

DECEMBER 9, 1969

The YOUTH'S Instructor

Sabbath School Lessons for December 13



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The YOUTH'S Instructor[®]

THE YOUTH'S INSTRUCTOR is a non-fiction weekly. It is published for young adults who are capable of asking sincere questions, and who seek to know the counsels of Scripture. Its contents are chosen to serve readers who want to reach maturity—spiritually, socially, intellectually, and physically. Its staff holds that God is man's heavenly Father; that Jesus is man's Saviour; that genuine Christians will strive to love God supremely and their neighbors as themselves.

Its pages reflect an expanding objective from 1852 to 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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The Latest Thing

by DOROTHY EMMERSON

WHILE living overseas for a good many years I began to take it for granted that a meeting scheduled for 9:30 A.M. would not get under way until ten o'clock or later, and that at an 8:00 P.M. wedding it would be considered rushing things a bit if the bride arrived before nine o'clock. Although it was rather easy to get used to this relaxed tempo, I must admit I never really liked it. I always had the feeling that I could never quite count on anything.

Back in America it didn't take long for me to catch onto the fact that schedules mean just what they say. Either you arrive on time or you miss the plane, and that's about it!

According to etiquette books, it isn't considered good manners to keep people waiting. Certainly the other guests who arrived on time are not going to greet your late entrance with anything but forced smiles after spending half an hour watching a nervous hostess flutter back and forth between the front door (looking

for you) and the oven where the rolls are drying out.

In fact, if you are habitually late, it won't be long until you realize that you aren't getting quite as many invitations as you used to. After all, who wants to wait for late old you!

It's a rather interesting phenomenon that secretaries who live the farthest from work often arrive the earliest. (If you don't believe this, check the place where you work.) Or the student who has to drive fifteen miles to a 7:00 A.M. class each morning makes it on time while the one who lives next door to the school can barely get there before the bell rings.

Which just goes to prove that being on time is simply a matter of setting your mind to it and planning a bit. You may have to go to bed earlier and get up earlier. But at least your friends won't be saying things about inconsiderate and ill-mannered people who never can get anywhere on time!

Life's Measurement

by BEATRICE BRANCH

No earthly instrument determines length
Of life or weight of character and strength,
For such dimensions (reason will appraise)
Hold magnitude beyond man's scope and size.

Upon this star there is no standard scale
For gauging mortal worth in full detail,
Yet life's capacity is well defined
In Christ, the perfect stature of mankind.

Photo credits: Cover, Ron Sterling; p. 3, courtesy of Eileen Mayberry Lantry; p. 7, Grover Brinkman; p. 12, Phil Knepper.

PART TWO

by EILEEN MAYBERRY LANTRY

NOT ONE word of complaint did Agnes Low's family hear about the monotonous lack of good food. With a prayer on her heart that her mother would cease this cruel treatment, Agnes placed her trust in Jesus. In every way she tried to be a helpful, obedient daughter. Evening hours spent in washing, ironing, and cleaning softened the mother's heart and finally she provided adequate food for the girl.

It was nearing Chinese New Year's Day, and there were many foods to prepare for the feast. In the closely knit Chinese family there is no more important time. The first few days are spent in various kinds of celebration, but on the ninth day all families gather before the altar to worship the special heavenly god, greater than all other Buddhist gods. When it came Agnes' turn to offer joss sticks and food, she refused.

Shouting at her in angry surprise, her mother demanded, "You must obey me. All my children must worship the gods."

At that moment another voice, softer but stronger, said to her heart, "Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them, nor serve them."

Quietly she shook her head. "I cannot."

Agnes saw her mother become extremely angry. The older brother joined his mother in administering physical punishment to Agnes.

Tears began to flow from her eyes, not tears from the pain, but tears of sorrow as she silently prayed for her loved ones who did not know the true God. Finally, seeing she stubbornly refused to obey, they stopped. For the moment they hated her. She had spoiled their worship, and the spirits might be angry.

As a last resort her mother threatened, "If you do not obey me in worshiping the gods, I shall stop giving you money for your school fees."

Her feeble faith grew as she thought to herself, "My God can provide work so I can earn my education. He knows I want to prepare for service for Him."

By this time she was convinced she should keep holy the seventh-day Sabbath. She was still allowed to go to Sabbath school and church, for her mother thought it was regular school.



It's Not Far to Canaan's Land

Mother Low confronted her with the question, "Tell me, are you going to obey me or this man Jesus?"

"Mother, I will gladly obey you in every way I can, but I must obey Jesus, who is the only true God. All other gods are false."

Anger filled her mother almost to the point of insanity. Again she applied severe physical treatment.

Next morning Agnes' mouth was swollen. However, it was not difficult to eat or drink, and there was no pain. Gazing into the mirror, she knew she looked horrible. But she wanted to go to Sabbath school to give thanks to Jesus. She longed to be in His presence. Somehow she felt especially close to Him, for she had suffered too.

With a heart full of joy she boarded the bus. The opening song for Sabbath school was "Praise Him! Praise Him!" As her swollen lips formed those words, her voice rang out above the others. Not only did Jesus heal her lips in a miraculous way, but there were no scars or pain.

About this time evangelistic meet-

ings began in Singapore Victoria Memorial Hall. Each night there was a terrible struggle. Cursing, slapping, and threatening didn't stop Agnes from going. One night the mother stationed herself in front of the one main door. Agnes, seeing her, sneaked out to the veranda, climbed over the wall to the neighbors, and hurried to get the friend she had promised to take along. When she returned she knew her mother would be waiting for her.

"Agnes"—her eyes were blazing with fury—"the time has come when I demand you give up these Christian ideas, obey me, and serve the gods of our family."

"Mother, I love you very much and I want to obey you in every way I can." She spoke quietly. "But I must obey the God of heaven who made me. Never again will I worship the false gods or pray to them. I must serve only my Jesus."

Furious with anger, her mother grabbed her around the neck and began to squeeze. Agnes prayed. In her mind's eye she seemed to see Jesus re-

turning to this earth with a multitude of holy angels. Her ears seemed to hear the sound of the trumpet, and her heart was lifted up with joy at the thought.

Suddenly everything went black and she felt herself losing consciousness. As she was reeling, her silent prayer was, "O God, remember my mother and forgive her, for she doesn't know what she is doing."

She felt a mighty hand push her onto her bed. Her mother turned and left the room. Agnes and Jesus were alone. The promise given to Israel was hers, too. "And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy."¹

As her strength revived she knelt in the center of her bed and praised the Lord for saving her.

Two years had passed since she entered a Christian school, years of trial and persecution but also of joy and trust. She longed to follow her Lord in baptism. Her only comfort in the intense struggle was in her Lord. She loved her mother, too, despite the severe opposition to her religion. At this time she formed the habit of rising at 5:00 A.M. to study her Bible and pray. Bible promises became very precious as she prayed for courage. She found strength in this verse: "He that loveth father or mother more than me is not worthy of me. . . . He that taketh not his cross, and followeth after me is not worthy of me."²

Seeing the struggle her friends volunteered advice. "Agnes, wait a while. Wait until you have finished your schooling and taken your Senior Cambridge Examinations. Then you'll be on your own. You can't concentrate on your studies with so many home problems. It's only a few more years. No girl should be faced with trials such as you endure. Don't be so stubborn. Compromise a little to make your mother happy. Doesn't the Bible say we should honor our parents?"

The more she thought of compromise, the more the Spirit persisted. Patiently came the plea for full surrender. Knowing well that the way ahead would be filled with trouble, Agnes grasped God's hand in faith. She would follow Him all the way.

It seemed as if a bit of heaven were reflected from the blue skies of Singapore into the little baptismal pool outside the college church on a happy March morning in 1959. There she felt the full joy of complete surrender.

God honored the faith of this trust-

ing child. Gradually her mother became more kind and considerate. Agnes showed her love freely by being extra kind and helpful and, except for her school fees, by giving her mother all the money she earned. The genuine affection of the daughter revived the mother's love, and kind words were again heard in the home. When religious festivals came she even prepared special food for her daughter so she wouldn't have to eat what had been offered to idols.

Now came the year of the Senior Cambridge Examinations. Limited finances meant extra work. There was not enough time for study. Knowing how difficult the exams were, she mixed study with earnest prayer. Many youth failed these examinations from London. With her poor English, would she pass? The week she wrote the eight papers her prayers were many.

When the results were published she found she had passed all but English and biology. This meant one more year of studying all eight subjects and re-taking the exams. Her disappointment was keen, but she couldn't go on to school without that coveted paper. She had given her best, but it wasn't good enough. Still her faith didn't waver.

One year later she sat for the same

examinations again. And when she again felt the pain of failure, she bowed her head in humility. The Lord had allowed the children of Israel to wander aimlessly in the desert for forty years. But they had rebelled. Agnes could not understand the delay. She had tried to follow the Lord in everything. How could she prepare to become a Bible worker and share her love for her Lord with others if she couldn't enter college? Surely she had compassed this mountain long enough. It was time to go forward.

Then God opened the door for her. College teachers, seeing her deep love for Him and knowing of her desire to serve Him as a Bible worker, granted her permission to enter college without a Senior Cambridge Certificate. True, she wouldn't get a diploma, but she would have the knowledge. With great joy she enrolled in the ministerial course. The mission also offered her a scholarship. To supplement this she worked as an assistant in the registrar's office and as a school janitor, for she still had to take fifty dollars home each month to help support her mother and younger sister.

¹ Ps. 106:10.

² Matt. 10:37, 38.

This is the second installment of a three-part serial. Part three will appear next week.

WIT SHARPENERS

Displacement

by OSEAS I. ZAMORA

Fill in the blanks in the upper section, placing a letter above each numbered space. Transfer each of these letters to the lower section, over the space having the same number. When the blanks are filled you will have a helpful quotation from the Spirit of Prophecy writings.

1. "... and shall _____ us round." (Joshua 7:9)
57 18 11 51 34 54 5
2. "And Heshbon shall cry, and _____." (Isa. 15:4)
2 38 46 29 20 32 13
3. "Abraham _____ Isaac." (Matt. 1:2)
45 52 42 4 43
4. "Strait is the _____ and _____ there be that find it." (Matt. 7:14)
22 15 50 7 . . . 59 9 31
5. "Rather give _____ such things as ye have." (Luke 11:41)
33 27 48 44 55
6. "... a shew of wisdom in _____." (Col. 2:23)
1 40 58 39 36 25 6 30 23 10 49
7. "... as it were of _____." (Philemon 14)
41 47 8 17 56 19 37 24 28
8. "... the _____ of things not seen." (Heb. 11:1)
12 16 21 53 35 26 3 14

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46		
47	48	49	50	51	52	53	54	55	56	57	58	59											

Key on page 22

Two Roads

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference."

