

DECEMBER 16, 1969

The YOUTH'S Instructor

Sabbath School Lessons for December 20



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

Its pages reflect an expanding objective from 1852 to 1969. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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Does It Make a

by MAXINE ATTEBERRY

AND WHY do you think you would like to attend this school of nursing?"

My visitor smiled in response to this question. After a brief hesitation she replied, "Well, I want to be a nurse; and I want a Bachelor's degree; and this school has a good reputation."

She was a nice-looking girl, attractively dressed and pleasant to meet. The jewelry she was wearing indicated she was not a member of the Adventist Church, so I was particularly interested in her thinking.

"Do you think you could qualify for admission to this school?" was the next question.

"I hope so. I believe I have most of the required courses and my grades are good. Here is a list of everything I have completed to date." She handed me a neatly typewritten compilation of courses, credit hours, and grades.

"You know this is a Seventh-day Adventist institution, do you not?" I continued.

She nodded yes and then asked rather anxiously, "Does that make any difference?"

We spent the next half hour or so talking about the beliefs of Seventh-day Adventists, the objectives of this school, and her own purposes in life. After she left, my mind kept going back to her question, "Does that make any difference?"

I asked myself, "Does being an Adventist make any difference in the kind of nurse I am? Do the people I work with, the patients I care for, see something different in me because I am a Christian? What difference does it make?"

In medieval times it was customary to give an institution a name that would indicate its character or the philosophy of its founders. Thus it was that Hotel Dieu (House or Hostel of God) was a name given to several early hospitals. They probably had in mind the name Bethel (House of God), a name used by Jacob to commemorate a place and an experience in his life that

drew him near to God in an hour of need.

We doubt that his experience was duplicated in the life of any of the founders of the early hospitals, but they must have built solidly, for there are two Hotel Dieus still serving as municipal hospitals in France. These two—one in Paris, the other in Lyons—have been in continuous operation for more than thirteen hundred years. At this time they probably bear little resemblance to the original, either in structure or operation, and one might question in this machine age whether the name is still appropriate.

The original houses of God were not hospitals in the modern sense. They were refuges for the sick and oppressed, and resting places for weary pilgrims. They were established more from a religious than a humanitarian motive. Indeed, suffering was considered good for the soul, and relatively little was done to alleviate it. Spiritual ministry was accepted as the paramount duty of those who served the sick. Regardless of the needs of the physical body, religious exercises came first—even if the patient died in the meantime.

It might be reasonable to wonder whether even during those early days these hospitals were in reality houses of God to those who suffered therein. However, in spite of the customary callous indifference to suffering, there were some dedicated people who provided outstanding examples of Christlike service for the sick and needy.

During and following the Protestant Reformation the majority of European hospitals lost their religious identification. Operating hospitals ceased to be the exclusive business of the church. Municipalities and private groups now operate many of the institutions for the care of the sick. Modern hospitals might appropriately be called houses of science, houses of medical miracles, houses of physical repair. Relatively few could truly be called Bethel—where God comes near to man.

The Youth's Instructor, December 16, 1969

Difference?



The Christian nurse, if she ministers to the spiritual needs, as well as the physical, can truly make a hospital a house of God.

Many of those who work in hospitals—the doctors and nurses and others—have, like the institutions in which they work, lost to a large extent the religious motives that characterized early hospital workers. Twentieth-century medical workers depend more and more on science and technical skill and less on personal commitment to Christian ideals. We would not recommend a return to medieval attitudes and practices, but today more than ever the spirit of Christian service is needed to make a hospital into a house of God.

Seventh-day Adventist doctors, nurses, and other members of the medical team need particularly to be concerned lest in the struggle to keep abreast of the technological age the purposes for which our hospitals and sanitariums were established be lost. Heart-lung machines, monitoring devices, and miracle drugs are wonderful adjuncts in performing almost unbelievable accomplishments. Multitudes of compli-

cated devices make possible the prolonging of the life and usefulness of hundreds of people who would have died without this help. But we have not yet reached the place where any man-made creation can satisfactorily replace the human touch. Computers are useful tools but they are still cold, soulless machines. It takes flesh and blood to humanize and Christianize an institution.

People—nurses, doctors, dietitians, technicians, students, teachers, and many others—are the determining factor whether a hospital is a house of God or a house of purely human endeavor. Since my business is nursing, my emphasis is on the contribution a Christian nurse may make in meeting the objectives of our medical institutions.

Not too long ago a little boy who came to the hospital for some minor surgery was placed in a room where a wall speaker made it possible for the nurse and patient to talk to each other

without the nurse having to leave the desk. After Bobby was safely awake from the anesthetic the nurse decided to make her periodic check via intercom. Tuning into his room, she asked, "Bobby, how are you feeling?"

No answer. Again, "Bobby, are you all right? How are you feeling?" Still no answer. Once again, and this time more insistent—"Bobby, answer me. How are you feeling?" Back came the answer in a small, frightened voice, "I'm all right, wall."

Unfortunately, many hospitals are just as impersonal as that. The patient feels he might as well be talking to a wall. But a Christian nurse can make it different because what matters to her patients is of real concern to her. This is one of her unique assets. She is not only concerned that they recover from illness, but she is interested that they leave her domain having had a glimpse of the love of God through her loving ministry as a nurse. We hear people

speaking of giving nursing care, which may mean anything from a routine bed bath to genuine concern. Nursing care can be as impersonal as Bobby's wall or it can be a warm, human interaction. It's the personal element that is the determining factor. Therein is the difference.

Regardless of the hospital in which one may be working, the patient will know if his nurse is one who cares for him as a human being, a member of a family, and of society. He may not know about her church affiliation, but he will know if she is a Christian. This distinctive feature of a hospital dedicated to Christian service, however, may be completely obliterated by cold, mechanical nursing care. The nurse makes this objective either a living reality or merely nice-sounding words in an attractive brochure.

A nursing student acquaintance was hurrying through the clinic on her way to dinner when she was stopped by the sound of muffled sobs. Over in a dark corner a middle-aged woman was vainly trying to pull herself together and to get her emotions under control. The student was off duty, she had finished her assignment, and this woman was not a patient of hers anyway. However, there was an obvious need. Dinner could wait. She wasn't *that* hungry.

Doris stepped quietly to the woman's side and placing her hand on the hand of the patient she asked, "Is there any way I can help?" There was no audible answer, but Doris felt her hand taken in a tight grip, so she sat down and waited. The struggle for control continued for a bit; then the woman was able to look up with a rather wan smile.

"I'm sorry to make a spectacle of myself, but you see I've got too much to live for. I don't want to die yet."

"What makes you think you are going to die?"

"Well, the doctor just told me I have diabetes." Here the tears started again. "That's what my grandmother died of. That was before I was born, but I remember my mother saying that the disease couldn't be cured. There wasn't anything they could do for her."

Doris cared enough to get the woman's name and check with the doctor, who was totally unaware of his patient's reaction. She had taken the news so quietly that he had missed her anxiety entirely and had simply referred her to the diabetic clinic for routine instruction and follow-up.

With this information in hand, Doris was able to explain how the miracle of insulin had canceled the death sentence of the diabetic. She then went with the woman to introduce her to the nurse who would get her started on the proper regimen. By this time she had missed her meal entirely and was barely in time for her one o'clock class, but the expression of relief on that woman's face more than compensated for the forfeited dinner and a few lost minutes of leisure time.

In a Very Dark Room

by **DOREEN GANDY**

**In this miasma
of chance and change,
there is one thing certain—
your light
in a very dark room.**

As for the woman herself, she had a new lease on life and a song in her heart. This student had been to her a Bethel, and because of her the whole hospital became a Christian institution.

Caring, from the Christian viewpoint, means giving the same kind of loving service to all people regardless of who the person is or the kind of problem he presents. In these days of sensitivity to integration, one usually thinks first of relationships between people of different skin colors or racial backgrounds, and this is an important aspect of caring for people. Let us not forget either that the person who must accept charity care is entitled to the same kindly consideration and professional attention given Mrs. Gottrocks, who could afford to buy the whole hospital outright if necessary.

