

MAY 13, 1969

# THE YOUTH'S INSTRUCTOR

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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 19 MAY 13, 1969

## Thy Will

by INEZ BRASIER

Though it were to mean  
Gethsemane would be mine,  
O be Thou my strength!

## My Dream Came True

by MARY H. MOORE

IN MY childhood I built up a great imagination that someday I would awake to find myself rich and fortunate—I would be the heiress of some wealthy relative in the nobility of the British Isles, home of my ancestors. It was a delightful dream, for there were no limits to my imagination.

The interesting thing is that my dream came true. Between two of the years I taught at Maplewood Academy, on its old campus at Maple Plain, Minnesota, my sister and I spent the summer camping on the shore of Lake Pulaski near Buffalo, Minnesota. We had a storybook summer, not the least interesting incident being when my dream came true.

I dreamed that night so vividly that when I awakened it seemed as real as though it had actually happened. It did happen a few hours later. The postman came about 9:00 a.m., and I went up a hillside from the lake shore and across a field to the mailbox. There I found three extra-large, important-looking envelopes. Each was addressed: "Mary Moore, Maple Plain, Minnesota, U.S.A." and forwarded from Maple Plain to my summer address. Each had the return address, "Office of the Paymaster General of the British Army, London, England."

Fairly trembling with excitement, I opened one. It contained an official document informing me that I was the sole heir of ———, of ——— Regiment of ——— branch of His Majesty's service. I don't today recall those details, though I read them then with overwhelming interest.

The second envelope contained a money order for the amount of this estate to which I was the heir. Here was my fortune!

Finally, the third envelope contained a blank receipt to be filled out and returned to London. The two first envelopes had had no identification of the receiver beyond "Mary Moore, Maple Plain, Minnesota." The third one, inside, had a more specific address. This showed at once that some other Mary Moore at Maple Plain was intended. I had not before known of anyone with a name resembling mine being served from that little country post office. But there was no mistaking the real identification. I put the three envelopes into a larger clasp envelope and returned them with an explanatory note to the postmaster. That is the last I ever heard of the matter.

The amount of the fortune I thus passed on? Translated into United States currency, it amounted to about thirty-four dollars. I've never missed it.

Of course, I've often wondered why I dreamed that dream so vividly the very night when those letters were on their way to me. I've never dreamed it again, you can be sure.

But yet I have kept right on dreaming it, in a way, with increased vividness and added details. It's my own Elder Brother I'm really heir to. He had to die to give me my heirship.

And I can assure you it's for more than thirty-four dollars. One detail is different. I'm not His sole heir. You are too.





# PR Magic

by M. CAROL HETZELL

**M**ODERN warfare indulges in more than napalm, men, and military machinery. Nations have learned that wars can be won or lost on words. The influence of words, of propaganda, goes back even beyond Tokyo Rose, of World War II. But the sophisticated, all-out utilization of words in warfare, of skilled public relations techniques, waited for this present decade.

Major world powers now carry on information programs designed to enhance their own image and depreciate the image of their opponents. They engage every communications medium available. They enter into multimillion-dollar foreign-aid programs to make other countries like them. They extend educational advantages calculated to develop friends. They establish industries and benevolently turn them over to the host country.

Coupled with the information and aid programs are internal campaigns designed to enlist citizen support and negate the rumored greatness or goodness of their opponents.

The influence of the press—and radio and television are parts of the press—can hardly be overemphasized. For any who watched the Democratic convention in Chicago, the story of a working press came across sharp and lustily. Fifteen hundred press passes had been issued. The melee that soiled the portrait of American democracy

was channeled into ten million living rooms. It broke the hearts of Americans even as it broke the heads of twenty newsmen, along with those of scores of hippies and yippies.

The press told a story, but that story was far from good public relations for any involved in the fracas. Subsequent counter public relations activities on the part of the various elements attempted to exonerate the press, the police, the mayor, the conventioners. In finding excuses, some even sought to downgrade the Republican convention because it lacked the explosive nature of the Chicago event.

In the world of business, public relations accounts run into the billions of dollars. One soap company spends approximately \$180 million a year on television advertising alone. Tobacco, liquor interests, and the automotive industry spend the largest budgets on public relations activities, of which television is only one. Cigarette advertising, exclusive of radio, in 1967 cost \$265,159,000.

In considering a promotional campaign, the average person thinks usually in terms of the newspapers and the radio and television stations. However, a broad spectrum of media is available to the man with a message. An example of what might be considered a fairly complete program of public relations for a single cause is the annual Religion in American Life campaign. The



talent of Madison Avenue is given without charge to this interfaith program to step up church attendance. Time on radio and television is contributed. Posters and appeals have appeared almost everywhere. With art and materials valued at millions of dollars, the program includes thirty-four items. Here are samples of public relations products:

Large outdoor posters (billboards) measuring more than nineteen feet long, small outdoor posters measuring seven feet long, calendar cards, church bulletin covers and inserts (3), prepared platform statements for speakers, suggested newspaper editorials, a Thanksgiving Day message feature for magazines or newspapers, three-by-five-inch cards for use like postcards, bulletin board panels, window posters, glossy photos for reproduction, RIAL letterheads with matching envelopes, table placemats, prayer cards, table napkins, matchbooks, pencils, lapel buttons, window stickers, a sixteen-page bro-

chure, a newspaper kit and publicity kit with releases, editorials, mayor's proclamation, and illustrated newspaper mat. In addition there are color-sound filmstrip kits, television commercials, car cards, and postage meter ads.

Not included in the program are such things as exhibits, displays, person-to-person contacts, and a score of other public relations possibilities.

Public relations is big business. It has become such big business that a small firm finds it difficult to hire an established agency to handle its account. The big agencies purse their lips at anything under a hundred thousand dollars a year. Business is good. People have learned that if they would sell their wares they must shout them in every corner of the market place with all the originality of a friendly tiger.

A magic quality has been bequeathed to the little men in the gray flannel suits, and their wisdom is rumored to supersede the wisdom of the scribes and

pharisees of the stock market. In part this rumor is based on the fact that the flannelettes don't depend on guesswork alone for their guidance in selling a product. They turn to the crystal ball of research. Coupled with human psychology, their findings enable them to grind out target-sharp promotion for specific products.

The tottering man past thirty-nine begins downing his helping of mineral-rich tonic. The frazzled mother of eight little bombshells reaches automatically for the Excedrin. The chubby chomper of sweets trades in her bonbons for a diet pack. Little boys proudly mount bicycles vaguely reminiscent of mosquitoes, and "the gang" is sure they will wilt if they don't stock up on fizzy soft drinks. The ads, the commercials, the movies, the stories—the public relations, if you must—all these have made it the *in* thing to do. And who wants to be different—unless you can be like everyone else by being different?

Thus psychology becomes a part of public relations. In order to be effective, the public relations practitioner must know how the people think whom he hopes to reach through his various media. He needs to know the avenues as well as the how. He must know what avenues are available to him without charge. He must be able to distinguish between authentic news and just plain publicity—and there is a difference.

Most important of all, he must know the techniques and be able to use those techniques from a background of knowledge so that what he says will be pertinent, solid, vital.

Words can win or lose wars. But those words require a wisdom in their issuance that will give them the sharpness of the two-edged sword they replace. They must have a strength that can bend steel, a fire that warms or inflames, depending on the requirement. They must be words that lend a vigor or comfort or security that stanches backbones and establishes confidence.

In the brawling, throbbing cacophony that is 1969, what words will hammer their way to the top of the heap? What message will prick daintily the shell of Telstar and travel back in swift light waves to move a human heart? Who will listen to learn of God while scientists predict robots who think? How will the Seventh-day Adventist Church meet the challenge of communicating? How well is it doing the job now? How can you fit into the communications corps?

## Spontaneous Invitations

by DOROTHY EMMERSON

I'VE DECIDED that spontaneous invitations are more fun than planned ones. You meet some people unexpectedly during your lunch break, say, and find out they aren't going to be in town more than a day. So, naturally, you invite them home for the evening.

