

MARCH 11, 1969

# THE YOUTH'S INSTRUCTOR



*Sabbath School Lessons for March 15*



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 1969. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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VOLUME 117, NUMBER 10 MARCH 11, 1969

# A Mood for Charity

by HELEN GODFREY PYKE

**O**BVIOUSLY she was not a Dorcas member. I could see a curl of cigarette smoke threading through the hole in the glass where patients could speak to her at the reception desk.

And her coloring was not all natural.

She spoke more crisply than even this cold October morning would warrant. She took the information she needed for my record and told me I could sit down until it was my turn to see the doctor.

Why don't they put on the heat this morning? I wondered. Probably the receptionist in her expensive pink sweater was plenty warm and didn't think about anyone else. My own sweater was scarcely enough to keep me from shivering. I picked up a magazine, leafed back and forth, found something interesting, and settled on the cold vinyl sofa.

I read silently, easily. The room was almost empty so early in the morning. All the doctors were in surgery, I supposed.

I heard a self-conscious laugh, low and apologetic, in the hall. A lab worker spoke a cheerful answer that echoed down the hall, still damp from its morning wash with disinfectant.

"You'll have to wait almost an hour before Dr. Adams can see you," the receptionist told the woman who stood there. "He'll want to talk with you after he sees the results of your tests."

The old woman nodded, smoothed her faded, unironed cotton dress, and sat down close enough to me to get some warmth from me.

Well, she's clean, I thought. Her thin hair was carefully combed, and she smelled like homemade soap.

She opened a magazine, but I could see that she wasn't able to read the words her eyes followed. Her wrinkled, browned face was a mask with bright eyes living behind it. She looked at me but said nothing.

"Mrs. McKief," the receptionist whispered, suddenly before us. She had pulled off her sweater. "I want you to put this on. You're cold, aren't you?"

The old woman's eyes glowed. The receptionist put the sweater on her. "Now don't give it away," she cautioned as if she knew the woman's habits. "It's for you, remember."

Before there was time for argument, the receptionist was safely moving about inside her glassed-in office. The old woman straightened the rich pink wool over the bulky sleeves of her dress.

"I do have a sweater at home," she assured me. "I just came off without it. My son said on the way that I would need it."

Yes, I thought, my heart warming. You have one at home that is too shabby to wear to town.

"This one is so pretty," she said. "See. It's new. She gave me her new sweater!"

I smiled finally, and the old woman smiled, the leathery skin wrinkling into deep, habitual lines. "She's like that," she said. "She's a good woman."

Yes, she is, I thought. I give my oldest sweaters to the Dorcas; she isn't even a Dorcas member. But she has the mood for charity.

## Early Morning

by SOLVEIG PAULSON RUSSELL

The fog-wrapped willows clustered there  
Are silver ghosts with silver hair.  
Wispy drapery—silvered too—  
Conceals the pewter pool from view.  
Muffled light is blurred and still;  
There is no path to field or hill.  
The world is only this I see,  
Where silver phantoms circle me.

The Youth's Instructor, March 11, 1969



# THINK

by **KELD J. REYNOLDS, Ph.D.**

**T**HINK is the name of a magazine. It is also the name of a process for which our society will pay almost any price. Some of the ablest and boldest planners in America, under the sponsorship of the American Academy of Arts and Sciences and with support from the Carnegie Corporation, have been thinking about the year 2000, and projecting their guesses as to what life will be like. Several colleges and universities in America maintain research institutes, where qualified scholars are provided with good salaries and facilities to work within their specialties. They have no fixed duties or responsibilities except to think, just think, in the hope that they will come up with something new or something better. Thus we indicate our high regard for the creative thinker.

This article in the series on careers in the church is focused on creative thinking. The parable told by Jesus about the men who were given talents and what they did with them, and numerous statements from Ellen G. White, clearly establish the propriety of the Christian devoting himself to excellence in the use of his mind. But does the Seventh-day Adventist Church have need of creative thinkers?

The church is unlike a political establishment, a government, or an industrial enterprise. It relies heavily on divine sources and resources of wisdom and power. Creative thinkers and designers who devote their talents to improving the operations of the church must first of all be dedicated and faithful Christians. However, we have no reason to think that the Holy Spirit will either be hindered or grieved if we apply modern techniques to church activities and enterprises.

Indeed, the church does have need of creative thinkers. Wherever men and women are banded together into an organization, including that of a church, there is need for the organizational designer, working for greater effectiveness, for recognition of principles and standards, for freedom and ease of communication, and for greater personal satisfactions for those who work in the organization.

The church needs data processing for sorting, storing, retrieving, and analyzing statistical materials, and for the personnel records of the thousands of denominational workers, covering their service data, personal characteristics and interests, work experience and skill, medical-psychological data and health records.

The church could profitably apply data processing to the assessment of public reaction—acceptance, indifference, rejection—of methods used in evangelism, for influencing people through publications, radio and television, and the preaching of the live pastor-evangelist. The church will always need designers who know how to apply new ideas and new methods for capturing public attention and for preparing the hearts and minds of men for the regenerating power of the Holy Spirit. Methods now used to assess results and to predict success in the communication media and other human enterprises, and to evaluate old and new methods of doing things, need to be studied for possible adaptations to the work of the church.

The social, political, and natural scientists, and others who have been thinking about the year 2000, are historical projectors. This means that they undertake to make educated guesses about what something will be like at a given point in the future. They do this by analyzing carefully the present condition of man, his physical, spiritual, moral, and psychological make-up and behavior, noting the direction, strength, and velocity of trends. From this data they plot the probables, their composite picture of what life will be like, in this case, in the year 2000.

They call 2000 the "millennium," but only in the sense that it is the beginning of a new thousand-year period. They do not imply such characteristics as Christians have learned to associate with the word. In fact, one could wish that they had used brighter colors to paint their picture of the future. Life in 2000, as they describe it, will take a bit of getting used to.

The monumental piece of work they have done may, of course, be wasted. The Lord may come before 2000. As Christians looking for our Lord's return we know that every day we must keep ourselves in readiness for that glorious event. But we also know that until He comes, life and work and planning must go on, and young people must continue preparing to take over the responsibilities now held by adults.

Have you thought about the year 2000? It is thirty-one years in the future. This is not long, as we now measure the life span. It is estimated that three fourths of the people alive today will live to see 2000. If you are sixteen years of age you may normally expect to reach your best years for physical endurance and mental intake and output by 1973 to 1982, and your best capacity for planning, management, creative thinking, and critical, ethical judgment by 1987 to 2000. By the year 2000 you should be at the peak of your ability to contribute to the work of the church and the welfare of your fellow men. Or, of course, you may be cashing welfare checks to buy groceries. Now, at sixteen, you are laying the groundwork one way or another.

"You make this sound like hard work, self-discipline, and a long time," you say. Of course, for we are talking about the creative occupations, the kinds of careers that are the ultimate in human capacity, education, and training. Equipped with sanctified judgment, Christian dedication, and a proper personal humility, the creative designer and planner can render distinguished service to God and the church as we near the end of time.



This makes all the effort worth while.

Applications of new thinking and planning to old and new operational problems in the church are often in evidence. They are in evidence now. For example, in order to improve communications certain denominational administrative offices have begun to use Teletype, Telex, and other devices for more or less instantaneous contact with one unit or an entire network of units. Extension to the hundreds of conference and mission offices throughout the world is technically possible.

Data processing, as noted in a previous article, is extensively used for business operations and research in the institutions of the church. Ingenious planners and programmers are continuously finding new applications and practical uses.

The church employs financial experts of several kinds. Perhaps the least known to the general membership, because they work back of the scenes, are those involved with insurance, investments, and international exchange. The denomination has its own insurance companies—the International Insurance Company, of Takoma Park, Maryland, and the General Conference of Seventh-day Adventists Insurance Service of California, with offices in Riverside, California.

In order to give stability to the financial structure of the denomination it is necessary to maintain reserves in the form of interest-bearing investments. Some of these reserves must be held in banks in other countries of the world, in order that the flow of money to pay the salaries of thousands of workers and to maintain a safe level of operating funds may be kept reasonably secure from local financial change,

political struggles, and revolutions. Sometimes large sums of money must be moved quickly from one country to another ahead of the fall of a government or the devaluation of a country's currency. Sometimes in moving this money from one country to another profits can actually be realized. But generally safety is the chief factor. In these operations the church is a client of investment firms and international banking concerns, but it must also have its own staff of specialists. These are services calling for a high degree of expertise.

The church is heavily involved in writing and publishing. There are more than forty publishing houses around the world owned and operated by the Seventh-day Adventist denomination. Almost three hundred periodicals are published by these houses. The combined output of books in a typical year amounts to more than \$24 million.

A great deal of creative talent is required for writing, editing, and illustrating the books and articles needed to keep this vast publishing enterprise going and contributing to the work of the church. Many books and articles are created by free-lance writers who may or may not be paid for their labors. More and more this type of work is contracted for, so the writers and the editors are actually partners in the enterprise.

Pure as well as applied research is being rapidly expanded in the institutions of the church, particularly as it relates to medical applications, to Biblical archeology, and to scientific problems having to do with Creation, with dating rocks and fossils, and with paleontology, or scientists' speculation about what prehistoric man was like and about the environment in which

he lived. These last are pursued, of course, because of the concern of the Bible student and believer that he and the general public not get misled by the speculations of well-meaning but insufficiently informed investigators, whose theories tend to confuse the person whose mind is not trained to close reasoning and whose faith in the Bible account of man may be weak.

In support of these investigations the denomination maintains an active Geoscience Research Institute at Andrews University for the study of geology (the science of earth and rock formation and composition), geophysics (the science of physical forces in the earth), and related fields of study. Likewise, Adventist archeologists, generally from the Theological Seminary of Andrews University, participate in field excavations in Bible lands, or conduct their own, in search of historical backgrounds and light on the practices of early Hebrews and Christians.