I would like to call your attention to another kind of patient that is more frequently neglected and unloved than any of the categories mentioned so far. We refer to the crotchety, demanding, unreasonable people who expect more time and service than hospital personnel have to give; therefore they frequently get less than their share. Often even this is grudgingly given. This increases their frustrations, their demands, and their hostility, which in turn react on the nursing personnel and create a cycle of ever-diminishing returns.

Fannie Rosenblum was one such person. She was old and fat and repulsive.

She was demanding and unreasonable and downright nasty. Her skin was dry and itchy and she scratched her arms and legs until they bled. Her hair was dry and stringy. There was nothing about Fannie that was appealing. She had an unpleasant disposition and a rasping voice. She would call loudly and persistently for a pill to go to sleep on. When it finally arrived and she had swallowed it, she would decide it would poison her; then down her throat would go her finger, and up would come the pill with the rest of the stomach contents.

Hospital personnel made fun of her behind her back. They derisively mimicked her foreign accent and rasping voice. It was agreed that there was nothing wrong with her but orneriness. She came to the hospital to use up her considerable fortune on herself, so it was said, rather than to leave it for her children. Poor Fannie, her calls were always answered last, and when the nurse finally did get around to her room she was frequently cross and hasty in the care she gave. This made Fannie even more demanding and unreasonable.

I wish I might tell you that some nurse began to take an interest in Fannie and that she finally learned what Christian care meant. Fannie should have received that kind of attention, for she was in an Adventist hospital. But I must tell it as it was.

One morning Fannie failed to begin calling at her usual early hour, so the nurses tiptoed softly by her room with fingers crossed, hoping to get the night report written before she started her noise, waking everyone. Six o'clock came and Fannie still slept. It was more than an hour later when someone belatedly went to give her morning care, but Fannie didn't need the care. In fact, she would never need anything anymore. There was nothing wrong with her, so said the nurses and doctors, but she died—old, neglected, and utterly alone.

This kind of memory is difficult to erase. I know, for I was one of Fannie's nurses and the story might have had a different ending had I cared for her as Christ cares for me.

There is another aspect of service given in a Christian institution by Christian nurses. This is spiritual ministry. This is probably the most difficult of all, for one must be careful not to force religion on a defenseless patient. On the other hand, there is the danger

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Values—Ancient and Modern

The seventh decade of our century has seen vast changes in the manners and morals of society. Like the depression of the thirties, the changes have been worldwide. There may be areas where change hasn't been as noticeable, but where I have traveled, it has been obvious. And the literature of this decade has reflected the decay of standards in areas I haven't seen.

A man in Old Testament times experimented with life. His name was Solomon. A thoughtful reading of *Prophets and Kings*, pages 25 through 86, will cast light on a man who tasted both heights and depths. In those times, such people weren't described as hippies, or yippies, or rebels. But undoubtedly there were names equally relevant.

When David abdicated in favor of his son, there was every expectation that Solomon would outstrip his father in the brilliance of his reign. David of course had made his mistakes, and his repentance for his waywardness—adultery, murder, you name it—was genuine. Now a son could make good where the father had failed. Out of bitter mistakes, David knew how to counsel his son.

"Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator.

"In the forces of nature, in the mineral and animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased."

The concluding paragraph in chapter 1 begins, "O that in later years Solomon had heeded these wonderful words of wisdom!"

We are confident that earnest Christian youth will take the time to read not only these five chapters of *Prophets and Kings* but the books of Proverbs and Ecclesiastes, as well. From a great height, Solomon fell to a great depth. In that fall he swept multitudes to eternal loss.

"Solomon's repentance was sincere; but the harm that his example of evil-doing had wrought could not be undone. . . . Emboldened by his apostasy, many continued to do evil, and evil only."

Jesus did not elaborate on the influence of the prodigal son during the prodigal's period of profligacy. Had He done so, the parable might have had even more far-reaching implications. No one can sow wild oats, then after a time, repent, without leaving a residue of lost souls in his wake. Empty a pillow case of feathers in a breeze, be it ever so gentle. Then pick them all up again. Impossible? Impossible.

There are lessons for today in the rise and fall of Solomon. There are lessons for today in the rise and fall of leaders, whether religious or social. Emulate those lives that are good, that are decent, that are heavenbound. Beware of others.

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Grace Notes

Witnessing Adventist youth of Finland are shown in the Teuvo Kanerva cover this week. The women are providing a chapel service in one of the prisons for young men in Finland. Witnessing for truth, wherever it takes place, brings blessing both to those who give and those who receive.

Example Another kind of witnessing is illustrated in the article by the president of the General Conference. The faithful performance of the routines in our denominational institutions conveys its influence without fuss or furor. Loyal service provides witness someone always observes.



A Gracious Lady and a Redwood Grove

by EDA R. REID

THE date was August 27, 1969. The place: a redwood grove near Orick, Humboldt County, California. Here in a clearing, encircled by towering redwood trees, seven hundred invited guests stood for nearly two hours waiting for the Presidential party to arrive for the dedication of the Lady Bird Johnson Redwood Grove.

The site was the one where Mrs. Johnson as First Lady had dedicated the Redwood National Park last November, the backdrop a 234-foot-high

At the base of a 234-foot-high redwood tree, the dedication of the Lady Bird Johnson Redwood Grove was made.

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President Nixon signs the proclamation as Secretary Hickel, Billy Graham, Mrs. Nixon, Governor Reagan, Lady Bird Johnson, former President Johnson, and Congressman Clausen look on.

redwood tree twelve feet in diameter.

Many of the guests were those who had been active in working to preserve the redwoods, but included by special invitation were a hundred or so elementary school children from the little town of Orick. There the President's helicopter was to land before the party proceeded by motorcade three miles up the Bald Hills Road to the dedication site.

Most of the area was in cool shade, but the afternoon sun filtering through the trees alternated with flitting shadows on the dedication tree and the platform in front of it.

An ancient redwood log served as a vantage point for local photographers and members of the national networks

to set up their equipment, and cameramen worried about the shadows.

Park rangers were everywhere—courteous and helpful when needed. Overhead a helicopter circled periodically over the grove. Hardly anyone moved, not even the children seated on logs at the edge of the clearing.

No one seemed impatient, for this was to be an unusual occasion, bringing together two Presidents, their families and a number of VIP's.

At last came the electrifying announcement, "Ladies and gentlemen, the President of the United States," and the President ushered Mrs. Nixon onto the platform, followed by Lady Bird and Mr. Johnson.

Evangelist Billy Graham, California's

Governor Ronald Reagan, Don Clausen—Congressman from northern California whose suggestion had sparked the event—and Secretary of the Interior Walter Hickel participated in the opening ceremonies.

After the opening formalities President Nixon took charge and mentioned that he wanted to introduce some guests. As he called their names they stepped onto the platform briefly—Julie and David Eisenhower, Luci and Pat Nugent, Linda and Charles Robb. Tricia Nixon was absent because of illness.

The President paid tribute to Mrs. Johnson's work in beautification and conservation during her years as First Lady. Before signing the proclamation creating Lady Bird Johnson Grove, Mr.

LADY BIRD JOHNSON GROVE

Dedicated in honor of Mrs. Johnson
by

RICHARD NIXON
President of the United States

August 27, 1969

In recognition of her devoted service to the cause
of preserving and enhancing America's natural
beauty for the enjoyment of all the people.

"One of my most unforgettable memories of the past years is walking through the Redwoods last November -- seeing the lovely shafts of light filtering through the trees so far above, feeling the majesty and silence of that forest, and watching a salmon rise in one of those swift streams -- all our problems seemed to fall into perspective and I think every one of us walked out more serene and happier."

Lady Bird Johnson
July 30, 1969

The plaque bears a quote from Mrs. Johnson's dedication acceptance letter.