"But," you say, "now you return to your job with that 'wonder-what-I'll-feed-them' worry nagging away in the back of your mind."

True. But invitations of this sort needn't be such a problem. Invent a simple yet delectable menu. One hot dish, a salad, warm rolls, a hot or cold drink—depending upon the season—fruit for dessert; and lo, there's your supper at the shake of an apron!

How does a working girl do this? By being prepared.

Whenever you make a favorite casserole, double the recipe and freeze one. A tossed green salad is yours for just stopping by a market on your way home and picking up a variety of greens (or you can make a delicious vegetable salad—simply

open a can of mixed vegetables, drain, add dressing, and serve on lettuce).

There are so many varieties of breads to choose from nowadays that there is no problem to come up with something nourishing at a moment's notice. You simply pop rolls into the oven that is heating the casserole. Or you can make tasty garlic bread, all buttery warm and crunchy. Better still, on one of your days off, make some homemade bread and freeze half for later use. Breadmaking is so—well, it just does something for your morale. All that kneading and punching and watching it rise delectably plump and brown—and oh the aroma, it's wonderful!

Now about the fruit for dessert. What could be nicer, prettier, or healthier than a platter piled high with grapes, apples, figs, pears, or peaches for the choosing. This is the perfect ending for any meal.

See what I mean?

Spontaneous invitations are the most fun for everyone.



## Thanks to All Mothers

When a young member of the honored council of the Jews came running to Jesus, he sincerely wanted to know "what good thing shall I do, that I may have eternal life?"<sup>1, 2</sup>

"If thou wilt enter into life, keep the commandments," Jesus answered.

"Which?" the youth asked.

"Thou shalt do no murder," Jesus replied. "Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."<sup>3</sup>

It is meaningful that Jesus included the fifth commandment in His reply.

The King James translation gives three accounts of this conversation. Only Mark mentions that a cross was involved.<sup>4</sup> Without a cross, whatever its dimension or kind, no man will enter the kingdom of heaven.

My mother taught me to keep the commandments. There was no situation ethics in her thinking. If she found me using the wrong kind of language the remedy was soap and water to wash the mouth. She saw to it.

Once our Sabbath school had an outing at a nearby lake. Several went for a swim. Yielding to a foolish notion, I raised my hand over mother and began to repeat the words used in baptism. Without a second's pause she slapped me on the cheek. Even though I was a youngster, the lesson was fixed. I learned respect for the sacred.

One habit she possessed often troubled me. If I had disobeyed her, or done something she felt she couldn't pass by, I usually had to find the switch with which she administered the whipping. (Many times my only punishment was to sit in a chair for a prescribed length of time.) I knew that the switch was supposed to hurt. My problem—to find one that was neither too thick (to hurt beyond measure) nor so flimsy that she would hunt up her own.

Mother taught me to obey.

Did you ever punish me more severely than the deed warranted? No matter. You taught me to obey.

Did you sometimes punish me when maybe you didn't need to? No matter. You taught me to obey, in a manner to help fit me for a better world. Once your tears in the old parlor were the severest punishment you ever administered. Not until long afterward did I learn why you wept.

How indebted most of us have been for the discipline of faithful mothers. They deserve more frequent expression of appreciation than they have received.

Those youth who learn to obey—not just to reason why—are more likely at last to hear the "Well done" from the lips of the Master.

Let us thank all mothers for their patient training.

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<sup>1</sup> *The Desire of Ages*, p. 520; <sup>2</sup> Matt. 19:16; <sup>3</sup> Verses 18, 19; <sup>4</sup> Mark 10:21.

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## Grace Notes

**Beach** The cover shows Cheryl Follett serving refreshments to some of the youth in Newport Beach. These youth had accepted the invitation from the Seventh-day Adventist group to watch a film to be shown as part of the evangelistic effort last summer. "Youth on the Beach" is another example of what Christian youth are doing to share their religious hopes with other young people who might otherwise never hear the good news.

**Colporteur** "If Roger weren't too modest to tell this story about his subsequent success I could give you his real name here. Then you could consult publishing-department records to verify what follows." "A Good Place for a Shy Man" next week unfolds the story of an unusual conversion. Included in the Sydney Allen story is the account of "Roger's" period of service in the uniform of his country. His experiences can encourage other shy ones.



Beach Evangelists Doug Clark and Becky Patchin talk with a young girl.



# Youth on the Beach

by ELWYN PLATNER

**B**EADS of salt water standing on their deeply tanned skin and hair stringing down the sides of their heads, two teeny-boppers pedaled their bikes up the alley behind American Legion Post 291, Newport Beach, California.

Only a block from the beach they turned down the alley where an arrow at the corner pointed to a frame building in a parking lot filled with cars and sailboats. Approaching the one-room building, one read aloud the sign on the outside wall: "The Eternal Bliss."

"What is it?" questioned the other.

"I dunno, but it sounds wild!"

"Let's go in and see."

The sign was painted in psychedelic color and design and the entrance was draped with brightly flowered patterns.

As the boys entered the partially darkened room, they were invited to be seated and watch a film already in progress. Around them were more than a score of other teen-agers, nearly all in their swimming trunks, surfer outfits, and bikinis.

The film was *The Parable*, which had just been introduced by a college-age student, Dennis Lee. Dennis had encouraged the audience to watch the film in silence and "catch the vibrations" of what they would see. At the

conclusion there would be a minute of silence in which all would meditate. Later, those who were interested could join Dennis for a discussion of the film and its meaning.

When the boys were seated Jeanette Hickman, a junior from Orangewood Academy, offered them cookies and punch. As the film proceeded they found that no words were spoken; there was only music. But the dramatized ideas found meaning and caused real vibration.

After the film and meditation the lights were turned in. They learned that other films would be shown that





*Above: The Pine Springs Ranch Quartet draws a crowd. At right: Elder Jamerson gives a group some final instructions before they go to the beach to contact interested youth.*

day and every day that week. The films would be about the use of drugs, LSD, marijuana, tobacco, and alcohol. There would also be films about teen marriage, sex, and problems youth are meeting in today's world of new morality.

Looking around the large room, they could see colorful flowers painted on the wall and several other bright murals painted by youth who were coming regularly to The Eternal Bliss center. Near the entrance they saw several youths talking about a smoking mannikin and examining its glass lungs. As they left the building they picked up







*"The Eternal Bliss" began in the hearts of dedicated young people who gave of their time and talents to clean and paint the beach-evangelism center.*

*Below left: Members of the beach-evangelism team experiment with colorful designs. Below right: Gary Uehara and Bruce Miracle make their first contact with young people on the Newport Beach.*







Above: Dennis Lee, standing center, tells youth of his experience with LSD and other drugs. He stresses a "come as you are" attitude toward coming to "The Eternal Bliss" and to Christ. Below: He leads a group to the center.



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free booklets from a display rack. Another youth invited them to return for more films and refreshments whenever they wished.

The boys were visibly impressed and during the next few days they told their friends about The Eternal Bliss. They liked the free-refreshment idea, the "flicks," and the friendly atmosphere. They returned again and again.

But where did the place come from?

Who operated it?

Why all this free?

Conceived more than a year ago in the mind of the denomination's first county youth pastor, Elder William E. Jamerson, the beach evangelism program was born August 11, through the aid of the Orange County Youth Association at Orangewood Academy.

Following divine instruction to take advantage of opportunities found in connection with resort areas, Elder Jamerson guided this pilot program at Newport Beach during the remainder of the summer. It would last only four weeks and be headquartered as close as possible to the beach.

Unable to obtain a permit to use the first site found for the center near the community pier, he petitioned the American Legion post to use the scout building in the parking lot behind the Legion Hall. Post authorities were apprehensive. But the Newport police chief assured them there would be no trouble with the long-haired element. "I know Mr. Jamerson," he said, "and I know he'll maintain firm control."

Three days before the August 11 opening, Elder Jamerson and a contingent of youth came armed with paint brushes, sanders, mops, and material for draperies and upholstery. By Sunday morning the scene was made and announcements were prepared.

It was christened The Eternal Bliss because that name most clearly epitomized the "thing" for which most youth today are searching.

