

DECEMBER 31, 1968

COLUMBIA UNION COLLEGE  
LIBRARY

DEC 9  
1968

# THE YOUTH'S INSTRUCTOR



*Sabbath School Lessons for January 4, 1969*



# 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 1968. 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.

Editor	WALTER T. CRANDALL
Associate Editor	JAMES JOINER
Art Editor	T. K. MARTIN
Layout Artist	ALAN FORQUER
SHARE Editor	MILDRED LEE JOHNSON
Editorial Secretary	MILDRED ADAMS
Editorial Consultants	
	THOMAS S. GERATY
	THEODORE LUCAS, DONALD E. MANSELL, CALVIN E. MOSELEY, JR., GERALD R. NASH, F. DONALD YOST
Circulation Manager	S. L. CLARK
Field Representatives	C. M. WILLIS
	CLIFFORD OKUNO

Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, at Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright, 1968, Review and Herald Publishing Association, Washington, D.C. 20012.

To contact the editorial staff, write, or telephone Area Code 202, 723-3700.

Subscription rates to U.S. and U.S. possessions: one year, \$7.95; in clubs of three or more, one year, each \$6.25. Rates slightly higher in Canada. All other countries: add 80 cents postage each year per subscription.

A month before you move, notify THE YOUTH'S INSTRUCTOR of both your old and new address. Any correspondence about your subscription should enclose the address label from the magazine or wrapper. If the post office is unable to make delivery, your subscription will be suspended until a correct address is supplied.

Photo credits: Cover, Bill Dasher; p. 3, Eva Luoma; pp. 6, 7, courtesy of Nelle S. Mullikin; p. 16, H. Armstrong Roberts.

VOLUME 116, NUMBER 53 DECEMBER 31, 1968

## Conscience for Others

by GERALD H. MINCHIN

SOME of us have an almost uncontrollable urge to make others do what we think they ought to do. When somebody comes and says to you that it is God's will that you should do so and so, it would be well to ask him how he knows that. There are those who get a peculiar pleasure from manipulating others to think and do as they think and do. It is no more possible to be conscience for another than it is to breathe for him. You can tell him what you think he ought to do, but you can hardly call your opinion God's will.

True, persuasion is at the heart of evangelism and all social progress. That is a different thing. Persuasion is not force, nor is it telling a man what his conscience alone ought to tell him. But you do not have to tell him in words. The influence of the crowd is pervasive. The group seems to be taking over, with the exception of the family, which is steadily losing its influence. We are becoming more and more enmeshed in the thinking of the crowd.

Much of the advertising, propaganda, and education that we undergo is an invasion of the conscience. It would be better to be blown up in an explosion than suffer slow erosion of mind and conscience. The conscience is not for sale, even though Eichmann and a host of others sold their consciences to their superiors. Conscience is a personal gift, like your heart and your eyes.

There is no compulsion in the gospel, and even the church cannot be conscience for its members. "In

matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions."<sup>1</sup>

A more common method, however, is to dominate another by subtle insinuations—those gentle, and sometimes not so gentle, pressures from parents, teachers, preachers, and friends. Christian maturity means independence of soul. It is not enough to say "Everybody does it," or that "Nobody does it." Life is a long series of decisions. "Choose you this day whom ye will serve."<sup>2</sup> A free conscience is the very essence of personality.

None of this means license, and he is a foolish person who will not listen to counsel from experienced and wise friends. But the ultimate decision rests with him. "God has given us consciences for ourselves."<sup>3</sup>

One can never hide behind the explanation that somebody told him to do this, and somebody else told him to do that. Any act must have the approval of one's own conscience. Nobody wants someone else's conscience eavesdropping on him continually, listening for the slightest chance to accuse—a kind of paternal busybody.

The individual conscience ranged against the terrifying forces of the world, its corruption, hate, dishonesty, violence, greed, and lawlessness, is an awesome thing. The owner burns no incense at the altar of the majority and bears manfully the ostracism that may be his if he deviates from the thoughtless conformity of the crowd. He is prepared to face being considered a rebel or a traitor, queer, and stubborn, but he will allow nobody to be conscience for him.

The church and the world need an elite of the conscientious who do not have two moralities, one for the group and the other for the individual. At the very heart of the Christian's faith is the belief that he can rise above his environment. Paul was greater than Rome because of the driving force of his convictions. Nero was a puny dwarf beside him because he was completely at the mercy of his perverted impulses.

<sup>1</sup> *The Desire of Ages*, p. 550.

<sup>2</sup> *Joshua* 24:15.

<sup>3</sup> *Testimonies*, vol. 3, p. 523.

*The Youth's Instructor*, December 31, 1968





# *Entrusting Your Future*

by *HAROLD SHRYOCK, M.D.*

**W**E HAVE broken off our plans for marriage on two occasions, but both times Ross has asked me to reconsider and has told me how very much he loves me. The problem is that I am not sure that his pattern of life is one with which I can be content."

This matter of determining whether a man and woman can be compatible is vital to the success of marriage. In the present article we shall consider several real-life experiences that point up the question of compatibility, and then conclude with a few observations on how a Christian man or woman can relate himself wisely to the problem. We will begin with cases of established marriage and work back to dating.

"After fourteen years of marriage I find that my wife considers me a failure. I live constantly under the cloud of her disapproval. I have always been a good provider; I have tried to do the things that make my wife happy; I have turned over my paychecks to her as soon as I receive them. But still she 'talks down' to me."

Here is a husband who trusted his life with the girl he loved only to find that she became his taskmaster.

Sometimes it is the husband, sometimes it is the wife, who feels thwarted by the other's unyielding attitudes and lack of personal appreciation and trust. In the next case it was the wife who wrote to say, "My husband writes all the checks, including those for household expenses and tithe. He buys the groceries. He makes all the decisions. He works early and late and we never have pleasure or companionship to look forward to at the end of the day. My thinking never agrees with his, and it seems that we are getting farther and farther apart. I had supposed that a husband and wife would talk things over and work together, but even after twenty years he doesn't trust me or accept me as having good judgment."

The husband in our next case was not a member of any church, and his attitude toward marriage is typical of that which is so widespread in the world today. His wife wrote, "My husband is twenty-eight and I am twenty-four. We have been married six years and have four lovely children. We have a nice home and all the 'things' that a family would want. Most of our friends



think we are happy, but my husband is not true to me. He says that what he does with other girls is his business and that I should mind my own affairs and be thankful he has provided what makes us comfortable. Is there anything I can do to save our marriage? I don't believe I can bear the heartache of such a marriage much longer."

It is sometimes difficult to judge, prior to marriage, how sincere a person is in his profession of religion. One sad wife commented, "The reason I felt, during our courtship, that my

whether there will be religious harmony in a marriage?" She explains that the daughter has been friendly with this boy for about three years. The boy has been reared an Adventist. He has attended denominational schools, as has also the nineteen-year-old daughter. He attends church and participates in family worship. "But occasionally he makes slurring remarks," the mother comments, "that make us question whether he is really sincere in his religious experience."

We sympathize with this mother in

and walls in our apartment were streaked with grease from his dirty hands but he made no effort to clean up after himself or even to apologize. He has attended college long enough to have been graduated but he is still far short of having enough credits to qualify for graduation. When we talk to my sister about our misgivings it only confirms her loyalty to the boy and causes her to accuse us of meddling."

Sometimes it is the prospective bride who questions whether the marriage will be successful. Trudy was one of these. "I have doubts," she admitted. Then she asked, "How can I know for sure that I really love him? I recognize certain of his faults. But how can I predict that I will be able to accept him even so? Am I possibly too much concerned over what other people think regarding our suitability for marriage? Am I holding out too strongly for personal perfection?"

Trudy listed some of the favorable items. "He is well liked by people, he has a sense of humor, he has wonderful parents, he is a genuine Christian, and he likes the same things that I like." At this point I wondered what more a girl could want. But then she told the other side: "It will be three years yet before he will finish college; he is stingy with his money; his table manners are deplorable; he has strong preferences and doesn't like it when I suggest that he should make changes here and there; and he is culturally inferior to me."

In our final illustration it was the prospective husband who had serious doubts. "We have been engaged for two months," he wrote. "We have known each other almost a year. I have been attracted to her because of her outstanding Christian character. Now I find myself somewhat regretful and dissatisfied with her appearance. When we are among friends I feel a little bit ashamed of her, both for her appearance and her inability to act in a cultured manner."

Now that we have noticed a broad spectrum of situations in which there is hesitation or regret in the matter of entrusting one's life with a marriage partner, it is time to face the question, "What should be done about it?"

With respect to the binding nature of the marriage vows and the proper way to handle the incompatibilities that may develop after marriage, I like this statement:

*To page 21*

## Happiness on a Windy Night

by GRACE LYON BENJAMIN

Tonight my house seems like an anchored ship.  
Safely within its walls, the wild, dark seas  
Cannot bring harm. Surrounded with the warmth  
Of dear familiar things, I feel at ease.  
I watch the flames play leapfrog as a gust  
Of sudden wind comes plunging from above  
Where snow swirls by the chimney. It's a must  
On such a night to be with those I love.

I sit and dream of summers past and gone,  
Of yellow roses, ducks upon the pond,  
Of pine woods' quietude, a baby fawn,  
Of children's voices. All these form a bond  
Of memories. Such happiness I find!  
Though wind may roar outside, I do not mind.

marriage to John would be successful was that he asked if I would be willing to go as a foreign missionary. But after marriage he became too busy to share with the children and me in family worship. Then he began to lose interest in the activities of the church. He became careless about Sabbath-keeping. And now he has become unfaithful to me in a personal way. This experience causes me to wonder if there is any reliable way of predicting during courtship whether a marriage will be successful."

In this instance the ultimate tragedy of the marriage should not be charged to John's original profession of religion, but to his backsliding and to his final indifference to the principles of personal morality which are so clearly upheld in the Scriptures.

Frequently parents become concerned over the risk a son or daughter takes when he is about to get married. The mother of a nineteen-year-old college girl asks, "How can we know

her concern. Religion is a matter of the heart and it is so difficult to determine whether a person is sincere.

Parents are not the only ones who worry when a marriageable member of the family makes plans for marriage. A young man wrote to ask, "How can I convince my sister, who lives with my wife and me, that the boy she is engaged to marry is not the kind of person who will make her a good husband?" Then he gave some of the evidences on which he based his opinion that the boy is both thoughtless and irresponsible.

"He often telephones long distance to my sister," this brother explained. "When he does so he arranges for the charges to be reversed. This means that I am the one who pays the bills. And his telephone calls are sometimes a half hour in length.

"Recently when he came to visit my sister he traveled by motorcycle. By the time he arrived, his hands and clothes were greasy. Soon the towels



## ***The Reproach of Christ***

He could have been a king, yet for love of another man, he renounced his right of succession to the throne. A modern writer claims that "the name of Jonathan is treasured in heaven."

He could have been a Pharaoh. But an ancient writer stated that he esteemed "the reproach of Christ greater riches than the treasures in Egypt."

He could have been overly PR conscious. But when the message came from God, to be passed on to another human being, he could not hold his tongue. For this he lost his head. And Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist."