Nixon said, "Today I sign this proclamation as President, but I sign it for all the people of California and all the people of the United States in admiration and respect for a great First Lady, Lady Bird Johnson."

Seated at a small redwood table and using six pens, he signed the proclamation formally dedicating the 300-acre grove.

Mrs. Johnson, wearing a yellow two-piece suit, graciously acknowledged the honor. She stated that this was "a day to treasure always" and expressed satisfaction that "these trees would be here for all the tomorrows." "So, Mr. President, I am very grateful and I thank you very much, as all my family does."

Next, the Humboldt Community College choir added the crowning touch. Standing under the trees they sang "My Country, 'Tis of Thee" and "America the Beautiful." These hymns of God's creation seemed to ring from

all the trees and sounded almost ethereal in the open air.

Then Mrs. Johnson and the President unveiled the plaque. The quotation on the plaque was taken from the letter Mrs. Johnson wrote to President Nixon accepting the invitation to the dedication.

At this point the President gave the pens he had used in signing the document to the young people of the two families.

What was to follow, the President said, was not on the agenda but he felt sure we would all like to hear from Mr. Johnson, who was celebrating his sixty-first birthday. He spoke informally for about twenty minutes. Someone began singing "Happy Birthday to You," in which the crowd joined.

Then it was all over and the visitors were gone. To many it was a day to remember and to say "I was there." But more important, attention had

been called to the necessity of preserving the unusual beauty and wonder of the irreplaceable redwood forests for all to enjoy, where all may go, as the President suggested, to find renewed vitality.

Why is a redwood forest special? Ever since Portola's Spanish expedition gazed in awe at the reddish-barked trees they found on their overland trip from San Diego to San Francisco Bay in 1769, men have marveled at their size and beauty.

Coast redwoods grow naturally in a narrow coastal belt 20 to 35 miles wide and 500 miles in length. They extend from Monterey County to just within the Oregon border. They are the tallest of all trees, of indescribable beauty. The tallest tree known is 367.6 feet in the new national park.

In the quiet coolness of a redwood forest, in the presence of these centuries-old trees, voices are hushed, and you feel reverence, humility, and awe. You seem to be in the presence of the Creator. You understand what Bryant meant when he wrote:

"The groves were God's first temples. . . .

Fit shrine for humble worshipper to hold

Communion with his Maker."

Logging began in the redwoods in Humboldt County in 1850. Sixty years later one of the original men engaged in lumbering expressed regret for his part in what he had come to regard as an act of desecration. Truly it does seem almost sacrilege to cut one of these giants, for when an old redwood is cut it is gone forever. Redwood lumber is in great demand for grape stakes, for fence posts, and for building because the tannin in the wood makes it immune to termites and wood-rotting fungus, and also gives it its pleasing color.

Logging was proceeding at a devastating rate when Save the Redwoods League was formed in 1918. Largely through its efforts 107,000 acres have been set aside in Redwood State parks, about half of which was donated to the State or purchased with donated money.

We are indebted to those whose farsightedness has preserved these parks for our enjoyment. The Redwood National Park and the Lady Bird Johnson Grove belong to every citizen of the United States. May many of you have the privilege of visiting these majestic trees, reminders of the wonders of God's creation.

It's Not Far to Canaan's Land

by EILEEN MAYBERRY LANTRY

PART THREE—CONCLUSION



SEVERAL hours were spent each day traveling through the city of Singapore by bus. This meant studying late at night in the crowded, noisy flat Agnes Low shared with her relatives. Arising before dawn, she spent a precious hour each morning with her Lord. Filled with a fresh supply of grace, she found happiness in her work, her studies, and her home life. Jesus was her constant companion.

In her third and final year of college there was no help from the mission. Completely on her own, she was often without funds. But she didn't worry. She was accustomed to casting her burdens on her Friend. Soon someone would ask her if she would help them with a job. Opportunities such as tutoring younger students or cleaning ex-

tra classrooms not only enabled her to bless others but also helped pay her bills.

Just before graduation came the call to be the chaplain's assistant at Youngberg Memorial Hospital in Singapore. How glad she was for the opportunity to bring her Jesus to those who were ill. Eagerly she went from bed to bed speaking words of hope to the patients. To think she was paid for the joy of telling others of the great things God had done for her! With her Bible in her hand she was a channel through which the love of God flowed to those for whom she ministered.

There was so much she enjoyed about her work. It was a thrilling thought to know she controlled the soft music, the songs of heaven, and

the Voice of Prophecy sermons that brought hope to the sick. She enjoyed sorting and filing the many magazines written in four languages that were given to the patients.

She made friends with different classes of people, the Chinese, Indians, Malays, Europeans, Eurasians, and Americans. Often she prayed for wisdom to know how to approach so many types of people whose backgrounds were so varied. Some were rich; others came from extreme poverty. But all were blessed because the dark-haired Bible worker brought them cheer with her sweet smile and words of hope.

Two happy years passed. Often the thought came, If only I could help relieve their physical suffering as well as their spiritual needs. She felt she could be of greater service to God and humanity if she could lessen the pain of the sufferer as she pointed him to Jesus. Many were too ill to listen to the words of God.

But one great obstacle stood in her way to becoming a nurse. Twice she had failed the difficult examinations from England—a must to enter nurse's training. She determined, after much prayer, to study harder and try again.

Four nights a week for one year she went to night school after working hard at the hospital all day. Every spare moment was spent in study. Then on the days of the examinations her constant prayer was, "Bring to my mind all that I have studied. If it is Thy will, may I pass this time so that I can widen my field of service for Thee. Nevertheless, Thy will be done."

She did not pass. The disappointment was keener, for youth ten years younger than she passed with much less effort. Alone on her knees she talked it over with her Lord.

She had tried so hard. Was there a



Agnes handles the broadcasting of the Voice of Prophecy and sacred music to the patients.



Top: Agnes posts words of inspiration for the patients on the chaplain's bulletin board. Below: A touch of love communicates to those who cannot see or hear.



reason why the door that seemed to hold such promise for the future was closed? Knowing His plans were greater than hers, she determined to trust and wait. She would continue to witness for Him at home and in the hospital.

Even though her faith was tried, her love for God was true. Seeing this made a deep impression on one of her sisters. Margaret became the first of her family to join with her in baptism. As they worked together at the hospital (Margaret in the business office) Agnes rejoiced at the goodness of God.

In December of 1967 she was asked

to join with the spiritual leaders of the Malaya Mission in a Ministerial Institute. The inspiration of the meetings gave her greater love and zeal to go back to the hospital halls to bring hope and comfort to the sick and dying.

During the free time between meetings she enjoyed the fellowship of a young minister and his wife who had just arrived from South China Union College in Hong Kong. Especially did she enjoy playing with their baby. One day as young Pastor Foo was watching her enjoy his little girl, he said, "Agnes, would you be willing to write to my best friend, a science teacher at our col-

lege near Hong Kong? He's only a bit older than you and I've noticed you have many of the same interests."

She smiled shyly. "I correspond with many friends, but if he wants to write to me I will answer."

Several weeks passed before the young pastor found time to write and tell his friend in Hong Kong of the attractive Bible worker whose character he had come to admire.

Then came the first letter. It was impersonal, casual, and newsy. Agnes had no trouble reading the Chinese characters Canaan Lee drew so perfectly. However, she had studied in English so long that she had lost her skill in writing Chinese. So she answered in English. Canaan was not as good in English, so he was obliged to read her letters with the help of a Chinese-English dictionary. Still, he kept writing.

However, he found it was more than worth the trouble and time when she wrote the answer to his question, "Please tell me how you learned to know Jesus." The stories of her faith and love for the Lord impressed him as nothing had ever done. Here was a girl who was different.

Lee's father had arranged his marriage with a pretty young woman from Macao. But the girl was not yet a Christian. She had definitely promised she would be baptized if he would marry her. But he was worried. He was afraid her desire to be baptized was influenced by her desire to have a husband. Did she really love the Lord?