Almost from the start the project was a success. Two boys remained in the building each night and cared for maintenance. Throughout the four weeks four teen-agers formed the core of the staff to work with Elder Jamerson and two other adults. In all, some 22 youth association members served. The core staff included Doug Clark, a Loma Linda University junior theology student; Terry Shaw, an LLU junior, Jeanette Hickman, and Dennis Lee. Dennis, a junior premed at LLU, had only one and a half years ago decided to follow Christ. He had formerly been





*Above, left and right: Surfers and other teen-agers view films on drug addiction and religious themes. Below right: Smoking Sam demonstrates the disadvantages of smoking.*

taking drugs and LSD. Like many other youth around him he was studying various religions and was looking for a philosophy or way of life he could call his "thing." He had heard while attending Fullerton Junior College about Adventism from one of his close friends, Ron Gardner, who is now a dental student at LLU.

Because of this background, Dennis became highly effective in communicating with the youth on the beach and in The Eternal Bliss.

As the days passed, the staff members became better acquainted with the crowd at the beach. They learned that teen-agers usually come to one area of the beach while others will restrict themselves to another area just a few blocks away.

Jeanette remarked, "We had prejudged what these kids are. Some wear beads and long hair. But this doesn't really have anything to do with what they are inside or what they are seeking for.

"I've found some wonderful kids who are really looking for something and want to talk about it. But we have learned to wait for them to come to us. We've learned how to tell whether they've come to listen and talk seriously

or whether they simply want to argue.

"Many come to the center fifteen or twenty times a week. Many had originally felt that what they were looking for was in themselves. But after coming here they've found that this thing is only through a high Being who is God."

"These kids don't really need anything materially," Terry Shaw added. "They are the affluent kids who drive sports cars and Cadillacs and don't feel the need of anything. So it was our duty to excite a need in them.

"Among the young surfers the big thing now is love and meditation," he explained. "So what we tried to do was get them to find out that Jesus has something to offer. Then the Holy Spirit does the work. We feel that the best approach is through the people of the Bible."

A daily count of youth coming to the center during the four weeks came to 2,668. About one third of that figure included youth who returned many times.

Elder Jamerson reports that as a result of the project at least five youth made decisions for Christ.

"On the whole beach the overtone is 'Where is eternal bliss? Is it the sun, surf, sand, self, sex?'" he pointed







out. "With these kids the question of their life is 'Where is it?' They are trying to find themselves.

"Our only purpose in this pilot project was to stimulate these youth to consider that there is another answer which lies not in things. The films and the unselfish, lovable lives of our Adventist youth showed them that better way and the true love of Christ. We feel that we were able to change the outlook of at least some 260 youth during this month."

Toward the end of the project additional aid was given by four musical ensembles who performed on the beaches as well as at the center. They included the Paramount and the Wayside trios from La Sierra, the Message Units, who are a ten-member group from Glendale, and the Pine Springs Ranch Quartet.

Other adults assisting Elder Jamerson were his wife, June, and Shirley (Grandma) Cline, a seventy-year-old volunteer worker at the Orange County Youth Center. She came to prepare the refreshments and the noon meals for the staff.

On many occasions Elder Jamerson asked the youth what the films had meant to them. One San Diego State College engineering senior answered, "It makes real sense to me that there is happiness in serving other men. I'm certainly deeply impressed about all this."

As the youth was leaving he stopped by the book rack and chose a copy of *This Is the End* to take with him.

What of the future?

Elder Jamerson is planning to open the center during Easter week when the beaches are crowded again. At the same time he and the youth will conduct an evening Crusade for Christ in the main Legion Hall, which will seat five hundred. Then next summer after the World Youth Congress they will conduct another four-week project.

"But this time we would like to open three small centers with a staff of six youth in each," he announced. "Our expense for this first project was only about \$1,000 and \$119 of that was contributed by two employees of the Legion Hall who were impressed with the object and results of our program."

One of the two was Charles Hunt, who explained the reason for their gift. "All the members and neighbors appreciate what is being done to provide something for the kids to do. We hope that Preacher Bill will be back next year."



# Two Parts Influence

by VIOLA M. NASH

THE man, George Matteson (which is approximately his real name), was several years past ninety when he told his story to the conference president. At the beginning, the listener listened because it would have been impolite not to. Then he began to interrupt to ask questions. By the time the story ended, he was listening because he couldn't help it. When he retold the story from the pulpit several years later, I was in the congregation and heard it.

That was a special occasion. It was a service to dedicate a new church, and he, no longer our conference president, came back from his new post to speak to us. Most of us were there because we had had something to do with forming a church and putting up a building where there had never been either. One man who had prayed for such a day was not there. His name was George Matteson and he was dead.

"Is there anyone here who knew him?" the speaker asked.

Three wrinkled hands went up. Three gray heads nodded recognition. The rest of us waited to hear who George Matteson was.

He was a man who had lived longer and worse and better than most people do. The last part of his life was the good part, and he lived most of that in a trailer in an orchard on his daughter's farm not more than a mile or two from the new church. It was to that trailer that the conference president had gone to call on him the day he heard the story.

"Who is it?" the old man had asked when he opened the door. The voice which spoke his name was strange to him. His eyes were nearly a century old and they had long since ceased to see what passed before them.

"Your letters have been coming to me for years and I have wanted to meet you. Today I could come, so I came," his guest told him.

Letters? He wrote letters to only one

person. Then this visitor must be the conference president!

He began to apologize for the letters. "I can't see what I write," he explained. "I can't see where the edge of the paper is . . ."

His visitor had wondered about the reason for the big sprawling letters that filled the whole envelope when they spelled out the words, "Conference President, Lansing, Michigan." He had wondered about the crooked lines on the sheet of paper inside, and about the words that were missing because they had gone off the edge of the page. But in spite of that, they were beautiful letters. Their beauty was in their message. "I love the Lord. I love His people. I am thankful that I have tithes and offerings to send to you. I can feel that I am a part of the church of God's people, even though I cannot meet with them any more."

He wrote more than that, but it was hard to know what it was because of the words that were lost off the edge of the paper. There was much more to know than the letters ever hinted at.

Now he could tell the story that he could not write. "I used to live in Battle Creek," he began. "I was a barber there until I lost my sight."

"Was it in Battle Creek that you became an Adventist?"

"Yes, it was in Battle Creek."

A long time had passed since anyone had asked that question and stirred up the bitter-sweet memory of that long-ago time.

It was fifty years ago, he thought. He paused. Maybe it was forty years ago. Or maybe it was sixty. Time gets a bit hazy to one who has lived through so much of it and who has not been able to see a calendar for more years than he is sure about. If he figured out the ages of his children and when it was his wife died, maybe . . .

Now we can see that it would be good to know the date. At the time, it didn't seem important. By piecing to-

gether scraps of information about other people connected with his story, we can assume that it was during the 1890's.

He lived in the West End of Battle Creek then. His next-door neighbor was an Adventist. The people down the street were Adventists. The large buildings of the Tabernacle, the sanitarium, the college and the Review and Herald were clearly visible. He was surrounded by Adventists. *And he hated them!* For what reason, he could not say. He felt no need of a reason. He







RUSSELL HARLAN, ARTIST

hated them with a strength and a venom that became infamous among the townsfolk. He was proud that he hated them. It made him feel unique and superior. He never passed up an opportunity to emphasize his position with a word or deed.

There were hard times in Battle Creek the year of this story. The wells were going dry and the need for water became acute. Those who still had water guarded it to the exclusion of all other activities when necessary. They were afraid to share it. Every pailful

could be the last one from their wells too. No one could be sure he would have water when he went the next time to pump some.

George Matteson had water. His next-door neighbor did not. George gloated and watched his neighbor with glee. Good enough for the Adventist, he thought, and flavored his thoughts with strong adjectives.

He told his tale often, to anyone who would listen. At first he found people who would chuckle with him at his neighbor's plight. As the days passed,

though, fewer and fewer people thought it was funny. Their wells were going dry too, and it isn't so easy to laugh at another's misery when your own back is itching in the summer heat for want of a bath, and your own mouth is dry and you are wondering what you will have to drink when there is no water.