Adventist sociologists and anthropologists carry on field studies in mission lands, particularly those whose people have cultures about which Western scientists are poorly informed. They do this in order that missionaries may better understand the people for whom they are working, and in order that they and their families may live with less danger and may work more effectively for the evangelization of those to whom they bring the gospel.

In the research laboratories of the church-related institutions of higher education, particularly on the Loma Linda campus of Loma Linda University, distinguished scientists are exploring frontiers. They search for the cause and control of cancer and other killer diseases, for improvement of nutrition, for scientific evidence of the evils of tobacco, alcohol, narcotics, and other dangerous drugs, and for applications of scientific research to the education of the public in disease prevention and the achievement of healthier living.

In education, Adventist scholars are producing graded textbooks embodying new concepts of teaching and learning. On the secondary, collegiate, and graduate levels they are experimenting with teaching machines for factual instruction, and with programmed instruction. They are developing the uses of closed-circuit television and video tapes to demonstrate things to be learned that cannot be de-

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## Teen Behind the Scene

by JEAN CARPENTER MERGARD

She murmurs, "I don't care," and pokes  
Haphazardly through her collection  
Of books, attempting feeble jokes,  
Glancing in all but my direction.  
Like tots on skates, her words slip-slide;  
With each new gesture, she is making  
A glorious attempt to hide  
The vivid fact her heart is breaking.



## Exercise in Self-knowledge—2

J. B. Phillips once wrote a book he entitled *Your God Is Too Small*. Many of the concepts he set forth are entirely acceptable to the Seventh-day Adventist Christian, but some are questionable.

There is a corollary to the Phillips' book, and it might be titled "You Children Are Too Small." One of the most scathing chapters in the Bible is Matthew 23. Seven times Jesus pronounced woes on the scribes and Pharisees. Once He pronounced a woe on "ye blind guides."

In one of the woes Jesus accuses the scribes and Pharisees of paying tithe on mint and anise and cummin, and neglecting the weightier matters of the law—judgment, mercy, faith. "These ought ye to have done," Jesus said, "and not to leave the other undone."

Jesus was God in human form. Before the ten words were spoken on Sinai, He was thoroughly acquainted with the standards by which alone man can live. Is it conceivable that if He were to return to earth on this eleventh day of March, 1969, He would say, "You children are too small"?

For instance—do you accept the inspiration of the Holy Bible when it records, "And the evening and the morning were the first day"? Or do you find it easy to accommodate yourself to the evolutionist, who claims that Creation week extended over "seven vast, indefinite periods"?

Do you accept the chronology of time when recorded history indicates our earth to be in the neighborhood of six thousand years only? Or do you feel it expedient to think it might be seven thousand, or even eight thousand years old?

It is our studied opinion that a man demonstrates his Christian maturity when he can say, The days of Creation week were literal, twenty-four-hour days. The span of time since Creation is six thousand years, give or take a few years.

On the times I was able to get my earthly father to attend church, I have seen tears course his cheeks while the Holy Spirit impressed him with what was being said behind the sacred desk. Dad was a believer. His name was George—not Thomas. And if he didn't see the necessity of everything taught by the church, maybe it was owing to a lack of comprehension of some of the minutiae.

Once when Jesus was questioned about the authority He exercised when He cursed the barren fig tree, He may have gone directly to the Temple after this strange miracle.

"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" The episode is worth your turning to Matthew 21:19-31.

He illustrated His meaning by telling of a man with two sons. One said Yes, and didn't. The other said No, and then did. "The publicans and the harlots go into the kingdom of God before you." Tax collectors ahead of those who are "righteous over much." \* Harlots welcomed into the New Jerusalem, ahead of some who had faithfully counted the mint, the cummin, the anise.

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\*Eccl. 7:16.

## Grace Notes

**Cover** The cover picture is from those that illustrate "Double Trouble—Thirteen Feet High." They were taken by Lovyl Hagle and were supplied by the author.

**Informed** Perhaps no man in America is better informed on the backgrounds of the youth who frequently crowd today's headlines than Mr. Hoover. He is director of the Federal Bureau of Investigation of the United States Department of Justice.

**NASA** NASA provided the pictures to illustrate "Image in Orbit." Upper left of page twelve shows the earth as seen from the vicinity of the moon. Next is a shot of the capsule after its return to earth. The top picture on page thirteen shows *Apollo 8* on its re-entry into earth's atmosphere. Page fourteen shows Colonel Borman leaving the spacecraft before his flight to the carrier *Yorktown*.





Author Erville Smith Allen enjoys her birds.

by **ERVILLE SMITH ALLEN**

**H**HEY there, honey, what'cha doin'? Can't you leave those birds to their own devices for a minute?" George looked on with gay amusement as I, with my nose glued to the kitchen window, absent-mindedly poured orange juice instead of milk onto my cereal. "I'm moving my plate out of your way before I get it drowned in orange juice too," he said.

At the top of a dead tree stump, our flickers were bowing to each other in their elaborate courtship ritual. We both enjoyed the bird show that lovely sunny morning, February 24, 1968. Breakfast was only incidental.

Our interest in this member of the woodpecker or *Picidae* family really began more than a year ago. On a wild rainy January night, I returned from the children's ward at our sanitarium in Portland, Oregon. In the back yard I found the wind had toppled the upper half of a dead fir tree. The remaining stump, thirteen feet high and only seventy feet from our kitchen, became the base of operations for a pair of red-shafted flickers, and our home provided a ready-made blind.

By the middle of April a flicker had dug out a round hole near the top of the broken fir and away from the prevailing wind. He was busily chipping out the interior—coming out every minute or so to rest his beak. But the rain the next day slowed down his work. He sat all hunched up at his round doorway. After a couple of half-hearted pecks, he shook his feath-

ers and took off in bouncing flight to the shelter of a tall thick fir.

In June the flicker found himself a mate, and the two took turns sitting on the nest. But they still had the problem of chasing off a pair of starlings who threatened to take over their hard-earned home.

Red-shafted flickers, classified as *Colaptes cafer*, are distributed all the way from southeastern Alaska and Saskatchewan to southern California and Mexico. In winter they usually leave the higher mountains and northern parts of their range and commonly move east as far as Iowa, Arkansas, and eastern Texas. They are, however, permanent residents of eastern Oregon and in general do not migrate long distances.

Favorite nesting areas are on farms or cut-over woods, and the flicker's salmon-red wings in undulating flight are a common sight about parks and campuses.

Where our flickers spent the last half of 1967, I don't know. But when they returned on December 26, I saw them through a fine rain and fog, eating the fruit from our seedling apple tree.

Although I have noticed these rather large twelve- to fourteen-inch birds casually for years, a new pair of binoculars now helps us spot all the particulars of their colorful plumage so prized for headdresses by the California Indians. In addition to the salmon-red underwings and tail feathers visible in flight, other identifying field

## Double Trouble — Thirteen Feet High

*A female red-shafted flicker perches on top of stump. Notice black crescent on her chest.*







From bottom photo, counterclockwise, to top left: "Hey, where's supper?" Male red-shafted flicker pauses on nesting stump. "Never can satisfy the younger generation." Father and son. Supper is predigested.



marks are the conspicuous white rump seen as the bird flies up, and the black crescent across the breast. The head is brown, back and wings are brown with black bars, the tail is black, and the underparts are whitish with black spots on the belly.

Also with binoculars I can now distinguish the sexes and find out what each does. The males wear bright red mustache marks, whereas the females have none or at the most just slightly buff-colored ones. Photographer friends of ours noticed that the little males develop these red mustache marks when they are still in pin feathers.

Like most woodpeckers, flickers have four toes, two in front and two in back. As they fly against the side of a tree, the toes are used to grasp the bark and nimbly creep up and around the tree. They even hop down backward using the tail as a prop. I have noticed a flicker use his clever toes to scratch an itchy mustache too.

The tongue of the flicker is slightly barbed at the end, very sticky, and may be twice as long as the head. In order to capture its insect food, the tongue is propelled by muscular bands that are attached to levers of bone which almost encircle the head. Because the sharp bill is attached to powerful muscles in the neck and skull, it can drill right into a tree to expose a grub or make a nesting hole.

At mating time the strong bills beat out a rapid tattoo signal that sounds like a pneumatic drill. On that February 24 there began a week of beautiful spring weather after many days of Oregon's usual rain. The woodsy

thicket back of our home was a regular playground for birds. Drumming came from the nesting post, our rooftop, and the aluminum antenna. The answering *wicka-wicka-wicka* of the flickers seemed to come from everywhere, and joined the coarse calls of the Steller's jays, the saucy "You think so" of the starlings, the cooing of doves, and the musical notes of the robins and the varied thrush.

That morning we were watching a couple of flickers on the top of the nesting stump. Their heads were swaying back and forth and bobbing up and down at each other—bills raised skyward, waving like batons. I thought surely this was the courtship ritual I had read about. But checking with the binoculars I found both birds had red mustaches. The female was out under the cottonwood tree nonchalantly pecking at apples.





*By the fifth week fledglings will join their parents outside the nest, searching for food.*

Next morning George excitedly woke me up and pointed to the stump, where *four* males, all facing one another, were going through the same ritual. For twenty minutes they went on with this lively session, which was their way of voting on the winning male. The flickers were completely oblivious to the problem of the thieving purple starlings, who even then were inspecting nesting possibilities in the stump hole. Eventually two of the males flew away and did not return.

In the course of time, the rival flickers gave up and the winning pair

settled down to the business of choosing a nesting spot. This may be in a stump, a gatepost, a telegraph pole, a creek bank, between hollow board walls, or even in a man-made bird-house. One flicker in Nevada chose to build his home in a haystack. The hole drilled out by both male and female may be anywhere from twenty to seventy feet from the ground and from ten to twenty-four inches deep, and is padded with wood chips. One day I climbed a rickety old ladder with a tape measure around my neck and found our flicker's three-inch hole

was fourteen inches deep and six inches wide inside the trunk and thirteen and one-half feet from the ground.

One morning I watched the male flicker chase a starling into the nesting hole, but he quickly hustled out again with the starling's beak firmly attached to his tail feathers. It was a long struggle with those shiny yellow-billed birds. But finally the flickers were left in peace to raise a family. Five to ten lustrous white eggs were laid sometime between April 20 and June 10. The male helped to incubate them, usually taking the night shift.