She might have replied, "Lord, please excuse me." Excuse me the lifelong abuse that society could heap upon me. Excuse me from the taunts and jeers of those who, maybe knowing better, choose to think the worst instead of the best. Please, God, she could have said, excuse me. But Mary, mother of Jesus, accepted her role. "Behold, the handmaid of the Lord; be it unto me according to thy word."

She could have refused to accept the spies. She could have reported them to the town authorities. Instead she hid them. And following the impress of a power beyond herself, her heathen mind discerned that which escapes less humble and trusting folks. And Rahab was accounted worthy to be in the lineage of Jesus the Christ.

There are young men and women today on campuses and in home communities who possess the character to face up to comparable challenges and pressures. There are the Miles Palmers, servicemen who have been broken in rank because they could not compromise principle. There are the Brian Dunns, who have lost their lives in the jungle when they might have served well and comfortably in their homelands. There are the Ricks and the Chucks and the Peggys and the Susans who have kept themselves above the flood of careless living.

Like Jonathan and Moses and John the Baptist, and Mary and Rahab, these modern youth are positive in their thinking. They are not at all negative. It is not that they choose to dissent, but that they choose to assent to the Christ. They exemplify selflessness, humility, obedience, trust, involvement.

"Worth makes the man; and want of it the fellow." Not alone in eternity, but in time, the Christ-centered decision brings significant reward.

"By humility and fear of the Lord are riches, and honour, and life."

wtc

---

## Grace Notes


**Winter** For this last-of-the-year issue, a picture from the camera of Bill Dasher occupies our cover. The scene is Washington State, not otherwise identified.

**Ahead** As outlined on this page in the October 15 issue, good things lie ahead for our readers. Thanks again to Worthington Foods, Inc., of Worthington, Ohio, we are able to bring you a four-color cover with our first issue of 1969. The Review and Herald book department is also placing two four-color ads in the January 7 issue, so that for the second time in our history we can give you some internal four-color pix.

**Surtsey** One of the more fantastic events in nature occurred in this decade. Dr. Harold G. Coffin, member of the Geoscience Research Institute, affiliated with Andrews University, visited the island of Surtsey, and brought back with him a fascinating story of this new "island." We believe you will enjoy his account and the pictures with which he illustrates it.

**Chief** President of the General Conference Robert H. Pierson presents a challenge to the readers of this magazine as it begins its one hundred and seventeenth year of continuous publication.





# *Bible Study in Navajoland*

by NELLE S. MULLIKIN

ALL is quiet in the lamplit hogan except the musical voice of the young Indian interpreter. The air is rather warm this Monday evening, though it is deep winter outside. A newborn sleeps on a cradleboard. On the adjoining cot Navajo children move about their mother.

"The Bible says that Noah was instructed of God to build an ark." Each of the five or six adults is listening carefully. Helen Collins passes her slide viewer from one Navajo to another. One slide shows the scoffers as the flood waters rise. Navajos look and consider.

The interpreter looks glorified as he talks with his face upward tilted. He speaks deliberately, searching for his words as an artist might search. Mary, in her rich tribal dress, is all loving interest and belief. Billie Boy can take it—or leave it.

Now Mrs. Collins shows the world globe. "Here," she says, "is the water," pointing to the blue. "Here is the land where the ark alighted." Billie Boy forgets himself. He is now interested in this ball that the teacher says hangs upon nothing.

A little black-and-white kitten mews to be let out. A newborn lamb bleats from its crate near the door. A



draft of cold air is felt when the door opens. The sweet pungent odor of the cypress logs burning in the squat oil-can stove strikes the nostrils.

Mrs. Collins shows colored paper figures of the peoples of foreign lands. She points out India, then Japan. Then, as she turns the globe, she shows the narrow strip of land that almost joins Russia to Alaska. She tells them this is the route that the Navajos probably took. The Indians, of course, have their own legend of the Flood, that has passed from each generation to the next.

"Here is Utah," Mrs. Collins says, pointing to the location on the globe. "Oh, you know these people in the Navajo pictures? Surely you do. These are your people. God loves each one."

A baby whimpers. Its mother quietly crosses the hogan, baby bottle in hand. All eyes watch as she pulls back the curtain before a crude cabinet. She fills the bottle with milk and slips back to her place. Even though the milk is cold, the baby sucks contentedly.

The Bible instructor continues. "God loves variety. He made many kinds of birds and flowers. He made many colors of people."

"Tell them how many went into the ark, teacher." The interpreter loves this story, which he first heard so recently. He can hardly wait. The teacher continues. God's Spirit is present.

Time passes. Each person looks and listens intently. Nearly an hour has gone by, and the lesson is finished. The listeners stir. Another prayer is said in Navajo by the young interpreter. The year-old baby is now asleep. There are happy comments on the story.

A friendly discussion and some questions follow. After a time we rise from our seats one by one. Our host gets up and hands us our coats. There are warm smiles and good-bys all round and we leave.

Next Monday evening Mrs. Collins and her group will again drive across the desert to this dry-mud-domed home. They will bring in their lanterns from the station wagon. The guests will sit on boxes on the dirt floor. All will sing Navajo hymns together. The timeless story will continue to unfold to eager pupils on a January night.

Someday there will be another baptism in the valley.





# COUNSEL CLINIC

**Question** *I am a home ec major and a junior in college. My boy friend is only a junior in high school. He has had trouble in school—which seems to have been from poor home conditions. He is in the Army now and is told that he will probably be able to finish high school quickly. When he gets out, he plans to take auto mechanics or carpentry at a technical or trade school. We are both 20 now, and are thinking of getting married after he is out of the Army. He is a very good Christian, and he seems to be intelligent enough. He is a little unsure of himself. Do you think our educational differences will make any difference in our marriage?*

**Counsel** I think the key to your problem is in your statement that your friend is a Christian and is an intelligent person. Apparently, in spite of the difficulties he has had in school, you believe him to be of good character, and I think it is of greater importance that he should be intelligent rather than have higher education, although, of course, that would be desirable.

You are a home economics major which suggests that in addition to your concern with higher education you have other practical interests, so you should understand his desire for training in carpentry or auto mechanics. You should, of course, have certain common interests.

If he seems to be uncertain of himself, perhaps he can gain more self-assurance from success in his chosen work. He is much more likely to be successful in work to which he is adapted.

The difference in education, I feel, need not be a barrier if there is mutual respect and affection. Certainly you could not think of him as being inferior because of the educational difference; otherwise, undoubtedly a barrier will be created.

It is important that in whatever trade he takes up he should qualify himself to the best of his ability, and you should encourage him to do so. What he is proposing to do is certainly honorable and useful. I see no reason why there should not be a happy marriage if the earnest desire is

present on the part of both to make it so. Perhaps your friend would be willing to read and study to fill in some of the gaps in his education. Much can be done by one who has the will, and there are many things that you can do together.

I trust that you will be led to make the right decision, and that if you do marry, you will find the happiness and usefulness you so much desire.

Here's wishing you much of God's blessing.

**Question** *I want to know whether anything is wrong with using black pepper. If so, is there a substitute?*

**Counsel** The character of pepper is revealed by the "bite" of its chemicals as they stimulate the sensory nerve endings. Experiments with human subjects show that spices—black pepper, chili pepper, mustard, and cloves—are gastric irritants.

Dr. Jackson Blair, of Cleveland, Ohio, observed in routine physical examinations of some 1,300 job or insurance applicants a year, that persons with unexplained high blood pressures were almost always users of highly spiced foods such as pepper, mustard, catsup, chili sauce, and pickles. He especially pointed out pepper, mustard, and ginger as "common denominators" in the diets of these subjects.

An experiment published in 1957 gives support to Dr. Blair's observations. Rats restricted to spiced foods developed high blood pressure, which dropped when the same food without spice was fed and rose again with spiced foods. Studies just published report that weanling rats will scarcely touch spiced food when not forced by hunger to eat it. Old rats are less discriminating. It is a common observation that young humans also prefer plain food until taught by their elders to like it hot.

There is really nothing in a natural seasoning that tastes just like pepper. However, the taste of pepper may not be so important as some think. The Quartermaster depot for the armed forces tested the food preferences of 450 employees and found that when pepper was omitted in the preparation

of foods to which it is customarily added, in many of the dishes it was not even missed.

The best substitute for pepper and all other irritating spices is a re-educated taste. In a short time the taste buds recover from overstimulation, and unspiced foods taste good. All kinds of savory dishes may be made with onion, garlic, sage, celery salt, rosemary, and many other food accessories.

**Question** *In light of the following verses, would you explain the reasons for the belief that hell won't last forever? I'm not trying to "put you on the spot"—but I'm puzzled.*

*"... into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (repeated throughout Mark 9:43-48).*

**Counsel** Your question regarding the unquenchable fire of Mark 9:43-48 is one that has been asked by many sincere people. Its difficulty is in the King James translation and not in the Greek original. The King James, which you have quoted, speaks of being cast into "hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

The Greek in this text gives "gehenna" for "hell" in the King James Version, and "the unquenchable fire," for "the fire that never shall be quenched."

Gehenna was the garbage dump in the valley of Hinnom on the south side of Jerusalem, where the city's refuse was burned or allowed to decay. Jesus used it as a figure of the complete destruction that will attend those who are lost.

According to Biblical usage, and even in present-day parlance, unquenchable fire is not necessarily fire that burns without ever going out. It is fire that cannot be quenched until all its combustible materials are consumed. Thus we speak of a fire so intense that it is unquenchable. But we do not mean by that that it will burn forever. When the combustible material that supports it is burned up it goes out.

The Scriptures give us an example of unquenchable fire that went out. In Jeremiah 17:27 the prophet declared:

"But if ye will not hearken unto me to hallow the sabbath day, and not bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then I will kindle a fire in the gates thereof, and it shall devour the palaces



of Jerusalem, and it shall not be quenched."

2 Chronicles 36:19, 21 records the fulfillment of this prophecy:

"And they [the Babylonians] burnt the house of God, and break down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed the goodly vessels thereof. . . . To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths."

Since Jerusalem is not burning today, it is evident that unquenchable fire can go out. In a similar way the fire of the last day will "burn . . . up" the wicked root and branch (Mal. 4:1, 3). In so doing it will reduce them to "ashes," after which it will go out.

**Question** *Recently I read that people are on various wave lengths. My wave length happens to be a quiet one. Usually it isn't easy to make friends—so often what interests me doesn't interest other people. It surely isn't of my own choosing.*

*I have rather resigned myself to being a loner on this earth, but when I think of heaven, I hope we will all be on a friendly wave length and that none of us will retire into our shells.*

*About two years ago I took a conversation course by correspondence. It didn't make conversation any easier for me. Riding with a stranger on the elevator, or sitting with a stranger on the bus, it isn't easy to converse unless you mention the weather, which is prohibited in good conversation (as a conversation starter).*

*My husband is friendly and is usually not at a loss to carry on a conversation with others. He is interested in sports, but I'm not.*

*I know Jesus is our pattern. If spiritual things are mentioned sometimes it rubs people's fur the wrong way, so I try to live a Christian life instead of saying much about religion. What is your opinion?*

**Counsel** Humanity is made up of various types of personalities. God has made no two people alike, and for this we should be grateful.