(The name of the neighbor is not remembered by anyone I know, even though his actions are. To follow his actions through this story, he has to have a name, so I call him Jones.)

One day Neighbor Jones came with slow feet and parched lips to Matteson's house. He began to inquire about a pail of water.

Before he heard the end of the first sentence, Barber Matteson unleashed an explosion of unprintable words—words he would not soil his lips by repeating when he told the story—that sent his neighbor reeling as though he had been struck. He finished with, "And don't come back!"

A few days later he opened the door to find Mr. Jones on his porch again. He didn't wait for the man to open his mouth. With oaths and threatening fists he drove him away. "Let the Adventist and all his kind dry up and blow away," he muttered. "The world would be better off!"

At the next dawn he was awakened by the muffled squeaking of his own pump handle. In a thunderous rage he jumped out of bed in time to see Mr. Jones going to his own house, carefully carrying a pail of water from *his* pump! Too angry to think, he stood there and shook his fist at the closed door of his neighbor's house.

"You'll never do that again," he vowed in the direction of the closed door. "I'll see to it!"

(It is impossible to know or to find out now the reasoning that preceded Mr. Jones's trip to the pump. He was driven by desperate need, of that we are sure. His family was ill, all of them, including himself, with some kind of "fever." Their lives depended on getting some water. Even so, I don't know how it came about that he resorted to this way of providing for them. In all other matters he was a faithful Christian. The man who hated him testified to that. He did not even question the rightness of this action. I am the one who is presuming enough to do that.)

For several mornings Mr. Matteson awakened before dawn to stand guard over his well, but Mr. Jones did not come. Then once again it was the



squeaking of the pump handle that awakened him. He got outside in time to shout his threats at the departing neighbor, but he could not stop him.

Before he stepped into his house with the water, Mr. Jones paused and turned toward the angry man. "I'm sorry," he called quietly.

Such a truly sorrowing phrase the raging Matteson had never heard. For a moment, in spite of himself, his rage drained away.

But not for long. He was able to get it going as strong as ever before the same thing happened again, and then again. Each time it ended exactly the same way. Mr. Jones always paused and spoke his sincere, "I'm sorry."

"Not as sorry as you are going to be," Mr. Matteson threatened.

The next time Mr. Jones put his hand on the pump handle in the half-darkness, he looked up into the murderously angry face of the pump's owner.

"This is the last time you will ever set foot on my well platform if I have to break every bone in your body!"

There was more. Much more. It was punctuated with a kick that sent Mr. Jones sprawling on the hard-as-cement ground beside the well. He got up, picked up his pail, and turned to go. But he did not go before he said his usual sad, sincere, "I'm sorry."

George Matteson went back to his house completely bewildered. What was wrong with that man? Why didn't he shout back and call *him* a few names? Were Adventists sniveling cowards, besides all the other things he believed about them?

He told an acquaintance about it that afternoon.

"I feel sorry for the man," his friend said. "His whole family is sick with the fever. Even if he is an Adventist, I feel sorry for him."

George Matteson crept home that night too ashamed to look at himself in the mirror. He didn't know the Joneses were ill, but he hadn't permitted the news to reach him. They were human beings—even if they were Adventists—and he was treating them worse than he would a sick animal. He hated himself. Then he found an excuse for himself. Then hated. Then excused. Hated . . . excused . . . hated . . . *hated* because he knew he was lying to himself and trying to believe his own lies.

He was miserable. He had to think of some honest reason to justify what he had done, or else he would have to make amends. He didn't like to think

of himself as totally mean and inhuman.

The days of the week passed until it was Friday. He had an idea. He would go to church the next day. He would get dressed up and walk over to Washington Street to the Tabernacle. He would go in and sit down, and the people would see him and say, "George Matteson is not such a bad fellow after all," and they would say as much to Mr. Jones when they saw him. Jones, being the kind of man that he was, would forgive him and everything

## Problem Solving

by KATHRYN BARNETT CASH

**Specialists abound  
For man or machine,  
With ready consultations.  
They tackle the hard  
And solve the deep  
With brilliant analyzations.**

**One Specialist there is  
With a thousand ways  
For unraveling complications.  
In fact, He specializes—  
And shines the best  
With impossible situations!**

would be fine. He was overlooking the fact that what his neighbor might be thinking about him could not be causing his misery unless he agreed with him. He was trying to change his opinion of himself by changing his neighbor's opinion of him.

But he didn't know that then, so he continued to think it was a good idea. When the time came to do it he was surprised at how difficult it was. He dressed up as he had planned, but it took an unreasonably long time. When he finally started down the street he felt too tired to go on. He considered the advisability of going back home to lie down. He kept on walking, propelled by he knew not what, but conscious of being propelled.

When he got to the Tabernacle his courage failed him. He couldn't go in. He began to wonder if he had lost his mind. He had never cared what anyone thought about him, and here he was going to church—and on Saturday—to improve someone's opinion of him. He couldn't! What would his friends say

when they found out he had been to the Adventist church? They would hear about it, of that he was very sure. Battle Creek wasn't big enough to hide news like that.

He crossed the street to reconsider. He watched the people come down the street and go into the building. After a while they stopped coming. He stood there wondering what to do. The thought of his neighbor and the quiet "I'm sorry" came to his mind. What could be wrong with the man?

George Matteson straightened his shoulders and walked across the street. He was going to church to find out what was wrong with his neighbor, if anybody wanted a reason for his being there. If they wanted to think he was not such a bad fellow after all, that was their affair. He didn't have to give that as an explanation for going to church.

The service had begun when he went in. The minister was already in the pulpit. George saw there was some space in the middle of the back pew. He motioned the people at the end of the row to move along. They saw who it was and they didn't keep him waiting!

The pastor was speaking. "Before I begin my sermon today I must read this letter to you. It is addressed to the Battle Creek Tabernacle, and it was written to us from Australia by Sister White."

Line after line of the letter struck the visitor like a whiplash. He knew about Sister White. He had been prepared to scoff. But the letter sounded in his guilty ears as though she knew every mean deed he had ever done. It could have been written directly to him. He sat there in the back row as though he were nailed to the seat. The Holy Spirit was speaking to him through that letter and he was too overcome with conviction to question what was happening or to doubt that it was happening.

He forgot that he hated Adventists. He forgot the slanderous things he had thought and said about the author of the letter. He forgot where he was and his reason and his excuse for being there. He was unmindful of everything except the message that was pouring into his ears and troubling his soul almost beyond endurance. For the first time in his life he was seeing himself without his custom-designed robe of self-deception.

He could still quote that letter when he told his story to the conference

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# SHARE

## World News of Missionary Volunteers

### Philippine SYF Bands Thrive Despite Threats

by Trinidad L. Manalo

Caloocan City, Philippines—During the first semester the Philippine Union College MV Society organized into three different bands: the Branch Sabbath School Band with Mrs. Luz Tangalin as sponsor; the Sunshine Band with Corazon Arevalo as sponsor; and the Health and Welfare Band under the sponsorship of Mrs. Remedios Domocmat-Tortal and Mrs. Engracia Arquelles-Rasa.

The second semester four other bands were organized: The Friendship Team Band under Grace Hechanova, Literature and Voice of Prophecy Band under Pastor Delfe Alsaybar, Prayer Band under Tessie Fajardo, and Prospective Missionaries Band under Trinidad L. Manalo.

All these different bands distribute literature we receive from our liberal donors in the United States and Canada, for which we are thankful. Our MV members meet more than 2,000 children and adults each Sabbath, so

the literature, books, and pamphlets with the gospel message are in great demand.

The following reports of activities were written by one of the sponsors and two of the band leaders.

#### An Unusual Sabbath Afternoon

by Dominador Gonzales

"You had better vacate this place before something wrong happens to you," warned a drunk man on Sabbath afternoon while the three young *Sabadistas* from Philippine Union College were conducting their branch Sabbath school. Certainly this territory was once a terrible and dangerous place. One semester ago the branch Sabbath school leader found this area to be a good place to conduct a branch school. Although the houses around are small, shabby, and congested, and the area is dusty most of the time, the small children of the neighborhood love to play there.