Agnes' letters showed a living friendship with Jesus. God was first in her plans, in her thoughts. It was obvious that she lived to please her Lord and that His will was her will.

Then came a letter that Agnes felt was very strange. Canaan ended with a parable.

"A certain man had just ten dollars. This was all he had. He was barefoot and needed shoes badly to help him in his work, for there were many stones and rough places in the way.

"Going to the first shop, he saw many shoes. One pair, however, especially attracted him. They were of delicate, beautiful workmanship, but the leather was not durable or long lasting. He admired their loveliness; they fit just fine; the price was right. Still he hesitated. He felt he should look farther.

"At the next shop he found another pair for the same price. Although not as beautifully tooled, they were of a

good style and appealing. The leather was of good quality, durable, the kind that would enable him to take long journeys over rough roads. He knew they would last to the journey's end."

Agnes thought a long time. What did he mean? What was he trying to tell her? She would pray about it, as usual. Later she talked with a dear friend. Then the thought came—the ten dollars was all he had, his heart of love, and he wanted to give it all to the one who would endure until Jesus came. Agnes prayed harder.

"O God, Thy way is my way, and Thou dost know the way ahead. I leave it all in Thy dear hands. Someone else must be the pretty, delicate pair of shoes. If I am the durable, longer-lasting pair, and it is Thy will that I last till the journey's end, then let it be. Guide Canaan that he will make the right decision."

Carefully she planned that her next letter would only indicate her complete trust in the wise leadership of God. She ended her letter with, "I have faith that God will lead you to choose the right pair of shoes."

On her twenty-eighth birthday came a letter with the most beautiful Chinese characters she had ever seen. They meant, "I love you. I want to give all my heart to you. I want to possess you and belong to you. You are the pair of shoes that will last to the journey's end."

Letters literally flew back and forth. Pictures too. Canaan asked for permission to make a trip to Singapore to meet this charming woman of faith, to express to her in person the love he had waiting. But the Singapore government would not grant him a visitor's visa.

He had come from mainland China to Hong Kong several years before and did not have a passport, so officials wouldn't allow him to enter the little island country. Still, love found a way.

"Agnes," he wrote, "since I cannot come to you, if I send you a round-trip ticket, will you come to me? Then we can know if we really love each other. I cannot ask you to marry me when we have never met. But I feel sure God wants us to join together working for Him till Jesus comes. I pray for God's Spirit before I open your letters. I pray as I post my letters to you that God's blessing and Spirit will be near you as you read them. My faith has grown very strong. I feel sure God wants us to be one. Won't you come?"

Her heart said Yes but first she

needed to know for sure if God was leading. She wondered, "Is this the end of my wilderness wandering? the crossing of the Jordan into the promised land? Am I finally to have a home? What is God's will for me?"

And God gave her peace. Without a doubt in her heart she boarded the plane to Canaan's land.

As they met at the airport a minor problem arose. Canaan couldn't speak conversational English, and they spoke different Chinese dialects. After several unsuccessful tries in various dialects, they found a way. She spoke in Mandarin with a few words of Cantonese. This he could understand, but not speak. And she was able to understand his Cantonese even though she couldn't speak it.

A week with Canaan's parents at

Macao and another two weeks at South China Union College was enough to assure both of them that God had brought the right two people together. Canaan arranged an informal luncheon and before his parents, fellow teachers, and missionaries, he gave Agnes a beautiful watch. They were engaged to be married, soon to be joined as one.

She returned to Singapore to prepare for the important event. In October, 1968, this vibrant little apostle of faith walked up the gangplank of the S.S. *Taipoosek* bound for Hong Kong to become Mrs. Canaan Lee. But God also opened another door of service, for she will join her husband in teaching at South China Union College. Now they will be working together in Canaan's land, leading China's youth to know their Jesus.

Agnes, as chaplain's assistant, checks patients' records at Youngberg Hospital.





AS OTHERS SEE US

by ROBERT H. PIERSON

TWICE I have had unfortunate experiences with the Adventists—once up the Amazon and once in darkest Africa.” The words in the San Bernardino *Sun* leaped out at me. I was immediately interested in any “unfortunate experiences” Ellis Spackman had had with Adventists.

“In each instance I thought I was treading a wild animal trail in uninhabited and unexplored territory. In both cases the path led to a beautifully equipped Adventist hospital.

“It is disappointing to would-be explorers to always find that the Adventists have gotten there first and are quietly and efficiently spreading health through the jungle.

“Many of us had the impression that Dr. Schweitzer had the only hospital in tropical Africa. Nothing could be farther from the truth. The Adventists have at least 15 hospitals and medical centers in the region. When you and I come down with trypanosomiasis, you can go to Dr. Schweitzer’s, I’ll go to the Adventists.”

A fledgling world traveler dropped in at a West Coast agency to arrange a round-the-world tour. All arrangements made, ticket and other documents in hand, he paused reflectively.

“What shall I do if I get sick on this trip?”

“Oh, don’t worry,” the attendant reassured. “If you get sick you will have no problem. The Seventh-day Adventists operate hospitals almost every place our planes touch down. They will look after you if you need help.

As church workers we frequently encounter interesting people on our travels. Ruth Hagen Wade was flying from New Orleans to Omaha. She found herself sitting by a Catholic priest. Soon they were discussing world conditions.

"What do you think about the second coming of Christ?"

"Well," the cleric replied, "you know there are many different theories on the subject."

The man of the cloth paused thoughtfully. "Now you take the Seventh-day Adventists, for instance. They have a clear-cut doctrine on the Second Advent."

"Yes?" she prompted.

"Yes," he continued, "the Adventists have it down pat. They explain it all from the Bible. I am not an Adventist," he added. "But I confess, their teaching on the subject is quite clear."

There was a pause. He did not yet know to which church Mrs. Wade belonged.

"You know, those Adventists are interesting people and they have quite a program going around the world. I've seen their work in the Far East and down in South America. It is something to be admired."

Later Mrs. Wade mentioned the conversation to her father.

"He kept extolling the virtues of Seventh-day Adventist medical and educational work for fifteen or twenty minutes. I just sat there taking it all in."

I was traveling from Salisbury, Rhodesia, to Blantyre, Malawi. On the plane I talked with a husband-and-wife doctor team from the United States. They learned I was an Adventist missionary.

"I know Seventh-day Adventists," the husband responded cordially. "I've met your people in many lands. You have a very dedicated group of workers and you are serving among people where you are truly needed."

"In fact, a young woman comes to my office every year and I give a donation. She leaves a little magazine telling all about your work. I always enjoy reading it."

After arriving at the Blantyre airport I took the doctors to a hotel. Later in the day I was eating with them at the same table.

"I was visiting the president of Bolivia one time," he reminisced. "During our conversation the work of Seventh-day Adventists came up. He told me he always helped Adventists every way he could. He felt they knew how to carry on true Christian missions."

Recently I heard of Hugo Neuburg, physicist-glaciologist. He has made several scientific trips to the Antarctic as well as Greenland, Hudson Bay, and other far-off areas.

In 1959 he spent several days on the Loma Linda campus as an observer.

"This altered my whole life program so far as health and diet are concerned," he later told Elder Ralph Crawford. "In fact, what I learned at Loma Linda has affected the whole dietary program of my later expeditions. I was amazed at what I read in your book *Counsels on Diet and Foods*, by Ellen G. White. I quote this rather frequently in my scientific circles."

"Furthermore," he added, "I've never met finer people anywhere in the world. What impressed me most on your campus was not what I heard but what I saw."

In describing the 1966 General Conference session in Detroit, a Denver newspaper reporter declared the meeting

one of the "largest, busiest and strangest" he had ever covered.

