

MAY 27, 1969

THE YOUTH'S INSTRUCTOR

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Sabbath School Lessons for May 31

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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Starting the Family Altar

by DOROTHY EMMERSON

NEWLYWEDS start out together with a lot of new things—new wedding gifts, new in-laws, new budgets, new recipes, new responsibilities. But I cannot think of a single thing more important for the new home than prayer time together.

And the time to get started is on the first day of your marriage. Decide on a time morning and evening that fits the family work schedule, and then make up your mind that you will keep this appointment with God come visitors, sickness, travel, or new work schedules.

To read a chapter in the Bible each day together or a chapter in one of the Spirit of Prophecy books is an excellent plan. Then, too, there are specially prepared devotional books, and, naturally, the Sabbath school lessons that should be studied daily. Our denominational literature provides an abundance of good reading to take care of both morning and evening worships for as long as you live.

Both husband and wife should pray out loud, for just hearing each other pray does something for family unity. Pray for the mission pro-

gram of the church, pray for members of your own family, pray for specific needs, and pray for each other. And when you express your thanks to God for your many temporal blessings, don't forget to thank Him that you have each other.

The husband should lead out in family worship, but usually it is up to the wife to watch the home schedule and do everything she can to keep other matters from disrupting prayer time.

Later, when children come along, worships should be a time that they eagerly look forward to. To sit on daddy's lap and hear Bible stories, to sing some lively songs, especially when mother plays the piano—that's the best time of all. Don't be surprised when children want the same songs over and over again, and don't forget to keep your prayers short when children take part in worship.

In contrast to the current high divorce rate, statistics indicate that there is only one divorce in every one thousand marriages where Bible study and prayer are observed daily. So why not start out with this new insurance policy?

Later, when children come along, worships should be a time they eagerly anticipate.



The Stranger

by ROY RICHARD BOEHM



SOMETHING about the man was striking from the first moment he glanced up from his book and caught my eye across the dorm lobby. The quiet, pleading smile he ventured should have given me a clue. But it didn't, not then anyway.

He wasn't much to look at in his shabby, drab-gray overcoat. Even from a distance I noticed the cuffs were frayed and the top button was cracked.

Closing the infirmary door behind me, I stepped across the men's lounge to use the telephone. It felt good to be around people again, after being cooped up for two days. Finding the telephone busy, I leaned against the side wall to wait.

From this point I commanded a clear view of the lone shaggy figure, his earnest, deeply-set eyes revealing bewilderment as young men hurried in and out of the lounge with books under their arms. Despite his worn garments, there was an air of dignity about the stranger. Perhaps it was his reserved

manner or his iron-gray mustache that lent his distinction. Not fully absorbed in his reading, he watched the fellows hurry past, engrossed in talk, barely aware of his presence. Apparently he derived pleasure from snatches of their conversations.

Who was this man? Why was he here? I pondered. Visitors are no novelty in a college dormitory, but this man seemed irrelative—displaced somehow.

Completing my telephone call at last, I crossed the lobby again and reached for the doorknob of the infirmary.

"Pardon me," an anxious voice halted me. "Do you think it would be all right if I took these? And do you know where I might find an envelope for them?" He held out two issues of *THE YOUTH'S INSTRUCTOR* he had found on an end table.

"I—I think the nurse at the receptionist's desk in the infirmary may be able to help you," I offered tentatively, motioning for the man to follow me.

Leaning heavily on his cane, he limped through the doorway behind me.

"Why, yes, I believe I have one here," Mrs. Hanson responded after hearing the simple request. "Will this do?" she asked, pulling a large envelope from the desk drawer.

"Sure." The man's eyes lighted up. "What's your opinion?" He picked up one of the magazines he had placed on the desk. "Do you think a boy of nineteen and his sister two years younger would read these? They—they look interesting," he ventured uncertainly.

"Indeed, yes," Mrs. Hanson countered cheerfully after a moment of surprise. "These magazines are designed for young people, although adults enjoy reading them too. I'm sure your children would appreciate them."

"Think so?" Quick pleasure suffused his face.

For a time no one spoke as the receptionist placed the *INSTRUCTORS* in the envelope. I stood leaning against the doorway of my temporary bed-

room, just off the entry where the receptionist's desk was situated.

"You have a good school," the man said, breaking the silence. "Wish Steve and Melody could come here." There was a wistful tone in his voice.

"Maybe they can," I interjected now, trying to be of some encouragement.

His eyes swept my direction as if to include me in the conversation. "Since my wife and I have been divorced, I haven't seen the kids. That all hap-

pened before I found the truth," he quickly added, pulling out a copy of *The Great Controversy* from his pocket, as if for identification.

"Would you like to address the envelope?" Mrs. Hanson inquired after an awkward pause.

"Could you type it?" the man suggested. As he mumbled the address, she complied.

"Whom shall I say this is from?" she questioned, hands poised on the keys.

"Do I need my name on it?" His surprise was evident. "It's the Lord's paper. It shouldn't matter whom it came from or where."

"Well," Mrs. Hanson persuaded, "I think your children would like to know who sent the magazines so they could think of you as they read them."

"I—I guess so," he said a little reluctantly.

"Shall I type 'From Dad' in the top corner, or would you rather I put your full name?"

"No," he said soberly, considering the choice given him. Looking up, he shrugged his shoulders and sighed, "Just put 'Art.'"

The three-letter word was quickly typed out. Pulling the envelope from the carriage, the nurse tucked the magazines back in and sealed it.

Graciously the man thanked both of us and, after hesitating for a second, with envelope tightly clenched in his hand, he limped to the door and disappeared behind it.

For a moment I stared thoughtfully at the door he had just quietly closed. "Do you really think he only wanted an envelope?" I asked, turning to Mrs. Hanson.

She stopped reading a letter. "You know, I wondered too. He did seem kind of lonely. I'll bet he came in here because he wanted to talk with somebody."

That was it! That lost, seeking look I had noticed from the first. His eyes—asking what his lips had not quite managed to frame. Deep eyes searching for an overture of friendship from fellow believers—probing for a flicker of interest in the passing faces.

Oh, I had responded with a certain brand of interest—curiosity, I realized with a pang of guilt. I had certainly given due attention to his stated request. He had simply asked for an envelope, and that he had received, no strings attached—no strings of personal interest or concern.

I thought of the YOUTH'S INSTRUCTORS about which he knew so little. How quick he had been to snatch those as a possible avenue for reaching his son and daughter! Why hadn't I snatched those moments to reach *his* needs? What else was he wanting besides an envelope?

Haunted by those eyes, I caught myself looking around the campus for our stranger guest the next few days. However, both he and the opportunity were gone.

Who was he? What had he wanted?

WIT SHARPENERS

Paul Before Festus and Agrippa

Acts 25

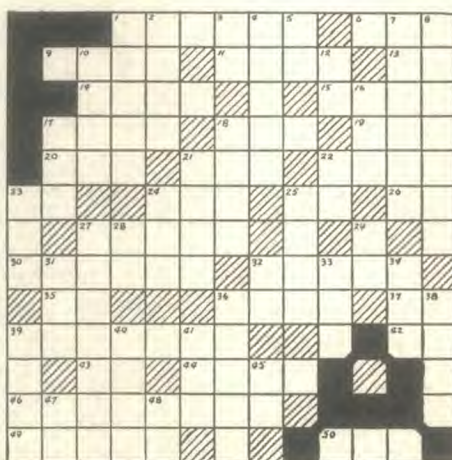
Across

- 1 "the high . . . and the chief of the Jews informed him against Paul" :2
- 6 "There is a certain . . . left in bonds by Felix" :14
- 9 Person of distinguished valor
- 11 Halt
- 13 County (abbr.)
- 14 "Al . . . thou persuadest me to be a Christian" Acts 26:28
- 15 "after the most straitest . . . of our religion I lived a Pharisee" Acts 26:5
- 17 "crying that he ought not to . . . any longer" :24
- 18 Not high
- 19 Exclamation of interrogation
- 20 Before
- 21 "much learning doth make thee . . ." Acts 26:24
- 22 Unless
- 23 Lieutenant (abbr.)
- 24 A city of Benjamin, east of Bethel Gen. 12:8
- 25 River in Italy
- 26 Half an em
- 27 Felix "left Paul . . ." Acts 24:27
- 30 "This man doeth nothing . . . of death or of bonds" Acts 26:31
- 32 "Caesar's judgment seat, where I . . . to be judged" :10
- 35 "Of whom I have . . . certain thing to write" :26
- 36 Act of selling
- 37 "I stand . . . Caesar's judgment seat" :10
- 39 "Festus, when he had conferred with the . . . , answered" :12
- 42 Father
- 43 "unto Caesar shalt thou . . ." :12
- 44 "to the Jews have I . . . no wrong" :10
- 46 Poppy seed
- 49 "and was . . . ed into the place of hearing" :23
- 50 "might have been . . . at liberty, if he had not appealed" Acts 26:32

Down

- 1 "which they could not . . ." :7
- 2 "the king . . . up, and the governor, and Bernice" Acts 26:30
- 3 Plural ending of some nouns
- 4 "Jews which came down from Jerusalem . . . round about" :7
- 5 "Thou art permitted . . . speak for thyself" Acts 26:1
- 7 "go down with me, and . . . this man" :5

- 8 "found that he had committed . . . worthy of death" :25
- 10 Arabian military commander
- 12 Postscript (abbr.)
- 16 A son of Benjamin Gen. 46:21
- 17 ". . . them therefore, said he, which among you are able, go down" :5
- 18 "answer for himself concerning the crime . . . against him" :16
- 21 "laid . . . and grievous complaints against Paul" :7
- 22 Same as 35 across
- 23 "Neither against the . . . of the Jews" :8
- 24 Same as 19 across
- 25 "at Festus' commandment . . . was brought forth" :23
- 27 "sitting on the judgment seat commanded Paul to be . . ." :6
- 28 Old Testament (abbr.)
- 29 Exclamation
- 31 A city of Benjamin I Chron. 8:12
- 32 On account (abbr.)
- 33 Obtain
- 34 Rap lightly
- 36 Wild plums
- 38 "they . . . ed between themselves, saying" Acts 26:31
- 39 "when Agrippa was . . . , and Bernice, with great pomp" :23
- 40 "if there be . . . of these things whereof these accuse me" :11
- 41 Fresh-water fish
- 45 Neodymium (abbr.)
- 47 "the next day sitting . . . the judgment seat" :6
- 48 Senior (abbr.)