At the opening of the branch Sabbath school the neighborhood con-

sented that from Sabbath to Sabbath the young *Sabadistas* from PUC would come to the vacant lot to teach their children songs and tell them stories. The children really loved to attend. Often they would wait and meet their teachers on the way and carry some of their materials. In the community one could hear the echoes of the short choruses and motion songs they learn on Sabbath.

One Sabbath afternoon while Mr. Gonzales and his two lady companions were conducting their branch Sabbath school in the territory, a drunk man came and began to shout at them.

"Aren't you the *Sabadistas*? You are just teaching our children here how to . . ." Then he began to curse and utter profane words. "You had better vacate this place, otherwise something unpleasant will happen to you."

Mr. Gonzales, leading the children, just smiled and pretended not to hear what the drunk man was saying. Realizing that his demand fell on deaf ears, the drunk man came closer and began to drag the small children away, but the children were elusive. Some cried; others ran away from him.

Mr. Gonzales was teaching a finger



Manuel Salera, Student Association president, and Wilma Reyes, medical student, bring "sunshine" to an orthopedic patient.



Demetrio Villar, Antonia Atil, Isabel Eje, and Eunice Patricio lead the singing for one of PUC's 20 branch Sabbath schools.



play, and this caught the eyes of the drunk man. He was captivated by the motions of the children. Knowingly or unknowingly, he began to imitate what the children were doing and to follow every word Mr. Gonzales was saying. After the finger play, he left but soon returned with another drunk man. They sat behind the children. Mr. Gonzales was leading out in the motion song "The Trees Are Gently Swaying." Because of his nervousness and fear, he was not only swaying but his lips were quivering and his knees trembling. To the surprise of all, the drunk men caught up with the singing and began to sway and sing even louder than the children. Passers-by would stop to listen.

What a nice time they had together that afternoon! Their attendance increased to more than 80. It was indeed a pleasant and unusual Sabbath afternoon for the young people from Philippine Union College.

At the beginning of the first semester, 20 branch Sabbath schools were organized, 10 of which have continued after the end of the semester. It is hoped that more branch Sabbath schools will be organized.

## The Health and Welfare Band

by Belen Pantangco

Do you want to be a doctor? Do you want to be a nurse? Join the Health and Welfare Band of Philippine Union College Missionary Volunteer Society. This band works hand in hand with the Branch Sabbath School Band as they minister to the non-Adventists of Bagong Barrio. At 2:00 P.M. we follow the path to the college auditorium under the surging heat of the sun. Here we prepare all the necessary materials—applicators, alcohol, cotton balls, plasters, gauze, aqueous of zephiran, zephiran red, and penicillin ointment. With the simple medicine available we find our way to Bagong Barrio ready to make the best of what we have.

During the first meeting we had to gather and attract the attention of the children by singing religious songs. Children love music and short stories, and before we knew it a crowd was already around us. Then we began instructing them on cleanliness—proper grooming and personal hygiene, such as bathing daily, brushing teeth three



*During the MV Trophy Hour at the youth congress in Assam, six young men reported 46 baptisms and 140 ready for baptism when the circle leaders can come to their sections. Some of the trophies were present at the congress. Kamloua traveled more than 400 miles in three weeks, walking 100 miles and journeying by military convoy part of the distance.*

times a day, combing hair, and cutting fingernails. After the instructions on healthful living we treated their simple lacerated wounds and bruises.

The enthusiasm and cheerful faces of the children encouraged us to come back the following week. And so we did. We were surprised to see the contrast between the scene during the first meeting and that of the second meeting. This time the children were all seated at their proper places under the mango tree. They were ready for the health inspection. They were no longer dirty, haggard-looking, and smelly. Three boys came late, still wet and naked. They came right from the artesian well. At least they took a bath and heeded the counsel of what they call "nurses and doktors." It was surprising to see also the parents of the children, eager to meet the "nurses and doktors" of their children. During this meeting, more wounds, boils, and allergies had to be treated.

We met a young woman with an infected boil that was already three months old. It looked cancerous, and we advised her to see a doctor. She said that she had consulted one and had spent so much already for the antibiotics. But it still wouldn't heal. So with the cleaning solution and penicillin

ointment we applied every week, and with our prayers, the miracle happened—the woman was healed.

Our materials may be simple and crude, yet about 95 per cent of our patients are healed.

## The Sunshine Band in Action

by Corazon R. Arevalo

Every Sabbath afternoon at two-fifteen a busload of enthusiastic young people leave Philippine Union College campus to bring cheer to the patients at the National Orthopedic Hospital. Formerly known as the Singing Band, the happy group has changed its name to Sunshine Band, because singing is just one of the many ways by which its members scatter sunshine.

Patients have expressed appreciation for the visits of the young Missionary Volunteers, not only in words but through some tangible ways. One of the patients who uses his time developing his talent in art work gave some of his "creations" as tokens of his appreciation to the band sponsor, the accordionist, and a few others. This patient, who was discharged only a few months ago, had to have both of his



legs amputated. There were times when he was very much discouraged because of his condition, but he always looked forward to the coming of the Sunshine Band, whose visits greatly encouraged him.

In the children's ward the members not only sing but teach songs, as well. Some patients are fascinated by the accordion. During the first visits of the group the children would clap their hands in glee and ask for more songs. Now they join in the singing. Sometimes some members tell stories, too. The parents welcome the "sunshine" as well as the children.

When interest is shown by the patient he is invited to study the Bible through the Voice of Prophecy Bible Correspondence Course. In case of questions, ministerial students in the group are ready to assist.

One patient who finished the Friend-

ship Bible Course while still in the hospital was given a certificate. Asking for more lessons, he was given the Voice of Prophecy course and later some used quarterlies and a Bible. Other patients have been given Bibles.

Every Sabbath brings new experiences and blessings to the Sunshine Band members. It is not uncommon to have prayer or song requests by the patients. And now and then members meet patients who are former Seventh-day Adventists. Because of the songs, they are able to guess the group's church affiliation correctly.

Those who are most enthusiastic in talking with the patients, the most eager in winning friends and souls, are the most faithful members. The blessings the sunshine members share with others bounce back to them in the form of inspiration to do more for Christ, and a deeper Christian experience.

Also in attendance at the party were members of the P.A.C. The club was organized in August, 1967. Its members are single adults, 18 years and up. The P.A.C. meets twice a month for activities that include organized games, dinners, swimming, volleyball, skating, camping, skiing, and other outdoor activities.

The Christmas party was enjoyed so much by everyone that it is going to be made an annual event. At the Southern Center it was said that "it was the best party ever given there."

## Rallies Spur Evangelism, 144 Reported Baptized

by Roger L. Dudley

Columbia, Maryland—Four Friday night youth-evangelism rallies were held in four different sections of the Chesapeake Conference during January. The purpose of these rallies was to inspire the youth to be active in soul winning through MV TARGET in 1969.

At the Eastern Shore rally held in Grasonville, Maryland, Charles Martin, from the General Conference Missionary Volunteer Department, was the featured speaker. Charles D. Brooks, Columbia Union ministerial secretary, was with us for the Baltimore area rally at Greater Baltimore Academy. Lowell Litten, also from the General Conference Missionary Volunteer Department, spoke at the western area rally at Highland View Academy. George Vandeman, of the It Is Written television broadcast, highlighted the final rally

## Chicago Adventist Club Sponsors Holiday Party

by Beth Sharpe

Chicago, Illinois—Sixty children of southern migrants—those who came to Chicago looking for a better way of life but found they must have experience for jobs they were seeking—were guests at a Christmas party given by the Progressive Adventist Club of Chicago. The party took place at the Chicago Southern Center.

Two weeks before the party the members of the P.A.C. met at the North Shore church to wrap the gifts—stock-

ing caps, mittens, a toy, and Christmas stocking filled with fruit and nuts, for each child.