In reading your letter I have concluded that your greatest problem is that of measuring your personality by that of another. If you enjoy being alone at times, this characteristic shouldn't interfere with a friendly, sociable attitude when you are with people.

It isn't always necessary for one to

strike up a conversation with the people he meets when traveling unless the trip is of extended duration. Speaking to others of spiritual matters isn't always appropriate. One needs to use great tact in approaching others on these matters.

One of the greatest factors in gaining friends is being able to converse intelligently. The most relaxed person is one who is well read. A knowledge of current events, something about the arts, and a good supply of general information carries a person along in making contacts with people.

## A Typhoon's Teachings

by SYDNEY ALLEN, Ph.D.

WHEN typhoon Welming\* hit the Philippines in 1967 it killed more than a hundred people, uprooted thousands of valuable trees, and did millions of dollars' worth of damage to houses, crops, and livestock.

It was my first experience in a tropical storm, and I was keen to observe. The first thing I noticed was that although the winds were very strong (up to 110 miles an hour), they seemed to be doing even more damage than comparable storms do in the United States. How could it be, then, I asked, that winds of the same strength did more damage in one place than in another? I got three answers:

1. People refused to take warnings. There was a meeting going on when Welming struck. The people were living in tents. When it became clear (at about four o'clock in the morning) that unless the tents were dismantled they would be torn to pieces, word was given: *Evacuate!*

Would you believe it? Some of those dear people stayed in bed until the tents were lowered onto their huddled bodies. They valued the short-term shelter of a tent more than the word of those who were trying to protect them from harm.

2. People expected nothing but good weather. If a house is to stand up to a strong wind it has to be anchored to solid ground. Many people had built their fair-weather houses

Being yourself is also important. Be friendly, courteous, well-mannered, and above all, show interest in what the other person has to say. Being a good listener is equally as important as being a good conversationalist. People love to be listened to.

**Question** *As MV leaders for our church, we are trying to interest new youth in the church through better MV and social activities.*

*With this in mind, we organized a volleyball game (after MV and vespers) in the church parking lot. One*

on sandy soil; the high-velocity blow pulled out the supports as easily as a child yanks the stick from a melted Eskimo Pie.

3. Shallow roots. In a temperate climate (which actually has more extremes of heat and cold than a tropical one), strong winds are common and this forces trees to send their supporting roots deep in order to keep them upright in time of storm.

In a tropical climate, where the winds are normally just zephyrs, trees can get by with a shallow system of roots—until the typhoon comes. Then pressure from above and slackness beneath combine to spell their doom.

"Be warned," the debris seemed to say. "Get ready; sink your foundation into bedrock and be thankful for troubles that force you to do it!"

But that was not the only message of the storm.

I found a mango tree with an L-shaped trunk, the foot of which stretched along the ground for six feet.

"How did it happen?" I asked.

"Oh, sir," my Filipino friends told me, "it was knocked down by a typhoon long ago, but it turned its branches up and its roots went deeper and now it's the strongest tree around."

\* This is the designation of the Philippine weather authorities; the same storm had different names in other countries.



man who gives us a lot of trouble objected very strongly to the locale. We have a church basement, which we are not allowed to use for social activities, the public hall rentals are prohibitive, and the church school hall was condemned. I plan on playing volleyball once a month. How can I combat this man's attitude and, more important, prevent his influencing other members? Is there anything in Mrs. White's writings on this subject?

**Counsel** Hard as it is to believe, there are still a few church members who associate laughter and social enjoyment with worldliness and thus consider them contrary to sober living. I assume that the man who "gives you a lot of trouble" is a fellow church member and not a neighbor who adjoins the play area; more than that, apparently he has influence over the other church members.

There seem to be several options open to you: (1) invite him to join with you on the MV council as you plan for active social activity—he may come up with positive suggestions; (2) urge the pastor and local elders to sense the problem of time and place for healthy social activity for the youth of the church—if they have nothing better to suggest, then they should wholeheartedly support a church-basement program in addition to the use of the parking lot; (3) invite the conference MV secretary for a weekend of meetings, plan afternoon panels on proper recreation and social activities, have him lead out in interpreting the problem to the dissident church members.

We all must remember that the living church is a fellowship of living people—people who need one another as much as plants need water. Spiritual health is revealed in and measured by a person's growth in social graces and interpretational expression. When the church building is the center for social activity, as well as for spiritual nourishment, the dividends are visible to all—young people are church-conscious, they are biased toward church friends, they associate sermons on love with warm friendships and happy hours with church associates in church-sponsored activities.

The main theme of Ellen White, as well as the Bible, concerns people and their needs. The church building can satisfy both the spiritual and the social needs of maturing members; really, can we separate these needs as to which is the more important?



#### Voice of Prophecy Topics for January

January 5	The Day the World Ends
January 12	World's Last Saturday Night
January 19	500 Lights Shining
January 26	Best-loved Text in the Bible

**Question** *At school, my world history teacher said that Jesus Christ was a Jew. And that if we say anything about a Jewish person, we are saying the same about Christ. Is she right? Please explain about Christ being a Jewish person.*

**Counsel** Yes, Jesus, as a human being, was a Jew in His flesh. His mother, Mary, was a Jewess, and a descendant of David, king of the Jews (Rom. 1:3; 2 Tim. 2:8; Luke 1:32; Rev. 5:5; 22:16; Acts 2:29, 30; 13:22, 23; Isa. 7:13, 14; 9:6, 7; 11:1). He is repeatedly referred to as the son of David in the New Testament Scriptures.

Though Jesus as a man was a Jew, yet He was not the same as other Jews. He had no human father, though He had a human mother. As God, as a divine being, Christ had existed before His birth in Bethlehem (Isa. 9:6, 7; Micah 5:2, margin; John 1:1-3, 10; 17:5, 24; Heb. 1:1-3; Eph. 3:9; Col. 1:13-17). His conception and birth in human flesh was not accomplished in the same way that other human beings have come into this world. His conception or incarnation was accomplished by the miraculous working of

the Holy Spirit (Matt. 1:20; Luke 1:34, 35). This mystery we cannot explain, but the fact of it has been revealed to us by God in the Holy Scriptures.

Some Jews have been repentant, believing, God-fearing persons, and will be saved in the kingdom of God. Others have been wicked and impenitent, and will perish in the second death. But Jesus was holy at birth (Luke 1:35). He was "without blemish and without spot" (1 Peter 1:19), and in this respect "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). He "was in all points tempted like as we are, yet without sin" (Heb. 4:15), for He "did no sin, neither was guile found in his mouth" (1 Peter 2:22).

Thus Jesus Christ was not the same as all other Jews, and many things can be truthfully said about Him that cannot be so said about any and every other Jew. Therefore, everything one may say about a Jew cannot be truthfully said about Christ, for in many respects He is different from all other people on earth. There are some fine, God-fearing Jews, and there are some wicked ones, just as there are both classes among other ethnic and religious groups. We should be careful and respectful in speaking about any race or nationality of people. One of the great crimes of modern times is that of imputing to *all* the people of a given race, nation, or religion, the evil deeds and bad reputation of certain individuals among them.

**Question** *I have often wondered about the text in the Bible, 1 Peter 3:3, 4, saying not to plait the hair or wear gold. Would this include pins or high hair styles? Some of these ratted, braided, or curled hair styles make the person much more becoming. Lots of church members do wear pins and high hair styles, and sometimes they are better in character and more loving than those who don't.*

**Counsel** A reasonable evaluation of the question of dress and personal adornment is found in *Messages to Young People*, pages 349-360. On page 354 we read: "Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation,

## Beside My Door

by OLLIE J. ROBERTSON

I saw a bird drift north  
On carefree wing;  
It stopped beside my door  
To rest and sing.  
It fanned snowflakes aside  
And tracked the lawn  
As clouds swept away  
To free the sun.



deportment, and apparel. . . . One after another, different denominations have risen and, yielding their simplicity, have lost, in a great measure, their early power."

Peter saw the same thing happening in the early Christian church, and today we see evidences of the same following after the fashions of the world. If we follow the simple instructions of letting the adorning be the inward adorning, the "meek and quiet spirit, which is in the sight of God of great price" we will have no problems with extreme styles in any generation.

Peter was speaking out against the popular fashions of the day, and urging the believers not to pattern their habits after those of the world whereby they were making idols of their bodies.

If we follow the simple rule of dressing for neatness, Christian simplicity, and appropriateness we will be on the safe side. It is not how we dress our hair, so much as why we dress it as we do. Some women will look more attractive in one style, and some in another. We should choose the style that is most becoming to us regardless of what others are doing. Perhaps the extravagance of hair styling would be a greater problem than the way one wears her hair.

Anything that attracts attention away from your Christian example to what you are wearing, and influences toward self-indulgence and extravagance, should cause concern.

**Question** *I am a Seventh-day Adventist and a sophomore theology student attending one of our schools. I do not receive financial support from my parents and I presently owe a sum of money to the school. To attend school next year I may obtain a student loan. I could work my way through school and it would take a little longer. What should I do? Please include some counsel from the Spirit of Prophecy.*

**Counsel** If I understand your question correctly, the basic cause of your concern is the question of whether, in view of the shortness of time, you should seek financial assistance in completing your education, or whether you should work your way and take a little longer.

If this is the intent of your question, there is good counsel from the book *The Desire of Ages*, page 74, which applies to your case in principle:

"He [Jesus] was doing God's service just as much when laboring at the

carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken to Him by the Father through the Holy Spirit, 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.' Isaiah 42:1."

The principle here set forth would seem to be that God accounts the time spent in preparation for His work as if it were spent in His work.

Since the Spirit of Prophecy strongly counsels against going into debt (see *Comprehensive Index to the Writings of Ellen G. White* under "Debt"), and

you indicate that you are able to work, it would seem that the reasonable thing to do would be to take a little longer finishing your education while working your way through.

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.