"There are no smoke-filled rooms," he wrote in surprise, "for the Adventists do not use tobacco. Neither are there the usual conventioneer hangovers, for Adventists do not drink. The normal run on the hot-dog stands in Convention Hall corridors also is absent, for Adventists do not eat meat. The latter is not because their faith forbids it, but because of Adventist preoccupation with healthful living. Even the coffee machines are missing from the corridors. The cafeteria is offering only the decaffeinated variety, for Adventists feel that the caffeine in coffee, tea and soft drinks is a minor deterrent to good health."¹

A retired Air Force colonel once called to see me in Washington. He represented a national tennis association.

"You see, Mr. Pierson," the genial colonel across the desk began, "there are two outstanding tennis players here in the States who are Seventh-day Adventists. They enter a tournament early in the week, win their matches, then when the finals fall on Saturday they cannot participate because they will not play on your Sabbath."

"Yes," I encouraged. "What can I do to help you with this problem?"

"Well, you understand that this is very disrupting to our tournament program, and these men could, no doubt, win some of the final matches. We all admire the faithfulness to conscience in your members, but we would like to see them win some of the laurels."

I waited to hear what his solution to the problem might be.

"In another church when there are conflicts like this, the matter is easily resolved. The person is able to secure a special dispensation that temporarily frees him from the requirements of his church, and there is no problem. Now I have come to request such a special dispensation for these two friends of mine."

The colonel paused. He was disappointed, but I don't think surprised when I replied, "These men wouldn't play on the Sabbath even if the church did grant them permission. You see, this is not a matter between the individual and his church only. It is a matter between him and God." Then I explained why we observe the seventh day as we do.

"I understand now," he smiled when I had finished speaking. "And I honor you for your stand." We separated with a cordial handshake.

Reporting on good credit risks in a January issue, *Burroughs Clearing House* stated, "Seventh-day Adventists, who take their religion seriously, can virtually write their own tickets."

An early editor of the Healdsburg, California, paper wrote of Adventists in 1882: "They [the Seventh-day Adventists] are a class of people who seem to strive to practice what they profess; they are industrious and abstemious to the last degree. They seem to have a good way of minding their own business, paying their debts, saying but little brag of themselves and no ill of their neighbors. They are a class who will never do Healdsburg any harm but are a valuable acquisition. We are pleased at their strength."²

"Practice what they profess, . . . industrious and abstemious, . . . minding their own business, paying their debts, saying but little brag of themselves and no ill of their neighbors." Not a bad profession and practice for Seventh-day Adventists of 1969. Is it?

¹ Denver News, June 19, 1966.

² Harold Oliver McCumber, *Pioneering the Message in the Golden West*, p. 160.

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Almost Overmastering Delusion

by DONALD E. MANSELL

FIRST OF THREE PARTS

SEVENTH-DAY ADVENTISTS believe that the period of this earth's history immediately preceding the second coming of Christ will be characterized by unprecedented spiritualistic phenomena. We believe that "miracle-working demons" will manifest their power by producing "fearful sights of a supernatural character."

Do we always appreciate as we should the warning that "except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion"?

The foundation of this delusion, which one writer calls "the strong, almost overmastering delusion," is rooted in the near-universal belief that human consciousness is the function of an invisible entity. This entity is supposed to inhabit the body during life and separate from it intact at death. The origin, nature, and destiny of this entity have been the subject of widely differing, even conflicting, views. But insofar as the basic assumption is concerned, nearly every religion and many philosophies that exist or have existed, agree.

Generally speaking, religions and

philosophies that believe in the reality of this entity simply assume that human personality survives death without objective proof. But Spiritualism claims that this entity—the "soul" or "spirit"—not only is conscious after death but can communicate with the living and establish by objective proof its identity as being a person who once lived.

Some Spiritualists have gone so far as to declare that the evidence is so cogent that they have "found beyond a shadow of a doubt or peradventure, that death had no power over the spirit, could never touch the soul, or destroy one attribute or property of soul life."¹

These are daring claims, to say the least. Yet they have been accepted as being true by some of the world's keenest minds. Their weakness is that Spiritualists themselves openly admit that they "have unhappily, to deal with absolute coldblooded lying on the part of wicked or mischievous spirits."

If the spirits lie, obviously their claims and proofs to be persons who have died may be false. Consequently, the claim that "death had no power over the spirit, could never touch the soul, or destroy one attribute or property of soul life" is not "beyond a

shadow of a doubt or peradventure."

In an attempt to parry this objection some Spiritualists, while admitting that "wicked" or "mischievous" spirits lie, claim that "good" spirits tell the truth regarding their identity. But it must be remembered that the natural state in which these spirits exist is outside the ken and control of human beings. It is for this reason that many scientific minds question the very existence of spirit beings.

These entities are able to observe the human scene without themselves being observed or detected, *unless they choose to manifest themselves*. Even if science should someday devise a means whereby spirit beings *seemed* to be brought under man's control, there would still be a question of whether man had actually brought them under his control. Lying spirits might be deceiving men into believing they are under human control, when in reality they are not.

The obvious superhuman nature of these beings gives them an incalculable power to deceive. Human impostors are frequently unmasked with difficulty. What is to prevent beings whose natural state of existence is outside the ken and control of human beings from impersonating those whom they are not?

To ask the question is to answer it. While we cannot identify spirit beings with deception-proof certainty by human means, Seventh-day Adventists hold that such beings can be correctly identified by superhuman means. We believe the Bible is a superhuman book. It contains, we believe, the only deception-proof means for determining the true identity of spirit beings, whether they be good or evil. We believe this can be done by comparing the claims, teachings, and fruits of spirit beings—not necessarily their signs and wonders—with the criteria set forth in the inspired Word of God. "If they speak not according to this word, it is because there is no light in them."

Jesus Christ, the Christian's great Exemplar, unmasked the deceptions of the archdeceiver in the wilderness of temptation. He did so by using the word of God, while relying on His Father's power. In like manner Christians, "kept by the power of God, through faith in His word" may discern the deceptions of lying spirits in these last days and triumph over them.

The Christian can put no trust in human ability, intelligence, or wisdom in coping with superhuman deceivers.

His strength must ever be reliance on the power of God through faith in His Word. But by being "diligent students of the Scriptures" and by receiving "the love of the truth," Christians can "be shielded from the powerful delusion that takes the world captive."

Observe that, important as Bible study may be, the Christian needs to receive the love of the truth in order to be shielded from spiritualistic delusions of the last days. This point needs to be emphasized. Study of the Scriptures alone is not enough. We must also have the love of the truth. Such love comes only from a personal experience in the things of God. It comes from a willingness to love and obey the truth above all else.

The Christian's need to be a diligent student of the Scriptures, and his need of receiving the love of the truth concerning man's condition in death, is underscored by a statement by Dr. Marcus Bach. He is a former Methodist minister. In his book *The Will to Believe*, Dr. Bach, who believes that spirit manifestations prove the survival of personal consciousness after death, declares: "In this religiously intensified age, man feels both courageous and free to find 'truth' wherever truth is found. You will not frighten him from the quest about life after death with isolated Scripture texts, not even with Paul's admonition to the Romans,* 'Stay away from those who have familiar spirits.'"³

The thoughts expressed by this statement strike at the very foundation of Christian beliefs—the belief that the Bible is the Christian's final authority in his search for truth.

Since human beings cannot determine with deception-proof certainty the identity of spirit beings, the issue resolves itself simply to this: Whose word shall we take? The word of the so-called spirits of the dead or the Word of God? *The true Christian will have no difficulty in deciding whose word he will take.*

Some of Spiritualism's most subtle attacks in the last days will doubtless come through those who profess to believe the Bible but at the same time accept the word of the so-called spirits of the dead.

Popular Christian belief defines the term *soul* or *spirit* as being a conscious, invisible, eternally existing entity that occupies the body during life and separates from it at death.

Many sincere Christians subscribe to this definition. They suppose it to be

derived from the teachings of the Bible. But is it?

We shall examine what the Bible has to say about the words that are frequently translated "soul" and "spirit." By so doing we can gain a clearer concept concerning what the Bible teaches regarding the nature of man and his condition in death.