If something should happen to the eggs a flicker will continue to lay until the clutch is complete. Ornithologists experimented by removing an egg a day from a nest. The poor hard-working female laid seventy-one eggs in seventy-three days!

The baby birds hatched in twelve days, naked little creatures without the slightest downy covering. On the tenth day their eyes opened.

For the first three weeks the parents pumped predigested food into their babies. It looked for all the world as though they would puncture the infant throats with their sharp beaks. The fourth week the babies graduated to pulped insects, and no sooner got a mouthful than they were yelling ravenously for another. The harassed parents traded places foraging, frenziedly trying to meet the demand.

By the fifth week the fledglings joined their parents outside the nest, searching for food on their own. They drilled grubs out of the bark of trees and caught grasshoppers and dragonflies on the wing.

Unlike other woodpeckers, flickers often feed on the ground as well. Investigators found that the crop of one grown flicker had one thousand chinch bugs in it. Another contained five thousand ants. In the winter, acorns replace the summer fruits and berries. Poison oak and sumac berries are eaten for their waxy covering. They pass harmlessly through the intestinal tract, the undamaged seeds sprouting into new plants in different areas.

Just as with human beings, life for the red-shafted flickers is a continual battle for survival. In their hole, thirteen feet high, they must win a mate and keep the pugnacious starlings from their door. But as they battle they provide us bird watchers with some fascinating hours—fascinating enough for me to drown my cereal in orange juice as I watch them.



# Is It Safe to Doubt?

by EDWARD HEPPENSTALL, Ph.D.

## PART THREE—CONCLUSION

**Y**OU must examine yourself as well as the evidence of truth in Scripture. The Word of God challenges not only the intellect to the most diligent study and investigation but seeks also to direct the life. One must be prepared for both if one is truly to believe. If a man wants to find reasons to justify his doubt, he will find them.

A man can rationalize away the claims of truth. Many young people feign doubt. The real problem is not intellectual, but moral and spiritual. All over the world law is being silenced. People are being fed a type of morality and religion that has little in harmony with the Decalogue and Jesus Christ. Today we have profession that does not influence behavior, belief without commitment, love without chastity, a morality that claims to be above law.

One of the most frightening perils of our day is a type of religion that is religion in name only. Past generations took their moral reference from the revelation of God's law at Mount Sinai and from Christ's Sermon on the Mount. The new morality wants none of that. The strict code of the law of God is regarded as befitting an age gone by. The demand is for a more sophisticated set of moral values—secular, adjustable, and accommodating.

A low moral tone has come to dominate the thinking of large sections of modern youth. Never has a generation

had to face such an array of degrading pleasures. The moral barriers are down everywhere. The most depraved books and magazines that degenerate minds ever produced are placed before the fevered minds and imaginations of youth. Appeals to all forms of moral deviation are now dispensed with freedom and applause. Millions live in a twilight of right and wrong. Young people from fine homes and attending the best schools sacrifice principle and integrity. A debasing morality dressed in attractive garb and speaking with eloquence now betrays our sons and our daughters.

The *Wall Street Journal*, January 12, 1968, contains a long article on student thefts in university bookstores:

"Richard S. seems an ordinary Harvard student. A sophomore from the West Coast, his grades are averaging B or better. Recently he joined one of the most respected student activities on campus. He's well liked by classmates. But Richard is also a thief—and he has no qualms about admitting it to friends. . . . These light-fingered scholars are fast becoming an enormous problem. . . . This past fall eighteen Harvard students were apprehended for stealing from the Harvard coop known on campus as the 'Coop.' . . . Ten graduate students at Yale University have been nabbed for shoplifting at the Yale cooperative store. . . . At the University of Wisconsin coop-

erative ninety-five students have been arrested since midsummer; losses from student theft this school year are expected to range between \$45,000 and \$50,000, an official estimate. . . .

"At the Princeton University cooperative losses climbed markedly. 'We figured if a self-service store would work anywhere, it would work here in an honor-system school. But we found we had created a monster.'"

This is the era of successful sin. Youth today succeed in false courses. Sin has its attractive side. It often wears the air of excitement, of gaiety, and of fascination. The desirability of departure from truth and uprightness is a distinct possibility. Sin does seem to fulfill its promises in terms of forbidden fruit. No words are more overworked these days than *tolerance*, *broad-mindedness*, *nonconformity*. It seems that to be broad-minded one must approve almost anything, leaving the impression that sin is not wholly illegitimate.

While the church has compassion for young people in all their doubts, struggles, and temptations, it stands foursquare upon the moral code of Jesus Christ and the Word of God. The church asserts the unchangeable truth of God, which the modern generation has compromised. As for the cult of tolerance and compromise with morals, youth need to see through this cheap fallacy. It can completely blur



the eternal difference between right and wrong.

Where there is Jesus Christ, there is a sound, trustworthy morality; there is compassion and there is healing. Granted that there are worse evils than smoking and drinking, so there are. One of them is to believe that sin is no longer sin, thereby making what is true false, and what is false true. It is of first consequence that youth clearly perceive and continually remember that all sin is against God and His law, and not against the transitory social mores of a self-styled enlightened generation.

Today on every hand efforts are put forth to obscure this basic truth of responsibility to God and to His Word. Modern writers, artists, and the stage and screen portray moral evil so as to leave the impression that it is not really the mortal enemy of life, but that it is in a measure an avenue of fulfillment of man and his basic needs.

The master deception is to play all this off as legitimate and natural, perverting conduct that may be practiced even with divine approval. Arguments are presented urging that morality be adjusted to the contemporary sphere of modern culture. Granted that we need new insight in the application of moral principles to life today. But when moral standards are divested of their divine authority, men exchange the truth of God for the perverted idealism of their own. The end result of departure from God's Word and from Jesus Christ is moral decay. All God's ways are right and true. He is the moral absolute and in Him is no evil at all. He is the essence of purity and integrity, and in Him is no blemish.

God sent forth His Son, Jesus Christ, and set before us the true man, the genuine man, true to the very core. He stands before us today in contrast to the false claims of men. To find certainty, to discover freedom from doubt, youth must be found in Him who is true. Then nothing can afflict youth with falsity. Everything becomes true and trustworthy. Such a life is not a matter of adopting a new set of rules.

Accept no imitation religion. Make a genuine break with evil and have a real commitment to Christ. As young men and women, come to have real Christian love for one another, affirming each the right to manhood and womanhood in Christ.

The great mass of youth in our world today are not going to live in

harmony with the one true man, Jesus Christ. You who have been confronted with Jesus Christ must live positively, without doubt and with certainty. Base your future and your happiness on your relation to Christ. Give time and energy freely to your fellow youth with courage, integrity, and Christian love. Stand by the faith. Endure as good soldiers of Jesus Christ. Live as responsible young people before God and man.

"To you, young men, I have written because you are strong; God's word is

### BELIEVE IT OR NOT

but according to the Federal Aviation Agency, a pilot can get drunk on only one fourth the amount of alcohol it takes to make an automobile driver drunk.

Flying, according to the Agency, requires a higher degree of skill and decision making, and the effects of high altitude add to alcohol's intoxicating effects. Night flying and instrument skills are affected first.

A pilot, while flying recently at night in the vicinity of Tucson, Arizona, replied to an FAA flight service station that was trying to contact him, that his panel lights were "not working" and that he had lost his way. He was guided to an airport by another pilot who found him with the help of radar. After making three attempts, he finally landed his plane, but was unable to park it. The pilot who had rescued him finally parked the plane, and found that the instrument lights worked perfectly when they were turned on.

This incident cost the pilot his license and a trip to jail to await charges brought by the local sheriff's office after a medical examination confirmed that he was drunk.

For more than 150 pilots who drank while flying during 1963, the penalty was even more severe. They are dead, and several hundred passengers who were so unfortunate or so foolish as to fly with them died too.

Alcohol was a factor in one third, or 159, of the 477 aviation accidents, and one third, or 299, of the 899 people killed in air accidents in 1963.

W. A. SCHARFFENBERG

in you, and you have mastered the evil one. Do not set your hearts on the godless world or anything in it. Anyone who loves the world is a stranger to the Father's love. Everything the world affords, all that panders to the appetites, or entices the eyes, all the glamour of its life, springs not from the Father but from the godless world. And that world is passing away with all its allurements, but he who does God's will stands for evermore" (1 John 2:14-17, N.E.B.).\*

The most tragic sight I have known in more than thirty years of teaching is that of a young man or woman whose mind has gone out of business so far as moral and spiritual values are concerned. Years ago a young man sat in my office. He wanted no more of a Christian college. He was determined to move to a university where sports abounded, where the philosophy "eat, drink, and be merry, for tomorrow we die" prevailed. The pleasures of sense became the obsession of his mind. His mind became the beaten path for worldly pleasures, the sports arena, and the cult of sex appeal.

This took so much of his time, he had no time left to grow spiritually or morally. He became so callous to religion in class and in worship that it did not make any more sense to him. It was like rain upon a rock. The possibilities of his mind for eternal values became thwarted and destroyed. He was chained to the things of the world. He had forged the bonds with his own hands. Only the world, the flesh, and the devil had access to his mind.

There is no disaster like that of a corroded mind. John the Baptist stood before Herod and preached to him the gospel and Christian morality. Herod saw some truths and felt the power of them. But when John spoke to him concerning Herodias, his unlawful wife, "It is not lawful for thee to have her," the king would not see that.

The Pharisees had the same opportunity as the disciples to accompany Jesus day by day. They saw the miracles. They heard His words. They saw the Son of God. But Jesus was a threat to their pride of status, to their standing in the theological halls of learning of that day. They saw no beauty in Him that they should desire Him. Their minds were blinded.

Young people, you are responsible for the state of your mind. For Christian young men and women there can



be no truce with evil, no halting between two opinions, no compliance with low moral standards, no complicity with moral ambiguities.