As a habitual worrier I had always agreed with Poet Frost's sentiments in "The Road Not Taken." I would struggle with a decision, weighing the two alternatives carefully, then make my choice. After all my painful deliberation I would still fear that I had chosen the wrong option. Occasionally time would prove those fears well grounded—which only served to increase my aggravation.

As time passed I worried through my teen years into the important decisions of young adulthood. College brought with it the questions What life-work will you pursue? and Which young man will you choose for a life companion? The final line of the poem gained new significance—for these, indeed, were decisions that would make "all the difference" in my future life. How could I be sure that the choices made now would not lead me so far astray of God's plan that I would never again find the intended path? I had made wrong choices before—even when I prayed for God's guidance. How could I be *sure* I was on the 'right road?

Finally a friend came up with an illustration of God's leading that has brought me peace in times of deliberation and temptation.

You see, God's leading is like following a road map. We read the map and figure the best route before beginning the day's travels. While on the road we may discover a new superhighway has been opened that would take us to our destination. The superhighway may be faster, but because of the scenery it may not be the most desirable road. On our journey we may find detours of one kind or another that will seem to cause us much inconvenience. But the byroad might pass a friend's home that otherwise we might not have taken time to visit.

Sometimes we make a wrong turn that may cost us several hours' time. But eventually we will reach our destination by consulting the road map and planning an alternate route. If the mistake is found in time, it may be more expedient simply to backtrack.

You may already see the parallel. Our destination is heaven, our road map is the Bible. As long as our lives are dedicated to God we need not fear the roads over which He will lead us. Every route has its advantages, though we may not think so at the time. We may even leave God's way, but when we call Him, He helps us plan another route by which we can get back on the "highway to heaven."

So now, when you come to a fork in the road of life, choose prayerfully. If the road seems a bit rough don't feel that you have chosen unwisely; believe that God has a reason for leading you that way. And that will make all the difference.

Dianne Knight Veach

Grace Notes

Twins Kathy and Lou Kinzer are pictured on this week's cover, at the Walla Walla College church. The photo, entitled "Nurses' Capping," comes from Ron Sterling.

Extras "The really happy man is the one who can enjoy the scenery when he has to take a detour."

This gem comes from Dr. H. M. Tippet's poster in the Review and Herald elevator (and originally from the *Wall Street Journal*).

We think it is especially relevant in connection with the above editorial by Dianne Knight Veach. Dianne has served in the INSTRUCTOR office since November 11, 1968.

Error A letter from College Place, Washington, tells us of an error in the October 28 issue, page 15. The young man listed as John Beckett of La Sierra College is really Larry Losey, a student at Walla Walla Valley Academy and Walla Walla College.

On to God

by **GEORGE E. DIGEL**

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."¹

It is not an exaggeration to say that if this condition was true when Ellen G. White made the statement, it is much more so today. There is scarcely a church or group of Sabbathkeepers throughout the world that does not look and yearn for a renewal of the breath of God in their midst. God has promised that before His final visitation of judgments upon the earth His people will enjoy such a revival of primitive godliness as has not been witnessed since apostolic times. His Spirit and power will be poured out upon His children.

So concerned will be the enemy of souls that he will anticipate this time of Heaven-sent blessing by introducing counterfeit revivals. These movements of religious revival will contain some genuine qualities. Miracles of healing, conversion, and apparent manifestations of the Holy Spirit will be seen, but they will all fall short of the power that will be displayed as God moves upon the hearts of His obedient children in His remnant church.

What is revival? About five years ago as I was driving on a narrow road in southern Virginia I noticed a large sign in front of a little white country church. In large red letters the sign read, "Revival." I drove past the church on my way to deliver a book to a teen-age girl who had completed the Voice of Prophecy Bible correspondence course. Arriving at her home, I was informed by her father that she was at the church revival.

I returned to the church determined to deliver that book. I parked my car with several others in front of the church and walked toward the door. Small children were playing in front of the church, with several other young people just standing around. The door was open and I could hear rather loud singing coming from within. I walked up the wooden steps and entered what seemed to be the revival service. Every eye was focused upon me as I walked in and sat down.

The singing continued with some guitar accompaniment. This song service was the most spirited I had ever heard. Next a soloist sang in a folk style. Then the featured guest, a middle-aged woman, was introduced. She preached dynamically for fifteen or twenty minutes and then began to make an altar call as she

prayed for God's Spirit to move hearts. Others began to pray, audibly. One woman to my left trembled as she prayed, then wept and twitched in a convulsive movement. Others spoke words I didn't understand. There was considerable praying, crying, trembling, and speaking in a language beyond my comprehension.

Several small children came forward to give their hearts to Jesus. A couple of teen-agers appeared to do the same. Then one girl about sixteen rose from her seat, walked to the opposite side of the church, took hold of the hand of another girl, and literally pulled her to the altar. After a few minutes, as the call continued, several came forward and fell on their knees in the front of that small church. Many others continued praying and speaking in a language unknown to me. This was revival for these people. This was the ultimate for them.

What really is revival? A revival assumes that the church has retreated into a cold and legalistic profession, a condition of lukewarmness. When a large-scale movement toward godliness takes place within a church, that church is in a condition of revival. This is not an abnormal state of the church. On the contrary, only when we enjoy the climate of revival can the church perform her God-given function of seeking and saving the lost. Revival alone engenders an atmosphere that enables sinners in Zion to be victorious in battle.

Some imagine that a revival is something so uncertain and unpredictable that no one knows when it comes and none can say when it goes. Some believe it is a special act of God occurring once every fifty years or so. The difficulty arises from a false concept of what revival is. It is not some strange flight of feeling or emotion foreign to normal Christian experience. The norm for the Christian is clearly expressed by the Master in Luke 14:33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Others have expressed this norm for the Christian church a bit differently, however. David supplicates in Psalm 85:6, "Wilt thou not revive us again: that thy people may rejoice in thee?" We sit here as a part of the mightiest Seventh-day Adventist congregation in the world—right here at Sligo. But even when we pray together, not every thought is stayed on God. When we pray together, not every heart is pleading, not every soul is anguishing before God.

To experience personal revival, we must commit all of ourselves. God asks for the total man. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."



May I ask you, what would happen in this church if every person would cry out to God in silent prayer for revival? Do you honestly want to witness the stirrings of the divine presence in the members of this church? Or are we too comfortable? Listen to Jeremiah: "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."²

I would like to see mighty things. I would like to be stronger. I would like to do exploits for Jesus Christ. I come to church, as you do, to experience strength. Revival is living in that area of Christian life where marvelous evidences are seen of the presence and power of a miracle-working God. We want these evidences. We want the presence. We want to experience the power.

Most of us want to know, "How can I be personally revived?" This morning I suggest that you make certain pivotal vows and keep them. Trust God to enable

you. If you fail, get down on your knees in humility. Repent and start all over again, but always keep the vows before you. I sincerely believe that making vows will harmonize our hearts with the vast powers that flow from where Christ sits at the right hand of God the Father.

Some people object to making vows, but almost all the spiritual advances in the Bible are secured and directed by covenants, promises to God, and vows and pledges either on the part of God, or men of God. Making public vows keeps us committed, and we need commitment to experience revival. I read in Psalm 132, "Lord, remember David, and all his afflictions: how he swore unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

Unspiritual men refuse the discipline of vows. They want to be free. They say, "I don't want to commit myself to vows because this is legalism." But consider two men: One takes no vow, accepts no responsibility, lays no burden upon himself. He wants to be free, and he is, in a measure. He is free to sit on a park bench by day and sleep under a newspaper by night. He is free to be chased out of town by the police on Thursday and hunt his way up creaky stairs to a twenty-five-cent flophouse on Friday. He will not discipline himself. He is free, but useless.

Another man—a Churchill, for instance—takes upon himself the weight of an empire. This man sacrifices his freedom. If we insist upon being free we may wind up as religious tramps. There are many of these. They will not allow themselves to be bound to anything, and they turn the grace of God into personal license. But the great souls are those who have gone reverently to God with the understanding that in their flesh dwells no good thing. They go with a knowledge that any promise or vow taken will be broken before sundown unless God helps them. Nevertheless, believing in God, they reverently make pledges and take vows before Him.

Today I want to suggest that you will find personal renewal if you commit yourself to five vows: (1) Deal thoroughly with sin; (2) never own anything; (3) never defend yourself; (4) never pass on any hurtful rumor about another person; (5) never accept any glory for yourself.

The first vow is to deal thoroughly with sin. Sin has been driven underground and has come up with a variety of new names lately. Instead of kneeling at the altar of prayer and confessing our guilt to God, we now say we have a guilt complex and seek other methods of getting rid of it. Only God can help us get rid of sin and its guilt. It is important that we be freed from it.

The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit. Righteousness lies at the door of the kingdom of God, but the soul that sinneth shall die. Let not that man think he shall receive anything from the Lord. The sinner will not inherit the kingdom of God. God will not deal with the sinning man who will not deal with his own sins. This is not to preach sinless perfection but rather to say that we must name each known sin, repudiate

it, and trust God for deliverance from it, so that as far as we know there is no conscious, deliberate sin remaining in any area of our lives.

Today I thank God that when my parents, who were non-Christians, saw me going astray on many occasions they dealt with me and my problems effectively. On one occasion when I was six years old I noticed some lovely tulips at a house across the street and two doors down from where we lived. They were beautiful tulips. I thought, They will make a lovely bouquet. So I meandered over to my neighbor's house and picked about eight of them. I brought them home to my mother proudly, thinking, She is going to appreciate these.

But she did not. The reaction was not what I had anticipated. After she dealt with me in an effective manner, I had to return the tulips, express my apology, and pay for them.

On another occasion when I was a little older, I was enticed into taking something that wasn't mine. I used to pass a store on my way home from school. An old, crippled man was the proprietor. He lived downstairs under the store. When the front door of the store would open, a little bell would ring and you could hear him coming up the stairs into the store. It used to take him about thirty seconds to get to the top of the stairs. By the time he got to the top this day I was back out the door with a five-cent devil's-food cupcake.

I suppose the cake was a fitting one for me, as I was doing something that was a sin. When I got home I thought no one would be the wiser. My mother would never find out that I had had the delicious cupcake. But when she looked at me strangely, I became quite uncomfortable. Standing on one foot and then the other, I felt that I was on the verge of being caught.

Then she asked the embarrassing question: "Did you have some chocolate cake today? . . . Eddie, I'm speaking to you. . . . Did you have some cake today?"