## WIT SHARPENERS

### Thomas Is Convinced of the Resurrection of Jesus

John 20

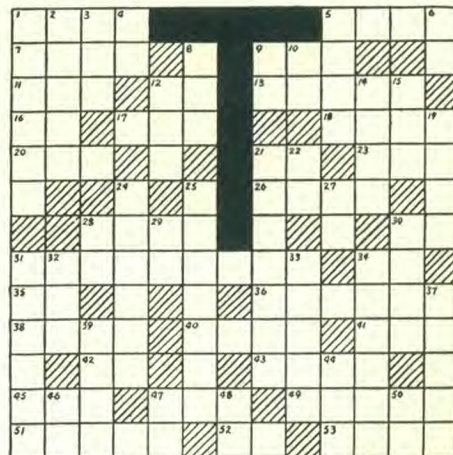
Across

- 1 "was not with . . . when Jesus came" :24
- 5 "We have . . . the Lord" :25
- 7 See 21 down
- 9 Monkey
- 11 "But Thomas, . . . of the twelve" :24
- 12 "that . . . might believe" :31
- 13 "And after . . . days again" :26
- 16 Doctor of Medicine (abbr.)
- 17 "I will . . . believe" :25
- 18 "the print of the . . . s" :25
- 20 Kind of tree
- 21 and 12 down "Peace . . . unto . . ." :26
- 23 Science (abbr.)
- 26 Final
- 28 "and thrust my hand into his . . ." :25
- 30 "Then saith . . . to Thomas, Reach" :27
- 31 "be not . . . , but believing" :27
- 34 Father
- 35 "and thrust . . . into my side" :27
- 36 Limited
- 38 "have life through his . . ." :31
- 40 Prefix meaning oil (var.)
- 41 Their Royal Highnesses (abbr.)
- 42 Ancestor of Jesus Luke 3:28
- 43 See 53 across
- 45 Being
- 47 "Except I shall . . . in his hands the print" :25
- 49 Falls in drops
- 51 ". . . hither thy finger" :27
- 52 "said unto him, . . . Lord and . . . God" :28
- 53 and 43 across "then . . . Jesus, the . . . s being shut" :26

Down

- 1 "disciples were within, and . . . with them" :26
- 2 "and behold my . . ." :27
- 3 First woman
- 4 See 14 down
- 5 "many other . . . s truly did Jesus" :30
- 6 Not any
- 8 "and . . . have believed" :29
- 9 Compass point
- 10 Royal city of the Canaanites Josh. 8:1

- 12 See 21 across
- 14 and 4 down "because thou . . . seen . . ." :29
- 15 Twitching
- 19 "and that believing ye might have . . ." :31
- 21 and 7 across ". . . are they that . . . not seen" :29
- 22 Each (abbr.)
- 24 "and reach . . . thy hand" :27
- 25 "seen me, thou hast . . . d" :29
- 27 Therefore
- 28 Staten Island (abbr.)
- 29 Deadhead (abbr.)
- 30 Outgrowth of the epidermis
- 31 "and put my . . . into the print of the nails" :25
- 32 Member of an Indonesian tribe of Mandanao
- 33 "and . . . in the midst" :26
- 34 Natural habitat
- 37 "But . . . are written" :31
- 39 Flat-topped hill
- 44 Sea animal
- 46 Compass point
- 47 Shilling (abbr.)
- 48 Printers' measure
- 50 Afternoon (abbr.)



© W.A.W.CO.

Key on page 23



# Wild Mothers

by DR. ARCHIBALD RUTLEDGE

IT HAS long been conceded that the human heart, wherever found and in whatever time, possesses qualities common to the race; that love and hatred, anger and fear, are ever-present things. They are. But their realm extends beyond human confines.

This persuasion has been borne in upon me during many years of close observing of the wild hearts of nature; the creatures that are harried and hunted; the dwellers in the wilderness and the wastelands. Particularly have I been impressed by the behavior of certain of these wild mothers.

One day in late spring I was out in the lonely pine lands not far from the mouth of the Santee River; and for some time I had been sitting with my back against the bole of a giant short-leaf pine. Before me, almost as far as the eye could reach, there extended a virgin forest, underbedded with a lush growth of magic-looking ferns, green gallberries, and waving broom sedge. Through this undergrowth I saw a lithe form approaching. It was a doe, and she was hastening in my direction. Having been familiar with deer all my life, I was not surprised to see the behavior of this wild mother.

Some forty yards from me she came to a halt in a patch of blossoming huckleberry. There she stood in happy patience while the eager fawn took his supper from her. I knew that the fawn had waited long, and that the mother had wandered far in search of proper food. For it is the habit of the white-tail mother to leave her fawn in a bed and to range the woods for miles, returning at stated intervals.

During her absence, if the fawn be found, he can usually be readily caught. At least I have thus caught several without difficulty. I am sure that the delicate little creature has had due admonitions from his mother not to leave the place where she left him;

and as a result of his obedience he is readily captured.

I know nothing more appealing, more poetic, more calculated to impress with the charm of his perfect grace, than this elfin creature of the wastelands, this beautiful child of the wilderness, with his liquid black eyes, his starry spots, his tiny tinted hoofs, and his frailty manifested by his gently swaying on slender legs.

When the fawn in question had finished his meal, both he and the mother lay down. I then approached them quietly, not trying to stalk and frighten them, but merely moving in their direction. I came within twenty yards; then the doe sprang up. She took one giant leap, but she took no more. She then turned and faced me, and I heard her bleat faintly to her little one. The fawn stood up, but he did not know man. Therefore he had no fear of me. He followed the mother unsteadily. As I stepped forward, the doe retreated reluctantly through the woods.

I noticed a most strikingly peculiar thing about her. Whenever she leaped, she leaped with her head turned back. It was mother love that turned it. I overtook the fawn, but he appeared in no wise frightened. I stood beside him and stroked him. He quivered with that sensitiveness that all intensely wild creatures have, but he did not try to get away.

Meanwhile the mother had gone perhaps sixty yards farther. She now stood under a group of great pines. Her head was high, her ears were forward, and she was watching every one of my movements in timorous keenness. But she did not approach me. Was her fear of me greater than her love for her own? Could love of life be stronger than maternal affection?

It seems that we cannot here compare the love of a human mother, who

would have rushed to the rescue of her child, with the love of this wild mother. I hardly think the love is much less, but it is a love surrounded by fear, haunted by fear, trained in a savage school wherein fear is master. The scent of man and his presence is to practically every wild creature the most sure and dreadful evidence that sudden death is fast approaching.

For thousands of years, we may say, the deer has been one of the principal quarries of humankind. No human mother is the quarry of any inexorably greater and more sagacious power; therefore her love develops without fear. But it is not so in nature, for nature is truly "red in tooth and claw."

As far as my observation extends, nearly every wild creature will desert its young on the approach of man. It will, of course, make pitiable attempts to divert his attention, to pretend to be wounded, and otherwise to show that it realizes the danger and attempts to meet it. But in the crucial moment the encounter ends in the recognition of man's ascendancy. Of course, there will be individual animals that will stand their ground; and I think this is especially true of the family of the great cats. But with most wild life it is otherwise.

I believe domestic animals defend their young more fiercely than the truly wild. However, on a desolate sea island I have known a wild cow to protect her twin calves with so much initiative and pertinacity that three of her would-be capturers spent the night in a cedar tree. Any wild mother that has in her a latent ferocity may make a sudden and savage attack. But when she knows the nature of man she is far more likely to retreat reluctantly. And I am obliged to say that this is due not to her cowardice but to man's reputation.

The broom-sedge field was on the



north end of the deserted plantation, and I had found it a famous place for quail. Here, one day in late February, I came upon an old mother fox. After one or two frightened high jumps she stopped, gave me a look, and then slunk away into the tall grass, fading away into its color and shelter. I then set about finding her den. This was not a difficult thing to do. I merely circled the field, which on all sides was bordered by woods, wherein were old fallen trees and much brush.

I discovered a runway leading down into a little dell; and where this crossed a strip of damp sand I found many wild creatures' tracks. But the fox's tracks prevailed. Following these, I came to a huge uprooted tree, which had been thrown by a hurricane some two years before.

The roots were heaved high, and from these the earth that had been torn out of the ground was not yet washed away. The tree had been laid northwest; therefore the heaved roots gave a sunny shelter. Far beneath them the foxes had burrowed. Here they had their home. I smelled them. I found fox fur on a ragged, jutting root. I saw tracks innumerable. And here it was, a little after the discovery of this den, that I had an opportunity to watch the family circle.

It was toward the end of March, on one of those windless warm days at the close of the Southern winter, when the bursting sprays of fragrant jasmine drape almost every bush and low tree, that I repaired to the foxes' home. There stood a small live oak near the place, and a convenient low crotch in this gave me a good seat. From it I had a clear view of the old hurricane-laid tree.

For a time I saw nothing save two black fox squirrels eating the buds from a maple. But at last there was a movement near the mouth of the den. Then, with great rapidity three young foxes tumbled forth, frolicsomenly. They literally rolled out of the mouth of the hole and into the warm sunshine.

They were like three kittens at play. They cuffed each other, wrestled in elfin sport, and lay in assumed exhaustion on the warm sand. But for all their playfulness they were alert. Usually only two of them would tussle at a time; the other one would keep watch, appearing to be a sentinel. Straight up on his haunches, with his bushy tail curled about his left haunch, his head held high, his nose twitching, his





ears up and forward, the very picture of infant vigilance he would sit, while his brother and sister romped at his feet.

There was a great deal of friendly snarling and harmless snapping; and if we may judge of emotions by expression registered on faces, I am sure that these little wild creatures were capable of great range and complexity of feeling. Nothing made this fact more evident than their behavior on the return of their mother. When first she appeared, stealing silently through the huckleberry bushes, they were alarmed.

At once the three tiny fellows dashed precipitously into the hole; and as all of them reached it at the same moment, there was something of a scrimmage, or what football players call rough stuff. But they had no sooner squeezed in than they turned about abruptly, their curiosity getting the better of their fear.

Three little heads filled the hole; three vividly bright and intelligent faces—beautiful, I called them. They had in them so much of that extraordinary vivacity that seems to belong to wild life, and especially to hunted wild life. Their expressions were quizzical, expectant, drolly quaint, and appealing.

The mother passed out of the bushes, slunk down the slope, and must have growled gently, for the cubs made way suddenly. One of them, however, bobbed in the way again, whereupon the mother—for all the world like a tired, overworn human counterpart—turned on her child in nervous anger and cuffed him. I took it that she had returned from a foraging expedition which had not been successful, and she had the same natural disappointment that a human parent under the same circumstances would have had.

This interesting family I did not molest. But my kindness was ill repaid, for the enterprising youngsters soon matured and they became the greatest poachers you ever saw. It seemed that all one of them needed to enable him to catch a chicken was to have the fowl's address. By human standards they might be considered incorrigible children. But I consider that foxes are not unworthy of our admiration and esteem.

An ancient enmity exists between the fox and the wild turkey. I have long known of this feud, and I have studied the results of it. I know why the old mother wild turkey teaches her young to fly into low bushes almost before

they have more than the beginning of wings. I remember coming upon such a family at dusk one evening on the glimmering borders of an old burying ground. It was in late May and, of course, the foliage on trees, vines, and bushes was very dense.

But under the wild and riotous thick canopy on the margin of the thicket there were certain low bare limbs that had died because of lack of light. Everyone knows how the first limbs on a scarlet oak become a dead tangle of dry wood. So do the lower limbs of nearly all trees that are smothered.

And so it was here. There were several sweet gums whose leaves are the most fragrant of any I know after myrtle, which had two or three tiers of dry limbs close to the ground.

As I approached this place I heard a quaint and sweet piping, a complaining in childish fashion. Effacing myself behind the wall of bushes that topped an old ditchbank, I crawled up to the place. My first idea was that a covey of young quail had been scattered. But as I listened I knew the family to be wild turkeys. The piping continued; then I heard the voice of the old mother. She was explaining the situation to her little ones.

I edged a few inches nearer until I could see under the gum trees. The brood was some thirty feet away and

clearly discernible in the light that gleamed in the lonely placid vale under the trees. The old mother and two young were on the ground. The rest of the brood had taken roost, but some of them were within three feet of the ground; and one very small turkey was on the top of a bush not more than eighteen inches high.

Those who had been made by their wise parent to take to the trees were very unsteady on their perches. They peered down questioningly. They complained in sweet pipings. They swayed back and forth, trying to steady themselves, and once a youngster fluttered to the ground. But the old mother was as patient as she was wise. She must, I knew, have gone on a low roost first, for only thus could she teach her young to roost properly. Then she must have come down again to herd in the frail and the helpless.