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Key on page 19

Weighed—and Wanting

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

As Christians we understand that every man and woman born into our world has enough light shed upon his pathway to lead him to eternal life. With some it may be a copy of the Bible. With others it may be a relative, or neighbor, or friend who introduces them to the heavenly Father.

When Felix and Drusilla heard Paul reason of "righteousness, temperance, and judgment to come," Felix trembled. But there was no virtue in his fear. There could have been virtue in responding to the apostle. Instead, he told Paul: "Go thy way for this time; when I have a convenient season, I will call for thee."

Later this same stalwart for God would stand before King Agrippa. He asked the king, "Believest thou the prophets?" "I know that thou believest," he answered for the monarch. Agrippa's only response was "Almost thou persuadest me to be a Christian."

Centuries before these events another man had stood before another world ruler and interpreted some handwriting on a wall. As Daniel recounted the history of Nebuchadnezzar to Belshazzar he observed, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this."

On the night of his impious feast the king of the Babylonians was slain and his capital captured by the Medes and Persians.

Probation closes at some time or other for every man, even though he endure until Jesus comes. Death always closes the probation. And we wonder whether with some men probation doesn't close months or years before death ends the sojourn.

Nero surely exhausted the mercies of God long before he came to his end. Might the same be said for others in this twentieth century? What of some rulers of nations, some criminals on the most-wanted list of the FBI?

A frightful wail will one day rise above the clamor of trade in the markets of the world. It will come from those who knew better than they have done. Truth had been theirs, but they wanted a respite from the final decision. Like Cain, they knew the requirements but declined to honor them in the practices of their lives.

Jeremiah puts it in plaintive language: "The harvest is past, the summer is ended, and we are not saved."

Too late, multitudes will "run to and fro to seek the word of the Lord, and shall not find it." God grant that no one-time Seventh-day Adventist will be among that number.

wtc

Grace Notes

Blossoms The Harold M. Lambert cover photo uses blossoms to frame a springtime river scene.

Free Lance In its fortieth year, a "fruit basket upset" has taken place in Pen League. If you think you can write, regardless of your age or station, send at once for the brochure explaining the 1969 programs. The Free Lance Division has been divided into three sections, with three deadlines. The

first is September 2, 1969; the second deadline is October 7, 1969; the third is November 4, 1969. The brochure will carry complete details on what could be the most exciting contest for writers ever offered.

Credit Pen League was inaugurated in the 1929-1930 school year for college and academy students. It was the genius of Editor Lora E. Clement that brought this annual program into being.

WORDS- How Important Are They?

by JESSIE WILMORE MURTON

WHAT'S another word for 'scatter'—a six-letter word?" Pencil poised in hand, Velma looked up inquiringly from the crossword puzzle on her desk. She was the receptionist, and I the filing clerk, in a doctor's office of a large health center. The only other occupant of the room was a waiting patient, the governor of North Dakota. He was a frequent visitor to the institution, and because of his friendliness and courtesy, a favorite in our department.

He looked up from his magazine and smiled at the question. "How about *deploy*?" he offered.

"Of course! Why didn't I think of that?" Velma thanked the governor, hiding her embarrassment as well as she could. She was a college graduate

with a major in English, and only working in the office while waiting for a teaching assignment. On a recent visit she recalled this incident and her embarrassment.

Asking information of others that they could obtain easily for themselves is a common habit of many individuals. Some questions would be almost unbelievable, if recounted; as, for instance, that of a high school graduate planning to enter college in the fall. "Auntie," he called, looking up from the book he was reading, "is there a State called Louisiana?" Incredible, you say. It is true nevertheless. Personally, I have found a majority of such questions have to do with words—their spelling, meaning, and usage under certain conditions.

Chronic word questioners give the impression that because everybody uses them, words are just another take-for-granted part of daily living of small importance, meriting little attention. These people seldom consult a dictionary when they encounter an unfamiliar word, depending for some idea of meaning on context, or using Velma's method of asking the nearest person available. To the lover of words, dictionaries are fascinating reading, containing a wealth of information in addition to their contribution to one's vocabulary.

We have no knowledge of the Edenic language God taught our first parents. We only know it was universal until after the Flood. Sin was responsible for the babel of tongues with which we

contend today in our efforts to give the "good news" of God's love to all the world. That is one of the chief reasons why words are so vitally important; another is the part our own words will play in the final judgment.

The words of Jesus gave physical healing and life to many among whom He lived so long ago. These same words will bring eternal life to all who accept them today. Words are not common or unimportant.

Let's take a word apart. It is composed of one or more sounds, when spoken. If the word is written, certain symbols called letters are employed to represent these sounds. The English language consists of many thousands of words. More are being added daily. Almost every trade, craft, and profession has a vocabulary peculiar to itself. Some of these are as strange to the ordinary person as a foreign language. In addition there is that vocabulary flippantly known as "slanguage." And the gibberish of the underworld.

Youth of every generation have invented a vocabulary peculiar to the age in which they lived. These were usually unintelligible to their elders. Yet each of these hundreds of thousands of words is dependent for existence on the twenty-six sounds or symbols we call the alphabet. The word *alphabet* comes from two Greek words, *alpha* and *beta*, which correspond to our English *a* and *b*.

No one can estimate the number of words in use in the world, since many languages have never been reduced to writing. Those working among people speaking such languages face almost insurmountable barriers. Their first task is to reduce the language to writing; this is not an easy matter, since most of these primitive languages have very limited vocabularies. Many have no synonyms for our words *God*, *love*, *faith*, *hope*, and others vitally important to teaching.

How would you describe a skyscraper to a person who has never seen one? One teacher tried, but finally gave up. She explained that a skyscraper was comparable to a number of houses built one on top of the other. Her pupils wanted to know how you would get from the bottom house to the top one. She could not explain that, since they had never seen an elevator. There were other equally unanswerable questions. Her students laughingly concluded it would be foolish to build houses with each sitting on top of its neighbor.

It is even more difficult for the mis-

sionary to explain God, whom he has never seen, or such abstract virtues as faith, hope, love, trust, and other sacred things with which we are so familiar.

Every word has a particular meaning; many have more than one; and some of these are entirely contradictory to one another. The proverbial example is the word *fast*. A *fast* horse moves swiftly; a door made *fast* is immovable. A religious *fast* is abstaining from food; a *fast* liver is one given to excessive eating and drinking. A *fast* woman is one of questionable virtue; a *fast* friend is the opposite. In each instance spelling and pronunciation are identical.

There are many divisions of words. Nouns name persons or things: man, girl, flower. Adjectives describe nouns: handsome man, pretty girl, fragrant flower. Pronouns are substitutes for nouns: he, they, it. Verbs name actions: runs, talks, swims. Adverbs describe actions: runs swiftly, talks loudly, swims gracefully. There are many other divisions of words; articles, prepositions, and conjunctions are samples. Some action words indicate *time* of action: I go, he went, they will be going.

Many words may be interchanged for use in a different capacity: the artist *paints* (verb); the material he uses is *paint* (noun); John *swims* (verb); John went for a *swim* (noun). Words are often used to paint mental pictures in the mind of the hearer or reader, as in figurative language.

Some words are spelled differently, mean different things, but are pronounced alike. *Heir* is one's offspring or successor; *air* is the atmosphere we breathe. Many words have various shades of meaning, each a bit different from the others. Take the word *blue*. Summer skies are *azure* or *delft* blue. The sea may be *aqua*, *ultramarine*, *indigo*, or *sapphire*. A child may have *violet* or *gentian* eyes, in which case the noun pinch-hits for the adjective.

Words of similar meaning are synonyms; those with opposite meanings are antonyms. There are few true synonyms or antonyms, however, as we learn from the word *blue*. The careful speaker or writer will endeavor to use the word that most nearly carries the exact shade of meaning he wishes to convey. Use of words with sounds similar to things described is called onomatopoeia: bees buzz; waves lash or roar; winds howl or shriek; breezes whisper or murmur.

We think in words and act on what we think. As a man "thinketh in his heart, so is he."¹ The act has its incep-

tion in the thought. But we think in words, not abstractly. Every sermon preached; every lecture delivered; every program performed, broadcast, or televised; every drama acted; every story, article, or poem written is the result of thoughts conceived in a human brain.

You look upon the lacy steel structure of a Mackinac Bridge, the majestic sculpture of a Black Hills memorial, or a lovely painting such as *What Happened to Your Hand*. You listen to the stirring strains of a "Finlandia," a charming poem about "woods on a snowy evening"; read a soul-searching life of Christ such as *The Desire of Ages*, or a history of the beliefs of your church and the exploits and adventures of its consecrated pioneers. Do you think back to the origin of these pleasures and blessings? Do you remember they were first conceived in the silent conversations of the mind of a David Steinman, a Gutzon Borglum, a Harry Anderson, a Jean Sibelius, a Robert Frost, an Ellen White, an Arthur Spalding, or other comparably gifted person?

Having been conceived, the thought-words were translated into visual or audible form. In some instances both creative and physical work were originally performed by the creator. Music, painting, and sculpture are examples. These were preserved for the enjoyment of the creator and his contemporaries, and often for the enjoyment of future generations, as well. In other instances the creator was assisted by persons who furnished materials and physical skills to bring to birth the dream, as in the construction of a bridge, a cathedral, a spaceship. But no matter by what process the original concept materialized, words in the mind of the creator were vital to its existence. So great is the word.

Words are basic to practically every phase of living. A pair of small words, composed of but three letters, may bind two persons together until death, for better or for worse. From words, editors and publishers produce countless books and periodicals. Merchants use words to acquaint the public with their wares. The chef uses them to present recipes from which the housewife may prepare wholesome and attractive meals. All centers of learning use books of words for instruction in the techniques of the trades, the arts, and the professions. We use words for pleasure, for social intercourse, to share information, and to help and comfort

others. Too often they are used to hurt, or discourage. The Christian will employ them to glorify their Giver, and to encourage and uplift his fellow man.

With words the writer may paint pictures, produce singing poems, present a play, tell a story, recite a narrative, fashion a biography, preach a sermon. Because of this adaptability, creative writing partakes of the characteristics of all the other fine arts.

Words build a bridge of emotion between hearts and minds. They work many miracles, too. They heal the brokenhearted, free the imprisoned, raise a dying sinner to hope of everlasting life. Words transport a listener or reader across mountains and oceans, and acquaint him with lands, peoples, and customs he may never behold with his physical eyes. Words educate the ignorant; they change savages into civilized individuals, and often into Christians, as well.