The record of Christian youth in the history of the church is clear. They went to the stake or into the dungeon over no vague set of moral platitudes. They were compelled by an inner certainty and commitment to the will of God regardless of the cost. There was no offering of incense to Caesar, no bowing down to the pagan gods of questionable morals.

The youth of the church today stand in the fullness of their mind and might with the Sun of Righteousness shining full in their eyes. One of the most precious things in life is to have the enlightened mind to see the things that belong to the eternal kingdom of God, to see beyond the corrupting things of this world to the light of Christ, to see through the dust and fog and mirage of worldly existence to the undimmed glory of the coming kingdom. It is your God-given privilege to be alive now and develop that moral and spiritual likeness to our Lord Jesus Christ, and to know that you will be alive 2 million years from now, engaged in the grandest enterprises that God has in store for you.

"And now, my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill all your thoughts with these things" (Phil. 4:8, N.E.B.).

The Christian faith offers you a way of life with moral and spiritual clarity and certainty that stands out like a beacon in the darkest of the dark ages; a way of life that brings salvation, purity and integrity, courage and commitment, at a time when these qualities are conspicuous by their absence throughout the world.

"With all this in view, you should try your hardest to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with fortitude, fortitude with piety, piety with brotherly kindness, and brotherly kindness with love. These are gifts which, if you possess and foster them, will keep you from being either useless or barren in the knowledge of our Lord Jesus Christ. . . . My friends, exert yourselves to clinch God's choice and calling of you" (2 Peter 1:5-8, 10, N.E.B.).

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by JANET BURCHETTE

### PART THREE

OUR tour of duty was drawing to a close and the time for us to return to the mainland was near. Again we were in suspense, wondering where we would be sent. The men were allowed to state their preference of bases, but there was no guarantee they would be sent there. Jack asked for duty anywhere west of the Rocky Mountains.

While we were in Hawaii both his parents had died and his sister and her family had moved to Arizona. My family lived in California, so we hoped to be closer to all of them. Every day we waited for word that seemingly would never come. Finally, one day while Jack was on a trip, the telephone rang. When I answered, the caller identified himself as a clerk in Jack's squadron.

"I have your husband's orders," he said. I held my breath waiting for him to go on, hoping it would be someplace we had asked for. We were not to be that lucky. His orders assigned him to Forbes Air Force Base, Topeka, Kansas.

We weren't very happy about it, but at least the suspense was over. Now came all the work of getting ready to move again. Knowing I would be busy and that having to stay in a wheel chair would slow me down, I went to an orthopedic doctor to see if he could help me in some way until the move was over. When he learned we were returning to the mainland soon, he asked, "Will you be near Los Angeles?" I told him where we were going and he replied he was not aware of facilities available in that area, but knew a great deal was being done to help people with stump difficulties like mine at the University of California at Los Angeles. If I were going to be near there he was sure they could help me.

"Doctor, would you be kind enough to write a letter for me stating what you have told me?" I asked. I had just remembered that it was sometimes possible to get a compassionate transfer. Perhaps my husband's orders could be changed, for what the doctor had told me about the success others had had with the new type of prosthesis sounded good to me.

# Change of Plans

"I surely will," he replied, "if it will help. Come back next week and I'll have it ready for you."

I could hardly wait to get home and tell Jack. The first thing he did was to make an appointment with the chaplain. Since we did not attend church on the base we were not acquainted with him. His wife, however, was a member of a singing group formed by wives on the base and I was also a member of this group. In this way he knew something about me and my background.

He received us cordially, and after reading the doctor's letter, said, "I'm sure we can help you; you just go on and don't worry about it."

We thanked him and left, feeling confident we would get back to California after all.

But our problems were not all solved. What should we do about our furniture? In two weeks the movers would be coming to pack and ship our things and we would have to know where to send them. If we sent them to California and orders were not changed, how would we get them to Kansas? On the other hand, if we sent them to Kansas and then went to California, the problem would be the same.

We finally decided to have our things shipped to California with the idea that the boys and I would stay there, at least until I found out if I could be helped at UCLA. The movers came and our furniture and other belongings went to California. We moved into a hotel while waiting for the day we were to board our plane. Every day we waited for word, but none came. At last, the day before we were to leave,

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# made in ORBIT

by John Edgar Hoover

THE magnificent voyage of the trio at the controls of *Apollo 8* unquestionably was a superb achievement in the field of science, but it was much more than that. It represented a triumph of the human spirit. And, as the tiny capsule with its courageous human cargo sped to the lunar target, the miracle of television enabled man to view his special world from the perspective of outer space. Man saw his world entire. How small but breathtakingly beautiful the bright orb which sustains human life! And what a contrast to the desolate, cratered terrain of the lifeless gray satellite which was the journey's goal!

Indeed, the contrast between earth and moon—the live world and the dead satellite—is as sharp as that between the conflicting ideologies represented in the current disruptions occurring on so many of our college campuses and in some of our high schools.

What is the New Left, source of the present-day

protest movement and of the widely publicized campus turmoil? What is the gospel the New Left has projected since entering public orbit?

It is not wholly precise to refer to the New Left as a "group," for the New Left is not an organization with the discipline which that word implies. It is unstructured. It is not a political party. It is, rather, an amorphous collection of individuals (this includes, of course, some organizations) bound, in a very real sense, by a mood, an attitude, a philosophy of life, a way of looking at self, country, the world, and the universe. And this mood, this attitude, this philosophy, is totally nihilistic and anarchistic. It is in absolute opposition to the traditional concepts and values which have served as guideposts for the American people throughout our Nation's history. And it is as cold, sterile, and grim as the forbidding surface of the moon.

Just as the circling astronauts could detect no sign





of life on the lonely lunar landscape, the most searching study of the New Left's basic philosophy yields few discernible signs of positivism. Indeed, the total image of the incredible variety of people orbiting in the protest movement is negative. The mood of the New Left can only be described as hostile and defiant. Its hallmarks are cynicism, pessimism, and callousness. Its destructive capacity is infinite—and if one were forced to sum up its purpose in one word, that word would be *destroy!*

The New Left contends that the contemporary social organization in America is totally corrupt and evil. It is their professed belief that this so-called establishment is sick beyond redemption; therefore, it must be destroyed.

This, in simple terms, is the motivation behind a large portion of the current student protest movement. If young citizens can be persuaded that our free society—this magnificent bulwark against the most vicious and all-encompassing totalitarian tyranny ever to exist on this “bright oasis” in space—is truly a corrupt and malignant evil, they can be enlisted by the enemies of freedom in the task of destroying freedom. Unfortunately, a sizable student fringe, comprised largely of the uninformed and immature but including some articulate individuals seriously searching for human values in a complex and uncertain world, has been so persuaded. So they demonstrate. Their protests are not for the purpose of reform but of destruction.

Until he understands this prime fact, the average citizen is confused and bewildered. He is astounded by the violence of the protests and shocked by the nature of most of them. If he is a thinking individual he will question how any solution of admitted social ills can be achieved by those whose “protests,” to a substantial extent, involve such things as desecrating the American flag, attacking law-enforcement officers, burning draft cards, engaging in flagrant sexual promiscuity, using pot, snow, or acid, and spouting an unquenchable stream of filth and obscenity.

It cannot be repeated too often that this is not the route to reform. This is the deliberately selected pattern of attack to destroy a culture based on values stemming from our Judaic-Christian inheritance. And what is to replace that which is to be destroyed? Nothing. The protestors have no constructive plans. They offer no concrete program to take the place of the society they are striving to destroy.

Every student entering the orbit of life in high school or college needs to consider the image he will project in these vital years of his life, for the image is one from which he never again can be totally free. He must decide whether or not he will permit an essentially alien totalitarian philosophy to influence him to the point at which he can be persuaded to deny this Nation's magnificent past, disparage its superb heroes, and



denigrate, belittle, and criticize its current efforts to support the efforts of free people throughout the world to maintain that personal liberty which, in the words of an English author "is the paramount essential to human dignity and human happiness."

Today's student must make many decisions. Not the least of these is determining his reasons for attending school. If he is mature he will find the school, whatever shortcomings it may have, a place in which to secure an education if he is desirous of securing one. If, on the other hand, he permits himself to get caught up in the protest merry-go-round his course of instruction may parallel that so aptly described by Lewis Carroll:

"Reeling and writhing, of course, to begin with," Mock Turtle replied, "and the different branches of arithmetic—ambition, distraction, uglification and derision."

I wish that every student now entering the orbit of higher education might be fortified with the historical perspective which comes from an intense study of Western civilization. In particular, I wish that each might know and fully understand the brief but magnificent history of our great Republic. Such knowledge would, I believe, help every student appreciate the real value of his great inheritance. It would, I feel sure, enable him to keep in true perspective the many Marxist and anarchistic organizations which have been so deeply involved in campus revolts and anti-Vietnam demonstrations. And, certainly, it would instill a desire to accomplish something more noble than merely transferring vulgar and obscene scribblings which for centuries the invincibly crude and immature have scrawled on walls and daubed on fences into the vernacular of this age.

Self-government means just what it says. The ability to govern self—to submit to certain disciplines—is essential if the capacity of a people to rule themselves is to survive. Daniel Webster voiced this in simple terms: "Liberty exists in proportion to wholesome restraint."

Every student creates an image in his orbit through high school and college. The ideology he absorbs and the actions it inspires are the source of that image. Today, he has a choice as precise and clear cut as the contrasting views presented to the astronauts when the bright oasis of earth rose over the forbidding cold horizon of the moon. No one can choose for him. Every student's image in orbit is his own creation.



## THINK

*From page 4*

scribed effectively but must be seen in animation. There will undoubtedly be more of these innovations as bursting enrollments surpass the capacity of teaching faculties tied to old-fashioned lecture instruction. In the search for better ways for bringing teachers and students together, by releasing the teacher from the drudgery of presenting material for students to memorize, and papers to grade, the church-related college has advantages growing out of its Christian concern for the student as an individual.