She admonished these; then to quiet them she raked vigorously once or twice in the pinestraw on the ground, disclosing delectable little dainties for her sleepy babies. Then she peered upward, and in a moment had flown on a low limb. From this she looked down, giving a soft call. One of the three on the ground returned to his low bush. The other two, by heroic effort, managed to reach the mother. One alighted on either side of her.



## I'm for a Budget!

by DOROTHY EMMERSON

separate financial fact from fancy and was always dreaming of purchases that were completely out of line with her husband's salary?

Somehow I've always felt that families are happiest where all phases of financial planning are discussed with no holds barred. Some families have budgets. Some find them utterly impossible. However, I think a bit of investigation will reveal that the families who have stuck to a budget through the years have done so because they have managed to work out a system simple enough to be workable, and realistic enough to be flexible. Certainly no one in his right mind would expect a budget to account for every penny that is spent.

I WAS surprised the other day to discover that a friend of mine knew absolutely nothing concerning their family finances. It was evident during our conversation that she hadn't the slightest idea what her husband earned or where their money went. In fact, she wasn't even sure whether they had any savings or major debts.

Could it be possible, I wondered, that a wife could be content with such a setup? Or could this be the reason, perhaps, why she could not



Farther away on the same limb were three other children. But they must have felt too teetery to try to come under the mother's wings. They edged toward her somewhat, but they could not go all the way. Then followed what has always been to me one of the most beautiful sights in wildlife that I have ever seen.

In the fast-fading twilight the forms of the turkeys were melting, and I strained my eyes to see clearly. I saw the wild mother extend either wing as far as it could reach, and under it her little ones found shelter. She did not merely raise them; she stretched them full length so that her brooding love could give refuge to her children.

As I looked, I thought, Here is a wild heart of the wastelands, brimming with mother love. Darkness and all the perils of the night are coming upon her and her children. She tries to get them out of the range of the danger that would surely reach them on the ground. She does not rest until the last one has been persuaded to try his little wings. Then she tries to cover them. Her great wings are the arms of love thrown wide for a shield and shelter.

O mighty love! Where is thy dwelling place? It is wherever the heart of life beats, in whatever breast. O brooding love! Beneath us are thine everlasting arms, and over us are thy clois-

A budget is simply a control. It is a means for deciding in advance just what one's earnings (after paying tithe and offerings) will allow for food, housing, clothing, et cetera. A budget also helps you to save. If you spend each month for the family needs, and then, if there is money left over, hope to save something, you likely won't build up a savings. Somehow the money just vanishes. Smart couples build a savings right into the budget along with all the rest of the regular monthly payments.

Few people go through life without using credit. The National Consumer Finance Association gives this warning, however: "Credit is not a way of buying what you cannot afford. . . . It does not produce extra money for you out of thin air." Any monthly credit payments should be a part of your budget along with all the rest of your regular monthly expenses.

tering wings! I know not if my nature be supersensitive, but I know that after that scene of the wild turkey stretching abroad her wings to give sanctuary to her little ones, the whole of life has taken a somewhat different aspect. I then sensed the universal law of love, the spirit that in mating time is the most powerful of all instincts, and in motherhood is the crown and glory of all affection.

This observation I made on the west bank of the Santee River, at a place called Romney Graveyard, some ten miles from the mouth of the river.

The last mother I shall describe is not considered beautiful, yet behavior has something to do with pure beauty. I should like to describe how a mother alligator shelters her young from the sandy bed where they are hatched down to the edge of the water, in which they are safer than on the land.

This nest I had found near the Wambaw Reserve in the region just mentioned. It was discovered through following the crawl of the old mother—a huge saurian not less than fifteen feet long. She had left the lagoon, had crawled through a strip of woodland some fifty yards wide, and had then come to an old sandy mound that well diggers had left there many years before. In a shallow hole in this she laid her eggs and covered them with loose trash and leaves and some small brush. She had then returned to the water.

How long after she laid her eggs I discovered them I cannot say, but I did not disturb the nest, determining to try to observe the young when they came forth. This I was fortunate enough to do, and the experience was a good deal more exciting than I had expected it would be.

I had been going to the nest regularly every day for a period of eight days, and at last I found that the little ones had come forth. But when I discovered that the nest was empty of both eggs and young, I assumed they had eluded me and were already in the water.

I started toward the lagoon, but on the borders of the dim woodland margining it, I halted. There was the old mother. Between her and the water her young were making a valiant attempt to get away. The whole floor of the woodland rustled, and I could see small tails tipped in the air as the tiny reptiles crawled over obstacles.

When the old mother saw me she turned, raised herself most clumsily on all fours, seemed to distend her body,

and almost at once sank back to the ground, suspiring a vast sigh of warning. It was her way of saying that I had better leave her children alone.

Soon she turned to follow them. Perhaps this was because I edged around her and came down to where the thirty-five or forty young were having their cross-country race. The mother crawled after me; but it was easy to keep clear of her. However, I did get a shock when I came almost to the water. On the brink, and lying almost invisible, or at least hardly distinguishable from the many old sodden logs, lay the old male. He was watching intently the coming procession.

I got a good look at his features, and while I confess that for a fond parent's they were singularly phlegmatic, I am sure that he took a genuine interest in his offspring. There is a horrible belief among some naturalists that the bull and the mother of this species fight over their young just as they enter the water—the mother to keep them alive and the bull to devour them. But I never saw such an encounter.

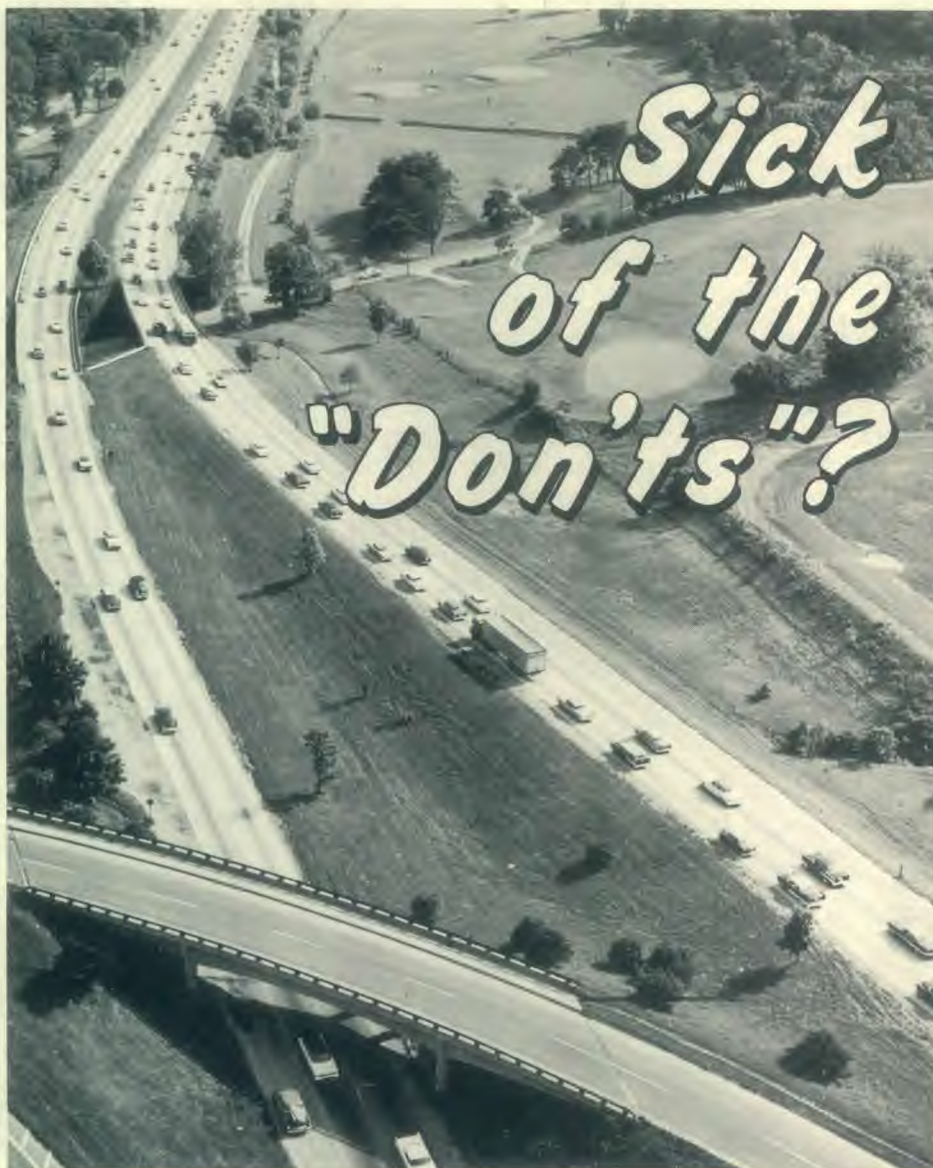
Many of these elfin dragons crawled into the water very close to their father—it must have been he—yet he made no hostile move. He viewed the scene idly, with lambent eyes. When he discerned me clearly he withdrew in silence, leaving not a ripple on the lagoon's placid waters.

With all the joyous intrepidity of children the little alligators thronged into the water. Behind, with much shambling, and with the heavy effort of crawling over rough land, came the savage and proud old mother. I do not love reptiles, but I confess that I admired this one.

There is one question about this last scene that I have not been able to answer: how did the mother know when her brood would hatch? She must have kept vigil. The father, too, apparently knew, or judged from the mother's leaving the water that the young had come. How she knew—how they knew—I cannot say. It is apparent that they did. There is something appealing in the thought that this old monster of the waste waters should take up love's watch and should be faithful in the keeping of it.

Such are some of the wild mothers and their ways. Obscurely, perhaps, and faintly, that magic of love that we know comes also to them; at least I am sure that they manifest it when their mother hearts display their beautiful depths.





# Sick of the "Don'ts"?

by JOE ENGELKEMIER

**H**AVE you ever felt that religion restricts your liberties? Are you sick of "don'ts"? Do you long for freedom to do just as you please?

Perhaps you will see yourself in the attitude of a certain young man.

The one of whom we speak "had become weary of the restraint of his father's house. He thought that his liberty was restricted. His father's love and care for him were misinterpreted, and he determined to follow the dictates of his own inclination."<sup>1</sup>

"Weary of restraint." A feeling that "his liberty was restricted." A desire to do just as he pleased—"to follow the dictates of his own inclination."

Has this been the way you have sometimes felt?

The young man of our story comes up with what seems a grand idea, and

he determines to make a bold request. He will not wait until his father dies in order to inherit his share of the family estate. He will request it now.

Strangely enough, his request is granted. Thrilled at the way the doors of opportunity are opening, he heads for a far country.

"With money in plenty, and liberty to do as he likes, he flatters himself that the desire of his heart is reached. There is no one to say, Do not do this, for it will be an injury to yourself; or, Do this, because it is right."<sup>2</sup>

What more could an adventuresome young man ask?

Picture him as he heads out toward the far country. With what exultant feelings he must have rounded the bend in the road that hid from view his father's house. Plenty of money! No

more don'ts! No more do's! He's free!