A Hitler's words can hold the power of physical life or death in their grasp. Those of Christ are fraught with life or death that is eternal. Words heard at a family altar, from the lips of a God-fearing mother or a dedicated minister, or perhaps read from even a stray scrap of paper, may produce some of the world's wisest statesmen, most successful soul winners, most heroic martyrs. Words from perhaps some similar source have given to our own church such stalwarts as James White, Joseph Bates, Carlyle B. Haynes, Norman Wiles, and the valiant fuzzy-wuzzy Solomon Islander, Kata Rangoso.

Writers, perhaps more than others, should realize their responsibility in the use of words; for they may wield immeasurable power through the mediums of the press, the radio, television, and perhaps many other now-unforesee-

able inventions of the future. The power of the written word exceeds that of the spoken word not only because it may be more widely circulated but also because it is more permanent.

H. M. S. Richards tells a story illustrating this point. A young man who declared he would sign away all his interest in Christ and heaven for one five-dollar bill was challenged to do so, in writing. He had only written a few words of the contract, as dictated by the challenger, when he stopped. With an embarrassed smile he confessed he didn't mean it; he was "only fooling." He realized the seriousness of putting such a declaration in writing.

One may deny spoken words, if he so chooses; written ones can never be denied. They will stand as a witness against the writer as long as the writing is preserved. Yes, words are important. And it is amazing when we stop to consider the thousands of combinations that can be made from the twenty-six small sounds or symbols of the alphabet; each, no matter how small, freighted with such vital possibilities. Do you still wish more evidence of the uncommonness of words? We have saved the best for the last.

In the best-known and perhaps one of the most ancient of books, we read, "In the beginning was the Word, . . . and the Word was God."¹ Farther on is the declaration that this Word spoke all things into existence, upholds all things, and will continue to do so through future countless millenniums. This Word, of course, is Christ; the only-begotten Son of Jehovah God. In the beginning, associated with His Father, He created the world and all things and beings connected with it. How? "By the word of the Lord were

the heavens made; and all the host of them by the breath of his mouth. . . . He spake, and it was done; He commanded, and it stood fast."²

We know the "God is dead" proponents scoff; also many modern scientists. For years most scientists contended that energy and matter were not interchangeable; that energy was always energy; matter always matter; and the two could never be interchanged. But that was before the splitting of the atom. These same scientists have confirmed the old Book; that Creation could have happened just as it tells us, without long millenniums of evolution.

They have disproved their own theory, or hypothesis, by themselves building machines that can actually split this infinitesimal thing the human eye cannot see, but which contains a power beyond the most vivid imagination of man. They have proved that energy can materialize into a visible mushroom cloud; and that this materialization holds miracles for good and evil of which we haven't the faintest conception at present.

If there is power in the split atom, which we cannot even see, to carry men in spaceships through the stratosphere at a speed of thousands of miles an hour, what infinitely more power must reside in the word of Him who created the atom! What frightening presumption it is to deny that the Creator of such power would be unable to speak into being one such small and insignificant portion of His limitless universe as our own little world.

What is even more wonderful and marvelous is that our Creator has, to some extent, shared this word power with His children of dust; even as He has shared the creative power to produce a new physical life. It is sad that man has not always used these gifts to the glory of the Giver. Words are one of God's most vital tokens of His love to mankind. Without them we would be only as the beasts. Shouldn't we use them to uplift and not to destroy? Christ declared His words were "spirit and . . . life."³ May not our words too be spirit and life to someone who hears or reads them?

Count no word trivial;
Words are potent things,
That forge man's fetters
Or that free his wings.

In Spite of Shutters

by HELEN GODFREY PYKE

I bolted when I sensed constraint,
Disclaiming what seemed staid and quaint,
And pressed my hands to something new,
And shuttered skies so tritely blue.
In willfulness I turned aside
From Him whom I had known as Guide.
In spite of shutters, then, I saw
He will not force my will, but draw.

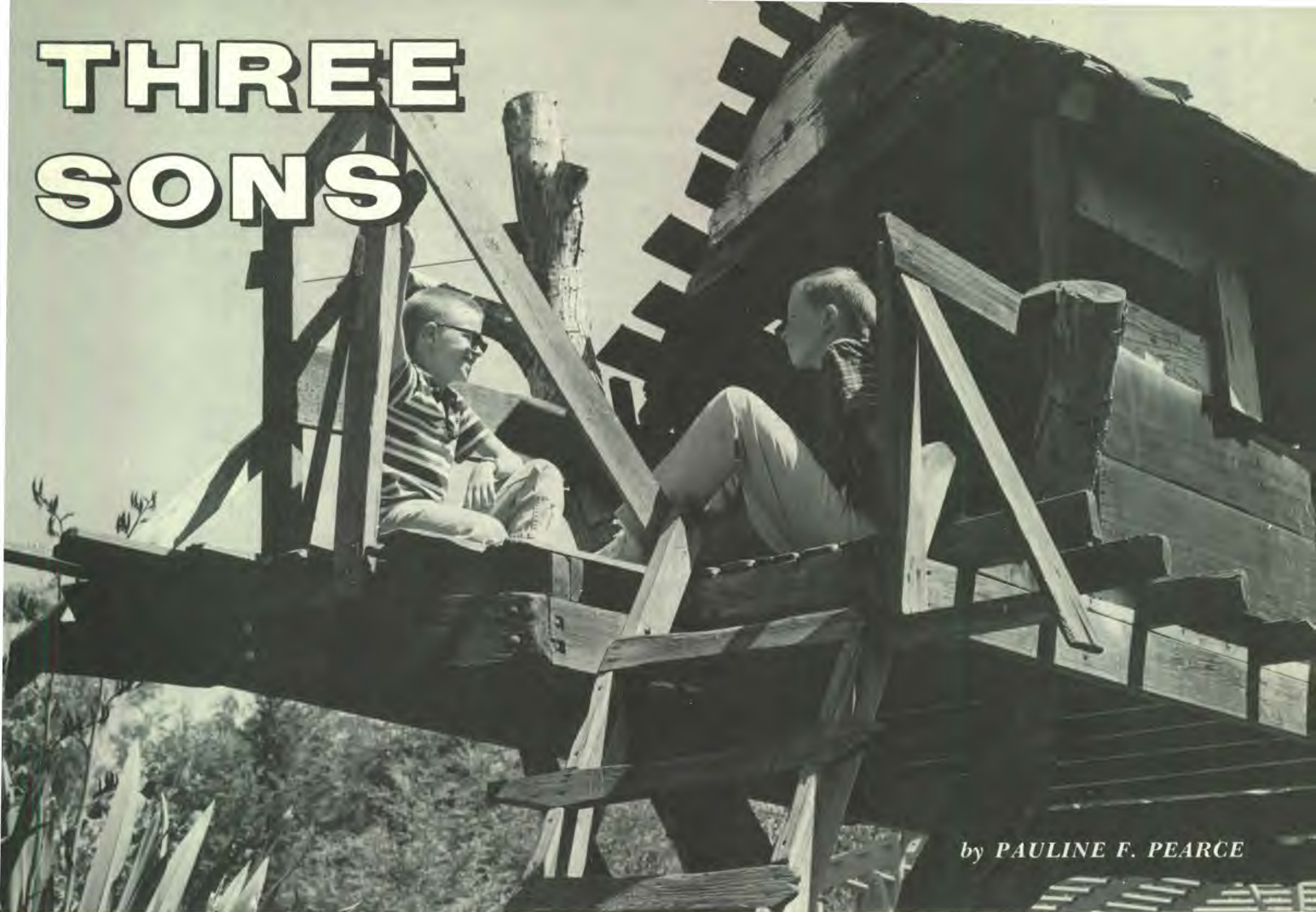
¹ Prov. 23:7.

² John 1:1.

³ Ps. 33:6-9.

⁴ John 6:63.

THREE SONS



by PAULINE F. PEARCE

DEAR God, please save the life of our baby. Nevertheless, Thy will be done." How difficult it was to say those words, "Thy will be done." We wanted our child to live under all circumstances, yet we knew we must fit into God's plans.

The hours dragged slowly by as I waited for our child to be born. Everything had been perfectly in order, but now serious complications had set in. The nurses were silent, with no words of assurance as I pleaded with God that everything would be all right. As I looked up from my bed at the cold white ceiling, while everything was silent except for the rushing to and fro of the nurses and the babies' cries in the distance, I wondered whether God would hear my pleas.

We had been married for eighteen happy months. Now we were overjoyed at the prospect of becoming parents. How carefully we planned every detail, including diet, in order that our child would be healthy, both physically and mentally. How we prayed even before he was born, that we might be given wisdom to train this heritage

aright. With my husband away canvassing through the week, I had plenty of time to prepare for the coming event by knitting and sewing, thus filling up drawers little by little with booties, bonnets, helmets, and nighties. One never knows whether to expect a boy or a girl. We also bought a baby crib, for my husband couldn't get over the idea that a bassinet looks like a clothes basket!

I was so excited that two months before due time I was packed for the hospital. Every necessity had been folded into drawers in anticipation of the soon-coming event. Most things seemed trimmed with blue. We wanted a boy, and had already chosen a name—David John.

Impatient labor signals indicated that hospital was the place to be heading one night, eight weeks before schedule. I was hurried into a little room in the hospital, where I changed into a hospital gown, after which I waited the arrival of the doctor. When he came he said very little, but enough to let me know that everything was not one hundred per cent right. Now I had

fears; my courage dropped. My husband's heart was heavy too as he tried to encourage me. Even the nurse in charge told us not to build up any hopes. We could see all our happy thoughts of this event diminishing fast.

That was 10:30 P.M. Now at 5:00 A.M. it was very evident that something definitely was wrong. The doctor was called again, this time urgently. Then after two and a half hours in the theater it was all over. As I heard the weak cry of our newborn baby, the first thing I said to the doctor was, "Is he all right? It's a boy, isn't it?"

"Yes, it's a boy," he answered, careful not to say any more.

"But is he all right?" I questioned, hardly daring to breathe. There was no answer.

Again I questioned, pleading for an answer. "Is he all right?"

"I'm afraid not," he replied softly, being careful not to leave the incubator in which he had placed my son. I couldn't even see him, for the incubator was surrounded by nurses.

Now everything went black. How could this possibly happen to me! "O

God," I cried, "You can make him right." I lay there, and the agony of body I had just been through was nothing compared to the agony of mind I was going through now.