"No, Mom, I didn't have any cake today," I answered.

"You have some chocolate on your mouth. Where did you get it?"

I was caught and I knew it. I confessed that I was a thief, and on this occasion she again dealt with me very effectively. Then I had to go back to that store and to that little old crippled man, pay for the cupcake, and express my apology. I thank God that

when my parents saw me going astray on many occasions they dealt with me and my problems.

We must deal with our problem, the sin problem, because God is a holy God. If you are jealous, call it jealousy. If you tend to pity yourself and feel you're not appreciated, call it self-pity. If you're resentful, admit it. I've met people who were in a state of sputtering indignation all their lives, feeling that someone was always wronging them. This spirit must be dealt with.

The blood of Jesus cleanses from sin. Instead of covering up sin and trying to find a marginal rendering to hide it under, call it by its name and, by the grace of God, get rid of it. Perhaps a Christian has a temper and says, "It's from my Irish father." God saves Irishmen from their sins too. Don't rename your temper indignation. If you have a bad temper you're going to have to get rid of it, or it will get rid of a lot of your spiritual sensitivity.

You know, God loves candid people. Speak frankly and honestly to Him about sin. On one occasion Jeremiah turned to Him and said, "O Lord, thou hast deceived me, and I was deceived." The thing that God loved was not that Jeremiah thought God had deceived him, but that he was talking from his heart. He was saying exactly what he felt:

"O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and thou hast prevailed. I have become a laughingstock all the day; everyone mocks me. For whenever I speak, I cry out, I shout, 'Violence and destruction!' For the word of the Lord has become for me a reproach and derision all day long. If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (Jer. 20:7-9, R.S.V.).

If Jeremiah had cloaked that prayer with tearful, pious language he probably would have said something like this: "O God, from my standpoint, relatively speaking, it appears that I have been deceived, but knowing Thee I know I have not been deceived." No, he didn't speak like that. He poured out his heart and told God exactly how he felt. God blessed Jeremiah because he was willing to be candid. We must likewise be candid with God about ourselves. Jeremiah was dealing thoroughly with his own sin problem.

Vow two. Vow never to own anything. I don't mean that we cannot have things, but that we ought to ask God to deliver us from the sense of possession. This sense of possession is a real curse. I've heard it said that babies are born with their fists clenched. Whether this is so or not, it works out that way as they grow up. One of the first things a child learns to say is "Mine," and in an angry voice sometimes.

The feeling that this is *mine* is injurious to the spirit. We gain great freedom and liberty in our lives when we get the sense of possessing nothing and allowing God to own it all. This doesn't mean that we have to sell all we have. God lets us have our cars, our businesses, our positions, our friends, whatever it may be, provided we have an understanding that it isn't ours at all, but His, and we are only working for Him. We then can be restful about it. We need not worry about losing anything that belongs to somebody else; but when it's ours we always look to see if it is still there.

Until we vow never to own anything we shall never experience revival. Many of you have never experienced the thrill of God. You've never witnessed the stirring of divine presence in your heart. You've never really been satisfied with God, and you never will be until you listen to Jesus Christ and forsake all you have. You need the understanding that you are working for Him, that you are living for Him, and that what you possess is His, and what you are is by His grace. Then will come personal revival.

Vow three. Vow never to defend yourself. We are getting a little closer to home now because we are all born with this desire. If we insist on defending ourselves, God will let us; or He will be our defense, whichever we choose. God told Moses, "I will be an enemy to thy enemies, and an adversary unto thine adversaries."

The other day the Lord and I went through the twenty-third chapter of Exodus together, and He convinced me of this. I don't have to fight; the Lord fights for me. I don't have to argue; the Lord argues for me. I don't have to defend myself; God is my defense.

Yet we continue to be concerned about defending ourselves. What do we defend? Our talents, our service, and particularly our reputation. Reputation is what people think we are. If the wrong story gets out about us, our temptation is to run it down—a hope-

less task. It's like trying to find a bird after discovering a feather in the yard. But God will defend us and see that no one harms us. In Isaiah 54:17 we read, "No weapon that is formed against thee shall prosper; and every tongue that shall arise against thee in judgment thou shalt condemn."

Vow four. Never pass anything on that will hurt another person. Have you ever had the experience of someone approaching you with an active tongue to whisper about a Christian brother or sister or young person? He tries to pollute your mind with his stories and slanders, sometimes even disguising his stories as requests for prayer. You know how it goes: "I'm very sorry to have to say this about So-and-so, but I understand that he is not as careful about his money as he ought to be. Will you please pray for him?" Such a hypocrite is not concerned about his brother but with gossip, which he cannot even keep out of the holy place of prayer. Upholding or encouraging our weaker brothers will go a long way toward revival.

Vow five. Never accept any glory for yourself. Jesus cast the money-changers out of the Temple because they were interested primarily in the percentage they would get. Anyone who serves God on a commission basis is a merchant who should be cast from the temple.

Jesus once rode into Jerusalem on a donkey, a little animal not worth very much, about three dollars then. People threw their garments in the way and placed palm leaves before Him shouting, "Hosanna, hosanna." If the donkey had been like some of us, he would have thought the praise was meant for him, and he would have lost his head right then and there. But they weren't shouting about him, so he simply walked on. They were shouting Hosanna to the One who rode on his back.

Now it's easy to hear about these five vows. The hard thing is to apply this counsel to our lives. It isn't something that we write in the back of our Bibles and forget. If these vows are only on the surface they will do no good. They cut against all human nature, striking at self. They introduce a cross into the life.

To be revived is not a nebulous relationship to a church, to a message. To be revived is a relationship to a person based on promises, pledges, covenants, and vows. My mother and I never used to be very close. As a young man somehow I never felt really close

to either of my parents, and when I went into the service this feeling was even greater. Finally my mother moved from our town in Pennsylvania to Anchorage, Alaska. Meantime, my father died and my mother remarried.

Early on Easter morning in 1964 the news flashed across the United States that an earthquake had smashed downtown Anchorage. When I heard the news I hoped and prayed that she was safe. I tried to telephone, but to no avail. My sister called from San Antonio, Texas, but I could give her no consolation. Finally this little note arrived: "Easter Sunday, 1964

"Dear Eddie and Becky,

"Things are terrible here. Just a few lines to let you know we are all right. What an experience to go through; but when you know you are in God's hands you know that everything is going to be all right. We have all kinds of land movement here. Things are slowly settling back into place. It upsets us. The ground moves under our feet. There are twelve people dead at the last news and a hundred or more injured seriously. We thank God that we are all alive and well.

"Good-bye for now.

"As ever,

"Your Mom."

We began to correspond after this. We told each other what our family was doing, and of our hopes and aspirations. We made promises about writing regularly. I even promised to save enough money to take a trip to see her, which I did a year later. As a result of these experiences, today we are closer than ever. Our relationship has been revived.

Let's not wait until an earthquake strikes to renew our relationship with God. If we wait for earthquakes we may be too late. You might wish to pray something like this: "O God, glorify Thyself at my expense. I set no price; I will not dicker or bargain with Thee any longer. Glorify Thyself and I will take the results." Tell Him that by His help you will deal with sin. You'll never own anything; you'll never defend yourself; you'll never gossip; you'll never accept any glory for yourself. God help us as we see the day approaching. May we not get bogged down with the curse of self, but as we experience revival may our rallying cry be "On to God."

¹ *Selected Messages*, book 1, p. 121.

² Jer. 33:3.

³ Chap. 20:7.

From a sermon first preached at Sligo Seventh-day Adventist church, Takoma Park, Maryland, March 2, 1968.

Ballardvale, Mass.

August, 1879.

Dear Delbert:

I repair to my tent* with aching heart, to relieve my mind by writing you some things which were shown me in the vision given me in Battle Creek at our camp meeting.

I cannot express to you the pain I have felt to see you accompanying Nora, sitting by her side and coming to the meetings together, notwithstanding all that has been shown and all the advice given you. The Lord has shown you that your association with Nora was not in any way calculated to help your morals or strengthen your spirituality. You are placing yourself in the way of temptation, and God will leave you to follow the carnal promptings of your own mind.

I have plainly stated that Nora would not make you a happy wife; she knows nothing of economy. You would both be a financial failure. Your cup of misery would be full. You have made some feeble attempts to break away from her society, but you have soon renewed your attention to her, she sometimes making the advance, and you infatuated with her. You have chosen her company and her frivolous, superficial talk. This was because you were blinded by Satan's delusive suggestions. You have spent hours of the night in her company because you were both infatuated. She professes love for you but she knows not the pure love of an unpretending heart. Satan has ensnared your soul.

I was shown you fascinated, deceived, and Satan exults that one who has scarcely a trait of character that would make a happy wife and a happy

home should have an influence to separate you from the mother who loves you with a changeless affection. In the name of the Lord, cease your attentions to Nora or marry her—do not scandalize the cause of God.

You may pursue a course to cause your mother the keenest sorrow and apprehension and may separate your sympathies from her who has loved and prayed for you and to whom you owe everything, and for what? A bold, forward girl who has not a pure heart or holy affections. Truly it may be said of you, "Thou hast destroyed thyself." You have pursued your own course irrespective of consequences. Your heart has rebelled against your mother because she could not in any way receive Nora or sanction the attention you gave her. No modest girl would have done as she has done. No God-fearing son, true to duty and principle, would have continued to persistently pursue the course you have done. The carnal heart has clamored for the victory.

Had you followed the light God has given you at this time you would stand free in the Lord, honoring your mother, respecting her judgment and following her counsel, having the highest regard for her happiness, acting the part of a dutiful son. How little do you now appreciate that mother love you once prized so highly. This influence is not divine but satanic. No greater evidence could be given the world of your sterling worth than your former faithfulness to your mother. This has made you esteemed; this has given you influence.

But the world marks the change in

your life and deportment, though not as fully as your brethren. It is a rare circumstance in this age of the world where selfishness, love of pleasure, and self-indulgence reign, to see a young man turning from the allurements of the world and with religious principle devote attention and courtesy and respect to his mother. This you did do until Satan's artifices succeeded through Nora to insinuate and tell falsehoods which you believed and which had the influence to separate the mother and son. You have made a mistake in being in her presence, in sitting by her side or showing her the slightest preference after God had spoken and told you she would be the bane of your life.

Do you believe this testimony or do you reject it?