The evening's activities included the story of the birth of Christ, group singing of Christmas carols, supper, and concluded with Santa Claus handing out the gifts to each child. It was evident that those present were enjoying themselves as the children hugged Santa and sat on his lap.

One young mother admitted she did not know how to answer her child's questions: "When people die, will they ever live again? What happens to them when they die? Will they ever see Jesus?" This opening and others are being followed up.



Club members prepared food, wrapped packages, shared the joy.



Gifts from the Progressive Adventist Club create glowing faces.



held in the Spencerville church for the Washington area churches. Each speaker brought much inspiration and left glowing in the hearts of his hearers a determination to do more for the Master during the coming year.

Each rally also featured an abundance of music from the young people of our various Chesapeake Conference schools. Of greatest interest, perhaps, were the testimonies by various young people in which they told about what they had been doing for Christ during 1968.

A report rendered during the rallies revealed that during 1968 Chesapeake young people helped to win 144 people for Christ and His church. The goal had been 35, so there was much rejoicing over what God had been doing through the consecrated youth of the Chesapeake Conference. At each rally those present had an opportunity to dedicate themselves to making the work of Christ first in their lives in 1969.



*MV Secretary P. J. Salhany, a senior Red Cross instructor, of Malawi, congratulates Patrick Khonje, Malamulo Red Cross team captain. Malamulo Cadets won the Junior Cup.*

## Malamulo Team Wins in Red Cross Competition

by P. J. Salhany

Blantyre, Malawi—In a strict Red Cross competition the Malamulo Red Cross team recently won the Junior

Cup. The Malamulo team took part in the annual competition in which teams from police, army, railways, colleges, secondary schools, and youth organizations are invited to participate.

Real-to-life casualty cases are enacted, including mock accidents. Each casualty is made up to give the ap-

pearance of a mishap suggested by the competition judges. Doctors, nurses, and medical personnel take part in observing and testing each team.

Malamulo cadets won the Junior Cup with 110 of a possible 160 points. The cup will be on display at the college until next year's competition.



*Officials have commended this billboard erected by the Missionary Volunteer Association in Iloilo City, Philippines. Others are planned as the MV contribution to the city's drive.*

## MV Billboard in Plaza Commended by Officials

by F. M. Arrogonate

Cebu City, Philippines—At the center-most cross section of Iloilo City (West Visayan Mission), Central Philippines, in the provincial capitol plaza fronting the capitol building, is a prominent temperance billboard erected by the Central Iloilo Missionary Volunteer Association (CIMVA) as their contribution to Iloilo City's all-out drive against criminality through reckless and drunken driving.

"More temperance billboards in the cities and towns" is the plan of the youth in Central Iloilo, led by Archibald Tupas, president of the MV Association. This is a project close to their hearts to help in battling the liquor menace in the Philippines.

The city and provincial officials and the police department of the City of Iloilo are very appreciative of the worthy contribution of Seventh-day Adventist youth.



# Sabbath School Lessons

Prepared for publication by the General  
Conference Sabbath School Department

MAY 17, 1969

## SENIOR

### VII—Grace and the Sanctified Life

**MEMORY VERSE:** "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

**STUDY HELPS:** *The Great Controversy*, pp. 469-478 (last half of chap. 27); *The SDA Bible Commentary*.

#### God's Will for the Believer

1. How is God's will for the believer expressed by Paul? 1 Thess. 4:3.

**NOTE.**—"The psalmist says 'Thy law is the truth.' By the Word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is 'holy, and just, and good,' a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: 'I have kept My Father's commandments.' 'I do always those things that please Him.' John 15:10; 8:29. The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification."—*The Great Controversy*, p. 469.

2. How vital to each believer is the experience of sanctification? Heb. 12:14.

**NOTE.**—"The word 'holiness' here is from the Greek *hagiasmos*, which in 1 Thess. 4:3 and elsewhere is translated 'sanctification.'"

"Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 6:19-22, p. 1076.

3. In what words does Paul express the necessity for complete sanctification, and for how long? 1 Thess. 5:23.

**NOTE.**—"The truth must sanctify the whole man—his mind, his thoughts, his heart, his strength. His vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him."—*Ibid.*, on 1 Thess. 5:23, p. 909.

#### Christ's Purpose for His Church

4. To what extent did Christ love His church and for what purpose? Eph. 5:25, 26.

**NOTE.**—"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will

eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God. Ephesians 3:10."—*The Acts of the Apostles*, p. 9.

5. By what are men sanctified? Acts 26:18. Compare John 17:17; Rom. 10:17.

**NOTE.**—"Paul often mentions sanctification, the process of character transformation through which the saints must go. To instantaneous freedom from the guilt of sin, through justification, . . . it adds a repeated and continuous dedication of the mind and the life to the goal of perfection in Christ. It is the 'work . . . of a lifetime' (see AA 560-562). . . . As all Christians must, Paul was experiencing a continuing dedication, proceeding from victory

#### BELIEVE IT OR NOT

but former Governor Edmund G. Brown considered alcoholism "California's number one health problem." The State Health Department Advisory Committee on **Alcoholic Rehabilitation** adopted a report that underscored Governor Brown's statement and the State's alcoholic problem.

There are an estimated 850,000 alcoholics of all races and all social classes in California. There are an average of 50,000 drunk-driving convictions each year. There are 5,000 alcoholics admitted to State hospitals, 4,000 admitted to "halfway houses" and 3,500 to public clinics annually.

Costs to State and local governments are estimated at \$150 million a year, and at least an additional \$150 million in lost wages, insurance payments, and medico-legal costs. Estimates of alcoholism's toll in California range as high as a billion dollars a year.

The committee requested \$3.5 million for 1965-1966 and \$8 million the following year for expanding diagnostic and treatment centers, hospital emergency care facilities, outpatient clinics and halfway houses, but not one cent for an educational program that could hold in check the rise and spread of alcoholism in California.

W. A. SCHARFFENBERG

to victory in Christ (Phil. 3:12-14)."—*The SDA Bible Commentary*, on Acts 26:18.

6. What kind of church does our Lord desire to be with Him in glory? Eph. 5:27.

**NOTE.**—"The Lord could carry forward His work without our co-operation. He is not dependent on us for our money, our time, or our labor. But the church is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock, and He longs to see it without spot or blemish or any such thing. He yearns after it with unspeakable love."—*Testimonies*, vol. 6, p. 261.

#### A Purified People

7. Through what two ways has God purposed to bring about man's salvation? 2 Thess. 2:13.

**NOTE.**—"Paul and Peter exhort believers to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ' (2 Peter 3:18)."

"The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as He thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones."—*The Acts of the Apostles*, p. 532.

8. What kind of vessels should Christians be in order to be fit for the Lord's service? 2 Tim. 2:21.

**NOTE.**—"The work of purification is an individual work. No one can do this work for another. 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use.' The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Tim. 2:21, p. 918.

9. By what process had the Corinthian believers become saints? 1 Cor. 6:11. Compare 1 Cor. 1:2.

**NOTE.**—"Christ gave Himself for us, to redeem us from all iniquity, that He might purify unto Himself a peculiar people, zealous of good works. His church must be kept free from all false doctrine."—*Ibid.*, on 1 Cor. 1:1-8, p. 1083.

#### A People Renewed in the Image of Christ

10. How are men changed into the image of Christ? 2 Cor. 3:18; Rom. 12:1, 2.

**NOTE.**—"The sanctification of the soul is accomplished through steadfastly beholding Him [Christ] by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. . . . A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness. . . . The character is to be full of grace and truth."—*Ibid.*, on Eph. 3:20-24, p. 1117.

11. How does Paul describe the new nature? Eph. 4:24. Compare verses 25-32.

**NOTE.**—"No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. . . . 'Accepting Christ as a personal Saviour, and following His example of self-denial—this is the secret of holiness.'—*Ibid.*

12. What special petition did Christ offer for His disciples? What did He say of citizenship in this world? John 17:15-17.