For a moment the nurses moved away, revealing the babe. He had such a beautiful head of black hair. I thought, Isn't he beautiful—so perfect? Then the incubator was shifted into another room. I was given a needle that caused my body to relax, but my mind would not rest. After a few minutes the doctor told me my baby was breathing, but not to raise too many hopes, as the complicated breech birth had caused him to be a sick, weak baby. A normal birth would have caused no trouble at all. I asked him to do his best while I prayed.

I was brought a telephone and rang friends, asking them to pray for the life of David John. How surprised they were, for they were not expecting me to be in the hospital for some time. With my husband beside me it was easier to face the future.

Together we prayed earnestly, asking God to look after our son, and if it was His will, to spare his life. Scarcely had we finished our prayer when the nurse came in—to tell us he had died. He had been ours for one brief hour. We had seen him living, which is the picture left in our minds. He was ours for such a short time, but nothing could erase our love for him.

The five days I spent in the hospital are something like a nightmare to me—hearing babies crying continually, hearing them being wheeled to their mothers at mealtime and seeing the contented look on other mothers' faces.

Yet people were kind, my room was a bower of flowers, and I was never short of visitors. One of the hardest things to do was to go home empty-handed, but my thoughtful parents had stored away most of the baby things to make the sorrow a little easier.

Now began the task of settling down to a normal life again. Normal—but I felt there was nothing to look forward to. Sometimes I was tempted to feel bitter because we did not enjoy the pleasures of parenthood. I reasoned that we had done nothing really wrong to deserve punishment. We had lived good Christian lives; surely we were not reaping what we sowed. I was comforted by the thought that "all things work together for good to them that love God." We loved Him, and accepted the statement that if we could see the end from the beginning we would not have chosen any other way.

The question Why? was fading into insignificance as we began to see dimly through eyes of faith. We determined not to allow this experience to undermine our faith, realizing that this must have been the Lord's will. He allowed it to happen, but at this stage we did not know why—in fact, we still do not understand fully. Whenever I saw other babies the devil put doubts into my mind, but I resisted them, knowing that this unwholesome thinking would prove detrimental.

Five months later we were told of a baby we could have, one that wasn't yet born. Now we were in a turmoil. Did we want to adopt a child? We wanted one of our own, but were not sure it was possible. After much thought and prayer we decided we would take

this child as our very own, to help fill the empty void left by losing our own son.

All adoption formalities completed, we were on our way nine weeks later to collect our son—Murray Brent. As the matron put him in my arms, my heart was overflowing with joy. It was hard to believe that after all this time we had a son at last—a chosen son. I was afraid to unwrap him in case I couldn't fix him up again, but the fears were short lived. What proud parents we were as we stepped on the plane for home. He was accepted into the family with real joy by his newly acquired grandparents as we greeted them at the air terminal.

As we settled down again we felt deeply indebted to God for His goodness to us. How quickly He had supplied the longing of our hearts. Could He have allowed our own child to sleep in order that this one might have a chance of eternal life? He knew we would never have considered adopting a child if we had had our own. Our chosen child has brought us such real happiness and joy that we could not love one of our own flesh and blood more. Maybe God has a special work for him; we don't know, but we do know that God's love is without limit.

The whole experience brought us close to God, proving our loyalty and deepening our Christian experience. How much we are looking forward to that glorious resurrection day, when that tiny grave will be opened. Joy will know no bounds as angels bear that little one to our waiting arms. We must be faithful so that we will be ready.

Years passed, and then I found myself going through a familiar experience. I was in a small room in the hospital gazing up from my bed at the cold white ceiling. But now my mind was at rest; I was there at the right time. I felt that all would be well. In a short time I held the squirming bundle in my arms, running my eyes from head to toe to take in every detail—black hair, big eyes, tiny closed fists, and wriggling toes. He was mine—it seemed a miracle, too good to be true. How my heart loved him. How my thoughts went out in gratitude to God for giving us this son.

Now we have two sons—one chosen, one given. They are equal in our eyes, for we realize God gave us both. Both are dedicated to God. May we so train these children that one day we will rejoice in God's kingdom as one unbroken family—with three sons.

The Canary

by JUDY HOUSTON

Perched on his swing the vivid bird
Opens his throat—a song is heard.
Sings he of freedoms he's never seen,
Captive in a cage, and yet serene?
While every need is here supplied,
Beyond this shelter he has not pried.
No envy of other birds on the wing,
Complacent and content to swing and sing.



Vistas

by ROBERT V. GENTRY

WITH the scientific upheaval that accompanied the works of Copernicus, Galileo, Kepler, and Newton, Galileo had more problems by far than the rest. It is interesting to note that much of the opposition to Galileo's discoveries was simply a resistance to altering accepted scientific viewpoints within his own scientific community. (Science, it sometimes appears, is committed to the proposition that aging an idea or belief ensures its absolute validity.)

Now, this resistance to change was not peculiar to Galileo's time, of course, but Galileo's environment was unfortunate. His scientific colleagues were well versed in the ecclesiastical procedure of that time. The Reformation had begun, and the charge of heresy, even by a fellow scientist who was a churchman, was not to be treasured. When his colleagues saw they could not prevail with Galileo on scientific grounds in order to maintain *status quo*, they simply appealed to a higher authority, namely, the church. Evidently the thought that Galileo had found something that had escaped their attention generated just a little bit of pride and envy, and rather than admit the validity of Galileo's ideas they chose the dubious path of appealing to a higher authority to silence him.

Subsequently, Galileo was censured by the church and spent his last years detained in his home, all for his efforts to propagate a little truth. Lest, however, we get the impression that Galileo was really persecuted for his discoveries, we only have to remember that his punishment was very mild compared to that

meted out to some who opposed the established religious authorities of that era.

Contemporaneous with Galileo but perhaps less well-known was Johannes Kepler, a Protestant, whose faith in God prompted a devout belief that order prevailed in the universe. Kepler early became convinced that the Copernican theory was correct, and associated himself with the great observational astronomer Tycho Brahe, of Copenhagen. Brahe's death around 1600 left Kepler with a vast collection of astronomical data that had puzzled man for more than 2,000 years. Although Kepler laboriously endeavored to find order in the solar system within the framework of circular orbits, he finally realized that the orbits of the planets had to be elliptical.

This discovery led to the formation of what are now known as Kepler's three laws, a brilliant empirical description of the motion of the planetary bodies. Thus while Kepler did succeed in laying the foundation, he did not grasp the fundamental principle governing planetary motion. This task was left to Newton, whose discoveries in mathematics alone rank him as one of the great intellects in the annals of science.

It is sometimes stated that a good scientist must have a curious bent, and Newton certainly filled this qualification well. Besides pioneering a new branch of mathematics, he distinguished himself as a scientist who to the limit of his resources checked his own theories with experimental results.

Ordinary events may induce profound thoughts, and such was the

case with Newton. An apple falls from the tree, and Newton is led to consider, as never before, the nature of the orbit of the moon. A stone attached to the end of a string may be rotated in a circular path. Clearly, without the string there would be no circular motion; and if the string were cut at any instant, the stone would travel in a direction tangential to the circular path. By comparison, some force must be acting between the earth and the moon—a force that could not be seen, only felt. Could it be that that force was the same one that caused the apple to fall?

Intrigued with the idea, Newton began to study the possibility more carefully. However, there was one obstacle, namely, the lack of good data concerning several important parameters, such as the acceleration due to gravity. In any event, Newton initially decided not to publish his ideas.

Almost twenty years elapsed, and after further refining his calculations with better data, he then presented to the scientific world one of the most comprehensive scientific principles that had yet been enunciated—that the motion of the celestial spheres depends upon the law of gravity. In one bold step Newton had discovered the fundamental law of celestial mechanics, and as we shall see in future "Vistas," his discovery had such far-reaching applications that it actually marked a turning point in science.

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Shift



AS THE finale of Beethoven's *Concerto No. 1 in C Major* died away, the youth turned on the piano stool and smiled as the perspiration dripped from his chin. Never before had our lounge room echoed with such sound of music at the hands of a live artist; never had the piano taken such a beating. All afternoon we had listened to long-time favorites from the works of Bach, Mozart, Beethoven, Chopin, Schubert, Schumann, and oth-

ers. It was a private, a very special, concert; perhaps one could say a Thank-you recital.

To music lovers in the Riverina of New South Wales the name Wilfred Blencowe is a household word. Born in Leeton 28 years before, the lad showed remarkable musical promise at an early age. Recognizing this, his mother kept him at the piano by penalty implied and lots of strap applied. When he gave his first pianoforte con-

cert at the age of twelve he was acclaimed as an up-and-coming musician. The Murrumbidgee Irrigation Area was justly proud of him.

He was brought up in a strict Protestant home, and church and Sunday school became an important part of his life. Although he served for a number of years as church organist and Sunday school teacher, he found nothing to satisfy his sensitive, longing heart or his inquiring mind. Church came to mean

in **Careers**

by JAMES E. CORMACK

no more than an opportunity to sit at the organ.

On completing his high school education, Wilfred moved on to the Sydney Conservatorium of Music for tertiary studies. In process of time he graduated, having attained the highest qualifications in music possible in Australia. For a number of years he moved in musical and theatrical circles, for with his talents in both these fields he was always in demand. He enjoyed many successes in Sydney and in the Riverina and soon found himself launched on a promising musical career.

When he first went to Sydney he attended a suburban church and in six weeks of regular attendance not one soul spoke to him. He went along to a young people's social evening, but was given the cold shoulder. His disturbed mind and wounded soul had had enough of the church. He sought companionship in the world and soon found himself one of "a pretty queer group," he confesses. "We delighted to debate on politics, religion, morality, and other controversial subjects." Together they did the rounds of the popu-

lar churches and some of the less well-known groups, but they found nothing to satisfy.

In spite of success and bright prospects for the future, he recognized a deep-down desire for something better in life. He was not satisfied, in spite of the acclamation of the crowd. He felt he should be contributing in some way to the betterment of mankind. In his formative years he had toyed with the idea of training to serve in one of the medical fields, but music had won the day. Nevertheless, this urge was not far beneath the surface.

A few months ago the restless musician went to Sydney for a business holiday and there took ill. His doctor advised an immediate operation and undertook to arrange for his admission to a private hospital on Sydney's North Shore. He was to ring the doctor on Friday for confirmation. However, the physician had been unable to get him a bed in this particular hospital. "But it's quite all right," he announced. "I've been successful in arranging for your admission to the Sydney Sanitarium at Wahroonga."