The intimacy formed with Nora has not had a tendency to bring you nearer the Lord or to sanctify you through the truth. You are risking your eternal interest in the company of this girl. When the light was first given, had you then humbled your heart and acknowledged your wrong and showed that the word of your godly mother was accepted before the word of an unprincipled girl, you would now have been free. Satan's device would have been broken and you far advanced in knowledge of the truth and knowledge of the will of God. In the place of idling away your time in the company of this unconsecrated girl, you would have been studying your Bible and been active in the service of God.

Time has passed into eternity with its burden of record that has been passed in her society. Is this record such that you would never blush to read it? What you might have been and what you might have done had you heeded the voice of warning will be seen when the assembled throng shall gather about the great white throne. Oh Delbert! could you not consider that you were not your own; that you had been bought with an infinite price? Your time, your strength, your affections belong to God and you are not at liberty to dispose of them as you please.

Nora expects to consummate a marriage with you and you have given her encouragement to expect this by your attentions. Your happiness in this life and in the future life is in peril. You have followed her deceptive, foolish entreaties and your own judgment which have not made you a more consistent Christian or a more faithful,

* Mrs. White was attending a camp meeting.

dutiful son. I speak that I do know, and testify that I have seen. If you will separate yourself from her society you will find a welcome in _____ to engage in labor or attend school and fit yourself as a laborer in the cause of God.

If you persist in the course you have pursued it would be much better for you to marry her, for your course is as directly contrary to God's will as to marry her. Satan accomplishes his purpose all the same.

If the atmosphere surrounding her is the most agreeable to you, if she meets your standard for a wife to stand at the head of your family; if, in your calm judgment, taken in the light given you of God, her example would be worthy of imitation, you might as well marry her as to be in her society and conduct yourselves as only man and wife should conduct themselves towards each other. You have about ruined yourself as it is. If through the period of your life you wish to enjoy the society of Nora as you now appear to enjoy it and be fascinated with it, why not go a step farther than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company and be charmed with her presence night after night?

Your acts and conversation are offensive to God. The angels of God bear record of your words and your actions. The light has been given you but you have not heeded it. The course you have pursued is a reproach to the cause of God. Your behavior is unbecoming and unchristian. When you should both be in your beds you have been in one another's society and in one another's arms nearly the entire night. Have your thoughts been more pure, more holy, more elevated and ennobled? Did you have clearer views of duty—greater love for God and the truth?

The Lord reads the secrets of the life, the very thoughts and purposes of the heart. You have both departed far from the right and the only course for you to pursue is to return every step with confession and repentance. While you do not dare to marry, do you know your present attitude is most offensive to God? You give occasion to our enemies to judge our people as being loose in morals.

Ellen G. White



"Two Missing"— "Go Ye"

by S. D. GORDON

SOME years ago I was a guest at a small wedding-dinner party in New York City. A Scotch-Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell. And we all listened as he told this simple tale. I have heard it since from other lips, variously told, but good gold shines better by the friction of use. And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised, and went to

the outhouse of his dwelling to call his collie.

There she lay after the day's work, suckling her own little ones. He called her. She looked up at him. He said, "Two are missing"—holding up two fingers—"Away by, Collie, and get them." Without moving she looked up into his face, as though she would say, "You wouldn't send me out again tonight? It's been a long day—I'm so tired—not again tonight." So her eyes seemed to say. And again, as many a time, doubtless, "Away by, and get the sheep," he said. And out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it. A bit of warm food, and the like. Then out again to the outhouse. There the dog lay with her little ones. Again he called her. She looked up. "Get the other sheep," he said. I do not know if you men listening are as fond of a good collie as I am. Their eyes seem almost human to me, sometimes. And hers seemed so as she looked up and seemed to be saying out of their great depths—"Not again—tonight? Haven't I been faithful? I'm so tired—not again!"

And again, as I suppose many a time before, "Away by, and get the sheep." And out she went. About two or three, again the scratching. And he found the last sheep back; badly torn; been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag to her tired tail as though she would say, "There it is—I've done as you bade me—it's back."

And he cared for its needs, and then before lying down again to his own rest, thought he would go and praise the dog for her faithful work. (You know how sensitive collies are to praise or criticism.) He went out and stooped over with a pat and a kindly word, and was startled to find that the life tether had slipped its hold. She lay there lifeless, with her little ones tugging at her body.

From *Quiet Talks on Service*, by S. D. Gordon, Fleming H. Revell Company.

Under "M" for Mira

by JUNE STRONG

IF THERE'S anything I detest it's a person who whips out his Bible and starts quoting texts at me."

The teen-ager before me wasn't a worldling, an atheist, or one of the go-go set. She was an attractive, intelligent Seventh-day Adventist girl. I did not argue with her, but her words set me to thinking. Perhaps most would not have been so frank in stating their opinion, but I am afraid many a young person looks at the old leather-bound Book a bit scornfully. Why? Well, I do not know all the reasons, and there isn't much to be gained from approaching the problem negatively anyway.

Let's just accept the fact that too many of us spend as little time in Bible study as possible and go on from there. I will confess, before you read further, that I hope to jar your thinking a bit. If you have felt a vague dissatisfaction with your life, or an occasional stab of curiosity as to what others find so fascinating in God's Word, then read on.

Before we begin, let's establish that I am not an old woman with nothing better to do than pick flaws in the younger generation. I am still on the good side of forty and can remember exactly how it felt to classify the Bible under "D" for dull. I have also lived enough years to have found that it doesn't belong there. No, not at all. Really, it goes under "M" for Miraculous. What that sober, black-bound old Book can do for your life is just that—miraculous.

I have been thinking how Bibles lie about in our homes, dusty, unopened badges of our lukewarm Christianity, while between their covers burns such a wealth of power that it's a wonder halos of light don't surrender them. All the while we walk by them, dust them—and that wonderful life-changing vitality goes to waste like a great unharnessed waterfall.



culous



You don't really believe that, do you —about the power, I mean? You say you've been exposed to the Book ever since your mother deposited you in cradle roll eighteen or twenty years ago and it hasn't made such an extra-special Christian out of you. You've sat through dozens of Bible classes in academy and college and studied literally hundreds of Sabbath school lessons. You know them all from Adam right on through to John the revelator. You're a bit sick of the whole business and you've secretly wondered whether this changed-life idea isn't just a figment of the older generation's imagination.

I'm wondering if this isn't part of the problem—being overexposed in a superficial way. I suppose people have read the Bible for a lifetime yet have never really touched its source of power. Motivation must be analyzed. Why have you studied the Bible in the past? To attain scholastic credits? Because daily lesson study has become an established pattern in your life? Because you have had the uneasy feeling it was one of the dreary duties that would get you into heaven?

These reasons have some merit, but are not good enough. You must walk the holy ground of Scripture from a deep heart hunger. No minister, no teacher, however consecrated can spoon-feed you. You must open the Book with eager hands and a searching heart. God does not reveal Himself to the bored, the blasé, or the cynical.

In the book *Christ's Object Lessons* is a statement that startles me every time I come across it: "Our salvation depends on a knowledge of the truth contained in the Scriptures."¹ Sort of ends all argument, doesn't it? If we are hoping for eternal life, the Book cannot be ignored; so let's begin.

Step one: "Those who give up the

mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. . . . The interest in His precious word is destroyed."² So, if you are addicted to novels, TV soap operas, or the popular magazines of the day, you've some housecleaning to do.

Reared in a home where I had access to every type of reading, I have found this housecleaning process most difficult. Yet I know from experience that it is absolutely essential. When the mind is cluttered with trash, the Bible is just another book—a stale one at that. "Light reading fascinates the mind and makes the reading of God's word uninteresting."³

Try an experiment. For a time at least, lay aside all secular reading except possibly a news magazine. Turn off the television set, with the exception of the news, and pretend you do not own a TV. Then steep yourself in the Word of God and related reading from the Spirit of Prophecy. Draw aside from the world and rendezvous with God. After a time you will probably want to reinstate some secular reading into your schedule, but for now, expose yourself to God at every opportunity in an all-out attempt to gain the spiritual blessings that you may, at this point, question.

The weeks I gave myself up to such a routine were the happiest, the most productive of my life. At the time I had a small baby, and after bathing her each morning I would settle down in a chair with the baby in my arms and my Bible across my knees. While she dozed over her bottle, I committed the eleventh chapter of Hebrews to memory. A house overflowing with children left me little time for leisure, but what there was of it, I devoted to Bible study. I'm not sure such a program would be disastrous on a permanent basis. At any rate, experiment with it.

"Dispose of your light reading. Remove it from your house. Do not have before you the temptation to pervert your imagination, to unbalance your nervous system, and to ruin your children."⁴

Do not expect a miracle overnight. "There must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence."⁵

Step two: We are ready to take the Bible in hand now, but do not open it yet. Each morning after the school bus has roared away with four of my five children, I sit down for my private devotions. By an east window I can look out across pastures and orchard through the changing seasons. It is ever a time of deepest gratitude to the One who has given me so much. Often, the morning sun warm against my face, I have prayed, "Let the Holy Spirit shine in upon my mind as I study Thy Word, just as these sunbeams bring light and comfort to our dark earth."

After praying this simple prayer many times, I stumbled upon the following quotation, which has since meant a great deal to me: "We need the enlightenment of the Holy Spirit in order to discern the truths in God's word. The lovely things of the natural world are not seen until the sun, dispelling the darkness, floods them with its light. So the treasures in the word of God are not appreciated until they are revealed by the bright beams of the Sun of Righteousness."⁶

Whether you meet God at an east window in the early morning sunlight or in your lamplit living room during the evening hours, the principle remains the same. It is useless to take up the Word of God without asking divine aid. The miracle won't be there.

"The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.' Psalm 119:18."⁷

Step three: There are many plans for studying the Bible. The most common one, starting with the four Gospels,

then graduating to more difficult portions, has never worked for me, but might for you. I like things in sequence. As a young girl the Bible annoyed me because I never knew where the Israelites came from, who the Jews were, et cetera. It seemed to me there were just a lot of Daniels, Peters, and Pauls bouncing about in a most disorderly manner.

I believe this was a result of the New-Testament-first method I had been exposed to from childhood. We tell our children the stories of the Bible, jumping from the apostles to the patriarchs, without realizing they need a solid groundwork of Biblical history so they can visualize each character in his proper setting when the story is told.

Because I feel so strongly about this, I have determined that my own children shall not flounder about as I did. At a cost of \$5.50 I purchased the three sets of illustrations from *My Bible Story* at our Book and Bible House. We are in the process of putting these pictures, in their proper sequence, on a roll of white shelf paper from the dime store. The little ones cut out and glue the pictures, and the older ones letter under each one the portions of

Scripture pertaining to the scene. Then we play a game in which each child sees how far he can go, starting with Adam and naming the characters in each picture without looking at the captions. This sort of thing will, I hope, present the Bible to them as a satisfying whole. Adults also need this same continuity until they are thoroughly familiar with the chronological order of events.