As the drumbeats of social change accelerate, and as the day of the Lord draws nearer, the beat of the young heart responds. There will be oldsters who are fearful. They are to be listened to with respect, for they speak with the wisdom of experience. They caution you against dangerous speeding and against becoming intoxicated with change simply because it is change. But wise and profitable change, tested for integrity with the past and for usefulness for the present, and guided by the Holy Spirit, such change the church may reasonably expect and profitably utilize.

Indeed, in these days of struggle between nations, social degeneration in our cities, confusion of ideas and morals in the minds of men, hope lies not in the scientist or the philosopher, who is this and nothing more. Hope lies rather in the Christian leader. From the church, strong and advancing, we seek the wisdom and the courage to meet the night in ways that will bring the dawn.

We have had a quick look at ideas and procedures so new that their potential value to the church cannot yet be seen, let alone assessed. Perhaps the church will never employ full time any great number of creative designers and planners. But it is safe to predict that more and more attention will have to be given to these matters as our society lays greater stress on them, lest the church become an anachronism, like Daniel Boone in Times Square.

It is therefore fair to predict that think careers will become increasingly a rich and satisfying service for now-young Adventists who have the ability and who are willing to invest the necessary effort and years.



# SHARE

## World News of Missionary Volunteers

### South Brazil Holds Three Youth Congresses

by Wayne H. Hicks

São Paulo, Brazil—Within four weeks the South Brazil Union Conference has hosted three statewide youth congresses. October 11-13 in the city of Pôrto Alegre, the Rio Grande Conference vitalized the youth of their state with a congress titled "Youth in the Space Age." October 17-20 in the beautiful little German town of Blumenau, and October 31 to November 3 in the industrial city of Londrina, the Santa Catarina Mission and the Paraná Conference, respectively, stirred fire in the hearts of their young people with the theme "Maranata-vem Senhor." (*Maranata* is a word borrowed from the Greek meaning "Come, Lord.") Both congresses promoted the already highly successful program of the Bible Speaks, using the motto "The Bible in the heart and the message in the hands."

Special time was given for promotion of the expanding South Brazilian Pathfinder Clubs. Group forums were held to discuss the problems facing the present generation of youth. Forum titles were: "The Youth and Sex," "The Youth in Face of Marriage," "The Youth and Education," and "The Youth and Religion."

The speakers in attendance were brought from all aspects of the work, such as: Siegfried Hoffman, pastor and medical doctor; Jeronimo Garcia, educator and pioneer; Orlando Ritter, president of the Brazilian Seminary; and Leo Ranzolin, South Brazil Union MV secretary.

Besides having the regular sports activities on Sundays of the congresses, the youth have a social hour.

The impressive torch ceremony was used by all three states to conclude the meetings. An elder held the torch high, and with words to encourage the finishing of the gospel work, the torch was passed from generation to genera-

tion, until two MV youth, accepting the torch and the task, passed the light to the full-capacity audiences. Each person in the congregation in turn shared the light of his candle with his neighbor, until from every part of the auditoriums the lights of dedicated youth shone forth. Thus the youth of South Brazil signified their acceptance to finish the task of spreading the gospel light to every corner of the world.

### Miracle House Built by Arizona Young People

by John H. Hancock

Washington, D.C.—The Missionary Volunteers of the ten churches in the Greater Phoenix, Arizona, area call it the miracle house. When you hear the complete story you must agree with them.

It all began last summer when Dick Dirksen, youth pastor for the summer, organized the youth to build a house for 86-year-old Nellie Quail, a Yavapai Indian living on the Fort McDowell Indian Reservation. Nellie was a Voice of Prophecy convert, baptized some

years ago by H. M. S. Richards, who called her "the best Indian interpreter I ever had."

Nellie Quail's little adobe house was literally falling apart. The walls were crumbling, and the rain poured in through the broken-down ceiling. Lizards, rattlesnakes, and horned toads had easy access to the inside.

Despite the deplorable condition of the house, when asked by the young people whether she would like to have them build her a new home, Nellie exclaimed, "Oh, no, take the money and send it to the mission school." Then she expressed her doubt that young people of today would really work hard enough to carry out such a project, and even if they would she doubted that they would know *how*.

Here was a real need, and the Phoenix Missionary Volunteers decided to spend their summer in meeting it. They rolled up their sleeves to build—but what was there to build with? They had no money. They had no building supplies. And who among them had ever built a house? This called for many a prayer season and much faith.

As these wonderful young people

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Nellie Quail and her young benefactors gather at the "miracle house" given to her through youthful ingenuity and hard work.





FLA speakers were, from left: Myrna Taylor, John Osborne, Larry Stephens, sponsor, Melody Olsen, Marty Vandenberghe, Ted Bosarge.

## FLA Students Committed to Maranatha Program

by Larry Stephens

Maitland, Florida—*Maranatha* is a Greek term meaning "the Lord is coming," and is found once in the New Testament, 1 Corinthians 16:22. The students at Forest Lake Academy have taken this to name their search for a way to become more actively engaged in the process of hastening Christ's appearing.

It began at the Youth Leadership Conference held at Southern Missionary College in June, 1968. A group of young people voiced their desire to become more involved in person-to-person contact with the Adventist message. They felt that what youth were doing for Christ was good, but it was not enough. These times in the history of man demand more. After working out a program that seemed to answer a need, *Maranatha* went to Tallahassee for the summer. In council and prayer with Elder David Manzano, the pastor, *Maranatha* continued to develop and was given a trial run with the youth of Tallahassee. In September, *Maranatha* landed on the Forest Lake Academy campus. Since the goal of the program is to be led by God's Spirit in finishing the work on earth, it was to receive no high-pressure promotion with the students. They were simply told during a lay activities period to meet that afternoon if they desired to do more for Christ. Thirty young people responded.

Apopka is a small town six miles from Forest Lake. The church there is active and seemed an ideal place to begin. Pastor O. W. Bacheller enthusiastically accepted the plan, and with

his church elders met with the 30 young people to plan for *Maranatha* in Apopka.

The plan is simple. For a few weeks before a given Sabbath a program of preparation is initiated for the students, the local church, and the public

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## PUC Students Operate Dynamic Sharing Plans

by Ted Wick

Angwin, Calif.—Collegiate Action for Christ is a new, centralized thrust of missionary activity on Sabbath afternoons at Pacific Union College. It came into being as part of a religious awakening at the school.

Student-led and student-organized, CAC outreach follows this general format: There is a rally to organize into action units and arrange for sup-

plying transportation and literature. Participants drive to the project and carry out their particular mission, and then return to an informal SHARE meeting to tell of their experiences. The purpose for organizing is to unify existing projects, to prevent overlapping, to offer a few innovations, and to provide a missionary outlet for everyone who wants to participate.

A group visits the Sonoma State Home for retarded children, where the students offer love and attention to these children. Others visit orphanages, offering good children's stories and books. Some visit homes for unwed mothers. (This group provides singing, distributes literature, and makes personal contacts.) Traditional singing bands for the elderly and sick are occasionally supplemented with such things as a recent visit to a nearby monastery and singing for the novitiates there.

After persistent effort, permission was granted to visit the wounded sol-



The Fellowmen sing and share their faith in Girhadelli Square, San Francisco.



diers from Vietnam who stop over at nearby Travis Air Force Base hospital, with singing groups and personal visits.

There is also a group of students who gather food and distribute it to those in need. The park evangelism group sings gospel songs and choruses, and a witnessing team visits with those who stop by to listen, offering literature and meaningful conversation.

One thousand students in action for Christ is the objective for the final Sabbath of the student Week of Prayer this month. This kind of demonstration the world needs to see.

The Cloverdale Seventh-day Adventist church was officially organized on October 10, 1968, after a Pacific Union College branch Sabbath school had been conducted there faithfully for four years. The 35 charter members in this town of 4,000 population have their own full-time pastor, Gerald G. Haeger, and a church school with eight children attending. They were indeed fortunate to locate a teacher who has taught deaf children for nearly 20 years and is highly qualified. There are 18 branch Sabbath schools in operation this year at the PUC church.

Community Action Corps is one arm of Pacific Union College religious activities. The purpose of the Action Corps is to offer lifting power to the community in projects of mutual concern. One group, directed by Larry Brunel, travels to a nearby town four days each week to offer tutoring services to under-achieving children in the public school there. School officials frequently express appreciation for what the students are doing. Another group, led by George Veal, is working with the Boys' Club of Napa, a city about 20 miles from the college. These activities involve mostly the teaching of skills, especially manual arts.

Fairfield, a town about 70 miles from the college, has a church of about 25 members. At the beginning of the school year groups of students went on Sabbath afternoons and conducted 2,000 religious interest surveys on three consecutive weekends. Two buses and several cars were needed to transport the students each week.

Some 40 students a week are continuing with interested persons, conducting Bible studies. This preparatory work will be climaxed by a full-scale evangelistic effort, with local Pastor Reuben Hubbard preaching and the students assisting.

The Fellowmen are busy preparing

for a team mission project in Copenhagen, Denmark, after the World Youth Congress. The 25 singers and instrumentalists plan to carry out a many-faceted thrust to reach the youth of the city.

Led by Buzz Starrett, the Fellowmen plan to sing in churches, clubs, parks, and city squares, emphasizing one-to-one contact for Christ. It is planned that other aspects of the project to be carried out by small groups of the Fellowmen will include: Five-Day Plans to Stop Smoking; day camps for children and Bible studies in the homes of their parents; operating a youth center; and involving local Adventist youth in these projects.

Most of the hurdles have been cleared, but whether or not they can fulfill their mission depends on whether they can raise sufficient funds. In this age of restless youth, what better approach could be made than by a dedicated, clean-cut team of enthusiastic fellows with eye-to-eye, straight-from-the-shoulder witnessing?

#### FLA STUDENTS

*From page 16*

to be served. The students and church prepare through prayer and meditation. Self-examination is encouraged. In groups, prayer is offered for unity of purpose and the special blessing of God's Holy Spirit. The public is informed through an advertising media that on a given day, a Maranatha worker will contact those who share in his concern over world conditions and will bring them hope. The Friday night before Maranatha Sabbath is spent in prayer for the outpouring of God's Spirit. The next day as much as possible of the residential area served by the church is covered with the message of Christ's second coming. The names and addresses of those who would like to be contacted further are taken and then given to the local church to be followed up by the members.