So he thinks.

But the story does not end there.

He spends his money freely. Gay companions flock about him. There is "glitter and tinsel," with "riotous joy."<sup>3</sup>

The word "riotous" suggests noise. Loud laughter. And loud, gay, swinging music.

For a prodigal always needs noise. Noise drowns out the conscience. It benumbs the sensibilities. It keeps the "still small voice" from getting through. And the music helps set the mood, helps create the atmosphere, within which moral standards can more readily be cast aside.

So it is with this young man. Most of his money "he squanders upon harlots."<sup>4</sup>

Sin never comes cheap. His money is soon gone. But he has squandered more than material wealth. "The treasure of his young manhood is wasted. The precious years of life, the strength of intellect, the bright visions of youth, the spiritual aspirations—all are consumed in the fires of lust."<sup>5</sup>

He had boasted a lot, at first, about his liberty. Now he finds himself a slave. The grunting, greedy swine that surround him add to his misery. Worse than his poverty is the anguish of his bondage—the bondage of one "holden with the cords of his sin."<sup>6</sup>

For an awful truth has finally broken through. He perceives that "his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."<sup>7</sup>

He had been so eager to get away from the "don'ts" and "do's." He had been so sure that this was the way to find happiness. And at first it had seemed that way. "Stilling his conscience, benumbing his sensibilities, he thought himself happy; but now, with money spent, with hunger unsatisfied, with pride humbled, with his moral nature dwarfed, with his will weak and untrustworthy, with his finer feelings seemingly dead, he is the most wretched of mortals."<sup>8</sup>

Some modern parallels are obvious. Before casting away the "don'ts" of one's religious faith, one should take a look at their purpose. They are intended to protect, not to irk and torment. They could be compared to the guardrails and fences on a well-engineered highway.

Fences and guardrails are indeed restrictive—keeping you out of pastures,

To page 21





# Handcuffs for the Mind

by MARJORIE LEWIS LLOYD

**A** CERTAIN television feature, with the aid of concealed cameras, used to delight its audience with the reactions of unsuspecting persons. In one episode a secretary was chained and padlocked to her desk, supposedly by her employer, and several unsuspecting locksmiths were called to help her out of her dilemma. One of them, casting all fear of the boss to the winds, exclaimed indignantly, "Lincoln freed the slaves!"

When Lincoln freed the slaves, he gave them liberty. When Pilgrims crossed the Atlantic in a cramped and crowded ship, they sought liberty. When Roger Williams braved the winter with his conscience, freedom was involved. When the words, "Give me liberty, or give me death," were shouted into history, that was it! Liberty has been written boldly across American skies for all the world to see and admire—or challenge if it dares.

But liberty does not live or die alone in legislative halls or concentration camps, or in great issues plainly labeled with its name. Forces stronger than you think are at this moment devising handcuffs for the mind. And these forces, if unrecognized and unchecked, would make of every man a slave.

Liberty, in fact, is more than freedom to go and come at will. It is more than the right to vote. It is more than freedom to worship as one may choose. Slavery does not necessarily involve bolts or bars or brutality. A secretary need not be chained to her desk to be enslaved by subtle influences that bombard her brain into submission. Lib-

erty is the right to think. It is the right to decide, and to act upon that decision. The issue of this generation is the battle for the mind.

Liberty of mind, of soul, of conscience—that is the issue. Is man—the inner man—free, or is he not? Is man free, or is he controlled by genes handed down from his grandfathers? Is he free, or is his conduct mysteriously guided by cosmic rays from outer space? Is a man free to be different, or has conformity become the price of normality? Is he free, or is he a helpless victim of the harping, hammering suggestion we now call brainwashing? Can man control the mind of his fellow man at will—drugging or suggesting or hypnotizing him into a preselected pattern of thought and conduct? Are we on the way to becoming a generation of hypnotized hypnotists?

A rough, rudely placed cross on a hill called Calvary some nineteen hundred years ago is eternal testimony that the soul is free. But that freedom has been challenged. Dictators, however large or small their area of influence, refuse to recognize what God has purchased for every man. As a result, no man today dare remain unaware of the handcuffs being stealthily prepared for the minds of unsuspecting victims.

One would hardly suppose that liberty is at stake when he stands before a drugstore counter and remembers that he has not slept well for several nights. One would hardly think that his personal liberty is in any way endangered as he enters his dentist's office to have that offending tooth pulled—or as he sits beside the desk of his physician or his psychiatrist. As he relaxes before his TV he is thankfully conscious that he lives in a country

where freedom of speech is permitted. He is not likely to turn his mind to what the miracle of mass communication, if abused, could do to men and nations.

Take it further still. The man who is shocked by the horrors of concentration camps may never realize that he himself may have been successfully brainwashed by associates, or even within the protected circle of his home, without ever suspecting it.

Violations of liberty are not confined to totalitarian regimes, to political issues alone. Menticide—the killing of the mind—can be committed in church or university, in office or home, as easily and effectively as in a concentration camp. Hypnosis need not be a trance. It may be only intensified suggestion. Brainwashing need not be the torture of endless questioning before a military court. It may be only the boring repetition of an idea hour after hour, day after day, from enemy or devoted friend, from sworn foe or trusted partner, until a man says, "I can't stand it any longer!"—and gives in. And then, mystery of mysteries, a man will say and do and write and even feel that which he knows to be untrue! Such is the tragedy of menticide, wherever and however it falls.

It can happen to anyone. Take the case of an officer of the United States Marine Corps taken prisoner in Korea. Constant pressures crumbled his will until all sense of reality was gone. At last he signed a confession that the United States had dropped germ bombs upon the Chinese people. Once free, he repudiated the confession, which he had known all along to be untrue.

What made him do it? What gave him the urge to confess? An expert in



menticide testified at a military inquiry into the case that almost anyone could be conditioned by similar treatment into signing a similar confession. "Anyone in this room?" he was asked. And he replied firmly, "Anyone in this room."

"It is now technically possible," says Dr. Joost A. M. Meerloo, "to bring the human mind into a condition of enslavement and submission." And he titles his chapter "You Too Would Confess."

How is it done? Speaking of Van der Lubbe, the Dutchman falsely accused of burning the German Reichstag building, he says, "Van der Lubbe was the victim of a diabolically clever misuse of medical knowledge and psychologic technique, through which he had been transformed into a useful, passive, meek automaton who replied merely yes or no to his interrogators during most of the court sessions."

Medical knowledge and psychologic technique can be blessings to mankind. But a "diabolically clever misuse" can turn them into weapons of mental subversion. During the Nazi occupation of Western Europe the shipment of needed medications to certain target countries was halted. But barbiturates were freely dispensed. Those drugs that created passivity and lethargy were welcome accomplices.

But never forget that what can be done to a nation can be done to an in-

dividual, within or without the sphere of politics. Mass sedation and mass brainwashing are not the only or the closest enemies of freedom.

An issue of *This Week* magazine once described a bizarre new shock drug that is said to unlock troubled minds. LSD-25, it is said, "explodes your personality." One patient describes his reaction to the drug, "I was whirled down, down, down. . . . I clung to the table for dear life. . . . The fear was overwhelming."

But what if a person does not wish to have his personality exploded or be whirled down into overwhelming fear? What if he does not wish to be subjected to hypnosis while under the influence of a dangerous and unwanted drug? Have we reached the time when unsuspecting patients are to be doled out shock and hypnosis without their knowledge or consent? Is that liberty? Is that freedom?

Hypnosis is sometimes admitted to respectable medical circles. What once men feared may be acclaimed a valuable medical and psychiatric tool. But even its firmest adherents admit its dangers. Hypnosis touches the mind. And it is impossible to tamper with the mind without tampering with the conscience. Listen to this from Robert Coughlan in *Life* magazine:

"Conscience itself can be manipulated. An obvious example is the man who would be horrified if asked to com-

mit murder but who upon becoming a soldier in wartime, not only kills enemy soldiers but actually gratifies his conscience by doing so. Through hypnosis a clever and unscrupulous operator might be able to achieve this same manipulation of conscience."

The question that cries for an answer is this, Has any man the right to control the mind of another? Can tampering with a man's mind, his soul, his conscience, ever be excused? The battle that rushes toward us like a wind-driven brush fire is a battle for the mind. "Give me liberty, or give me death." But no man is free whose mind is enslaved. And the tragedy is that men willing to die for the cause of freedom meekly surrender their minds.

Isn't it time to get our thinking straight? Liberty is every man's inalienable birthright. Governments cannot confer it. They can only recognize it. Man was created with it. And when he foolishly let it slip, sold out to the enemy, the Son of God bought back that freedom at Calvary. Freedom is twice man's—by creation and by redemption.

But think it through. While no nation, no state, no church, no individual, has the right to deny liberty to any man, *neither has any man the right to surrender his liberty to another*. Only to Christ is the mind to be surrendered. For in such surrender liberty is preserved. But the man who willingly allows himself to be drugged or hypnotized or brainwashed into submission to his fellow man, in whatever the sphere, takes upon himself a fearful responsibility.

The man who permits another to tamper with his mind, in that moment sells himself a slave. For when he surrenders his conscience to another he is, in fearful fact, playing with eternity. To sell the mind is to sell the soul. And to sell the soul is to sell eternity. Such are the frightful issues.

But it can happen to anyone, they say. Who, then, is safe? Only the man who stands within the protecting shadow of an old rugged cross. Education is not enough. Caution is not enough. Eternal watchfulness is not enough. Only in the cross of Calvary is there safety from mental intrusion, from coercion of the conscience. Calvary testifies to the universe that the soul is free, that there shall be no handcuffs for the mind. There, and there alone, is true protection. For He who died on that cross to purchase liberty for all, will not permit any mind to be enslaved that wants to be free in Him.

## Snap Judgment

by ROSELYN EDWARDS

THE young man came out the back door of the lower left apartment across the alley with a heaped-up basket of wet clothes.

"Mamma, there's a man hanging out clothes." My girls thought this was funny. I did too, when I looked again. He had a whole basketful of sheets, and he draped them over the line one by one, tugging at the corners and pulling them smooth. When he had them all in place he stepped back to see how they looked. Then he went solemnly along the line pegging on a few clothespins.

Just like a man, I thought. Typical bachelor fashion.

Only he wasn't a bachelor, come to think of it. Mrs. Barton had men-

tioned that a young airman and his wife lived there, and I had seen them driving in and out in their little green Volkswagen. His wife was dark haired with sort of a pixie quality about her, and always very neat.

But she must be a lazy wife, I thought, making him hang out all those sheets. She ought to wash them every week and not let them pile up. Furthermore, they were the dingiest sheets in any back yard along that alley.

A few weeks later I saw the pretty young wife out at the clothesline. She was struggling to hang up a couple of his blue uniform shirts. It was the first time I had ever noticed that she had only one arm.