"The Sydney what?" Wilfred blurted

into the telephone. He had never heard of such a place, and imagined it to be some institution for the mentally ill. But his doctor quickly reassured him and told him he could not be in a better place. On Saturday afternoon, nothing daunted, the young man turned up at the san in a pair of white jeans and a screaming-yellow sloppy jumper. "I don't know what the admission sister must have thought of me as I came in," he said when recalling the scene.

As his taxi drove through the gates a strange feeling of peace came over him. He felt that he was entering a new world with an atmosphere of its own—an atmosphere of serenity and love. He sensed a strange foreboding that his life would never be the same again. He quickly observed that the nurses were different from any young people he had ever met. They were happy, friendly, and wholesome, and nothing seemed a trouble to them.

His operation over, he began to inquire what made the difference. He and a male nurse, Ray Southon, clicked from the start and became fast friends. From his bath or the treatment table he asked his questions, and Ray gave the answers. During convalescence Wilfred spent much time in Ray's room discussing his worldly full, yet spiritually empty, life. His new-found friend prayed with him and talked of the more abundant life.

The young musician, with the world at his feet, began to realize how empty his life really was. In spite of himself, he was seized with a desire to be like these sanitarium young people. The hospital atmosphere and the friendliness of the nurses acted as a fan on the tiny ember that had glowed in his heart years before. Not only did he want to be like his new-found friends but he discovered himself wanting to do as they were doing, especially when he learned that the sanitarium trained male nurses.

But the final decision did not come without a struggle. Before him was his promising career as a concert pianist and an approaching tour overseas. Then there were his parents and friends—what would they say? He sought counsel from Pastor Low, the san chaplain, and Matron Rowe, and was encouraged by their warm understanding and their spiritually slanted advice. The more he thought about it the more he was convinced that God was leading him away from his chosen career to devote his life to medical missionary serv-

ice. His mind made up at last, he obtained an application for enrollment, and before his discharge his application was in the hands of the matron.

In order that he might be instructed in the beliefs and standards of the Seventh-day Adventist Church, the chaplain advised him to contact the nearest Adventist minister immediately on his return to Leeton, and this is where I entered the picture. A program of regular weekly studies was arranged, and what studies they turned out to be! The usual pattern was Sunday dinner with us, followed by five hours of solid Bible study. At home he has faithfully devoted at least one hour each day to studying the Word, and he has read several of our books.

Wilfred really threw a spanner in the works when he announced his intentions to his parents. His mother became ill and his father showed his displeasure in no uncertain manner. Being a practical man, he immediately rang his minister and asked him to straighten out his son. To please his parents, Wilfred kept the appointment, but the longer he spent with this gentleman, the more he was convinced he was doing the right thing. Never before had he encountered such a reaction. All his efforts to correct the erroneous concept the minister had of Adventists were ignored.

At last the harassed clergyman put a call through to Sydney headquarters and asked whether they could make use of this young musician who was determined to give away a promising career to train for medical missionary work. But no, headquarters could not place him. Then could they find a hospital where he could train away from the influence of Seventh-day Adventists? They would see what they could do.

Leaving the manse with heavy heart and feeling the need of reassurance, Wilfred made his way to, of all places, the convent, where he unburdened himself to the sister in charge of the music department. This woman had once been his music teacher, and a warm friendship existed between them. She gave him a sympathetic hearing, then quickly reassured him, stating that Seventh-day Adventists were fine people and she sincerely felt that God was leading him. She wished him God's blessing.

In process of time the minister received a letter from headquarters with instructions to pass it on to Wilfred. It listed five hospitals in Sydney that trained male nurses, and the sanitarium was at the bottom of the list. However, the letter continued, "Of these five, the only one we would recommend to your young friend is the sanitarium at Wahroonga. It is far superior to the others in every way, and he can be sure of a thorough training here." After that, although Wilfred was still organist in his church, the chagrined minister kept out of his way, all messages being sent through an intermediary.

As his knowledge of the Adventist message increased, many changes and adjustments of life were in evidence. He came to us a heavy smoker and a social drinker—in fact, the day before entering the san he smoked sixty cigarettes. When he realized that God requires our bodies to be preserved as holy dwelling places for His Spirit, he gave up smoking and drinking immediately. For the same reason he eliminated tea and coffee and cut down on meat in anticipation of the day when he could cut it out altogether.

The convent sister took over his Sat-

urday music pupils to enable him to keep the Sabbath, but the loss of income forced him to take a job pending his hoped-for acceptance at the san. He bought a motorbike so that he could travel the forty miles each way to church and again for Bible studies on Sundays. He admits he cannot understand the change that has come over him. He finds that he is no longer comfortable in the company of his erstwhile friends. Nor does he feel at home in the environment of some of his musical engagements. On the other hand, he confesses he has never been so happy and contented as he is now.

However, the path has not been easy nor the way free from struggle and doubt. The enemy of souls has seen to this. As well as unpleasantness at home and abroad, there were times when Wilfred's mind dwelt on the years of preparation for his chosen career in the world of music and the prospects that lay ahead of him. But he always reminded himself and the tempter that his decision was already made and there was no more argument. Great was his joyous excitement the day I telephoned him at his work to tell him he had been accepted for training at the san.

To God alone be the glory for yet another soul born into His kingdom of grace. In His providence He permits man to share heaven's joy. That's how it was for me on a Sabbath in December as I led this young pianist, along with others who had decided to throw in their lot with God's remnant people, through the waters of baptism. It was so for Nurse Ray Southon, who, with two other nurses, had motored the four hundred miles to Griffith to be near his friend on this happy day. And the joy was shared by the church members as they watched the ceremony from the banks of the Murrumbidgee River, for they had taken Wilfred to their hearts and observed his spiritual progress with intense interest.

It was the day after his baptism that he treated us to a private recital of music such as we shall never forget. He has gone from us now and he will be missed, for he was like a son to us. Now he is training for a new career. His music will not be lost, however. He recognizes that he has a gift he must use to the glory of God and the blessing of man. Like his Saviour, Wilfred desires to bring "heaven's gladness to the toilworn and disheartened."*

Strength

by DR. ARCHIBALD RUTLEDGE

Of weakness and of strength
How little can we tell!
I thought the wildflower's bell,
Beside the great oak's hardihood,
The frailest thing in all the wood;
Yet in the storm the wildflower stood.
It was the oak that fell.

* *The Ministry of Healing*, p. 52.

Sins Against Loved Ones

by HAROLD SHRYOCK, M.D.



HARRY and Bonnie had been married five years. Things came to a crisis when Harry accused Bonnie of being overly suspicious and distrustful of his conduct. The argument had started when Bonnie asked why he was spending so many late evenings away from home and questioned his explanation that his work at the office required so much overtime. By the time the argument ended, they were talking about the possibility of divorce. There was no "Third party" in the picture, but Bonnie was still unconvinced after Harry assured her that he had been faithful to her on all occasions.

As is usually the case when troubles develop between a husband and wife, there was fault on both sides. Harry had been inconsiderate by not explaining to Bonnie that the new office help was inexperienced and the work had piled up. Furthermore, his company was about to bid on a large contract and he had to have the calculations for his part of the job completed by an early deadline.

Bonnie was a little more suspicious than she should have been. Her childhood

experiences had made her feel insecure. Her parents had quarreled a great deal. Their difficulties had never led to divorce, but she had heard them talk about it on several occasions. One of her greatest fears had been that she might be deprived of a home.

Now that she was a wife and mother in her own home, she experienced a haunting fear that Harry might be taken from her. He represented the only security she had ever known. She hadn't meant to be distrustful, but at least she had been overanxious.

Bonnie's parents were more to blame for her present attitudes than she. But now there was danger that the injustice she had suffered would be carried over into the lives of her children.

Last month, under the title "Adventism and Crime," we discussed in this column the sharp contrast that should exist between the way of life of a Seventh-day Adventist Christian and that which is followed so commonly by those who do not believe that Christ is coming soon. It was there stated that "the words Adventist and crime . . . belong at opposite ends of the scale, with Ad-

ventism standing as it does for careful obedience to law, both God's law and civil law."

In the same article it was pointed out that we Adventists have no reason to feel self-righteous, even so, for "there are 'crimes' against ourselves, against our loved ones, and against God . . . which are just as terrible, in terms of standing between us and God's purposes, as are the crimes that bring persons into courts of justice." It is this latter category of "crimes"—called "sins" in the present article—that we are now considering.

A young woman whom we shall call Barbara found herself involved in a chain of family circumstances in which there had been a neglect of those foundation principles on which successful marriage depends. She was twenty-three at the time she wrote to me. By then she had completed college, had taken additional teacher training at the university, and was employed as a high school teacher. She, her parents, and her younger sister were all members of the Seventh-day Adventist Church.

Barbara was still living at home. Throughout the span of her memory her father had been irresponsible and had been "a problem" to the other family members. Her mother had always held a steady job in order to earn money to pay the family's living expenses. Family life had been strained and unhappy.

Barbara was now saying to herself, "If my parents' experience represents an average of family life, I would rather remain single than to run the risk of such unhappiness." She had been encouraged in this skeptical attitude by her mother's comments. Her mother had also had an unhappy childhood home. She had hoped, as did Barbara now, that her own marriage would be an improvement over her parents' experience. But she admitted her marriage had brought only heartaches.

I sympathized with Barbara in her hesitancy to marry lest she should find herself the victim of another unhappy situation. However, there are two ways a young person can react to such a problem. The wholesome way is to make a firm determination to do even more than is normally expected in the effort to become a successful wife or husband, assuming an active attitude of responsibility for the success of marriage rather than the passive attitude of "let's see what happens."

It has been stated by Dr. Paul Popenoe, long recognized as an authority

in the field of marriage counseling, that if either a husband or wife determines to make an all-out effort to ensure the success of his marriage, the chances of success are nine out of ten. Ideally both husband and wife should determine to do their full part in contributing to their success. But Dr. Popenoe meant that even though there is a one-sided determination to succeed, and this determination is sincere and active, the marriage has a 90 per cent chance of success.

A person like Barbara has seen a firsthand demonstration of the tragedy of unhappiness in marriage. Such a person is more keenly aware than others of the importance of giving high priority to the home's interests. With firm determination this person can have a better prospect of successful marriage than one who merely assumes that everything will be lovely.

A Christian young person recognizes, furthermore, that careful and prayerful consideration must be given to the selection of a life partner. Once this is accomplished and the parties are confident that the Lord has led in their plans for marriage, they can expect His blessing to attend them. There will be hardships, of course, but if they recognize marriage as a sacred relationship and call upon the Lord for help in times of need, they will have the courage and the wisdom necessary to find satisfactory ways of solving their problems.