Elder Bacheller and the elders of Apopka were much impressed that God was with the young people and their program. Four of the 30 students who responded were asked to prepare sermonettes. On September 28, in Apopka, Myrna Taylor spoke on "Personal Preparation," John Osborne, "Where Will You Stand?" Marty Vandenberghe, "Now Is the Time," and

Ted Bosarge, "Nothing Is Impossible." The Apopka church began to prepare for October 19, Maranatha Day. Advertisements began in the two papers and the radio station. An appointment was made with Mayor Leonard Kearst, who readily endorsed the program. On Friday night, October 18, Apopka residents and a group of students met to study and pray together until midnight. Hurricane Gladys was coming closer, and as the storm intensified that night, prayer was offered for good weather the next day. God's Spirit was beautifully near that night. During the night there were severe winds and torrential rains, but the next day by 10:00 A.M. it was clear. That afternoon at two o'clock, 64 students joined with the members of the Apopka church. In each home visited, a brief Bible study on Christ's appearing and the signs of this event was conducted. Prayer was offered and, names and addresses of interested ones were received. Fifty-seven names were turned in for follow-up work. At vespers that night the young people of Forest Lake Academy witnessed before the Forest Lake church in testimony, telling what God had done for them through Maranatha. To say that it was a thrilling experience to see these youth lined up along the wall of the church to await their turn at the platform is completely inadequate. God had used



*John Osborne and Myrna Taylor explain Maranatha Day to Mayor L. Kearst.*

them—they knew it—and they were letting the world know it.

The next week Maranatha went through a very trying period of evaluation and reconstruction. God had been with these youth, but they felt something was still needed. After prayer, they searched the third angel's message and realized that their pur-



pose in the homes must be to bring man back to God's law and warn him of the consequences of his decision. They discussed the fact that the dominant problem in the United States and the world is the terrible increase of violence and the breakdown of law and order. Therefore, the theme of Maranatha should be concern over these events, how Bible prophecy foretold them, the hope of the world in Christ's second coming, and the need to return to God's Word and His law. These youth felt that they must step aside and let God meet the individuals being contacted in a direct encounter. God would then create a need for this message, which is the last to man. To accomplish this the plan for the next Maranatha will include asking the people being visited to join in a moment of silent prayer that together they will be ready for the events soon to come on the world. In this way, the youth hope to be able to step out and let God step in. The pamphlet "This May Startle You!" will be given with an invitation to a special meeting on Friday night. The next Maranatha target is Longwood, Florida.

For me, working with these dedicated young people is the greatest thrill I have ever experienced.

SOUTHERN TIDINGS, DECEMBER, 1968

## MIRACLE HOUSE

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moved forward, God opened one door after another in an almost unbelievable succession of answered prayers. A sand-and-rock company donated and delivered nine yards of redi-mix concrete. Nails, studs, headers, sheet rock, plumbing, wiring, Armstrong tile, and all paint were donated by different companies. Only the rafters, the exterior plywood, and a few other items—amounting to about \$400—had to be purchased.

Adventist carpenters showed the young people how to read blueprints, lay the foundation, and frame the house. Pastor L. D. Patterson and Dick Dirksen put in the wiring. Dick borrowed tools from the Tempe Hospital and supervised the plumbing installation.

When it came time to put the shingles on the roof, the young people seemed to come to a dead end. It would cost around \$500 to roof the

new house, and they did not see how this amount could ever be raised. One weekend at the local Youth Bible Conference the 60 young people in attendance discussed the matter. After studying the last seven chapters of *The Great Controversy* they decided to ask the Lord to send ten squares of shingles. This is what they would need.

On Monday morning a Phoenix roofing contractor telephoned and said, "I have shingles for your house and I will come and put them on." He brought along exactly ten squares of shingles, and when the job was done he had three singles left! How the faith of the young people grew as they witnessed these amazing answers to prayer! One girl at the Youth Bible Conference had actually mentioned this roofing contractor by name in her prayers.

About 100 academy and college-age youth worked on the project. The paint crew, after working at other jobs during the day, did their painting between eight and eleven o'clock in the long summer evenings.

In six weeks' time the new little house for Nellie Quail was just about ready for occupancy. Wednesday, August 21, was chosen for the grand-opening, ribbon-cutting ceremony. But there still was no septic tank, and no hole had been dug in which to put one. Different individuals had promised to do the job, but no one ever showed up. More persons were contacted, and on the last Friday before the grand opening a friend arrived at 9:00 A.M. to dig the hole. He had just finished excavating when at 11:00 A.M. the company who furnished the septic tank and pipe for \$100 came to do their work. And, would you believe it, Friday morning was their absolute deadline for delivery! That was a close one, but once again the young people saw demonstrated that God was in their project.

Four hundred and fifty people turned out for the ribbon-cutting ceremony Wednesday evening. While the speeches were being made, Dick's younger brother, Jack, was frantically putting on the toilet lid in the bathroom. (They had broken the first fixture and had to get another one at the last minute.) Jack got the new fixture installed just as the first of the visitors entered the front door.

When Nellie Quail was led into her home, completely furnished with donated furniture, tears of joy filled her eyes. She could hardly believe what had

happened. And to think that a group of today's teen-agers and college youth had done this for her. Unbelievable! She went from room to room, delighted with everything, but when she came to the bathroom—well, that was it! She commented, "This is the best part of my house! I've got a bathtub! Now I won't have to bathe in an old tub after dark any more."

For this dear old Yavapai Indian lady this was an experience of a lifetime. For the 100 Missionary Volunteers who helped build the miracle house it may have been an even greater experience. Denise Brown expressed it this way: "I never knew what it was like to be a Christian until I really gave my all to someone else—then I found joy!"

**MV TARGET 100,000**

**Third Quarter, 1968**

**85,055 Baptisms**

**201,567 Soul-winning  
Projects Started**

## Student "Song Power" Presented in City Park

by Barbara Tomlinson

Angwin, California—Students from Pacific Union College led in a sing-out in Fuller Park, Napa, California, at 3:00 p.m., November 9. Eight groups—including the Wedgewood Trio and the Fellowmen, male chorus of 26—told of their love for God in personal testimonies and songs in a 90-minute religious folk festival.

Students mingled with the crowd of 1,500, opening conversations with bystanders. The actual effect can never be determined, but encouraging reports are coming in. A telephone operator and weekend hippie has asked for Bible studies as a result of a discussion with two students.

Song Power was an experiment in park evangelism under the direction of Dan Appel and Dave Schmidt, junior theology majors. Master of ceremonies was Ted Wick, PUC chaplain and associate pastor of the campus church.

*The Youth's Instructor, March 11, 1969*



# Sabbath School Lessons

Prepared for publication by the General  
Conference Sabbath School Department

MARCH 15, 1969

## SENIOR

### XI—Crisis of Crises

MEMORY VERSE: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

STUDY HELPS: *The Desire of Ages*, pp. 685-697; *The SDA Bible Commentary*.

#### The Cup

1. In the crisis of Gethsemane, what was the burden of Jesus' prayer? Matt. 26:39.

2. Whose iniquities did God lay upon Jesus? Isa. 53:6.

NOTE.—"He felt that by sin He was being separated from His Father. . . . As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression."—*The Desire of Ages*, p. 686.

"The Garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. . . . Adam did not stop to calculate the result of his disobedience."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 24:36-46, p. 1103.

"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man."—*The Desire of Ages*, p. 690.

#### The Struggle

3. How many times did Jesus ask to be spared the cup? Matt. 26:39, 42, 44.

NOTE.—"Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice."—*Ibid.*, p. 690.

4. With what earnestness did Christ pray? Luke 22:44.

5. How did the author of Hebrews characterize the prayers of Jesus? Heb. 5:7.

NOTE.—"Doing this with strong cryings and tears to the One who was able to be saving Him out from within death [i.e., to raise Him out from the state of death]." Heb. 5:7, Wuest.

The Greek makes it clear that Jesus did not pray to be saved from dying, but "from the grave." See also *The New English Bible*.

"As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. . . . With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God."—*Ibid.*, pp. 686, 687.

6. How closely were the Father and the Son associated in the work of reconciliation? 2 Cor. 5:19.

NOTE.—"The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law."—*The SDA Commentary*, Ellen G. White Comments, on Matt. 26:36-46, p. 1103.

"But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of Satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin."—*The Desire of Ages*, p. 693.

#### A Disappointment

7. Whom had Jesus taken with Him as He sought the secluded place for prayer? Matt. 26:36, 37.

NOTE.—"The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. . . . The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened."—*Ibid.*, pp. 687, 688.

8. What special request had Jesus made of Peter, James and John? Matt. 26:38.

NOTE.—"With Peter, James, and John, He entered its [the garden's] secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the mount of transfiguration; they had seen Moses and Elijah talking with Him; they heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed. . . . until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure."

"'Tarry ye here,' He said, 'and watch with Me.'"—*Ibid.*, p. 686.

9. Instead of complying with Jesus' request, what were the disciples doing? Matt. 26:40, 43, 45.

NOTE.—"Rising with painful effort, He staggered to the place where He had left His companions. . . . Had they been seeking refuge in God, that Satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. . . . They did not intend to forsake their Lord, but

they seemed paralyzed by stupor which they might have shaken off if they had continued pleading with God."—*The Desire of Ages*, p. 688.

"In these sleeping disciples He sees a representation of a sleeping church. When they should be watching, they are asleep."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 26:43, p. 1104.

#### The Victory

10. With what words of resignation did Christ close His prayers? Matt. 26:42, 44.

NOTE.—"In the Garden of Gethsemane Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, 'O My Father, if it be possible, let this cup pass from Me!' but if there is no other way by which the salvation of fallen man may be accomplished, then 'not as I will, but as Thou wilt.'"—*Ibid.*, p. 1103.

"Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. . . .