The average Christian cannot read the Bible in the original languages. He must rely on one of the many translations to know what it teaches concerning any given subject. In order to simplify what could otherwise become an extremely complex subject, a single English version of the Bible has been chosen for the basis of this study. The

King James version has been selected for two reasons: 1. It has made a greater impact on religious thinking of English-speaking peoples than any other translation. 2. It constitutes the basis of by far the largest number of commentaries, concordances, lexicons, and dictionaries of the Bible in the English language.

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

¹ Emma Hardinge Britten, *Nineteenth Century Miracles* (New York: Lovell & Co., 1884), p. 555. Cited in *Source Book for Bible Students*, Washington, D.C.: Review and Herald Publishing Association, 1940 (Rev. ed.), pp. 569, 570.

² Arthur Conan Doyle, *The New Revelation* (New York: Hodder and Stoughton, 1918), p. 123.

³ Marcus Bach, *The Will to Believe* (Carmel, N.Y.: Guideposts Associated, Inc., 1958). Cited by William A. Fagal in "When Devils Work Miracles," *These Times*, 69:9, Sept. 1, 1960.

* Apparently Dr. Bach intended to say Corinthians, not Romans. See 1 Cor. 10:20.

WIT SHARPENERS

Overflow

by MYRON HARVEY

Fill in the words in the top section. Use these letters in the lower section as indicated by like numbers. A letter over a given number is placed above its corresponding number in the lower area. When completed you will have a helpful quotation from *The Adventist Home*, page 319.

For that reason. Consequently.

3 4 5 6 7 2 13 10 9

The practice of religious beliefs.

14 11 29 1 16 20 24 18

One who redeems; the Saviour.

27 15 44 17 22 12 26 38

Number following seventeen.

28 30 31 23 35 37 39 21

To loose, as a horse from a wagon.

19 34 36 32 58 61 59

To what place? In what direction?

8 62 46 49 50

A pert or roguish youngster.

42 55 65 66 56 57

A small body of standing water.

51 33 41 43

A sorrowful state. Grief. Alas.

40 48 54

Liquor distilled from fermented molasses.

64 63 25

A disorderly crowd of people.

47 52 45

Personal pronoun, first person, plural.

53 60

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	60	61	62	63	64	65	66				

Key on page 18

Battle Creek, Michigan
January 12, 1880

Dear Delbert:

I ARISE early this morning—my mind is not at rest in regard to you. In the solemn view presented me a short time since in the night season, your case was shown me. The Ledger of Heaven was opened and I read there a record of your life. At a glance I took it in, your weakness, your defects of character.

As the eyes of the Judge of all the earth cast one glance at the record and then at you—not a word spoken by Him—your own lips repeated, “‘Weighed in the balance and found wanting.’ I have sowed to the flesh; I shall reap corruption.”

Your face was as pale as the dead; great drops of perspiration stood upon your forehead; and there, before all the assembled throng, you openly confessed where you first stumbled, where your feet were first directed in the path to perdition. You cast most bitter reflection upon yourself that you had trusted to your own judgment and walked in your own wisdom, rejected the voice of God, despised the warnings and advice of His servants, and with a perseverance and persistency followed your own pernicious ways by which the way of truth was evil spoken of, and souls were lost who might have been saved through your instrumentality.

Much more I might relate in reference to you, but this is enough for the present. I felt so grateful when I came

out of vision and found it was not a present reality, that probation still lingered. And now I call upon you to make haste and no longer trifle with eternal things.

You flatter yourself that you are honest, but you are not. You have been and still are welding the chains by your own course of conduct with Nora that will hold you in the veriest bondage. The voice of God you have rejected; the voice of Satan you have heeded. Light you have called darkness and darkness you have called light. You act like a man bereft of his senses, and for what? A girl without principle, without one really lovable trait of character, proud, extravagant, self-willed, unconsecrated, impatient, heady, without natural affection, impulsive. Yet if you cut entirely loose she might stand a better chance to see herself and humble her heart before God.

You should learn from Achan's case never to underrate the power of temptation. At the very time you may think yourself secure you may be in the greatest danger of stumbling and falling. You cannot meet, in your own strength, and resist temptation. A review of the past will be profitable for you if it is done in a right spirit; you can then, after the excitement and passion have passed away, see more rationally and clearly the dark side of your character,

and be humbled in the dust on account of your mistakes and errors which have brought the frown of God upon you and the church on your account.

When Joshua was nearing the close of his life he took up a review of the past for two reasons—to lead the Israel of God to gratitude for the marked manifestation of God's providence in all their travels, and to lead them to humility of mind under a sense of their unjust murmurings and repinings and their neglect to follow out the revealed will of God.

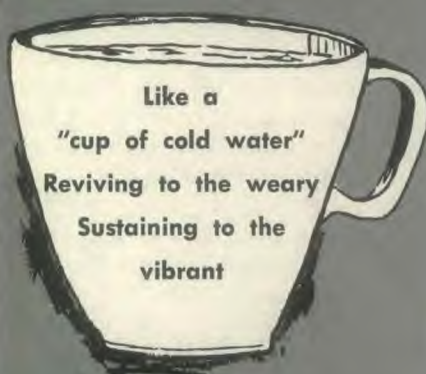
Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin, for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of their departing from God, and as God was faithful to His promise He would also be faithful in executing His threatenings. The Lord would have you apply this to your individual self.

Joseph, in the providence of God, was deprived of his happy home and the teachings and example of his God-fearing father, and his lot was cast in



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a family of dark heathen. There his virtue was severely tested.

It is always a critical period in a young man's life when he is separated from home influences and wise counsels and enters upon new scenes and trying tests. But if he does not of his own accord place himself in these positions of danger and remove himself from parental restraint; if, without will or choice of his own, he is placed in dangerous positions and relies upon God for strength—cherishing the love of God in his heart—he will be kept from yielding to temptation by the power of God who placed him in that trying position. God will protect him from being corrupted by the fierce temptation.

God was with Joseph in his new home. He was in the path of duty, suffering wrong but not doing wrong. He therefore had the love and protection of God, for he carried his religious principle into everything he undertook.

What a difference there was in Joseph's case and the case of young men who apparently force their way into the very field of the enemy, exposing themselves to the fierce assaults of Satan. Joseph suffered for righteousness' sake, while the trials of others are of their own procuring. Joseph did not conceal his religion or manly piety to avoid persecution.

The Lord prospered Joseph but in the midst of his prosperity comes the darkest adversity. The wife of his master is a licentious woman, one who urged his steps to take hold on hell. Will Joseph yield his moral gold of character to the seductions of a corrupt woman? Will he remember that the eye of God is upon him?

Few temptations are more dangerous or more fatal to young men than the temptation to sensuality, and none if yielded to will prove so decidedly ruinous to soul and body for time and eternity. The welfare of his entire future is suspended upon the decision of a moment. Joseph calmly casts his eyes to heaven for help, slips off his loose outer garment, leaving it in the hand

of his tempter, and while his eye is lighted with determined resolve in the place of unholy passion, he exclaims, "How . . . can I do this great wickedness, and sin against God?" The victory is gained; he flees from the enticer; he is saved.

You have had an opportunity to show whether your religion was a practical reality. You have taken liberties in the sight of God and holy angels that you would not take under the observation of your fellow men. True religion extends to all the thoughts of the mind, penetrating to all the secret thoughts of the heart, to all the motives of action, to the object and direction of the affections, to the whole framework of our lives. "Thou God seest me," will be the watchword, the guard of the life.

Joseph's faithful integrity led to the loss of his reputation and his liberty. This is the severest test that the virtuous and God-fearing are subjected to, that vice seems to prosper while virtue is trampled in the dust. The seducer was living in prosperity as a model of virtuous propriety, while Joseph, true to principle, was under a degrading charge of crime the most revolting. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials.

There are those who, if they feel they are not rightly used, become sour, ungenerous, crabbed and uncourteous in their words and deportment. They sink down discouraged, hateful and hating others.