Not long ago a young man born a Seventh-day Adventist, for some years a Sabbath school teacher and a truly intelligent person, asked me in all sincerity, "Did Abraham come before or after Moses? I get those early ones all mixed up."

I did not smile at his confusion, for it was not too long before that I did not know either; but I've enjoyed my Bible reading a great deal more since I found out.

The character classics plan, available from your conference Sabbath school department, is probably the best way to begin if you are shaky on sequence. Even if you aren't, it is still an excellent plan, combining as it does the Word of God and the writings of Ellen G. White.

A tall, thin, dark-haired young minister introduced his congregation one Sabbath to an unexcelled method of Bible study. I was fortunate to be among that congregation, though not a member of it.

"Have you ever wished you could have known the Master as the disciples did? That you could have walked beside Him over those Judean paths?" As the youthful speaker asked these questions one could not help feeling a thrill at the mere thought of such an experience. Jesus seemed very real.

"That privilege belongs to the past and can't, of course, be ours," he went on, "but we can know Him ever so intimately. In a sense we can walk those very paths with Him. An older minister gave me a suggestion so valuable that I determined to pass it on to every congregation in my care. I shall share it with you this morning.

"When you go home, take your Bible, bow your head and pray, 'Most holy God, introduce me to Thy Son, Jesus Christ. Help me to know Him as a brother, to understand the beauty of His character.' Then open your Bible to the Gospels with just one aim—to know Jesus!"

I do not remember all the details of that sermon, but I went away chal-

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BELIEVE IT OR NOT

but on a recent visit to Tokyo as a guest of the Tokyo Police Department I had the privilege of visiting one of their *Tora-bako*, literally translated "tiger boxes," which is the Japanese equivalent of sobering-up stations.

The 150 tiger boxes in Japan last year let 50,000 drunks sleep off the effects of alcohol. These were not counted as arrests, according to the *New York Times* article on "How to Handle a Drunk."

In the eight nations surveyed by the *Times* there are three general solutions to the problem of dealing with a drunk:

1. He goes to jail and "sleeps it off."
2. He gets back to "normalcy" at a sobering-up station.
3. He lies in the street or gutter and sobers up as best he can.

W. A. SCHARFFENBERG

SHARE

World News of Missionary Volunteers

Determination Leads to Nigerian Girl's Goal

by Albert Dittes

Hinsdale, Illinois—When Elizabeth Edokpolo bought a health book from a door-to-door salesman in Africa back in 1965, she never dreamed how far this buy would take her.

The book was purchased because it contained some recipes of interest to Elizabeth, who was teaching home economics at a center in Benin City, Nigeria, West Africa. It might have been put on the shelf and forgotten.

But this volume with a few simple recipes inspired Elizabeth to further her education, not only in the schools of her homeland but also far across the Atlantic Ocean. At Andrews University in Berrien Springs, Michigan, her goal to receive training to help her people was brought closer by a \$500 grant from Hinsdale Sanitarium and Hospital for good scholarship and promise in the field of dietetics.

This financial reward has deepened Elizabeth's conviction that there is a job for her back home and this has given her new determination to keep battling against staggering financial odds. There are few college students with such a sense of purpose in life, and it all began with Elizabeth's sorrow over the misfortunes of her people.

Elizabeth Edokpolo was born in West Africa, the sixth child of an archdeacon of the Anglican Church in Benin City, Nigeria. At an early age she was appalled at the suffering of her people from kwashiorkor, a dietary deficiency disease that causes washed-out body muscles and sluggish mental responses. Ironically, this misery is caused by inept use of the plentiful provisions in the country.

Elizabeth vowed to equip herself to effectively combat this disease. She started by working her way through Women's Training College in Asaba, Nigeria, where she earned a certificate to teach school. While working in Be-

nin City, Nigeria, and wondering how she could expand her knowledge of dietetics, the book salesman appeared at her door.

She noticed some recipes in one of the health books the man was selling, and bought the book *Radiant Health*. She asked the colporteur if he knew of a school where she could obtain further training in foods and nutrition. The man told her about Adventist College of West Africa, a Seventh-day Adventist school in Ilishan-Remo, West Nigeria. Elizabeth applied and was accepted.

She attended the school for two years, earning her expenses by selling health
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"Cooky Call" Group Sends Treats Monthly

by Ila Russell Zbaraschuk

Lincoln, Nebraska—"By the way, there's another Adventist here who claims ties with Union—his sister attended college there. How about adding his name to your 'cooky call' list?"

Dr. George P. Stone, head of Union College's education department and servicemen's secretary for the Lincoln College View church, is used to reading such letters from Germany, Korea, Japan, Vietnam—in fact, from all over the world. When he and 12 women (who have come to be called "cooky captains") got together late last year to send cans of cookies to young men in the armed services, they had about 30 addresses. Now they are sending some 70 cans at each monthly shipment.

Baking the cookies—done by College View church women—is only the beginning. Each of the more than 3,300 cookies needed each month is wrapped individually and carefully packed into a can along with three to four dozen other cookies. Besides the cookies, each can contains a letter from Dr. Stone, a packet of Bible verses or



Andrews Student Elizabeth Edokpolo reaches toward fulfillment of her dream—to better the dietary condition of her Nigerian people.

a piece of appropriate literature, and a post card the serviceman is to send back indicating in what condition the cookies arrived. A copy of *The Clock Tower*, Union College student newspaper, is taped around each can before it is wrapped with waterproof paper and sealed with up to five feet of tape.

Dr. Stone has received so many post cards, letters, and pictures from "his boys" that he has begun a scrapbook. The following is just a selection:

"Appreciate the thought that prompted the package, as well as the cookies themselves . . ."

"Amazing how good and fresh they all were . . ."

"On behalf of myself (and the crew here in the office of the staff) . . . Germany, thanks."

"The best part was that you took time out of your busy schedule to send them to a guy you didn't know personally."

"All gone in less than 30 minutes . . ."

"Please send some to my friend whose address is on the back."

"My buddies and I enjoyed the cookies and the fudge. My buddies said to please send more fudge next time."

"I have been in the service for just about 20 years and I never before received any cookies, or any news or anything from any organization or church . . ."

"One of my close friends had both legs blown off. I was crying so hard . . . 'Doc,' he said, 'don't worry. I'll get some new fake legs and meet ya back in the States.'"

"I will give you a brief sketch of Vietnam as I have seen it. The Mekong delta has an elevation of approximately 3.5 feet and this is only because dikes have been built all over the delta. The dikes are between eight and 20 feet wide and the canals are four to ten feet wide on each side. . . . It is a dense jungle down here and we are always fighting and cutting our way through it. Once we have passed through we find large rice paddies farther inland. The fields have small dikes about them, but they are hidden by the chest-high seas of rice that flow in the ever-present breeze."

"At night we lie under the stars and pick out the different constellations. The fragrance of beautiful flowers fills the air. As of old, when they said this was a paradise, they did not lie. Unfortunately, man has taken a beautiful thing and destroyed it."

Such messages from the boys invariably are discussed each month when Dr. Stone and the women get together to pack another shipment.

Probably the youngest helper at the packing bees has been seven-year-old Kathleen Britain.

"I haven't eaten one," she retorted when asked how many kinds of cookies she had sampled.

Her mother, Mrs. R. L. Britain, has no sons in Vietnam. "But sometimes," she said, "I feel that part of my heart is in Vietnam . . . four or five of 'my boys' are over there." You see, her husband is dean of men at Union College.



A group of Tasmanian Missionary Volunteers prepare and pack supplies for their program *Insight or Insanity*, which tours cities and country centers.

Temperance Alliance Chooses MV's for Work

by R. H. H. Thomas

North Hobart, Tasmania—In Tasmania a controversial MV community project titled *Insight or Insanity* has reached more than 5,000 teen-agers and adults. The project, organized by the Glenorchy MV Society and financed by the Tasmanian Temperance Alliance, has caused comments in radio, TV, and newspapers, the ripples of which have reached the floor during parliament debates and government investigation conferences on the growing drug problem in Australia.

Using the two drug films *LSD—Insight or Insanity?* and *Narcotics: the Decision*, the youth of the Glenorchy

Society have made a tremendous impact as they have taken their program from city to city and from country center to country center.

The idea for the project grew out of a discussion that Noel Roberts, president of the Tasmanian Temperance Alliance and elder of the Glenorchy church, had with some of the members of the MV Society executive committee just before Christmas 1968. The discussion centered on the decision the Tasmanian Temperance Alliance had made concerning its attitude to drug addiction and alcohol.

The Alliance viewed alcohol as a drug and thus saw fit to include other drugs in their educational program in the community. They purchased the two films mentioned, but at that stage did not know how they could use the films effectively in the community.

Mr. Roberts could see that they would attract audiences, but who was to do the organizing? The MV Society supplied the answer. When challenged by Mr. Roberts and MV Leader Chris Fehlberg they enthusiastically responded.

Since the first program, bookings for the use of the films have been pouring into the Tasmanian Temperance Alliance. "The Alliance has never had it so good," was Secretary I. Green's enthusiastic comment on the whole program. "At last the Alliance has been recognized as being a positive group in the community—and who did it? A bunch of dedicated kids. I take my hat off to them and the church they represent."



Dr. George P. Stone, servicemen's secretary for the Lincoln, Nebraska, College View church, helps Mrs. Peter Luna and Mrs. Edwin Eivins, two "cookery captains," pack cookies for young men in armed services.

Mountain Retreat Draws Sao Paulo MV Federation

by Leo Ranzolin

São Paulo, Brazil—The new MV Federation for the Greater São Paulo area had one of the largest retreats of the South Brazil Union to date. More than 250 people assembled in the Campos do Jordão (Brazilian "Switzerland") from April 19 to 22, to enjoy the pure air of the mountains. The city, a tourist attraction, is situated up in the mountains between the states of São Paulo and Minas Gerais.

Horseback riding, canoeing, sports such as volleyball and basketball, and hiking were some of the attractions of Umuarama Camp, in beautiful surroundings and directed by the Brazilian Evangelic Confederation.

The spiritual meetings left a deep impression on all the participants.

Leo Ranzolin and Rodolpho Gorski, from South Brazil Union and São Paulo Conference, helped Jovelino Marques de Andrade, leader of the MV Federation, direct all the activities.

The MV Federation is one of the ways to reach the youth of the big cities in São Paulo, using the layman and the youth to work together, providing more activity for our youth in the asphalt jungle.