"But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. . . . He will become the propitiation of a race that has willed to sin."—*The Desire of Ages*, pp. 690-693.

11. While the disciples slept, who came to comfort the Saviour? Luke 22:43.

NOTE.—"The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. . . . Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, . . . the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ."—*Ibid.*, p. 693.

"The sleeping disciples had been suddenly awakened by the light surrounding the Saviour. They saw the angel bending over their prostrate Master. They saw him lift the Saviour's head upon his bosom and point toward heaven. They heard his voice, like sweetest music, speaking words of comfort and hope."—*Ibid.*, p. 694.

12. How did Jesus reveal His willingness to drink the cup? John 18:11.

NOTE.—"The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. . . . He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved. . . .

"The storm had in no wise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face."—*Ibid.*, pp. 693, 694.

13. For how many did Jesus taste death? Heb. 2:9.

NOTE.—"He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man."—*Ibid.*, p. 694.

#### Questions for Personal Meditation

1. Am I still carelessly adding to the bitterness of that cup by failing to accept the victory over sin won for me by my Saviour?

2. Like the disciples, am I sleeping in a crisis hour when my Saviour has bidden me, "Watch and pray"?

3. Would a "thoughtful hour each day in contemplation of the life of Christ" hasten the day when the Saviour can claim me as His own? (See *The Desire of Ages*, page 83.)





## XI—Jesus Comes to "His Hour"

**MEMORY GEM:** "And he went a little farther, and fell on his face, and prayed, saying, O my Father if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39).

**ILLUMINATION OF THE TOPIC:** *The Desire of Ages*, pp. 685-699; *The SDA Bible Commentary*, on the references cited.

**LESSON STORY:** Matt. 26:36-46; Mark 14:32-42; Luke 22:39-53.

**STUDY AIM:** To appreciate more fully the supreme crisis through which Jesus passed in order to make our salvation possible.

### Introduction

As the cup of sorrow trembled in the hand of the Saviour, the salvation of the human race hung in the balance. In this crisis hour Satan tried hard to make the cup seem too bitter to be endured. He pointed to the sleeping disciples, the betrayal by Judas, and the denial by Peter as proof that the church on earth was not worth saving. Motivated by His great love for the lost, and buoyed up only by faith in the promises of God, the Saviour pressed on to the cross, where He carried to victory His struggle with the power of darkness.

### 1—The Bitter Cup

#### 1. What was the thrice-repeated

prayer of Jesus in the Garden of Gethsemane? Matt. 26:39.

"The Christian hardly needs to be told that it was no . . . vulgar fear which forced from His Saviour that sweat of blood. No, it was something infinitely more than this: infinitely more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay heavy on His heart; it was the tasting in the divine humanity of a sinless life, the bitter cup which sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities. . . . It was the endurance by the perfectly guiltless of the worst malice which human hatred could devise; it was to experience in the bosom of perfect innocence and perfect love, all that was detestable in human ingratitude, all that was pestilent in human hypocrisy, all that was cruel in human rage."—FARRAR, *The Life of Christ*, vol. 2, pp. 313, 314.

#### 2. Whose sins were laid on Jesus in the Garden? Isa. 53:6.

"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty?"—*The Desire of Ages*, p. 690.

## 2—The Struggle

#### 3. What indicates the intensity of Christ's struggle? Luke 22:44.

"As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead as a transgressor of His Father's law."—*Testimonies*, vol. 2, p. 203.

#### 4. Whose prayers and sympathy did Jesus desire in that trying hour? Matt. 26:40-45.

"The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. . . . If He could only know that His disciples understood and appreciated this, He would be strengthened.

"Rising with painful effort, He staggered to the place where He had left His companions. But He 'findeth them asleep.' Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith."—*The Desire of Ages*, pp. 687, 688.

#### 5. How did the author of Hebrews describe the prayers of Jesus? Heb. 5:7.

"Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. He prays for strength to endure the test in behalf of humanity. He must Himself gain a fresh hold on Omnipotence for only thus can He contemplate the future. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. The dew is heavy upon His bowed form, but He heeds it not. The shadows of night gather thickly about Him, but He regards not their gloom."—*Ibid.*, pp. 419, 420.

#### 6. In what way was the Father involved in Christ's sacrifice? 2 Cor. 5:19.

"There has never been enmity on God's part. Men sometimes conceive of God as a stern judge, angry with sinners, hard to be placated, unmerciful, ready to condemn. This characterization misrepresents Him and is an affront to Him. Christ did not have to go to the cross in order to appease God, but as a demonstration of His love. God did not demand the death of His Son, but gave Him out of a heart of infinite love."—*The SDA Bible Commentary*, on 2 Cor. 5:18.

## Recipe of the Week

### BEAN SPROUTS AND MUSHROOMS

### VEGETABLE ENCORE

**Yield: 3 cups**

1 lb. fresh bean sprouts  
2 tbsp. soy sauce  
1 tbsp. oil

1 cup mushroom pieces  
½ minced onion

1. Cook sprouts in boiling water for 5 minutes. Drain.
2. Brown canned mushroom pieces with onion lightly in the oil.
3. Blend sprouts and onion-mushroom mixture.
4. Add soy sauce, reheat and serve.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION



**7. Who in particular is mentioned as sleeping when Jesus wanted him to watch with Him? Mark 14:37.**

"Their grief, their weariness, their intense excitement, had sought relief in heavy slumber. Even Peter, after all his impetuous promises, lay in deep sleep, for his eyes were heavy. 'Simon, sleepest thou?' was all He said. As the sad reproachful sentence fell on their ears, and startled them from their slumbers, 'Were ye so unable,' He asked, 'to watch with me a single hour? Watch and pray that ye enter not into temptation.'"—FARRAR, *The Life of Christ*, vol. 2, p. 315.

**8. Who strengthened Christ to drink the bitter cup? Luke 22:43.**

"In this hour of most bitter trial Jesus found relief in prayer. He had come to Gethsemane that he might be alone with God. He had exhorted his disciples to follow his example. When the agony most fiercely gripped his lonely heart he still prayed and he was heard. The cup was not removed, but 'There appeared unto him an angel from heaven, strengthening him.' He was given grace to drain the cup to its very dregs and death lost its sting and the grave its terror. He was fitted for perfect sympathy with those who are called upon to face the mystery of 'unanswered prayer.'"—ERDMAN, *The Gospel of Luke*, p. 205.

**9. Just as Jesus and His disciples were ready to leave the Garden, who came looking for Him? Matt. 26:47.**

"Already, as Jesus was awaking His sleepy disciples, His ears had caught in the distance the clank of swords, the tread of hurrying footsteps, the ill-suppressed tumult of an advancing crowd. He knew all that awaited Him; He knew that the quiet garden which He had loved, and where He had so often held happy intercourse with His disciples, was familiar to the traitor. Those unwonted and hostile sounds, that red glare of lamps and torches athwart the moonlit interspaces of the olive-yards, were enough to show that Judas had betrayed the secret of His retirement, and was even now at hand."—FARRAR, *The Life of Christ*, vol. 2, pp. 317, 318.

**10. What conversation did Jesus hold with the mob, and what remarkable incident took place? John 18:4-8.**

**11. What did Peter endeavor to do to protect His master? What gentle rebuke did Jesus give him? John 18:10; Matt. 26:51-53.**

"The fearless composure of Jesus is further contrasted with the conduct of his disciples. One of them with the impulse of mere physical courage, draws his sword and impetuously attacks a servant of the high priest; but Jesus rebukes him, assuring him that the cause of his Master is not to be advanced by physical violence, and then adding a kingly claim appropriately recorded by Matthew alone. . . . He

*From page 11*

the telephone in the hotel room rang. When I answered, Jack said, "Honey, I've got a wire here and it says my orders are changed to read March Air Force Base, Riverside, California!"

How wonderful! Forty miles from home and about as close to UCLA as we could get.

As soon as we were settled on the new base I made my first trip to UCLA. The people there were certain I would benefit from wearing the new-type prosthesis. Many trips were made back and forth during the next six months until a satisfactory pair was fitted for me. These were fitted and balanced differently from the type I had been wearing so many years. It meant learning to walk differently, but with a little practice I was able to achieve a much more natural gait than had been possible before. True to the doctor's predictions my stump difficulties cleared up in about a month. Now the wheel chair sat in the corner gathering dust. After fifteen years I was free of it at last!

When the *Pacific Union Recorder* came that day I flipped through it as usual, looking to see if anyone I knew was mentioned, and reading the news of our local conference. It was there I read that the first group of occupational therapists was soon to be graduated from Loma Linda University.

"Honey, guess what!" I said to Jack when he came home for lunch. "They're teaching occupational therapy

at Loma Linda now!" I handed him the paper and showed him the paragraph I had read.

"Wouldn't it be wonderful if I could go back and finish?" I added wistfully. "Especially when we're so close."

"Why don't you go see about it?" he said.

"Oh, we couldn't possibly afford it, not with all three of the boys to educate." We were determined the boys should go to church school as long as there was one nearby.

"Besides, I've only had one complete year of college. I have to have two before they'll accept me."

"What about Riverside City College?" he asked. "You could at least find out what prerequisites you need and get a year in there. Maybe by that time we could work something out so you could finish."

The more I thought about it, the more I became convinced there would be no harm in investigating. Tuesday was to be the first day of school for the older boys. The youngest, who was ready for kindergarten, would not attend church school for another year. I got up early that morning, prepared the older boys' lunches, and took them to school. As soon as they were settled in their classes, my youngest son and I drove to Loma Linda for an interview with Edwinna Marshall, the director of the occupational therapy curriculum at Loma Linda University.

She was happy to give me the in-

is conscious of his power, but equally convinced of a divine purpose."—ERDMAN, *The Gospel of Matthew*, p. 211.