The second, but tragic, way in which a person may react when in Barbara's situation is to develop a permissive attitude toward divorce. This is the attitude that is so prevalent in the world today: "Let's get married and see how it works. If it does not work out happily, we can always get a divorce."

It is such an indifference to one's personal and rightful responsibilities in marriage that has all but destroyed the sanctity of marriage in our present generation. Christians in general and Seventh-day Adventists in particular should recognize that marriage is a divinely ordained institution, that it is intended as a life partnership, and that with God's blessing a husband and wife can unite in finding solutions to whatever problems may arise.

The prophet Malachi, speaking under divine direction, clarifies God's attitude toward the marriage relationship: "Take heed to yourselves, and let none prove unfaithful to the wife of his youth, for I detest divorce and cruelty to a wife, the Lord of hosts, the God

of Israel, declares. Take heed then to yourselves, never be faithless."¹

Already we have given consideration to more "sins against loved ones" than you may have realized. Even though we have used only two case stories, these have served to illustrate quite a group of the injustices and harmful influences that can occur within families. We have noticed the bad effect on marriage of a neglect of companionship between husband and wife. We have seen the misfortune when a husband gives a higher priority to his job than to his wife. Failure of husband and wife to communicate with each other has been considered. The long-range results of an unfavorable example, parents to children, have been stressed.

Also in the discussion we have pointed out the need for an active determination by each individual to do his full part to promote the welfare of the family unit. Failure here is another "sin" that deserves mention. Personal unfaithfulness in marriage, as condemned in the Bible, is a terrible sin against God, as well as against loved ones. And the modern permissiveness toward divorce is another subtle sin that we have mentioned.

There still remains to be considered one particular sin against a loved one that doesn't fit into the categories already listed. It has far-reaching consequences. The amount of misery that results is beyond our usual comprehension because it is the kind of sin that may be known only to the two who are involved. Even though it can be repented of, it leaves scars of personality that endure throughout life and rob the participants of their respect for, and trust of, self and of each other. In most cases the lives of children are eventually blemished too, not because they know about their parents' earlier sin, but because in the natural course

of events the bonds of the marriage are weakened and the children suffer accordingly.

The sin of which we now speak is a special invention of the devil that he has plied with abominable success throughout the centuries. Until our present generation, however, civilized society maintained a general disfavor of sexual activity between unmarried persons, which has tended to keep this form of wickedness within certain bounds. Within recent years, however, the devil has prompted a growing clamor for freedom from restraints, even those that involve morality, until illicit sensual indulgence under the guise of love has become popularly glamourized.

Combinations of circumstances that lead to this sin of impurity involve a heinous blending of good and bad elements in which it is easy for a young person to ask, How can it be wrong when God made us thus responsive to each other? The "responsiveness" that God implanted in human nature, however, was divinely intended to provide the bond of unity by which the sanctity of marriage is to be preserved.

The sin comes from the premature awakening of, and submission to, human desire. For young people of originally good motive, the situation becomes a paradox in which they really don't want to do what they find themselves doing. The fundamental protection against this sin is deliberately to avoid those circumstances of solitude and intimacy by which a boy and a girl become accountable only to themselves for their momentary conduct.

Some young people who find themselves being influenced by the trends in our modernistic society are rationalizing by asking, Is intimacy between lovers really wrong?

The Scriptures give the clear answer: "God's plan is to make you holy, and that entails first of all a clean cut with sexual immorality. Every one of you should learn to control his body, keeping it pure and treating it with respect, and never regarding it as an instrument for self-gratification, as do pagans with no knowledge of God. You cannot break this rule without in some way cheating your fellow men. And you must remember that God will punish all who do offend in this matter."²



Voice of Prophecy Titles for June

June 1	Evolution or Special Creation
June 8	Has Natural Science Made the Bible Obsolete?
June 15	Scientific Facts
June 22	A Biblical Protection Against Evolution

¹ Mal. 2:15, 16. From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

² 1 Thess. 4:3-6. From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

OLD-FASHIONED IDEAS

by LAURIE JONES



AND if you ask me, that Miss Morton has some pretty stupid ideas." Betti Gordon, home from the academy for summer vacation, was giving her mother a run-down on dormitory life. "Why, to hear her talk, you'd think babies come from holding hands!"

"I wouldn't scoff at the theory," Mrs. Gordon said. "I know of several girls who started right at that very point and later found themselves in trouble."

"But, Mother," Betti said, "that was in your day. Nowadays nobody ever gets turned on just from holding hands. Maybe back when you and Miss Morton were young, holding hands was a great big thrill, but now it's just routine."

"Right there is the crux of the matter," Mrs. Gordon said. "When young folks make small intimacies so commonplace, it takes more and more to 'turn them on' as you put it. Before long they have nothing left to look forward to."

Betti could see that she and mother were poles apart in opinions. But there was no use even trying to explain such things to her mother, for what could a woman in her thirties, a mother at that, know about holding hands or making out?

It was not that Betti wanted to do anything questionable. She only wished for a little more freedom sometimes. Like Jan Edgecomb, for instance. Jan didn't have any girls' dean watching over her shoulder or any mother waiting up to check the clock when she came in on Saturday night. Jan was a year out of high school and had a good job. Now she had moved into her own

apartment. She only went to her mother's house on weekends for a good Sunday dinner. Otherwise she was her own boss.

Jan had invited Betti to come over for a night or a weekend, but so far there hadn't been a chance, and that was partly mother's fault. Mother kept inventing excuses for putting it off.

"You'd think Jan had leprosy or something," Betti said. "You act as if you don't want me to go over there. I think Jan is a perfectly nice girl. I don't know what you have against her."

"I haven't said anything against Jan."

"And her mother is one of your very best friends," Betti went on. And has ideas just like yours, too, Betti was thinking. Probably that's why Jan got her own place as soon as she was earning enough money.

The summer vacation passed without Betti visiting Jan's apartment. Then, just before the beginning of school Jan got married. Betti wouldn't have married so young, she told mother decidedly. She'd have hung on to the job and the freedom for a while. But maybe Jan didn't care so much for the job after all. She threw it over the very minute her wedding date was set.

Betti didn't see Jan again until late in the fall. She came home from school because mother was in the hospital, and who should be at the Gordon home baby-sitting but Jan. Not the sparkling, happy-go-lucky Jan of the previous year, but a subdued, sober-looking Jan, obviously on the way to motherhood.

"How soon . . ." Betti stopped herself. It might not be polite to ask.

It was during a weekend leave from school in February that Betti's mother said, "Oh, by the way, you're supposed to call Jan while you're home. She has a baby boy and wants you to come to see him."

He was as cute as any baby can be when he is only three weeks old, and Jan's love for him shone in her eyes. But freedom? In that apartment there was no sign of it. Why, Jan was old already. Tied to the diaper pail, you might say, just like mother. Well, Jan was a mother now. And what did she talk about? She wasn't interested in the things that went on in school. She was thinking about taking her baby over to Gordons' to play with Betti's little brother!

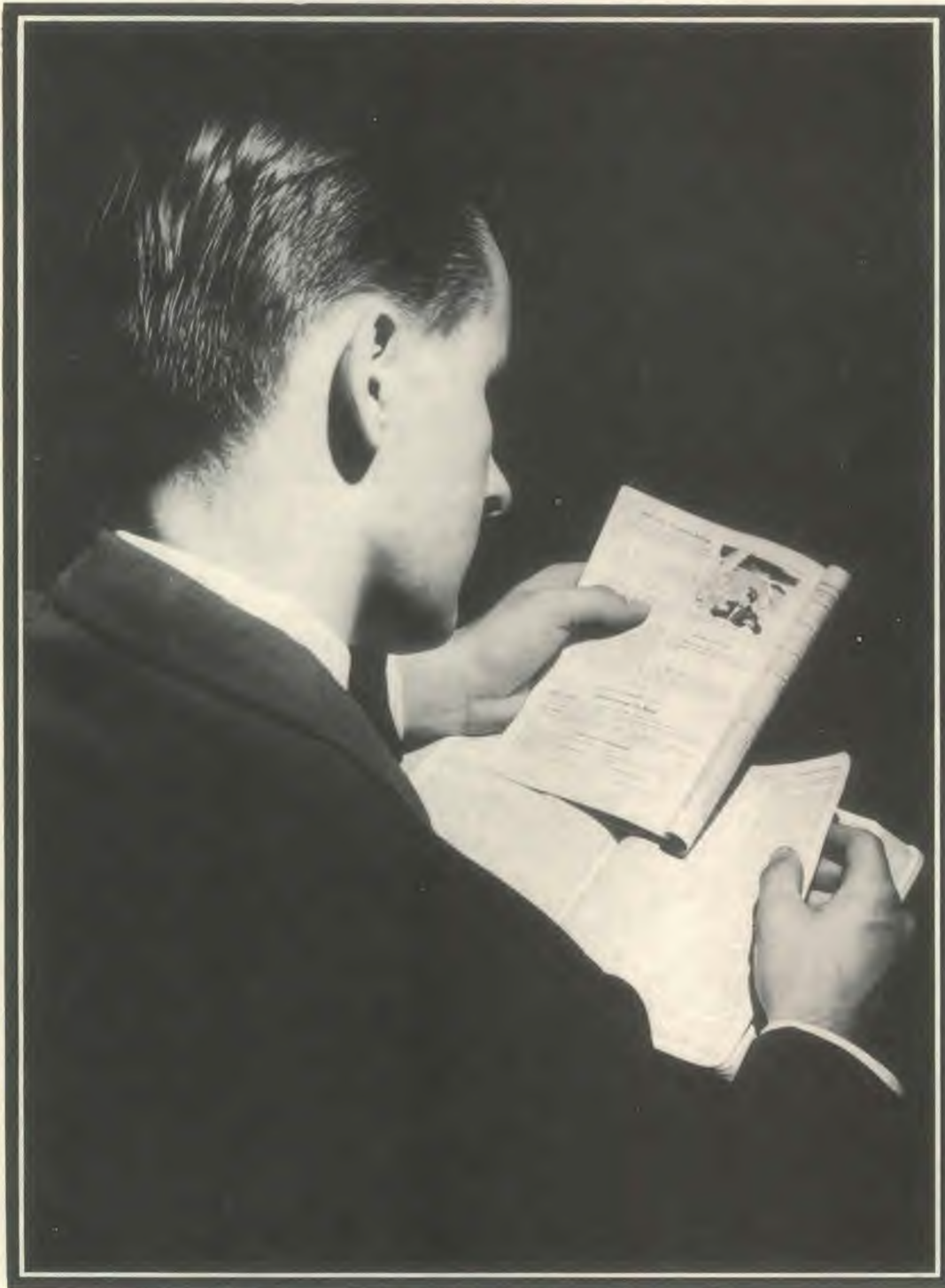
Betti supposed mother would make a moralistic lecture about it all when she got home. But she wouldn't wait for that. She brought the subject up first.