# Sabbath School Lessons

Prepared for publication by the General  
Conference Sabbath School Department

JANUARY 4, 1969

## SENIOR

### I—Provision for the Crisis of Sin

**MEMORY VERSE:** "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

**STUDY HELPS:** *Patriarchs and Prophets*, pp. 63-70; *The SDA Bible Commentary*.

#### Sin Foreseen

1. Who alone declares the end from the beginning? Isa. 46:10.

**NOTE.**—"God foreknows because He is omniscient, that is, He knows all things. Of Him the Scriptures affirm: 'All things are naked and opened unto the eyes of Him with whom we have to do.' (Heb. 4:13); 'declaring the end from the beginning' (Isa. 46:10); 'known unto God are all His works from the beginning.' (Acts 15:18). The past, present, and future are all equally known to Him."—*The SDA Bible Commentary*, on Rom. 8:29.

2. How definite is God's knowledge of man? Ps. 139:16.

#### Slain From the Foundation of the World

3. What does John say about the sacrifice of the Lamb? Rev. 13:8 (last part). Compare Rom. 16:25.

**NOTE.**—"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race."—*The Desire of Ages*, p. 834.

"If he should be overcome by Satan." Although God foresaw Adam's decision to rebel, it was Adam who made that decision. Until the time that he should make it, the fall and the plan of salvation were kept secret by the Godhead. "The plan that should be carried out upon the defection of any of the high intelligences of heaven—this is the secret, the mystery which has been hid from ages."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 16:25, p. 1082.

4. What words of the Saviour show that His sacrifice for us was freely made? John 10:17, 18.

5. How did Peter speak of the decision to permit the Saviour to die for mankind? Acts 2:23.

**NOTE.**—This "counsel of peace" (Zech. 6:13) represented the first of the crises of the Christ. See *Patriarchs and Prophets*, p. 63.

#### Christ Is God

6. What brief words of John describe the eternal Deity of Christ? John 1:1-3.

**NOTE.**—"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' . . . 'the outshining of His glory.' It was to manifest this glory that He came to our world . . . to be 'God with us.'"—*The Desire of Ages*, p. 19.

7. What remarkable titles does Isaiah give to Christ? Isa. 9:6 (second part).

**NOTE.**—"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore."—*Selected Messages*, book 1, p. 247.

8. To whom was this Son born, this Child given? Isa. 9:6 (first part).

**NOTE.**—"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*The Desire of Ages*, p. 25.

#### The Result of Sin

9. How does sin affect man's relationship to God? Isa. 59:2.

**NOTE.**—"Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him. Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are degraded. There is an absence of pure religion, of heart holiness. The converting power of God has not wrought in transforming the character. The soul is weak, and for want of moral force to overcome, is polluted and debased."—*Prophets and Kings*, p. 233.

10. Under whose control is fallen man? Rom. 6:16. Compare Rom. 7:14.

**NOTE.**—"But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power, and no

## YOUTH

### I—The Problem of Sin and the Need of a Saviour

**MEMORY GEM:** "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

**ILLUMINATION OF THE TOPIC:** *Patriarchs and Prophets*, pp. 63-70; *The Desire of Ages*, pp. 19-30; *The SDA Bible Commentary*, on references cited.

**STUDY AIM:** To seek a fuller understanding and appreciation of God's great love in providing for my salvation at infinite cost.

#### Introduction

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and

disposition, to resist Satan."—*Patriarchs and Prophets*, p. 53.

#### The Remedy for Sin

11. Why did God permit the suffering and death of His Son? John 3:16.

**NOTE.**—"The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world' (Rev. 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"—*Ibid.*, p. 63.

12. What announcement was made to Adam and Eve when they sinned? Gen. 3:15.

**NOTE.**—"As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:15, p. 1084.

13. What prediction of ultimate victory did Paul make? Rom. 16:20.

**NOTE.**—"When Satan heard that enmity should exist between himself and the woman, and between his seed and her seed, he 'knew that his work of depraving human nature would be interrupted; that by some means man would be enabled to resist his power.'"—*Patriarchs and Prophets*, p. 66.

#### Questions for Personal Meditation

1. Do I spend time each day in quiet contemplation of the greatness of the sacrifice made for me? If not, should I not form the habit? (See *The Desire of Ages*, page 83.)

2. Do I respond in gratitude for the infinite love that led God to make the supreme sacrifice?

Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.'"—*The Desire of Ages*, p. 22.

#### I—All Things Foreseen

1. Who alone knows the end from the beginning? Isa. 46:9, 10.

"I AM means an eternal presence; the past, present, and future are alike to God. He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things that are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I AM."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 3:14, p. 1099.

2. How much does God know about us personally? Ps. 139:1, 4, 5.

"Let all remember that there is not a motive in the heart of any man that the



Lord does not clearly see. . . . Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that He does not clearly understand."—*Ibid.*, on Prov. 16:2, p. 1160.

## 2—A Plan Laid in the Beginning

3. What was John the revelator shown in regard to the sacrificial Lamb? Rev. 13:8, last part.

"The idea that the Lamb was slain from the foundation of the world is closely related to Peter's statement, '... as of a lamb without blemish . . . ; who verily was foreordained before the foundation of the world.' . . . Inasmuch as the decision that Christ would die for the guilty race was reached before this world was created, and confirmed at the time man fell, . . . He may in that sense be regarded as though slain from the foundation of the world."—*The SDA Bible Commentary*, on Rev. 13:8.

4. What words show that the Saviour willingly made the supreme sacrifice? John 10:17, 18; Heb. 10:7.

"Jesus was the Commander of heaven, one equal with God, and yet He condescended to lay aside His kingly crown, His royal robe, and clothed His divinity with humanity. The incarnation of Christ in human flesh is a mystery. . . . He was to manifest no wonderful charms by which to attract attention to Himself. He came as a representative of the human family before heaven and earth."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:14, pp. 1130, 1131.

5. What had been foreseen concerning the death of Jesus? Acts 2:23.

"In order to afford Satan the opportunity to demonstrate the evils of his government, God permits many things to happen, contrary to His ultimate purpose. However, in His divine wisdom, He overrules all to His glory."—*The SDA Bible Commentary*, on Acts 2:23.

## 3—Christ, a Divine Being

6. How did John describe the eternal existence of Jesus Christ? John 1:1-3.

"If Christ made all things, He existed before all things. . . . Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, p. 1126.

7. To whom was this Son born, this Child given? Isa. 9:6, first part.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*The Desire of Ages*, p. 25.

8. What remarkable titles did Isaiah give to Christ? Isa. 9:6, last part.

## 4—What Sin Did

9. What is one of the sad results of sin in our world? Isa. 59:2.

"The polluted stream represents the soul that is separate from God. Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him. Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are degraded. There is an absence of pure religion, of heart holiness."—*Prophets and Kings*, p. 233.

10. What power controls the sinner? Rom. 6:16. Compare Rom. 7:14.

"If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. 'No man can serve two masters.' If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ!'"—*Messages to Young People*, p. 114.

## 5—The Remedy for Sin

11. Why did God send His Son into the world? John 3:16, 17.

"When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserved to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone and flesh of our flesh. . . . He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men."—*Sons and Daughters of God*, p. 11.

12. In what symbolic way did the prophet Zechariah portray what the death of Jesus would provide for polluted sinners? Zech. 13:1.

"The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin. We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. . . . How deep, how wide and continuous is this stream!"—*The SDA Bible Commentary*, Ellen G.

# Recipe of the Week

## GARBANZO STEW WITH DUMPLINGS

## ENTREE ENCORE

Yield: 6 servings

2 14-oz. cans garbanzos  
2 tsp. Vega-chicken seasoning  
2 scrambled eggs  
¾ cup onions, sliced  
2 cups water  
1 tsp. Accent  
1 tsp. salt

### Dumplings

½ cup water  
2 tbsp. oil  
¾ cup flour, sifted all purpose  
2 eggs  
½ tsp. salt

1. Place water, oil, and salt in saucepan and bring to a boil.
2. Add flour and stir until it is well scalded and the paste is smooth and pulls away from the sides of the pan.
3. Remove from the fire, cool, and then break in one whole egg and stir briskly until the egg is absorbed in the paste.
4. Add the other egg and proceed the same way.
5. Beat thoroughly for two minutes to fold in the air.
6. Mix the ingredients for the stew and bring to boil.
7. Drop dumplings from side of tablespoon into boiling liquid.
8. Cover and let cook 20 minutes.
9. Sprinkle with chopped parsley.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION



From page 4

"No doubt the standard Jesus proclaimed seemed at first too high even to the disciples, as it does sometimes to Christians today. What the disciples forgot, and what Christians today are prone to forget, is that Christ offers another solution to marital unhappiness. According to Christ's formula where dispositions and personalities are not congenial, the solution is to change dispositions and hearts and lives . . . , not partners in marriage. . . . There is no marital problem that cannot be solved to the satisfaction of both husband and wife where both are willing to follow the principles Christ laid down in the Sermon on the Mount."<sup>1</sup>

To help those who are not married as they make a serious effort to evaluate the risk they are taking in uniting one life with another, I suggest several lines of inquiry that can be helpful in determining the other's sincerity in his religious profession and in denoting his strength of character.

Does he conduct himself in harmony with the principles of conservative Christian living as emphasized in the writings of Ellen White? Is he faithful in tithe paying? Is he careful in small matters of financial honesty? Are his established friends those who are upright and conscientious? What kind of TV programs does he like? Does he make light of the sermon after at-

tending church? Is he critical of the rules of the college he attends? Does he recognize the godless trends in the world as being a fulfillment of the prophecies relating to the end of the world?

In the ultimate, what a young person really needs to know as he con-

## SICK OF THE "DON'TS"?

From page 16

vineyards, orchards, and ditches. But as you travel down the highway do you ever complain about them?

Why not?

Isn't it because you are going somewhere? Isn't it because these restrictions increase the chances of your making your journey safely?

Have you ever tried looking at the "don'ts" of your religion that way?

The parable of the prodigal son has many modern applications. The above is only one of them. And this particular parable is only one of the approximately forty found in the Gospels. Just to study these parables is a most instructive approach to Bible reading.

A parable almost always arouses interest and holds attention. And it gets the point across in a way not easily forgotten.

sults from sin. . . . His kingdom is a kingdom of death, and in it he rules. As sin rules in our lives, so death rules, and so Satan rules.

"Christ was the one who entered the strong man's house, . . . bound the enemy, and took away his prisoners. Christ entered the realm of death—Satan's stronghold—and wrestled from Satan his prey. . . . The stronger man, Christ entered the realm of death, and in death overcame him who had the power of death, took away his captives, and spoiled his house."—*The SDA Bible Commentary*, on Heb. 2:14.

## What Is in This Lesson for Me?

What have I ever given of value to me to help someone else find eternal life? Time? Christ gave Himself to our race for all eternity. Money? Compare it with the riches of heaven He abandoned. Sympathy? How feeble compared to the outpouring of His love for the world. Have I been to the Fountain? Am I interested in guiding others there?

templates marriage is whether the Lord can sanction the marriage. My advice to a young person is that he prayerfully take full advantage of the promise of divine direction: "Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."<sup>2</sup>

<sup>1</sup> *The SDA Bible Commentary*, on Matt. 19:10, p. 455.

<sup>2</sup> *The Desire of Ages*, p. 668.