**12. What had been the role of Judas in this shameful scene? Matt. 26:47-50.**

"'He whom I kiss,' he had said to them, 'the same is He. Seize Him at once, and lead Him away safely.' And so, advancing to Jesus with his usual cold title of address, he exclaimed, 'Rabbi, Rabbi, hail!' and profaned the sacred cheek of his Master with a kiss of overacted salutation. 'Judas,' said Jesus to him, with stern and sad reproach, 'dost thou betray the Son of man with a kiss?' These words were enough, for they simply revealed the man to himself by stating his hideous act in all its simplicity. . . . With feelings that the very devils might have pitied, the wretch slunk back to the door of the enclosure, toward which the rest of the crowd were now beginning to press."—FARRAR, *The Life of Christ*, vol. 2, pp. 318, 319.

**13. What disgraceful act now marked the conduct of the disciples? Matt. 26:56, last part.**

"The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, Peter proposed that they save themselves. Following this suggestion, 'they all forsook Him, and fled.'"—*The Desire of Ages*, p. 697.

### What Is in This Lesson for Me?

Perhaps I think I am a pretty strong Christian, ready to face the hour of temptation that will come on all the world. The disciples thought they were strong also. Am I stronger than they were? They failed because they didn't watch and pray. Will I fail for the same reason? Need I?



formation I wanted and suggested I get a copy of my transcript so she could be more specific in telling me what courses I would need to qualify. When I mentioned, as I was leaving, that finances would be one of my biggest problems, she suggested a source from which I might receive assistance. The next few days went by in a whirl. There was a hurried call to my mother in Fullerton to ask her to contact the junior college there with a request for my transcript. There was the rush to register at Riverside City College and a change in plans because all the day classes were full. I had to attend night classes for the first semester. Then there was the contact to be made with the agency Miss Marshall had suggested might help me. At last

therapy in this area, and your grades and background seem to indicate this is a good field for you. Let me investigate further and I will let you know."

I had to be content with that. There was at least a little hope. We had decided that come what may I would go ahead. We had enough money saved to see me through the first year and if it was the Lord's will for me to finish, He would help us provide for the last year. I submitted my entrance application to Loma Linda University and was accepted. Then, just three days before registration I received a letter from the agency saying they would assist me financially with tuition, but I must care for other expenses myself.

September, 1961, found me on campus with the young men and

Holidays were occasions for special parties. The rule was for decorations, costumes, and gifts to be made by us students with a minimum of cash expenditure. We were to develop our ingenuity in using imaginatively whatever materials we could find. This was something we would find ourselves having to do many times in our future profession.

The end of our junior year gave us our first real opportunity to put into practice some of the things we had been learning. We were now considered far enough advanced to take two of the nine months of clinical training we must complete besides our academic work. We were scattered at various hospitals throughout the area, working with either tuberculous or general medicine and surgery patients. With Mary Fender, one of the other students, I worked at our own hospital in Loma Linda.

We learned how an occupational therapy department is run, how to keep records, write progress notes on patients, and order supplies. We learned how to cooperate with other personnel in the hospital and, most important of all, how to approach and work with the various types of patients. It was a wonderful experience to see theories we had learned put into practice with good results. We had our failures too, but we learned from these.

When fall came we were eager to tell one another of our summer experiences and were looking forward to the time we would be through with school and ready to enter our profession.

For Jack and me another problem arose. He had planned to wait until I had finished school and was ready to start working as a therapist before retiring from the Air Force. In the fifteen years since his baptism he had been fortunate enough to avoid Sabbath problems, but now things began to change. Finally he received word that he was to be sent to Montana where he would work on a missile project. Besides the other problems involved, it would mean a separation of the family for at least two years.

With more than twenty years of service behind him he decided the time had come to retire. Within a few days after his retirement he had a job in Loma Linda, where he worked until deciding to return to school himself.

This is the third installment of a four-part serial. Part four will appear next week.

## Power

by NINA WILLIS WALTER

**Bound lightning is hurtling over the trees,  
Humming along in the high singing wires,  
The slave of technology, servant of these  
Ants of the earth with their petty desires.**

the scramble was ended and I settled down to studies again for the first time in sixteen years. Now I had responsibilities to my family as well. It was not so easy as before.

When I presented my request for aid, the local agency representative was certain they could help me. He told me of examinations and investigations to be made regarding my eligibility, and I gladly submitted to these. Several months later I received a letter asking me to come and see him.

"I'm sorry, Mrs. Burchette," he said, "but according to the law, we can't help you if you attend a church-supported college."

I was disappointed, as I was counting on help from that source, but not discouraged. By now I was convinced the Lord was guiding me in finishing my training. I explained to him why I did not wish to obtain my training at another college; if his agency could not help me I would attempt to get aid elsewhere.

When he saw I was determined, he told me he would talk to some of his superiors.

"Perhaps," he said, "we could make an exception in this case. There is no

women destined to become the third class of occupational therapists to graduate from Loma Linda University. It did not take long to feel that the atmosphere here was different from that of other schools I had attended. Never before had I had a chance to study religion as a part of my curriculum. What I learned in these classes gave me a newer and deeper appreciation of my adopted faith.

Our class was a small one. This gave us opportunity to become well acquainted with one another. There was a certain friendly informality about our special occupational therapy classes. The classes in art and craft skills were a welcome contrast to the science classes of physiology, anatomy, neuroanatomy, and the medical lectures. These latter classes we shared with physical therapy students. A friendly rivalry was carried on between the two groups of students, each of us being sure we had chosen the better of the two professions. Actually we realized we would work closely together in the future as members of the rehabilitation team beside the doctor, nurse, and other paramedical personnel.



► Manitoulin in Lake Huron is the largest fresh-water island in the world—1,600 square miles.

National Geographic Society

► Authorized by Congressional action, the National Bureau of Standards is to conduct a three-year study of the proposed increased use of the metric system in the United States.

Science

► Finland's two gulfs and 55,000 lakes freeze early. In a harsh winter a motorist can drive from Finland to Sweden, more than 50 miles distant, across the frozen Gulf of Bothnia.

National Geographic Society

► According to a *Seventeen* Magazine survey, some 925,000 American teen-age girls own their own cars. There are 4.6 million teen girls who have a driver's license, and teen-girl motorists drive an average of 61.8 miles a week.

Highway User

► Situated on the Kalambo River, which forms the boundary between Tanzania and Zambia, the Kalambo Falls drop sheer for 726 feet, more than twice the height of the Victoria Falls. The river drops a further 2,000 feet in six miles from the base of the falls to where it meets Lake Tanganyika.

ZIS

► Within an instant after starting, an aviation spark plug is bathed in temperatures as high as 3,000° F., gas pressures with a force of 2,000 pounds per square inch, and voltages as high as 15,000 volts. It must operate in this environment for hours at a time, through changing altitudes and power settings. By the time a plug has logged 100 hours, it will have fired some 7 million times.

FAA

► On Vancouver Island, a few miles out of Victoria, British Columbia, the Cowichan Valley Forest Museum traces local logging history from the days of oxen to steam and diesel power. Twenty-five acres are packed with exhibits, and visitors may climb on and operate such machinery as steam donkeys, tractors, trucks, flatcars, a railroad handcar on 200 yards of track, and a 1918 Maxwell.

GNRC

► Visitors to Washington, D.C.'s Smithsonian Institution currently are being asked to help the Bureau of Public Roads design an electronic system to guide motorists to their destinations anywhere within the United States. This is done by viewing a 25-minute film and then filling out a questionnaire based on what they have seen. Replies are expected to aid in developing a system that would provide each motorist with information he needs to reach his destination without relying on road signs. A version of the system, known as the Electronic Route Guidance System, is undergoing testing at an intersection in the nation's capital. When fully operational, it will enable a motorist to find his destination in a code book, dial the code into a control box under the dashboard, and then start his journey. At every intersection equipped for ERGS operation, he will see routing instructions displayed on a screen on his dashboard or projected on the windshield so he won't have to take his eyes off the road.

Highway User

► England's Ministry of Health is planning on having health identification cards for all of Britain's citizens to carry. The ID card is to list a health record, stating diseases, drug allergies, and immunization vaccinations. Similar ID cards have been made available by the American Medical Association for physicians and hospitals in the United States. Physicians have been urged to distribute the cards to their patients.

AMA

► In 1967 there were 721 students graduated from high school for every 1,000 students who were in the fifth grade eight years previously. This compares with 302 graduates per 1,000 fifth-grade students in 1932; 467 graduates in 1942; 522 graduates in 1952; and 642 graduates in 1962.

USDHEW

► Astronauts hope to place reflectors on the moon that will bounce back pulsating laser beams. By timing the round trip of the signals, scientists could determine earth-moon distances to within six inches. National Geographic Society

► Standing in a volcanic crater, water in the western half of El Salvador's Lake Alegria is almost boiling, while the eastern half is icy cold.

National Geographic Society

► With the establishment of the North Cascades National Park in northwest Washington State, 1.2 million acres of public and private land were set aside for the thirty-fifth national park.

Science

► If all Antarctica's ice melted, the level of the earth's seas would rise enough to flood coastal cities. The Statue of Liberty would be engulfed to nose level, and one third of the Washington Monument would stand under water.

National Geographic Society

► Taking a cross section of Hamburg birth certificates, the ten top names for boys and girls in Germany are reported to be for boys, Michael, Andreas, Stefan, Torsten, Thomas, Frank, Oliver, Dirk, Christian, and Matthias; for girls, Claudia, Anja, Susanne, Sabine, Andrea, Stefanie, Martina, Petra, Bettina, and Nicole.

GIC

► Declared to be the world's youngest storyteller, Surjit Shah, age three, has recently released a collection of his short stories entitled *Black, Black Rain*. The child dictated the stories to his father, an artist in Ahmedabad, India, who put them in writing in Gujarati. This collection has been translated into English by an eight-year-old American girl, daughter of an American architect who lives in Ahmedabad.

ISI

► Canadian scientists are completing tests on a foam compound that will insulate expensive crops against early and late season frost damage. Optimism has been expressed following field trials conducted over the past two years on foam compounds and mechanical foam applicators. Tests indicate that the foam applicator, which is drawn by a tractor, is capable of producing and laying a foam blanket that will give 100 per cent protection to even the most sensitive crops, at overnight temperatures as low as 20 degrees.

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