"I suppose you're going to say, as Miss Morton thinks, that Jan had to get married because she'd been holding hands."

Mother blinked behind her glasses. "Oh, no," she said. "I wouldn't put it that way at all. I'd guess that Jan agreed with you, holding hands is just routine. I think it must have taken a whole lot more than that to get her 'turned on.'"

Then Betti could see that mother couldn't swallow the smile that threatened to break through, and in a minute the two of them were laughing like a couple of schoolgirls. Really, mother could be a lot of fun, if only it weren't for those old-fashioned ideas.

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The Youth's Instructor, May 27, 1969

Sabbath School Lessons

Prepared for publication by the General
Conference Sabbath School Department

MAY 31, 1969

SENIOR

IX—God's Grace and Christian Perfection

MEMORY VERSE: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

STUDY HELPS: *The Desire of Ages*, chap. 73; *The Acts of the Apostles*, pp. 560, 561; *The SDA Bible Commentary*.

Developing Perfection in Man

1. In what ways do justifying faith, redeeming grace, and the peace of God relate to character development? Rom. 5:1-6.

NOTE.—Justification is the gateway to peace with God, which becomes a developing and abiding experience in the peace of God. In verse 3, by the use of the word "worketh," the apostle reveals a continuing experience which develops the characteristics listed in verses 3-6. The Phillips translation reads, "Patient endurance; this in turn will develop a mature character."

In counseling certain persons who were not growing in grace as they should have grown, Ellen G. White commented: "Oh, how much need, then, of communion with God! What need of divine grace to direct every step and show us how to perfect Christian characters!"—*Testimonies*, vol. 3, p. 542.

2. What word is applied to those to whom the apostles were preaching the wisdom and power of God? 1 Cor. 2:5, 6.

NOTE.—Obviously the word "perfect" here does not mean arrival at a final point beyond which there is nothing more perfect. "Them that are perfect" is rendered "the mature" (R.S.V.); "those who are spiritually mature" (Phillips)*; "those who are ripe for it" (N.E.B.).†

"Perfect. Gr. *teleioi*, 'full grown,' 'mature.' . . . Paul is here describing mature Christians. See Eph. 4:13, 14, where he contrasts a 'perfect' (*teleios*) man with 'children.' Compare Phil. 3:15, where Paul speaks of himself and others as 'perfect' (*teleioi*). In Heb. 5:14 *teleioi* is rendered 'of full age.' The Christian should grow in knowledge of the truth and should not require continual feeding with spiritual 'milk' (Heb. 5:12, 13)."—*The SDA Bible Commentary*, on 1 Cor. 2:6.

3. Name some Old Testament characters to whom the word "perfect" is applied. Does this mean that their whole life was absolutely sinlessly perfect? Gen. 6:9 (compare 9:21); Job 1:1, 8 (compare 40:2-5; 42:2-6); Gen. 17:1 (compare 20:2-5).

NOTE.—In these cases Noah and Job are called "perfect," and God told Abraham to be "perfect," which is a common rendering of the Hebrew words *tam*, or *tamim*. Yet weakness is seen in their lives. Their hearts were right toward God, and as they confessed their faults, they became justified, sanctified, and were thus perfect in His sight.

*In the OT, *tam* signifies completeness, integ-

ity, and sincerity, but always in a relative sense when used of man. A person with a 'perfect heart' was a man whose life was completely devoted to the Lord (1 Ki 8:61; 1 Chr 12:38; Is 38:3; K.J.V.).—*SDA Bible Dictionary*, p. 840.

The Progressive Sanctification in Christ

4. In whom is our perfection centered? Col. 1:28.

NOTE.—"Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus."—*Testimonies*, vol. 5, p. 500.

5. For what did Saul suffer the loss of all things? Phil. 3:8, 9.

NOTE.—"Mine own righteousness, which is of the law," is here contrasted with "the righteousness which is of God by faith."

"True observance of the law can result only from the transformation of the mind by divine grace."—*The SDA Bible Commentary*, on Phil. 3:9.

6. How did Paul express the idea that he possessed perfection and yet was still seeking it? Phil. 3:12-15.

NOTE.—"I have not yet reached perfection" (Phil. 3:12, N.E.B.). "Let those of us who are mature" (Phil. 3:15, R.S.V.).

"Paul says, I have not attained, but I press forward. It is constant advancement and improvement and reformation that is to be made with individuals, to perfect a symmetrical, well-balanced character."—ELLEN G. WHITE, *Life Sketches*, p. 303.

Enabling and Perfecting Grace

7. What standard of perfection is set before the believer? Matt. 5:48.

NOTE.—"Our Saviour understood all about human nature, and He says to every human being, [Matt. 5:48 quoted here]. As God is perfect in His sphere, so man is to be perfect in his sphere."—*Medical Ministry*, pp. 112, 113.

"This command [Matt. 5:48] is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."—*The Desire of Ages*, p. 311.

"Moral and spiritual perfection, through the grace and power of Christ, is promised to all."—*The Acts of the Apostles*, p. 478.

8. In what words are we assured that sinful but repentant men are sure of divine grace from God? 1 John 2:1, 2.

NOTE.—"Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection."—*The Desire of Ages*, p. 357.

9. For what purpose does every believer receive a measure of enabling grace as a gift from Christ? Eph. 4:7, 12, 13.

NOTE.—"His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ'" (Eph. 4:12, 13, Phillips).

"Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. . . . They received of the fullness of the Godhead and were fashioned in the likeness of the divine."—*The Acts of the Apostles*, pp. 49, 50.

Purified Temples of the Holy Ghost

10. What illustration is used by Paul to show that the Spirit of God dwells in the believers? 1 Cor. 3:16, 17.

NOTE.—"Only Christ can cleanse the soul temple. But He will not force an entrance. . . . 'He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.' . . . Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and 'an habitation of God through the Spirit.' Eph. 2:21, 22."—*The Desire of Ages*, pp. 161, 162.

"God can use every person just in proportion as He can put His Spirit into the soul-temple."—*Testimonies*, vol. 7, p. 144. Compare vol. 5, p. 92, where Christians are urged to empty the soul-temple of all rubbish—all envyings, all suspicions, all faultfindings.

11. How does an Old Testament prophet impress upon us that salvation is an individual matter? Eze. 14:20.

NOTE.—"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. . . .

"It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ."—*The Great Controversy*, p. 623.

"When a man is earnestly engaged day by day in overcoming the defects in his character, he is cherishing Christ in his soul-temple; the light of Christ is in him."—*Testimonies*, vol. 4, p. 346.

12. What will be the result of the believer's making his calling and election sure? 2 Peter 1:10, 11.

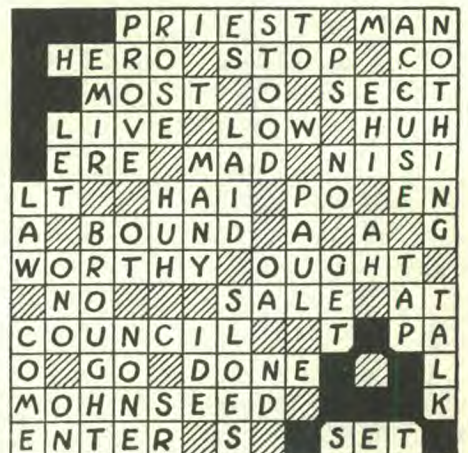
NOTE.—"Man is to cooperate with God, employing every power according to his God-given ability. . . .

"Through the imparted grace of Christ, he may be enabled to overcome. To be an overcomer means more than many suppose it means. . . .

"We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. For the power and grace with which we can do this comes from God, and all the while we are to trust in Him, who is able to save to the uttermost all who come unto God by Him."—*Selected Messages*, book 1, pp. 380, 381.

KEY WIT SHARPENERS

"Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him." Acts 25:22.



IX—Conditions to Answered Prayer

MEMORY GEM: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6, 7).

ILLUMINATION OF THE TOPIC: *Christ's Object Lessons*, pp. 143-145; *Patriarchs and Prophets*, pp. 430-432; *The SDA Bible Commentary*.

STUDY AIM: To discover how we may meet the conditional provisions of God's promises and thus expect answers to our prayers.

Introduction

"In prayer we enter the presence of God, the audience chamber of the Most High. Not, as on earth, are we ushered into an outer reception room with hundreds of others, but into the throne room itself, the inmost sanctuary of God, for a private audience with the Ruler of the universe. It is doubtful that even the greatest of the saints fully appreciate the honor thus bestowed. And this honor is granted the lowliest of men! Wonder upon wonders."—M. L. ANDREASEN, *Prayer*, pp. 1, 2.

1—Faith

1. What attitude of mind sometimes prevents the answering of prayer? James 1:6, 7.

"Take the word of Christ as your assurance. Has He not invited you to come

unto Him? Never allow yourself to talk in a hopeless, discouraged way. If you do you will lose much. By looking at appearances and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. Talk and act as if your faith was invincible. The Lord is rich in resources; He owns the world. Look heavenward in faith. Look to Him who has light and power and efficiency."—*Christ's Object Lessons*, pp. 146, 147.

2. What is of vital importance for one who seeks to please God? Heb. 11:6.

"Whereas the Creator is infinite, His creatures are irrevocably finite, and there are, accordingly, things which they must take by faith. Indeed, to take God at His word is the most exalted exercise of which the human mind is capable. Indeed, he must take God at His word if he is to fill perfectly the place designed for him in a perfect universe, for a realization of the love of God culminates in faith. In the divine-human person of the Saviour, Godlike love and human faith met together for the first time. . . . There is no room in a perfect universe for a created being who lacks faith in the Ruler of the universe. The only alternative to faith in God is fear and resentment, and ultimately, despair."—*The SDA Bible Commentary*, on Heb. 11:6.

3. What did Jesus say about the possibilities lying before the one possessing real faith? Matt. 21:22; Mark 9:23.

"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. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness. . . . And through faith we today are to reach the heights of

God's purpose for us. 'If thou canst believe, all things are possible to him that believeth.' . . . Faith is an essential element of prevailing prayer."—*Prophets and Kings*, p. 157.