But Joseph was a Christian. No sooner does he enter upon prison life than he brings all the brightness of his Christian principles into active exercise; he begins to make himself useful to others. He enters into the troubles of his fellow prisoners. He is cheerful, for he is a Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn; he took kindly to the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. He humbled himself, and the Lord exalted him to special honor.

You may take these lessons home. You have need to learn, and may God help you.

KEY WIT SHARPENERS

Words to Be Discovered
Therefore; Religion; Redeemer; Eighteen; Unhitch;
Where; Urchin; Pool; Woe; Rum; Mob; We.

"If there were more genuine home religion,
there would be more power in the church."

Ellen G. White

Sabbath School Lessons

Prepared for publication by the General
Conference Sabbath School Department

DECEMBER 20, 1969

SENIOR

XII—The Scriptures and My Life

MEMORY VERSE: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

STUDY HELPS: *Child Guidance*, p. 507; *Counsels on Sabbath School Work*, pp. 17-23; *The Great Controversy*, chapter 37; *Messengers to Young People*, pp. 253-264, 105-113; *Steps to Christ*, chapter, "A Knowledge of God"; *Selected Messages*, book 2, p. 39.

The Intellectual Life and the Word

1. What precious gift is imparted by the entrance of God's words? Ps. 119:130. Compare Ps. 119:104; 19:7.

NOTE.—"As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite cannot but expand and strengthen."—*Education*, p. 124.

2. What limits did one of Job's friends point out in man's search for God? Job 11:7-9.

NOTE.—"To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience. . . .

"It is right to study closely the teachings of the Bible and to search into 'the deep things of God' so far as they are revealed in Scripture. 1 Corinthians 2:10. While 'the secret things belong unto the Lord our God,' 'those things which are revealed belong unto us.' Deuteronomy 29:29. But it is Satan's work to pervert the investigative powers of the mind."—*Steps to Christ*, p. 108.

The Practical Life and the Word

3. What practical lessons concerning physical work are taught in God's Word? Gen. 3:17-19; 1 Thess. 4:11, 12. Compare 1 Tim. 5:8; Prov. 24:30-34.

NOTE.—"In the sweat of thy face. The arduous toil that was to add to man's burdensome life is now vividly expressed. This refers specifically to the husbandman, who must live by forcing from a reluctant earth food for himself and his family, but it applies equally to all other vocations. Since Adam's fall human achievement may be realized only through toil. Nevertheless, it should be recognized that this punishment was indeed a blessing in disguise for sinful beings. When a man works he is far less likely to sin than when he spends his days in idleness. Toil and labor develop character and teach man humility and co-operation with God. This is one reason why the

Christian church has generally found its most loyal adherents and supporters among the laboring class. Work, even when arduous, should not be despised; 'a blessing is in it.'"—*The SDA Bible Commentary*, on Gen. 3:19.

4. What principle of land distribution did God give to ancient Israel? Num. 26:55, 56; Lev. 25:23.

NOTE.—"By the special direction of God the land had been divided by lot. After the division was made no one was at liberty to trade his estate. Neither was he to sell his land unless poverty compelled him to do so, and then, whenever he or any of his kindred might desire to redeem it, the purchaser must not refuse to sell it; and if unredeemed, it would revert to its first possessor or his heirs in the year of jubilee. . . .

"The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation."—*Patriarchs and Prophets*, p. 534.

5. How did God provide for the care of the poor? Deut. 15:7, 8, 11; 24:14, 15, 19. Compare Gal. 6:2.

6. In what tangible way should all acknowledge God's ownership of material things? Mal. 3:10-12. Compare Lev. 27:30.

The Spiritual Life and the Word

7. For what reason did Jesus say the people sought Him? John 6:25-27.

8. How did the Jews misunderstand Christ's words about giving them His flesh to eat? John 6:48-58.

NOTE.—"To the Jews and to some of His disciples Jesus' affirmation was 'a hard saying.' But Jesus was making plain the same fact that He was to teach in the institution of the Lord's Supper—namely, that He was Himself the answer to man's spiritual hunger. And He would use whatever symbols could best portray His personal power to satisfy the hungry souls of men.

9. How did Jesus explain His statement about eating His flesh and drinking His blood? John 6:63. Compare Jer. 15:16; Job 23:12.

NOTE.—"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means

to live 'by every word that proceedeth out of the mouth of God.' This is eating the Bread that comes down from heaven."—*The Desire of Ages*, p. 391.

10. When many of the disciples forsook Christ, what did He ask the twelve? What was Peter's reply? John 6:66-69.

NOTE.—"To whom shall we go? Not from the teaching of Christ, His lessons of love and mercy, to the darkness of unbelief, the wickedness of the world. While the Saviour was forsaken by many who had witnessed His wonderful works, Peter expressed the faith of the disciples, 'Thou art that Christ.' The very thought of losing this anchor of their souls filled them with fear and pain. To be destitute of a Saviour was to be adrift on a dark and stormy sea."—*Ibid.*, p. 393.

Eternal Life and the Word

11. How eagerly should we desire "the sincere milk of the Word? 1 Peter 2:2.

12. In what spirit should the Word of God be received? What is the Word of God able to do for us? James 1:21.

13. What man is said to be blessed in his deeds? James 1:22-27.

NOTE.—"[James 1:23-27 quoted.] This is the word of the living God. The law is God's great moral looking glass. Man is to compare his words, his spirit, his actions with the Word of God. . . . True religion means living the Word in your practical life. Your profession is not of any value without the practical doing of the Word."—*The SDA Bible Commentary*, Ellen G. White Comments, on James 1:23-27, p. 935.

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XII—Mary, Martha, and Other Women of the Gospel Story

MEMORY GEM: "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt" (Matthew 15:28).

ILLUMINATION OF THE TOPIC: *The Desire of Ages*, pp. 399-403, 524-535, 558-568, 788-793; *The SDA Bible Commentary*.

STUDY AIM: To note the manner in which Jesus exalted true womanhood.

Introduction

"Nowhere, in all probability, did Jesus pass more restful and happy hours than in the quiet house of that little family at Bethany, which, as we are told by St. John, 'He loved.' The family, so far as we know, consisted only of Martha, Mary, and their brother Lazarus. . . . We see from the Gospels that they were a family in easy circumstances, and of sufficient dignity and position to excite considerable attention not only in their own little village of Bethany, but even in Jerusalem. The lonely little hamlet, lying among its peaceful uplands, near Jerusalem, and yet completely hidden from it by the summit of Olivet, and thus 'Not wholly in the busy world, nor quite beyond it,' must always have had for the soul of Jesus an especial charm; and the more so because of the friends whose love and reverence always placed at His disposal their holy and happy home."—FARRAR, *The Life of Christ*, vol. 2, pp. 140, 141.

1—Christ, and a Gentile Woman

1. What urgent request did a Syrophenician woman make of Jesus while visiting in her country? Matt. 15:22.

"By culture and language this woman was Greek, by religion a pagan, by position in her community a nobody. Yet with Christ these differences meant nothing. Wearing in every nerve and fiber of her being by the constant care her daughter needed, she made an importunate demand upon Him on His arrival in Syro-Phoenicia from Galilee. She had watched her child's paroxysms so long and was so grieved by them that she probably could scarcely hold back a woman's tears as she came toward Him."—EDITH DEEN, *All of the Women of the Bible*, p. 189.

2. What interesting and touching dialog followed, and how was her faith rewarded? Matt. 15:23-28.

"O woman, great is thy faith. The hindrances thrown in this woman's way only tended to increase her faith. Her faith resembles a river which becomes enlarged by the dykes opposed to it, till at last it sweeps them entirely away with it. Her daughter was made whole. Persevering

faith and prayer are next to omnipotent."—Adam Clarke's *Commentary* (one vol. ed.), on Matt. 15:28, p. 801.