Elder Leo Ranzolin, MV secretary, South Brazil Union Conference, helped direct the activities of the São Paulo mountain retreat.

Prisoner Writes MV's

(This letter was written by a prisoner after the Riverside MV Society of the South Central Conference gave a program at the penitentiary.)

DEAR BROTHERS IN CHRIST,

Thank you for a very inspiring performance yesterday, and especially for being an inspiration to me. I say performance instead of play because your acting is what was of benefit to me, not that I didn't perceive the meaning of

the play. I thoroughly enjoyed your presence yesterday, as I am sure all the other inmates did too and am hopefully looking forward for your presence once more. . . .

To me you seemed real. I've been a convict over two years and I have yet to see any group affect an audience the way you did. Why? I believe it was because you made mistakes; you weren't perfect, and didn't pretend to be. You were yourselves. We tire readily of pretense, fakes, sophistication, and the like, and we respond to this lack of love (rather, insincerity) as we have been doing most of our lives by hostility or indifference. I really believe that you sought to honor Christ, and not to receive selfish praise. As "hardened criminals" it is no problem for us cons to sense insincerity, which among you we didn't; therefore, you got a rare response from the convicts. . . .

There is no need for you to write me, as I only wanted to express my thanks to you. What I am looking for, one day I will most surely find. Pray that the day my search ends will be soon, as I pray for strength and wisdom to be supplied to you. May you as a group ever be a success and cling to the only hope worth possessing.

A youngster,
(Name withheld)



During the MV retreat in Campos do Jordão, the youth sang as they climbed to a Sabbath afternoon MV meeting.

MV Work for Children Leads to New Church

by Martha Bendrell

San Jose, California—After Vacation Bible School in Bakersfield during the summer of 1966, the church members had a great desire to continue working with the children. Many of the children were from Lamont, a small, mostly Spanish town close to Bakersfield. Mrs. Dolores Elola and her family are members of the Bakersfield church, but since they live in Lamont, they decided to invite a few children to their home. Seven children, some having just attended the Vacation Bible School, came the first Sabbath, and thus began our first branch Sabbath school in Lamont.

During July we had one of the greatest experiences in our youthful life, when we conducted a Vacation Bible School for the first time in Lamont. We began to prepare several months in advance, meeting one or two nights every week. Because most of the Lamont children spoke only Spanish, we had to translate a lot of the material, especially the songs. So our Vacation Bible School was conducted entirely in Spanish.

During this time we probably did not have enough faith, for we prepared only enough material to have 100-120 children. We estimated in this way because many of the children are taken by their parents to work out in the fields. To our surprise nearly 250 junior, primary, and kindergarten children filled the little church. A long-distance telephone call for additional material to our main offices in San Jose brought immediate reply.

Since we planned to have another Vacation Bible School in Bakersfield, it was not easy to find sufficient teachers for both sessions, especially for Lamont, since it is 12 miles from Bakersfield. But thanks to God, we had a great army of youth ready for the battle; 80 per cent of our teachers were young people of our church, including some junior youth who assisted the teachers and helped in crafts. The youth had already obtained experience from helping in the branch Sabbath school, so they were ready for this emergency. The church was proud of the way the young people responded in the different activities and missionary campaigns.

Transporting 250 children was not an easy task. Twenty cars provided by the youth and adults began picking up the children an hour and a half before Vacation Bible School began.

Missionary projects conducted by Bakersfield MV's: top, recreation at VBS (shoes were given to all who had none); center, the family by the station wagon has joined the Lamont church because of VBS and branch Sabbath school; bottom, branch Sabbath school.

What a satisfying feeling we had, seeing the joy of these sincere and humble children as they marched with their little graduation caps to receive their diplomas. Their parents were also present, and all expressed their deep appreciation. Thanks to God and to the fruitful labor of the workers in both Vacation Bible School and branch Sabbath school, these same parents are now church members.

A few weeks after this unforgettable missionary experience a regular Sabbath school was organized in nearby Lamont, with a membership of 140, including children and adults. Many of them were already members of a forming church that a few months before had been only a branch Sabbath school. It began with seven children, and now, thanks to God, the organization of the Lamont Sabbath school and church was the fulfillment of a golden dream.

NIGERIAN GIRL NEARS GOAL

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and religious books during the summer. By the end of the second term she had received all the school could offer and longed to attend Andrews University in Berrien Springs, Michigan. Her teachers highly recommended this institution as offering the training she needed to become a competent dietitian. Andrews University accepted her, but the problem remained as to how the ambitious endeavor was to be financed.

Not to be defeated by financial perplexities, Elizabeth diligently applied herself to selling books. For her good scholastic record and sense of purpose, the local Seventh-day Adventist mission granted her \$400 for school expenses, a sum later matched by Andrews University. These grants, plus the money she earned from canvassing, enabled her to enroll at Andrews in the fall of 1968.

Although Elizabeth had now overcome the first obstacle in reaching Andrews, she still had to earn over \$1,500 to complete the school year. She accomplished this herculean task by working as a custodian for twenty hours a week as well as carrying a full load



of classwork. "Elizabeth is an excellent student with a very efficient and ambitious approach to her classwork," says Mrs. Alice G. Marsh, chairman of the Andrews University home economics department.

With another academic year confronting her with heavy expenses, Elizabeth was gratefully surprised to receive a \$500 grant from Hinsdale Sanitarium and Hospital, an award given to senior college students at Andrews University who are studying in hospital-related areas. "This money will enable me to pay one fifth of my school expenses," she says.

To earn the other four fifths, Elizabeth was out selling books again, working in Flint, Michigan, during the summer of 1969, going from door to door to earn enough money to someday fulfill her dream of bettering the dietary condition of the Nigerians through proper training of how to use the foods in their possession.

Sabbath School Lessons

Prepared for publication by the General
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DECEMBER 13, 1969

SENIOR

XI—Responsibilities of Bible Study

MEMORY VERSE: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:15, 16).

STUDY HELPS: *Christ's Object Lessons*, pp. 110, 111; *Counsels on Sabbath School Work*, pp. 33-37; *The Desire of Ages*, p. 154; *Selected Messages*, book 1, pp. 44, 161, 162, 196; book 2, pp. 102-104, 110, 113, 238; *Testimonies*, vol. 3, p. 194; vol. 5, pp. 698-711; *The SDA Bible Commentary*.

Ignorance of Scripture

1. Why did the Sadducees err in the understanding of spiritual matters? Matt. 22:23-33.

NOTE.—"He [Jesus] did not charge them, as He had charged the Pharisees, with hypocrisy, but with error of belief.

"The Sadducees had flattered themselves that they of all men adhered most strictly to the Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Their ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and darkness of mind."—*The Desire of Ages*, pp. 605, 606.

2. What shows that the disciples did not always understand and readily grasp the Scriptures? John 20:9. Compare Luke 24:25.

NOTE.—"The disciples were sometimes dull of understanding and did not grasp divine ideas, for example, that Christ must suffer and die and rise from the dead. Even the character of Christ's mission of grace they did not appreciate fully until after Pentecost. Doubt and unbelief and fear plagued them. All of this was associated with their ignorance of the Scriptures and preconceived ideas that prevented them from grasping the truth as Christ taught it to them. This was why they were so terribly disappointed at the cross.

3. What prediction did Amos make? Amos 8:11, 12.

NOTE.—"Those who had not prized God's Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, 'They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God but no, they must hunger and thirst on. Day after day have they slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised His saints. The filthy must remain filthy forever.'"—*Early Writings*, pp. 281, 282.

4. Why were God's ancient people, Israel, destroyed? Hosea 4:6. Compare chap. 8:12.

NOTE.—"The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the Word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guidebook shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience."—*Fundamentals of Christian Education*, p. 131.

5. What attitude did Peter say would be expressed by many toward revealed truth? 2 Peter 3:3-5. Compare Jude 17-19.

NOTE.—"Those 'who scoff at religion and live self-indulgent lives' (N.E.B.), the shoulder-shruggers of our time and wishful thinkers, point to the uniformity of natural processes and argue against the Bible teaching of a cataclysmic second coming of Christ on the grounds that 'everything continues exactly as it has always been since the world began' (N.E.B.). But the same word of God which called forth the earth in the beginning and established the laws of the natural world has proclaimed a second advent of Christ (in the midst of the convulsion of nature), and it will be fulfilled!

Misinterpreting Scripture

6. After the miracle of the loaves, what did certain men seek to do with Jesus? John 6:14, 15.

NOTE.—"The Jewish expectation of a Messiah-deliverer who would liberate their nation from Rome and exalt it to world dominion was based on the belief that the covenant promises of the Old Testament were to be fulfilled unconditionally, that is, irrespective of whether they as a people complied with the conditions upon which the covenant promises had been made. Even the disciples were blinded by the popular failure to recognize the conditional nature of these promises of national greatness. As a result, the disciples now united in the plan of the multitude to make Jesus king, in the expectation that He would liberate Israel from Rome. But Christ dismissed them, and then the multitude, and quietly withdrew to the mountain.

The disappointment of the disciples at the death of Christ (Luke 24:21) likewise came about as the result of their failure to understand and properly apply Old Testament prophecies.

7. What was to be cleansed at the end of the 2300 days? Dan. 8:14.

NOTE.—"The prophecy of the cleansing of the sanctuary in Daniel 8:14, the early Adventists believed to have reference to the Second Advent. 'But the appointed time had passed, and the Lord had not appeared. The believers knew that God's Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake?'—*The Great Controversy*, p. 409.

"In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question."—*Ibid.*, p. 411.

Wresting the Scriptures

8. What did Peter say some had done with Paul's writings? 2 Peter 3:15, 16.

NOTE.—"There are many things apparently difficult or obscure, which God will make plain and

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simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit, and in many cases a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple."—*Steps to Christ*, pp. 110, 111.

9. What warning does Peter give those who know of the dangers of being led astray? 2 Peter 3:17, 18.

The Unfolding Scriptures

10. What is God's Word declared to be? Ps. 119:105.

11. Who is the Revealer of the deep things of God? 1 Cor. 2:10, 11. Compare John 16:13, 14.

NOTE.—"God intends that even in this life the truths of His Word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given. 'The things of God knoweth no man, but the Spirit of God;' 'for the Spirit searcheth all things, yea, the deep things of God.' 1 Corinthians 2:11, 10. And the Saviour's promise to His followers was, 'When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you.' John 16:13, 14."—*Ibid.*, p. 109.

