon.

National Geographic Society

► Two Italian towns boast of having the world's narrowest street. Spoleta's Via Beciafemmine at one point narrows down to 26 inches. Città della Pieve says its Via Maria Maddalena narrows down to under 24 inches. IE

► A cross between the vicuña and the alpaca, the pacavicuña, yields only two pounds of wool a year, but this is four times that of a pure vicuña.

National Geographic Society

► There are 7 million handicapped workers in the United States employed in industry and business of all types and sizes. NAM



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