You will find the parables of Christ listed in volume 5 of the *Seventh-day Adventist Bible Commentary*, and in various other books. We would suggest that you begin your study of them by making a list of those parables that most appeal to you. Then, taking them one at a time, you will probably want to read them first in the King James. After this, try a modern speech translation. Take note of what seems to be the key point of the story. Remember that the purpose of a parable is to illustrate a spiritual truth. One cannot base a doctrine on some detail of the story.

If you have access to the aforementioned Bible commentary, find whatever additional information you can therein.

Conclude your study by reading the appropriate chapter in *Christ's Object Lessons*. As you do, look especially for those things that you can apply to your own life. And it is well to underline as you read.

You will be amazed time and again at the insights brought out in *Christ's Object Lessons*. If you will read prayerfully, you will often find that your heart burns within you as you ponder the truths being brought out, and you will find within those truths an almost unlimited reservoir of spiritual power.

Most of the ideas in the foregoing example were suggested by a careful study of the chapter that discusses the prodigal son. For lack of space, we did not finish the story. Why not do so yourself?

<sup>3</sup> *Christ's Object Lessons*, p. 198 (1941 ed.).

<sup>4</sup> *Ibid.*, p. 199.

<sup>5</sup> *Ibid.*, p. 200.

<sup>6</sup> *Ibid.*, p. 199.

<sup>7</sup> *Ibid.*, pp. 199, 200.

<sup>8</sup> Prov. 5:22.

<sup>9</sup> Rom. 6:16.

<sup>10</sup> *Ibid.*, p. 200.

White Comments, on Lev. 14:4-8, p. 1111.

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains."

—William Cowper

13. Before they were required to leave Eden, what promise was given to Adam and Eve? Gen. 3:15.

"As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary."—*Ibid.*, on Gen. 3:15, p. 1084.

14. To what future event may born-again Christians look? Rom. 16:20; Heb. 2:14.

"Satan has the power of death because he is the originator of sin and death re-



# 1969 Price List of Periodicals

PUBLISHED BY THE REVIEW AND HERALD PUBLISHING  
ASSOCIATION, TAKOMA PARK, WASHINGTON, D.C. 20012



## THE GEM TRIO

### \*SPECIAL PRICE

Review and Herald \$8.50	} One year .....	\$15.75
Youth's Instructor .. 7.95		
Life and Health .... 5.50		
Value .....\$21.95		

## THE BIG FOUR

### \*SPECIAL PRICE

Review and Herald \$8.50	} One year .....	\$12.75
Life and Health .... 5.50		
Liberty ..... 1.25		
GO ..... 2.50		
Value .....\$17.75		

## THE FAMILY GROUP

### \*SPECIAL PRICE

Review and Herald \$8.50	} One year .....	\$21.90
Youth's Instructor .. 7.95		
Life and Health .... 5.50		
Worker ..... 3.75		
Liberty ..... 1.25		
GO ..... 2.50		
Value .....\$29.45		

## REVIEW and HERALD

### \*Price

One year—52 issues .....	\$ 8.50
In combination with one other periodical listed, to same name and address, one year ..	7.90
Three or more copies to same name and address, one year, each .....	7.35

## YOUTH'S INSTRUCTOR

One year—52 issues .....	\$ 7.95
In combination with one other periodical listed, to same name and address, one year ..	6.95
Three or more copies to same name and address, one year, each .....	6.25

## GUIDE

One year—52 issues .....	\$ 7.75
In combination with one other periodical listed, to same name and address, one year ..	6.75
In combination with either Gem Trio, Big Four, Family Group, or Review and Instructor ordered together .....	5.95
Three or more copies to same name and address, one year, each .....	5.95

## LIFE and HEALTH

One year to SDA—Missionary rate for personal and gift subscriptions .....	\$ 3.50
Two or more subscriptions ordered at one time, each .....	2.75
Three or more copies to same name and address, one year, each .....	2.75
Single copies, each .....	.50

\*Postage is added to these prices when mailing is to those countries where extra postage is required. (Prices slightly higher in Canada. Add sales tax where necessary.)

Place Orders With Your Church Lay Activities Secretary or With Your

» BOOK and BIBLE HOUSE «

Please save this page.  
You will find it convenient for ready reference.

## GO

### \*Price

One year—12 issues .....	\$ 2.50
In combination with one other periodical listed, to same name and address, one year ..	2.25
Three or more copies to same name and address, one year, each .....	2.25

## MINISTRY

One year—12 issues .....	\$ 4.50
(Special club rate to conferences and institutions.)	

## EDUCATION

One year—5 issues .....	\$ 2.75
-------------------------	---------

## LIBERTY

One year—6 issues .....	\$ 1.25
Single copies, each .....	.25

## SABBATH SCHOOL WORKER

One year—12 issues .....	\$ 3.75
In combination with one other periodical listed, to same name and address, one year ..	3.25
Three or more copies to same name and address, one year, each .....	2.75

## SABBATH SCHOOL SUPPLIES

Memory Verse Pictures—For Kindergarten & Primary Divisions (in booklet form), per quarter .....	\$ .15
per year .....	.50
Memory Verse Pictures—For the Cradle Roll (in booklet form) per quarter .....	.15
per year .....	.50
Sabbath School Picture Roll—For Kindergarten & Primary Divisions per quarter .....	2.00
per year .....	6.00
Sabbath School Picture Roll—For the Cradle Roll per quarter .....	2.00
per year .....	6.00
Junior Quarterly, per quarter .....	.20
per year .....	.75
Youth Quarterly, per quarter .....	.15
per year .....	.50
Earliten Quarterly—Grades 9 and 10 (also for 15-16-year-olds who may not be in school) per quarter .....	.20
per year .....	.75



► Because of its 55,000 lakes, one tenth of Finland lies under water.

National Geographic Society

► About a dozen persons were injured by flying glass when a sonic boom caused by a low-flying airplane shattered more than 200 windows at the Air Force Academy last spring.

Science

► Savannah, Georgia, with its cobbled river front, broad avenues, and oak-shaded squares, was one of the first planned cities in North America. It was founded in 1733 by English settlers.

National Geographic Society

► Divers have located two wrecks on the ocean floor near St. Ann's Bay, off the north coast of Jamaica, which they believe to be two brigantines that belonged to Columbus' fleet. The vessels, according to historical sources, sank in 1504 during one of the explorer's later voyages to the West Indies.

EJ

► In recognition of outstanding excavation work performed by the Spanish archeological mission, the United Arab Republic has presented the Spanish Government with the Temple of Dabud. The temple is the second one to be presented by the U.A.R. to another country. The first, the Temple of Kalaboha, was a gift to the United States. Dating back to Roman times, the Temple of Dabud was used as a church by early Christians. It is in a fine state of preservation.

IDES

► Crammed with high-powered electronic equipment, a 600-ton American seismic survey vessel, *Jep Tide*, is plumbing rock strata beneath South Africa's east coast Continental Shelf in search of oil and gas deposits. The surveying hinges on high-powered electronic impulse vibrations directed at the sea floor. A mile-long geophone cable monitors the time lapses and frequencies of these vibrations which rebound to the surface after striking undersea rock strata. The vibrations penetrate more than 30,000 feet below the ocean bed, and on return are put through the vessel's computer, which converts them into digital data. The data are computerized in the United States and a map is made of areas of possible oil deposits.

ISSA

► University of California's Berkeley campus law school has become the first in the nation to abandon the traditional grading system. A student will now fall into the top 10 per cent, the middle 80 per cent, or the lowest 10 per cent in most of his courses. This will eliminate the grade point average and cumulative academic ranking of students. The middle group will be considered to be doing normal work. These in the lowest category will be subject to special evaluation by their professors.

UCAL

► England's British Museum daily adds to its seven million volumes. The collection of English books is the largest in the world, ranging from Caxtons and earliest editions of the English Bible to major works of modern literature. Special catalogs of early works also show 21,000 Italian, 21,000 German, 12,000 French, and 300 Spanish and Portuguese books published before 1601.

BIS

► Ellis Island, the abandoned immigration center in New York Harbor, originally measured three and a half acres. Nine tenths of its present 27½ acres is ballast dumped by ships from all over the world. National Geographic Society

► Alaska contains the 16 tallest mountains in the United States.

National Geographic Society

► Three young Norwegians reached Søndre Strømsfjord on Greenland's west coast this past summer after skiing some 467 miles across the Greenland ice cap in 25 days.

NORIS

► Chromium on automobiles and household appliances is only a few millionths of an inch thick. A brilliantly polished layer of chromium must be thin or the fragile metal will flake.

National Geographic Society

► Fallingwater, the house built over a waterfall, is one of Frank Lloyd Wright's most widely acclaimed works. Located in Bear Run Valley of Fayette County, Pennsylvania, the house is constructed of sandstone quarried on the property. The stone serves to separate reinforced concrete "trays" forming living and bedroom levels that are dramatically cantilevered over the waterfall and stream.

Ford Times

► Out of Gabon's total population of about 470,000, the salaried labor force comprises some 44,000, most of whom are employed in the modern sector concentrated at Libreville, the capital, Port Gentil, the main industrial area, and the mining areas. Based on economic projections for 1975, there is an estimated need for an increase of 12,300 salaried workers for skilled fields, supervisory staff, technicians, and the like. The educational system itself will require 1,400 additional qualified teachers.

IBRD

► Oceanographers of NavOceanO are working on the problem of the "deep scattering layer," horizontal, sound-scattering bands which exist at various depths, generally in the upper 3,000 feet, over broad areas of the world's oceans. These sound-scattering zones have troubled oceanographers, as they often produce "false bottoms" on the recorded traces of echo-sounding devices. These same layers have confused sonar operators in submarine searches when target sound returns were obscured by the scattered sound energy noises of the layers. *Sealift Magazine*

## KEY WIT SHARPENERS

"And Thomas answered and said unto him, My Lord and my God." John 20:28.

T	H	E	M			S	E	E	N
H	A	V	E	Y		S	A	I	O
O	N	E	Y	E		E	I	G	H
M	D		N	O	T		N	A	I
A	S	H		U		B	E	S	C
S			H	B		L	A	S	T
		S	I	D	E	E	O	H	E
F	A	I	T	H	L	E	S	S	P
I	T		H			I	S	T	R
N	A	M	E		E	L	E	O	T
G		E	R		V		D	O	O
E	N	S		S	E	E	D	R	I
R	E	A	C	H		M	Y		C





J. BYRON LOGAN

# WHERE There's Song

**THERE'S HAPPINESS  
AND HOPE!**

## *Singing Youth*

**The Songbook for  
Missionary Volunteers**

## *Singing Youth*

- ★ Inspiring choruses
- ★ Songs of praise and joy, worship and fellowship, invitation and appeal, work and service
- ★ Special selections for youth camps, church schools, and patriotic and secular occasions

You will greatly enjoy a **PERSONAL COPY**, and all MV officers should make it a point to have their societies supplied with this lively stimulus to youth worship.



**Cloth  
\$2.25**

**Paper  
\$1.25**



**Plastic Spiral  
\$1.45**

Prices slightly higher outside U.S.A.

### BAND AND ORCHESTRA

arrangement for B-flat instruments. Arrangements for instrumental solos, duets, and quartets. Use regular edition for piano accompaniment.

**Price \$1.75**



For insurance and postage please add 25c first book, 5c each additional book to same address, and State sales tax where necessary.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

13  
74  
Va