**NOTE.**—"The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works."—*Christ's Object Lessons*, p. 384.



## VII—Secrets of Successful Prayer—Part 1

**MEMORY GEM:** "The effectual fervent prayer of a righteous man availeth much" (James 5:16, last part).

**ILLUMINATION OF THE TOPIC:** *Steps to Christ*, chapter, "Consecration"; *Christ's Object Lessons*, chapter, "Shall Not God Avenge His Own?"; *Prophets and Kings*, pp. 155-158; *The SDA Bible Commentary*.

**STUDY AIM:** To examine the basic principles underlying successful prayer.

### Introduction

The need for perseverance in prayer arises from our dependence upon communication with God, not from any need He has for being reminded of our needs and wants. And there is in prayer the important aspect of therapy. These sinful souls need constant attention and treatment. Prayer does not in any sense change God. It does in every sense change us, and make us ready for Him to perform His perfect will in our behalf. If the answer is delayed, or if it is No, we are not to challenge God's wisdom or mercy. The need here is rather to change the direction or the object of our prayers. Sometimes in His answering, God humbles our proud hearts, subdues hard natures, convicts the impenitent, converts the rebellious, and changes strange conditions, and permits sickness or adversity to come. He may permit the devil to tempt and try the young Christian. But He will permit the devil to go only so far and no farther.

1. What kind of thoughts did God have toward His chosen people? Jer. 29:11.

"Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are 'thoughts of peace, and not of evil.' . . . It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save."—*The Desire of Ages*, p. 57.

2. What is necessary on our part if we are to find God? Jer. 29:13.

"Young friends, seek the Lord with all your heart. Come with zeal, and when you sincerely feel that without the help of God you perish, when you pant after Him as the hart panteth after the water-brooks, then will the Lord strengthen you speedily. Then will your peace pass all understanding. If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers."—*Messages to Young People*, p. 132.

3. What will wholehearted devotion to God lead the Christian to do? Luke 10:27.

"In order to be candidates for heaven we must meet the requirement of the law:

'Thou shalt love the Lord thy God . . . ; and thy neighbour as thyself.' (Luke 10:27). We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character."—*Selected Messages*, book 1, p. 395.

4. In what spirit, and how regularly should we pray? 1 Thess. 5:16-18.

"A house servant gave a group of ministers a good interpretation of the text, 'pray without ceasing' when she said, 'The more I have to do, the more I can pray. . . . When I first open my eyes in the morning, I pray, "Lord, open the eyes of my understanding;" and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle the fire, I pray that God's work may revive in my soul. . . . Everything I do furnishes me with a thought for prayer.'"—*ELON FOSTER*, 6,000 *Sermon Illustrations*, p. 511.

5. What is one thing of which we may be certain? 1 John 5:14.

"There are many who have little faith. They are always fearing and borrowing trouble. . . . Do they well to be thus unbelieving? Jesus is their friend. All heaven is interested in their welfare, and their fear and repining grieve the Holy Spirit. Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith, we should believe that every petition enters into the heart of Christ."—*Gospel Workers*, p. 261.

6. What did the prophet Hosea say would follow an earnest seeking after God? Hosea 10:12.

"The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus."—*Christ's Object Lessons*, p. 56.

7. For how long did Daniel once pray, and in what manner came the answer? Dan. 10:2, 3, 10-14.

"Fear not. . . . These words doubtless encouraged the prophet personally in the presence of the angel, for he 'stood trembling' (v. 11), and also reassured Daniel that even though he had been praying for three weeks without an apparent answer, yet from the very first God had heard his supplication and set Himself to answer it. Daniel needed not to fear for his people; God had heard him, and God was in control."—*The SDA Bible Commentary*, on Dan. 10:12.

## Recipe of the Week

### PHILADELPHIA CABBAGE

### VEGETABLE ENCORE

**Yield: 2½ cups**

3 cups shredded cabbage  
1 3-oz. pkg. Philadelphia  
Cream Cheese

¼ tsp. caraway seed  
Boiling salted water

1. Cook cabbage in ½ inch boiling salted water, covered, for about 5 minutes or just until crisp tender.
2. Blend in one package (3 oz.) cream cheese and stir gently until cheese melts.
3. Add caraway seed and serve.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION



## 2—Other Examples of Earnest Prayer

8. What lesson was Jesus seeking to teach in the experience of the anxious widow? Luke 18:1-8.

"The Lord says, 'Call upon Me in the day of trouble.' Ps. 50:15. He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications. . . . The children of God are not left alone and defenseless. Prayer moves the arm of Omnipotence. Prayer has 'subdued kingdoms' . . . —we shall know what it means when we hear the reports of the martyrs who died for their faith."—*Christ's Object Lessons*, p. 172.

9. What type of prayer did Daniel offer on one occasion in behalf of his people and how soon was it answered? Dan. 9:3, 21.

"Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. . . . With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. . . .

"Heaven was bending low to hear the earnest supplication of the prophet. Even before he had finished his plea for pardon and restoration, the mighty Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon and the death of Belshazzar."—*Prophets and Kings*, pp. 554-556.

10. How persevering was Jacob in his prayer for a blessing? Gen. 32:24-29.

"He confesses his sin and gratefully acknowledges the mercy of God toward him while with deep humiliation he pleads the covenant made with his fathers and the promises to himself in the night vision at Bethel and in the land of his exile. The crisis in his life has come; everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. . . . Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to Him, pleading for a blessing. The Angel urges, 'Let me go, for the day breaketh;' but the patriarch exclaims, 'I will not let Thee go except Thou bless me.' . . . 'He had power over the Angel and prevailed.'"—*The Great Controversy*, pp. 616, 617.

11. How did the Syrophenician woman press her request on Jesus, and what blessing came to her? Mark 7:24-30.

12. How did Elijah persevere in prayer for his stricken land and people? 1 Kings 18:41-45.

"It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel. As he prayed, his faith reached out and grasped the promises of Heaven, and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the slightest token of divine favor. And yet what he was enabled to do under God, all may do in their sphere of activity in God's service. . . .

"Faith such as this is needed in the world today—faith that will lay hold on the promises of God's word and refuse to let go until Heaven hears."—*Prophets and Kings*, pp. 156, 157.

13. What lesson did James draw from this experience of Elijah? James 5:16-18.

"Elijah was not immune from the trials of life that all men face and at times was

affected by man's weaknesses. . . . Therefore, the success of Elijah's prayer was not the result of any superhuman qualities, but of the grace of God. . . . His prayer did not spring from private resentment against Ahab, but was based upon God's judgment against the whole nation because of Baal worship."—*The SDA Bible Commentary*, on James 5:17.

## What Is in This Lesson for Me?

There is one word to particularly remember in the endeavor to learn how to pray, and that is *trust*. God knows best—every time. He sees the whole picture. We see it only in part. He knows all the right answers, including those which will put the devil to rout. That is, God has all the right answers to the devil's make-believe right answers. He has already exposed the devil for what he is. And He would, if it were necessary, do it again for you.

## TWO PARTS INFLUENCE

From page 14

president all those years later. The words were carved on his mind with the sharp blade of reproving truth. There was not a statement that he could avoid applying to himself and his dealings with his fellow men. And over and over again there was the admonition to "make it right."

"Make it right. Make it right. Make it right . . ."

Those words hammered on his brain like an instrument of torture. He left the meeting to escape them. He hurried along the street toward home, but the words stayed with him. He went in

the house, and the words were there too. He went out on the back porch to look at his pump, hoping the sight of it and the memory of his neighbor stealing water from it would restore his rage and silence his conscience. This only made it worse. The memory of his neighbor's unreasonably quiet words combined with the words of the letter to multiply his misery.

George Matteson tried all that day to escape from his conscience and find peace. He did not know that he was resisting the power of the Holy Spirit, and that he would not have peace until he stopped resisting or until such a time as the Holy Spirit would cease to strive with him.

He was glad when the day ended and he could go to bed. Sleep would blot out his misery until morning at least. But he could not sleep. The sounds of the night all seemed to be saying, "Make it right." The darkness seemed to be full of reflections of Neighbor Jones's face, and all those reflected faces mirrored nothing but kindness and brotherly love in response to his own meanness and hatred.

"How could I hate a man like that?" he wondered.

"Because he stole water from my well," he replied to his own question.