Habits of Scripture Study

12. How often did the Bereans study the Bible? Acts 17:11.

NOTE.—"The Bereans 'examined' (R.S.V.) the Scriptures daily. So should we examine them, verse by verse, studying each part carefully. Words and expressions should be studied to find the author's intent and meaning. Questions should be asked, for example: 'Why did the sacred writer put it just this way?' 'What is meant by this expression?' The context in which every statement occurs must be determined and studied by the reader if a correct understanding is to be reached.

13. How often did God give manna to feed Israel? Ex. 16:4. Compare Ps. 78:24, 25; Rev. 2:17.

NOTE.—"Are all the members of your church seeking to gather fresh manna every morning and evening? Are you seeking divine enlightenment? or are you devising means whereby you can glorify yourselves? Are you, with your whole soul, might, mind, and strength, loving and serving God in blessing others around you by leading them to the Light of the world?"—*Testimonies*, vol. 5, p. 486.

XI—Elisabeth and the Virgin Mary

MEMORY GEM: "Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed" (Luke 1:46-48).

ILLUMINATION OF THE TOPIC: *The Desire of Ages*, pp. 97-102, 19-26, 44, 50-58, 80-83, 144-147, 321, 751, 752; *The SDA Bible Commentary*.

STUDY AIM: To examine the great faith and deep piety exemplified by the lives of Elisabeth and Mary.

Introduction

"Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature."—*The Desire of Ages*, p. 32.

When "the fulness of the time was come," the time foretold by holy prophets of old. Gabriel, the same mighty angel who appeared to Daniel centuries before, visited a virtuous young woman in the obscure little town of Nazareth to inform her that she was to be highly favored above every other woman on the face of the earth; she was to be the mother of the God-man.

1—Elisabeth, the Mother of Christ's Forerunner

1. Who was Elisabeth, and what was she doing in Jerusalem? Luke 1:5, 6, 8, 9.

"The town where Elisabeth lived was in the hill country of Judea, in a desert tract west of the Dead Sea, possibly Ain Karem, four miles north of Jerusalem. Her house, let us suppose, was within walking distance of Jerusalem's great Temple, where her husband officiated at stated times. As the wife of a priest, Elisabeth gave loving attention to her husband's priestly vestments and to her home, where godly people came to talk over Temple matters. We have Biblical record that both Elisabeth and her husband were 'righteous before God.'"—EDITH DEEN, *All of the Women of the Bible*, pp. 168, 169.

2. In what way was Elisabeth like Sarah, wife of Abraham? Luke 1:7.

"Among Oriental peoples childlessness has ever been looked upon as a great affliction. Often the Jews considered it to be divine punishment for sin. . . .

"How often have men who were chosen before birth to accomplish a great task for God been born in spite of age or sterility

on the part of their parents. . . . With men many things are impossible, but 'with God nothing shall be impossible.' . . . In the case of Elisabeth there was a double reason for not expecting children, for to lifelong barrenness was added old age."—*The SDA Bible Commentary*, on Luke 1:7.

3. What name did Elisabeth wish to give her infant son, and how was a disagreement settled? Luke 1:57-63.

The name John means "Jehovah is precious." What a fitting title for one who lived as in the presence of God and whose whole burden while preaching was to bring men and women, saints and sinners alike, to God.

4. Where, and in what manner, did Zacharias and Elisabeth bring up their son? Luke 1:80.

"Elisabeth's story ends as her son's story begins to unfold. We can only hope that she lived to rejoice in his early ministry, while his good tidings were reaching forth and turning many to repentance. The tribute of John the Baptist to Jesus as one mightier than himself and his beautiful spirit of renunciation when he said, 'He must increase, but I must decrease' (John 3:30) are a reminder of the spirit of his noble mother."—*All of the Women of the Bible*, pp. 171, 172.

2—Wonderful News for Mary

5. Where was Mary living when first visited by the angel Gabriel? Luke 1:26, 27.

"Nazareth. An obscure Galilean town not mentioned in the OT or the Talmud, or included by Josephus in a list of 204 towns of Galilee. . . . The fact that Luke makes no mention of Mary's parents, suggests that they may have been dead at this time, and that Mary may have been living with some of her relatives. . . . Almost without exception, Jewish writers identified those of whom they spoke, as the sons and daughters of certain named persons."—*The SDA Bible Commentary*, on Luke 1:26, 27.

6. What startling announcement did the angel make to Mary, and what was her answer? Luke 1:30-38.

"In Luke the angel appears to Mary saying, 'Fear not, Mary: for thou hast found favour with God.' . . . She accepted this annunciation with faith and resignation. When she answered, 'Behold the handmaid of the Lord; be it unto me according to thy word' . . . she showed that her thoughts and longings were ever directed to God alone."—*All of the Women of the Bible*, pp. 158, 159.

7. Describe what took place when Mary went to visit Elisabeth. Luke 1:39-56.

"Probably in her early twenties or younger at the time of the conception, Mary went quietly and prudently to her

older and more experienced cousin Elisabeth to tell of the angel's visit. . . .

"We can visualize the joyous three months that Mary and Elisabeth had together. And yet we wonder, too, if ever a shadow crossed their paths and if they had a premonition of what was to come to their sons. . . . After Mary had spent some three months with Elisabeth in Judea, she returned to Joseph in Nazareth."—*Ibid.*, pp. 160, 161.

3—The Birth of Jesus

8. Where, and under what circumstances was Jesus born? Luke 2:1-7.

"Firstborn. . . . There is no direct evidence as to whether Mary gave birth to other children subsequent to the birth of Jesus. . . .

"No place more humble could have been found in which to lay the infant Jesus; no man can say that He had a less auspicious start in life. Poor in the riches of this world, . . . Joseph and Mary were nevertheless rich in faith."—*The SDA Bible Commentary*, on Luke 2:7.

9. What two delegations visited Mary during her stay in Bethlehem? Luke 2:8-19; Matt. 2:1-12.

"When the shepherds, who had seen the 'glory of the Lord' and had heard the angels' words as they tended their flocks, came and told Mary of the angel's message, she accepted quietly the positive affirmation of the heavenly message: 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' . . . She might have gone forth among the people and exclaimed, 'Look, I am the mother of the Saviour.' Others wondered at what the angel had said to the shepherds, 'but Mary kept all these things, and pondered them in her heart.' . . . Wonderful mother—she was to hold in her heart all the intimations of a divine significance for her child which had come to her in angelic words!"—*All of the Women of the Bible*, p. 163.

4—Guiding the Child Jesus

10. What gentle rebuke did Jesus give Mary at the time of His first Passover visit to Jerusalem? Luke 2:41-50.

"'Wist ye not that I must be about My Father's business?' And as they seemed not to understand His words, He pointed upward. On His face was a light at which they wondered. . . . On finding Him in the temple, they had listened to what was passing between Him and the rabbis, and they were astonished at His questions and answers. . . .

"In the answer to His mother, Jesus showed for the first time that He understood His relation to God. . . . Now she did not understand His words; but she knew that He had disclaimed kinship to Joseph, and had declared His Sonship to God."—*The Desire of Ages*, pp. 81, 82.

11. What part did Mary play at the wedding feast in Cana? John 2:1-11.

From page 14

lenged and determined to try this new plan. Following the instructions, I took my Bible in hand and asked for the introduction above all others.

In the back of my Bible on those pages provided for notes lies evidence that Jesus has become more to me than just a shadowy figure. I wrote down everything I learned about His character, no matter how minute, and a beautiful pattern began to emerge. I am not going to tell you any more, for I want you to make your own discoveries, to come to know the Saviour in your own way. But I promise you life will never be the same again. The thrill of following such a Leader will shake the cobwebs from your religion. You will long to go to the ends of the earth for Him, yet you will perform the humblest task with joy if He asks it of you. Don't deny yourself this experience.

There is yet another system worthy of your trial. After prayer, take up your Bible and read slowly until a cer-

tain text clicks into focus and has a new and special meaning for you. Sometimes this will involve reading only a verse or two. Then again you might search through several chapters before finding the verse that speaks to your heart. "The words of God are the well-springs of life. As you seek unto those living springs you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect, texts of Scripture will burst upon you with a new meaning as a flash of light."⁸

Beside the text Ephesians 3:19 in my Bible I have penciled, "Such beautiful things we are offered," and each time I come across this verse, I thrill anew at its significance. I must have read it dozens of times before that particular day when it suddenly burst forth in all its depth of meaning. My Bible is like a lovely journey I have taken with markers all along the way where my heart has rejoiced.

"Do whatever he tells you. In affect, 'Don't worry, he will find some way.' And indeed he himself had noticed, and was preparing to take action at the right moment (vs. 4).

"But one is glad for her unconscious and instinctive tribute to him. For the silent years are very silent; and the veil that cuts us off from them is tragically thick. But this confidence of Mary in him could have come only out of long experience of one always unselfish and thoughtful and dependable, unfailing and ingenious in helpfulness."—*The Interpreter's Bible*, on John 2:5, p. 492.

12. What brief glimpse do we get of Mary once during the ministry of her Son? Matt. 12:46, 47.

"His mother. Though undoubtedly concerned about Jesus, Mary had faith in Him, a faith not shared by His brothers. . . . It was their idea, not hers, to restrain Christ from further activity on behalf of the people. . . . They hoped He would yield to Mary's persuasive appeal; they hardly believed He would listen to their own appeal."—*The SDA Bible Commentary*, on Matt. 12:46.

5—Last Glimpses of Mary

13. How was Mary's future security provided for by Jesus on Calvary? John 19:26, 27.

"To John whose head had leaned upon His breast at the Last Supper, He consigned

her as a sacred charge. 'Woman,' He said to her in fewest words, but in words which breathed the uttermost spirit of tenderness, 'Behold thy son;' and then to St. John, 'Behold thy mother.' He could make no gesture with those pierced hands, but He could bend His head. They listened in speechless emotion, but from that hour—perhaps from that very moment—leading her away from a spectacle which did but torture her soul with unavailing agony, that disciple took her to his own home."—FARRAR, *The Life of Christ*, vol. 2, p. 413.

14. Where do we find Mary after the ascension of Jesus? Acts 1:14.

What Is in This Lesson for Me?

"By one day's neglect they [Joseph and Mary] lost the Saviour; but it cost them three days of anxious search to find Him. So with us; by idle talk, evil speaking, or neglect of prayer, we may in one day lose the Saviour's presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost."—*The Desire of Ages*, p. 83.

Questions for Class Discussion

1. What indicates that John the Baptist was born as an answer to prayer?
2. How early in the life of Jesus was Mary made aware of the fact that He would bring her both joy and sorrow?