4. How did Hezekiah show his faith in the God of heaven, and how was his faith rewarded? 2 Kings 19:14-19, 32-35; 2 Chron. 32:21.

"When the king of Judah received the taunting letter, he took it into the temple and 'spread it before the Lord' and prayed with strong faith for help from heaven, that the nations of earth might know that the God of the Hebrews still lived and reigned. . . . The honor of Jehovah was at stake; He alone could bring deliverance."—*Ibid.*, p. 355.

"The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them."—*Ibid.*, pp. 361, 362.

5. In what sad company did the prophet John see faithless individuals? Rev. 21:8.

"But as for the cowards and the ignoble and the contemptible and the cravenly lacking in courage and the cowardly submissive; and as for the unbelieving and faithless; and as for the depraved and defiled with abominations; and as for murderers and the lewd and adulterous and the practicers of magic arts . . . and all liars [those who knowingly convey untruth by word or deed, all of these shall have] their part in the lake that blazes with fire and brimstone. This is the second death. [Isa. 30:33]."—*The Amplified Bible*, Rev. 21:8.†

6. For what did Jabez ask, and what did God do for him? 1 Chron. 4:10.

Aside from this one verse, we know nothing about this earnest young man who prayed for deliverance from the power of sin. That sin was not only grievous in the eyes of God, but it troubled the young man as well. Certainly this is one prayer that never fails to receive an answer.

"Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. . . . Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice."—*Steps to Christ*, p. 100.

2—Obedience and Prayer

7. How did the apostle John indicate the connection between obedience and answered prayer? 1 John 3:22.

Recipe of the Week

CELERY SAVORY

VEGETABLE ENCORE

Yield: 5½ cups

2 cups diced celery
2 cups diced carrots
Salt

½ cup minced green onion
1½ cups white sauce
Boiling water

1. Cook celery and carrots in a small amount of boiling salted water until tender.
2. Add the minced green onion.
3. Add the white sauce and mix lightly.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

"But to pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. The Saviour's promise is given on condition. 'If ye love Me, keep My commandments.' He saves men, not in sin, but from sin; and those who love Him will show their love by obedience."—*The Desire of Ages*, p. 668.

8. How did Jesus indicate the vital importance of obeying His teachings? Matt. 7:24-27.

"In his final words of warning and exhortation . . . the King sets forth the absolute necessity of hearing and of doing his words, of accepting and obeying his royal commands. He draws the picture of the two builders, one founding his house upon the rock, the other building upon the sand, and in the time of storm and flood one house stands firm and the other falls in complete ruin. So shall it be in the time of testing and of judgment, they who truly obey Christ will be safe. Their eternal destinies are built upon a rock, the servants of the King are secure."—CHARLES R. ERDMAN, *The Gospel of Matthew*, p. 63.

9. In what words did Jesus indicate that a mere profession of faith would not be sufficient? Matt. 7:21-23.

"Many . . . who profess to follow Christ need to be on their guard against self-deception. On that great day when the King will pronounce judgment and will determine who may enter and who must be excluded from his Kingdom, many will plead that they were regular in Christian worship and prominent in Christian work, to whom the King will say, 'I never knew you; depart from me, ye who work iniquity.' It is necessary not only to profess the name of Christ but truly to obey him and by his help to do the will of his Father who is in heaven."—*Ibid.*, pp. 62, 63.

3—A Submissive Spirit

10. What condition to answered prayer was pointed out by the apostle John? 1 John 5:14, 15.

"When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly."—*Steps to Christ*, p. 96.

11. On what occasion did Jesus set an example of submission to the divine will? Luke 22:42; John 5:30.

"He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, 'Never-

I Passed Him By

by RANDY NEALL

A CERTAIN man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." *

Of all people—a man set up as God's ambassador refusing to assist a dying man! How much more could a man disqualify himself for God's service? But something within me always rises from the darkness of the past to silence these denunciations. That "something" flashes from the time of our stay in Cambodia. Dad and mom were doing their best to open up the work there.

We were living in the Mekong Delta, Cambodia's rice bowl. From the vantage point of an airplane, houses appeared as tiny islands in a vast devastating flood. A more down-to-earth viewpoint, however, revealed an endless succession of clay dikes snaking across the landscape, dividing one "pond" from another. Newly planted rice gave a few of the paddies a tint of waving green.

With the planting over, most of the farmers could sit back and hope the afternoon rains would not fail. But for others, life was a taskmaster. These were the farmers wealthy enough to afford a cow or two. With rice paddies dominating the country-

side, grazing was out of the question. Many times I saw farmers sickling grass by steaming rice paddies in 110-degree weather for hours on end. They pedaled it home on ancient bicycles to villages as far as five miles away. Perhaps a morning of such effort would push two bony cows into another day of existence.

So it was one morning as I hopped on my bike and headed for town. The time was eleven o'clock; a scorching sun quickly reminded me of that. I had crossed the highway and was proceeding down a side road when a small boy caught my glance.

Glistening with sweat, he was staggering up the embankment, lugging a bundle of grass which nearly equaled him in size. I watched as he made a final lunge toward his bike and dropped the load by the back tire. He straightened a reluctant back and stood for a moment, gazing at his morning's toil. Then he stooped, dug his fingers into the sides of his itchy bundle and tensed for a final thrust. The load, responding sluggishly to his effort, was barely over the back tire when the kick stand gave way, causing the bike to topple to the ground. As the small boy stood hopelessly surveying the situation, I breezed by. I had to get to the hardware store before noon.

* Luke 10:30, 31.

theless not my will, but Thine, be done.' . . . Jesus added these words of submission to the wisdom and will of God when in the Garden of Gethsemane He pleaded, 'O my Father, if it be possible, let this cup pass from Me.' Matthew 26:39. And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!"—*The Ministry of Healing*, p. 230.

12. What promise is given to those who long to pray better? Rom. 8:26, 27.

"Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the

Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 8:26, p. 1077.

What Is in This Lesson for Me?

Do I have the necessary ingredients to make prayer a success in my life? How strong is my faith? Do I seek to ask for those things which I know are according to His will?

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► Skinks swim through sand in Saudi Arabia. The tiny lizards use flippers to travel below the desert surface.

National Geographic Society

► Three million units of blood for civilian use were collected last year by the American Red Cross, making it the largest single blood-collection agency in the United States.

ARC

► Benjamin Franklin is generally credited with the invention of the rocking chair. He later embellished his design with a wide arm for reading and writing, and a fan powered by the motion.

National Geographic Society

► Designed to help deter auto thefts, a new Federal vehicle safety standard will require all passenger cars manufactured after December 31, 1968, to have an identification number affixed to a permanent structure of the vehicle, inside the passenger compartment, and readable from outside without moving any part of the vehicle. *Highway User*

► Aimed at developing artificial human organs, an interdisciplinary engineering laboratory has been established by Columbia University. The Artificial Organs Research Laboratory will allow chemical and mechanical engineers to provide advanced technical resources and engineering theory to medical and biological scientists for the design of artificial organs, such as an implantable kidney.

Science

► Marking the beginning of a series of experiments in ray astronomy flights, a Centaure rocket with fully Indian-made payload was successfully launched from India's Thumba rocket center on November 3, 1968. The experiment was aimed at observing the rays emitted by the stars. India's first satellite will be launched within five years, a low-altitude satellite, disclosed a space research scientist, who stressed the importance of television as a vital medium for development and integration, and cited the use of satellites in spreading television over wide areas at one third the normal cost.

ISI

► In a recent nationwide survey conducted by a leading opinion research organization, 63 per cent of the people interviewed expressed dissatisfaction with the caliber and choice of television programs currently presented. The most common criticism was the heavy emphasis on violence and crime. Another reaction was that programs were "geared to a low educational level." Although popular network programs draw millions of viewers, greater numbers reject even the top-rated shows. During prime evening time at the peak of the season, from one third to one half the sets in American homes are not in use.

Zenith

► Australia's Ayers Rock has been called "the biggest pebble in the world." The sandstone monolith covers 1,200 acres and juts 1,143 feet out of a pancake-flat plain in the continent's central desert. A few trees on the summit are the only vegetation. The rock is so huge that it makes weather. The great mass soaks up more heat during the day than the surroundings and radiates it faster at night, setting up fierce wind currents. National Geographic Society

► South Africa's Kruger Game Park is experiencing an elephant population explosion. In the eight years from 1960 to the end of last year, the number of elephants in the park had increased from just over 1,000 to 7,700. The large numbers can no longer be sustained by the dwindling water supplies and are threatening the existence of many rare species such as roan, sable, and waterbuck in the area.

ISSA

► Although Spain recently ceded the 579-square-mile territory of Ifni to Morocco, it retains two enclaves in the country—Melilla, an export center, and Ceuta, a fortified city facing Gibraltar.

National Geographic Society

► Red luminous tape is being affixed to the bottom of walking sticks for the blind in Malaysia, making it easier for the blind to be seen by the public at night.

NIS

► At Cambridge University an applied psychology research unit has determined that most people reach their efficiency peak at 8:00 to 9:00 P.M. local sun time.

BIS

► Reports of three-centuries-old tortoises cannot be authenticated, but one famous tortoise existed on the Indian Ocean island of Mauritius from 1766 to 1918, when it was accidentally killed at age 152.

National Geographic Society

► Up to 4,000 American skiers may annually visit New Zealand to ski on the Southern Alps snow fields, says an American aviation expert who recently visited New Zealand to make a survey of the snow fields. The occurrence of the New Zealand winter during the summer vacation period of the United States is considered an advantage.

NZE

► Carefully planned by world-famous architects, Islamabad, Pakistan's new capital, is neatly laid out in grids divided by broad roads. To preserve the traditional character of neighborhoods, each section comprises a self-contained township, with homes, shops, mosques, and schools. When the major construction is completed by 1975, Islamabad will cover 350 square miles.

National Geographic Society

► Near Lake Bracciano, north of Rome, a scale model of the boot-shaped land of Italy and its islands is being built in the center of an artificial lake whose waters will take the place of the Mediterranean. The model, from Alps to Sicily, showing every mountain and town in scale, will be about a quarter of a mile long. Two paths, laid out mostly along the coasts, will allow visitors to stroll down one side, cross to Sicily, and return up the other. The highest mountains will figure in scale, about as tall as a person standing. Boats to visit Minitalia, as the giant relief map will be called, should be able to sail around the map; the straits of Messina will figure in scale about six feet wide, negotiable by boat.

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