"You can hate a man for trying to save the lives of his children? Besides, you hated him long before he did that."

"There must be some reason. Let me think of it."

## WIT SHARPENERS

### COMMON AND UNCOMMON NAMES

by M. M. RABUKA

By what common name were the following known?

1. Didymus (John 20:24)
2. Zaphnath-paaneah (Gen. 41:45)
3. Belshazzar (Daniel 1:7)
4. Reuel (Ex. 2:18 and Ex. 3:1)
5. Hadassah (Esther 2:7)
6. Tabitha (Acts 9:36)
7. Zelotes (Luke 6:15)
8. Cephas (John 1:42)
9. Israel (Gen. 32:28)
10. Edom (Gen. 25:30)
11. Jerubbaal (Judges 7:1)
12. Niger (Acts 13:1)

Key on page 22



"Make it right," the echo of the letter told him.

He could stand no more. He got out of bed, pulled on some clothing, and went next door. The house was dark, but he was in search of peace of mind and he would not be stopped by propriety. He didn't know that he was about to find the Prince of Peace, that his soul would know real peace for the first time in his life.

Mr. Jones carried a lamp with him when he opened the door. His face turned pale and he took an involuntary

step backward when he saw who was there. Both men were silent for a moment—one from shame and one from apprehension.

Mr. Jones spoke first. "Will you come in?" he asked, not knowing what to expect. Of all the things he might have guessed, the one that was happening would have been the last on the list.

It was an awkward situation for both men. Mr. Jones wondered if his neighbor had come seeking retribution, as he had threatened. Mr. Matteson wondered how to begin to "make it right"

with his neighbor. Finally he simply blurted out the whole story.

It is a highly emotional experience to repent of a lifetime of hatred all at once. It is not an easy thing to do and it is not an easy thing to watch someone else do. When it was done, Mr. Matteson stood up and walked to the door. He had the feeling that he wasn't quite finished with his night's work. "I want to go all the way with this," he said. "Can you tell me what else I must do?"

Mr. Jones searched in his mind—which was weary and fogged with illness—for an answer. He turned his head while he was thinking, and he noticed the glow of lamplight in the window of the office where Prof. Goodloe Bell sometimes worked at his writing at unusual hours. "Let's go ask Professor Bell," he suggested. "He is a teacher. Surely he can tell you."

The two men walked together down the dark street toward the lighted window. Professor Bell *could* tell him what to do. And that—George Matteson told the conference president, and he told us—is how it happened that he became a Christian and a Seventh-day Adventist.

I would like to tell you that the rains came the next day and all the wells filled up, and Mr. Jones and all his family were instantly healed of their illness, and Mr. Matteson was never again tempted to say another cross word in his whole life. That could have happened, I suppose, but there was nothing in the story the conference president told which would give me any reason to think it did. But miracles are no less miracles when they do not happen instantly. They are only less spectacular then.

Now that I think of it, I have heard that today's readers like a story to be spectacular. I'm afraid this bit of ancient history is hardly earth-shaking enough to qualify for that description. Unless, that is, we are considering the influence of a godly human life combined with the influence of the Holy Spirit. That is a combination that can shake the earth and everybody in it.

## Something Refreshing for Spring

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**KEY WIT SHARPENERS**

1. Thomas; 2. Joseph; 3. Daniel; 4. Jethro;  
5. Esther; 6. Dorcas; 7. Simon; 8. Simon (Peter);  
9. Jacob; 10. Esau; 11. Gideon; 12. Simeon.



► Russia is designing fishing vessels that can cruise and fish without crew. The fully automated craft will be controlled by a mother ship miles away.

National Geographic Society

► Despite the fact that their heads are studded with anywhere from two to 12 eyes, depending on the species, scorpions apparently perceive only light and dark.

National Geographic Society

► Although Athens is ancient, nearly all of the modern city has risen since it became the capital of Greece in 1834. Today one in four of the 8.8 million Greeks lives in Athens.

National Geographic Society

► Dyak longhouses, wood and bamboo riverside dwellings, may accommodate 100 families and stretch for half a mile. Each family has a cubicle that opens into a hallway that runs the length of the building.

National Geographic Society

► Descriptive plaques on an underwater nature trail label marine life for snorkelers at Trunk Bay off the Caribbean island of St. John. The 75-yard tour winds through a colorful sea garden blooming with boulder-shaped brain coral, sea fans, and swaying gorgonians.

National Geographic Society

► Despite periodic reports of human beings reaching 150 years or more, no such case has been reliably documented. Possibly the oldest accepted case is Pierre Joubert, a Quebec bootmaker, who survived 113 years, from 1701 to 1814.

National Geographic Society

► More than a million salmon may make the autumn spawning run up the Fraser River in British Columbia. They cover the 300 miles upstream in 18 days, traveling about 17 miles a day.

National Geographic Society

► Africa's monkeylike primate, the potto, is the only mammal with a backbone partly outside its body. The vertical spines form a ridge of sharp spikes which the potto uses to slash its enemies.

National Geographic Society

► Rhode Island, the nation's smallest State in area, has three times the population of Alaska, the largest State.

National Geographic Society

► Off Sumatra, undersea layers of cold and warm water undulate in 240-foot swells—more than twice the size of the largest surface waves on record.

National Geographic Society

► During the turn-of-the-century gold rush in the Yukon, salt was worth its weight in gold. Prices fluctuated wildly. One winter, flour sold for \$75 a sack, and a cucumber brought \$5.

National Geographic Society

► Not a single bridge spans the 800 miles of rivers that separate Afghanistan from the Soviet Union.

National Geographic Society

► Trees growing nearly 300 feet high in the rain-washed southwest corner of Australia are hardwoods so durable that foresters fell them with explosives.

National Geographic Society

► The world's oceans, ice fields, lakes, rivers, soils, rocks, and atmosphere hold about 326 million cubic miles of water. Man draws upon less than 1 per cent of this supply.

National Geographic Society

► Frogs can sound off without opening their mouths. Air from the lungs is forced back and forth over the vocal cords, producing a variety of sounds. To turn up the volume, a frog uses an air pouch under its chin. The sac acts as a resonator.

National Geographic Society

► Many people in Jerusalem believe the resurrection of the dead will occur in the Valley of Kidron, a hallowed burial ground for Christians, Jews, and Moslems just outside the city's walls.

National Geographic Society

► Annually, two Brazilian workmen scale the 11-story statue of Christ atop Rio de Janeiro's 2,310-foot mountain. Clinging to safety hooks in winds up to 60 miles an hour, they scrub the monument.

National Geographic Society

► Radar astronomers have reported that the asteroid Icarus—some four million miles from earth—measures approximately half a mile in diameter. It rotates once every two and one half hours.

National Geographic Society

► Despite jokes about weathermen, forecasters now boast an accuracy rating of about 90 per cent. Forty-eight-hour forecasts are as accurate as the 24-hour predictions of a decade ago.

National Geographic Society

► Naturally athletic, large kangaroos can leap like a steel spring over a ten-foot-high barrier, make a 27-foot broad jump, and bounce across plains at 30 miles an hour.

National Geographic Society

► From Finland to the Pacific Northwest, snowmobiles have created a minor revolution in tradition, transportation, and recreation. Even isolated Eskimos are abandoning dogsleds in favor of gas-powered vehicles. They go ten times faster than a team of a dozen huskies, and, Alaskan trappers say, it costs less to buy a new snowmobile every year than to feed a team.

National Geographic Society

► France's once-forbidding Maginot Line has a for sale sign on it. Local farmers have found the network's dark caverns ideal for raising mushrooms, and bargain hunters seeking an offbeat holiday retreat are eying pillboxes and bunkers. Started in 1929, the fortifications stretch more than 200 miles through eastern France from Switzerland to Belgium.

National Geographic Society

► More than 200 volcanoes are found in Lanzarote, a Spanish possession that lies eighty miles off the west coast of Africa. The island measures only 13 by 36 miles.

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► Only 1/10,000,000th of one microgram of attractant scent released by a female gypsy moth can be detected by male moths from as far as a half mile away.

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