That brings me to another subject. Don't be afraid to write or underline in your Bible. When the Holy Spirit opens a text to your understanding, and you want to shout for joy, underline the precious words. Then write your frank reaction in the margin. Let the music of your heart sing out uninhibited in those penciled comments. Its pages will become a beloved diary of your new walk with Christ.

My six-year-old son once came upon me busily writing in the borders of my Bible and he gasped in horror. "Mamma, you mustn't write in your Bible!" I took this small, loved boy upon my lap and showed him the many little notes here and there upon the holy pages. I read him a few simple verses and told him how God had made them sing for me, and then I said, "Every time I write a bit beside a verse, this Book becomes a little dearer to me."

I hope he understood and someday will feel free to mark his own Bible to the glory of God.

We have talked about many things—preparing the heart and mind, inviting the aid of the Holy Spirit, methods to be used—and we come at last to a fair and honest question. What is to be gained from all this? You, as young people, want results; quick, tangible ones. Can you expect them?

First, let me speak to the young intellectuals of our denomination, some of whom have been inclined to dismiss the old Book as rather dowdy and unsophisticated when compared with the philosophies and cultures of our modern world. We need your searching, eager minds. Among you will be found the Daniels of tomorrow. Don't be too quick to conclude that the Bible has little place in the thinking man's future. Listen!

"Let the student take the Bible as his guide and stand like a rock for principle, and he may aspire to any height of attainment."⁹ How's that for a promise?

"From the study of the words of life, students may come forth with minds expanded, elevated, ennobled. If they are, like Daniel, hearers and doers of the word of God, they may advance as he did in all branches of learning. Being pure-minded they will become strong-minded. Every intellectual faculty will be quickened. They may so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power."¹⁰

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KEY WIT SHARPENERS

"We can receive . . . heaven's light only as we are willing to be emptied of self."—*The Desire of Ages*, p. 180.

Those challenging words ring down from the very courts of heaven to you, the students in our academies and colleges, daring you to build your lives upon the Word of God and then go out and storm the world with the God-given power of your Christian influence. Don't sell your birthright for the momentary heroes of the worldling.

"There is no other book whose perusal strengthens and enlarges, elevates and ennobs the mind, as does the perusal of this Book of books. Its study imparts new vigor to the mind, which is thus brought in contact with subjects requiring earnest thought, and is drawn out in prayer to God for power to comprehend the truths revealed. If the mind is left to deal with commonplace subjects, instead of deep and difficult problems, it will become narrowed down to the standard of the matter which it contemplates and will finally lose its power of expansion."¹¹

Don't look for the answers to the riddles of life in the writings of men who do not accept Christ. "No other book [than the Bible] can satisfy the questionings of the mind and the craving of the heart."¹²

Don't look for the answer to life's beginnings in the so-called science of today. "In God's word alone we find an authentic account of creation."¹³

One result we can count on. The Bible will do more for the mind than any aid to learning now available to us. "It is the only sure means of intellectual culture."¹⁴

Not only will you be wiser; you will be nicer to know. "Received, believed, obeyed, it is the great instrumentality in the transformation of character."¹⁵ That temper, that habit of gossiping, that tendency to lie in a tight spot, will go. Not in a week, or a month perhaps, but surely over a period of time if you continue to apply yourself to the source of power. This process we call sanctification. Without it you and I will never stand on that day when Christ shatters earth's atmosphere with His golden, triumphant return. (And if that doesn't interest you it's because you've never taken the time really to think about it. Who could be blasé about a seven-day trip through space and endless years among unheard-of wonders?)

Another bonus. You will be strong to resist evil. "The reason why the youth, and even those of mature years, are so easily led into temptation and sin is that they do not study the word of God and meditate upon it as they should. . . . If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."¹⁶

Perhaps, even at this point, someone may rebel at taking up the Bible. You're still filing it under "D" for Dull. Then let me encourage you to open it anyway. Just as Naaman went down into the muddy Jordan with deep misgivings let your disinterested hands turn those fragile pages, and your doubting eyes scan the inspired words. Pray: "Dear Lord, my heart is lukewarm, but if there is power in this Book, make it work in my life." And may you be healed of your indifference.

Then you and I, and millions like us around the world, on the march at last, can sing together, "I believe the Bible because I have found it to be the voice of God to my soul."¹⁷

¹ *Christ's Object Lessons*, p. 111.

² *Testimonies*, vol. 1, p. 125.

³ *Ibid.*, vol. 4, p. 498.

⁴ *Ibid.*

⁵ *Christ's Object Lessons*, p. 111.

⁶ *Ibid.*, p. 113.

⁷ *The Great Controversy*, pp. 599, 600.

⁸ *Thoughts From the Mount of Blessing*, p. 20.

⁹ *Testimonies*, vol. 8, p. 322.

¹⁰ *Ibid.*, p. 323.

¹¹ *Ibid.*, vol. 4, p. 499.

¹² *Ibid.*, vol. 5, p. 24.

¹³ *Ibid.*, p. 25.

¹⁴ *Ibid.*, vol. 8, p. 319.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*, p. 321.

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► Long-distance motorists now can travel 1,800 miles across the United States without seeing a red light. Progress on the Interstate Highway System permits a vacationer to drive nonstop—except for toll booths and gasoline refills—between Boston, Massachusetts, and Chamberlain, South Dakota, in about 30 hours. Almost 66 per cent of the planned 42,500-mile super-road network has been completed. Largest public-works program in history, the system will link virtually every locality of 50,000 or more people with high-speed limited-access roads that will carry 20 per cent of the nation's traffic. Final cost is expected to exceed \$60 billion, an average of more than \$1 million a mile.
National Geographic Society

► First ship of the United States Navy, the frigate *Constellation*, is back permanently in her home port of Baltimore, Maryland. She will serve as a historical marine museum at a berth in the Inner Harbor. The wooden sailing ship, named for the constellation of stars in the American flag of that day, was launched at Baltimore in 1797. She served for nearly a hundred years before being berthed at Newport, Rhode Island, as a naval exhibit. Baltimore citizens raised funds two years ago to return the ship to her original home.
Lamp

► Helicopters, television cameras, and two-way radio communications will be employed in a new highway-safety project aimed at keeping Los Angeles, California, freeways free from accident-causing wreckage and hazardous debris.
NHUC

► Louisiana, which Napoleon sold to the United States for \$15 million, models its legal system on the *Code Napoléon*, which unified France's laws and set the pattern for many other legal systems.
National Geographic Society

► Only 0.5 per cent of the Germans are unemployed, and there are nearly eight times as many vacant positions as there are jobless.
Science

► Diameter of the moon measures about a fourth that of earth, its volume a fiftieth, and its mass about a hundredth.
National Geographic Society

► There were 6,585 elephants and 15,785 buffalo in the Kruger National Park in South Africa as of March 31, 1969. Some of the other animals counted were impala, 100,000; sable antelope, 584; and water buck, more than 200.
ISSA

► At the Medical College of Virginia transplant patients soon will be wearing coiled plastic irradiation bracelets to help prevent rejection of their transplanted organs. The bracelets will serve as an extracorporeal source of irradiation to selectively destroy the white blood cells that cause organ rejection.
AMA

► In a forgotten basket, reports a Hamburg postage-stamp auctioneer, somebody came upon a century-old letter. It bore a row of four yellow-orange 1/2-groschen stamps imprinted with two square cancellations and was issued by the former Grand Duchy of Oldenburg. Estimated value of the find is DM 65,000 (US\$16,000).
GIC

► Eighty per cent of the sun's energy reaching the surface of the earth is absorbed by marine plants, and only 20 per cent by land plants. That part of solar energy which is at present absorbed by natural vegetation in coastal waters could, if applied to marine plants suitable for transformation into human or animal foods, produce a harvest sufficient to feed 58,000 million people.
WHO

► Marine scientists of India plan to explore the Indian Ocean during the 1970-1980 International Decade of Oceanic Exploration as an extensive follow-up of the UNESCO-sponsored Indian Ocean Expedition in which 20 countries participated. Efforts will be concentrated on the geology, geophysics, geochemistry, biology, and physical oceanography of the Arabian Sea, Bay of Bengal, and the northern equatorial part of the Indian Ocean.
ISI

► To halt coral destruction in the South Pacific is the aim of a study undertaken by the United States Interior Department and other Government agencies. For some unknown reason, the Crown of Thorns starfish is multiplying in large numbers and killing extensive amounts of coral along island coastal areas in the South Pacific. Experts fear the destruction of the coral may lead to an elimination of food supply sources for native populations, and may eventually destroy the islands, long buffered from waves by the coral reefs.
Science

► Indians are now able to expect a longer life by about a dozen years than a decade ago. According to 1968 estimates, a male is likely to have a life span of more than 53 years on the average, and a female nearly 52 years. People in the four states of Punjab, Kerala, Rajasthan, and Maharashtra have a better-than-national average expectancy: 60 years for a male in the Punjab, and 57 for a female in Kerala.
ISI

► Americans in good health can be blood donors now until their sixty-sixth birthday instead of the sixtieth or sixty-first as in the past. Extension of the eligible age limit is in recognition of the need for blood, which is constantly increasing at a rate of about 12 per cent annually, and the better medical care and better nutrition that have resulted in longer and more vigorous life for many Americans.
ARC

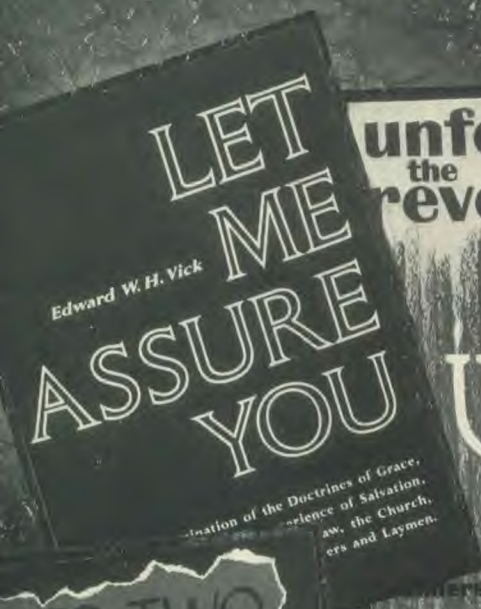
► A "solar wind" of hydrogen steadily blows through space toward the earth and other planets. The wind that reaches the earth's atmosphere today left the sun about ten days ago.
National Geographic Society

► Amplifying available light more than two thousand times, a night-vision scope turns night into day. It will be used for a variety of nighttime surveillance assignments.
Raytheon

► In the same year, Fort Yukon, Alaska, registered both 100° F. and 71° below zero.
National Geographic Society

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