2—In the Home of Martha and Mary

3. How did Martha and Mary reveal their characters when Jesus came to visit them? Luke 10:38-40.

"This story of Martha and Mary, one of the most exquisite in the Gospels, is found only in Luke. One can no more than guess as to why it is given its particular location in the narrative. . . . A major point of the story is undoubtedly that service of others is not enough; indeed, that it is possible to be distracted with much serving. It is possible to lose one's soul in a program of highly useful activity."—*The Interpreter's Bible*, on Luke 10:38-42, p. 197.

4. For what did Jesus gently rebuke Martha? Luke 10:41, 42.

"The 'one thing' that Martha needed was a calm devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. . . . The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of 'Jesus.'"—*The Desire of Ages*, p. 525.

3—The Death of Lazarus

5. What urgent message did Mary and Martha send to Jesus one day? John 11:1-4.

"Lazarus was the one intimate personal friend whom Jesus possessed outside the circle of His Apostles, and the urgent message was evidently an appeal for the presence of Him in whose presence, so far as we know, there had never been a death-bed scene."—FARRAR, *The Life of Christ*, vol. 2, p. 165. (See also *The Desire of Ages*, pp. 526, 528.)

6. With what almost reproachful words did Martha and Mary greet Jesus following the death of their brother? John 11:21, 32.

"Obviously she [Martha] had been hoping against hope that in answer to her mute appeal Christ would come in time. But there is not a whisper of reproach or murmuring over his failure to appear. Only that sad, heart-gripping, wistful, 'Lord, if you had been here, my brother would not have died.' If! If! But that was not to be. Just that."—*The Interpreter's Bible*, on John 11:12-27, p. 642.

7. What reassurance did Jesus give the sisters, and how was it fulfilled? John 11:23-26; 39-44.

"Lazarus walked from the tomb, heavily bound in his grave clothes, and Mar-

tha and Mary heard the Master say, 'Loose him, and let him go.' . . . They were witnessing the forerunner of a similar miracle, when Jesus Himself would rise from the tomb.

"In the scene where Lazarus came forth from the tomb, Martha and Mary stood by more loyal than ever, while the jealous-hearted already were plotting against Jesus."—*All of the Women of the Bible*, p. 179.

4—Mary at the Feast in Simon's House

8. What important people were at Simon's feast? John 12:1, 2; Matt. 26:6.

"The Sabbath day was spent in quiet, and on the evening they made Him a supper. St. Matthew and St. Mark say, a little mysteriously, that this feast was given in the house of Simon the leper. . . . It is clear from his narrative that the family of Bethany were in all respects the central figures at this entertainment. Martha seems to have had the entire supervision of the feast, and the risen Lazarus was almost as much an object of curiosity as Jesus himself."—FARRAR, *The Life of Christ*, vol. 2, pp. 188, 189.

9. What did Mary do to show her love for Jesus? John 12:3.

"Mary's heart was filled with gratitude. She had heard Jesus speak of His approaching death, and in her deep love and sorrow she had longed to show Him honor. At great personal sacrifice she had purchased an alabaster box of 'ointment of spikenard, very costly,' with which to anoint His body. But now many were declaring that He was about to be crowned king. Her grief was turned to joy, and she was eager to be first in honoring her Lord. Breaking her box of ointment, she poured its contents upon the head and feet of Jesus; then, as she knelt weeping, moistening them with her tears, she wiped His feet with her long, flowing hair."—*The Desire of Ages*, p. 559.

10. How did Jesus regard her act of love? John 12:7, 8; Matt. 26:13.

"Mary herself had not inscribed her memorial on a gravestone. She had poured out her precious ointment in whole-hearted devotion to the living Jesus and her broken alabaster vase would fill the world with its fragrance down the ages.

"Paradoxical as it may seem, in a little while Judas would accept thirty pieces of silver, the equivalent of about twenty dollars and a sum one-third less than the cost of the perfume. In accepting twenty dollars from the chief priests, Judas set in motion the Crucifixion. Yet Mary, who was called extravagant in the giving of a gift that cost sixty dollars, showed she understood the wiser use of money. She was willing to expend a large sum to provide beauty and comfort for a loved one. We can be certain that Martha, too, sanctioned her sister's lavish gift to their

DOES IT MAKE A DIFFERENCE?

From page 4

of missing opportunities of meeting spiritual needs that may be even more urgent than the physical.

Many years ago an intern at Bellevue Hospital in New York City wrote the following lines, which were simply entitled "Bellevue."

"I stand by the side of a river

As it enters the restless sea

And men of all sorts from many ports

Come in to be healed by me.

And some have more sin than sickness

And some have more grief than pain;

Lord, help me make whole both body
and soul

Before they go out again."

This is our mission—to make whole

Master, who so soon would trudge to the cross alone."—*All of the Women of the Bible*, pp. 180, 181.

4—Last Glimpses of Mary

11. What women witnessed the crucifixion of Jesus? John 19:25; Matt. 27:55, 56.

"The women here described set the disciples in a cowardly light, and the story might therefore have been suppressed rather than written, had it not been true. . . .

"Their motive in following Jesus to the Cross was a blend of gratitude, courage, and love. The gratitude came because of the blessings he had bestowed on them. The courage is shown in the fact that they followed, though the disciples fled. . . . The love was the source of the courage: their intuition concerning Jesus was surer truth than any that came of man's reasoning, and they had given him a pure devotion."—*The Interpreter's Bible*, on Matt. 27:55, 56, p. 611.

12. For what purpose did these women hasten to the tomb on the morning of the first day of the week? Matt. 28:1; Luke 24:1.

"The women who had stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb, taking with them precious spices to anoint the Saviour's body. They did not think about His rising from the dead. The sun of their hope had set, and night had settled down on their hearts."—*The Desire of Ages*, p. 788.

13. Describe Mary Magdalene's meeting with Jesus. John 20:1, 11-16.

"The unknown man, touched by this impassioned candor, by this childlike sim-

both body and soul. And this can be done only as our own hearts are attune with the Spirit of God. Daily prayer and consecration of self to God are the only safeguards against failure in this part of our task. Even then it isn't always easy.

Marilyn was a junior student, and at the moment she was full of butterflies. She was working the evening shift for the first time. This was not a student assignment. She had come to work this evening for the hospital in response to a call for help. Marilyn was given eight men in an eight-bed ward as part of her assignment for the evening. There were a number of treatments to be

plified, answered only one word, spoke only one name, her name, pronounced longingly, wistfully in the touching and unforgettable voice which had called her so many times: 'Mary!'

"At this, as if awakened with a start, the despairing woman found her lost Master: 'Rabboni, Master!' And she fell at His feet in the dewy grass."—*PAPINI, The Life of Christ*, p. 382.

What Is in This Lesson for Me?

If it had been left to us to write the script for this great drama, one thing is certain—it would have been different. Whether this is good or not we will pass over. The existing story is a miracle of God's grace in action. The same mighty power is calling us now. If we search our own hearts, we will be able to identify ourselves with one or more of the characters in this story.

Questions for Class Discussion

1. Why did Jesus speak so discouragingly to the Syrophenician woman?

2. What was the relationship between Mary of Bethany, and Mary Magdalene?

3. Where were the disciples that Sunday morning when the women were on their way to the tomb?

4. Women were virtually slaves to the men of the family before, and including, Christ's day. His treatment of Mary Magdalene and other women, and His tender regard for His mother showed how He regarded womanhood. If women and girls of today realized that they owe a greater debt of thankfulness to Christ and the Christian church than do any other people, how would it affect their conduct and their attitude toward themselves? If boys and men realized how highly Christ regarded womanhood, how would their attitude and conduct toward women and girls be affected?

given in addition to the routine preparation of each patient for the night.

At 9:45 P.M. the men were about ready for sleep. There was one more thing to do before she could leave them—the good-night prayer—and this was the source of the flutter within her. She had prayed with one patient before but never with eight men all together. And there was one of these patients who particularly bothered her. Al was a young man, only a little older than she, with a cynical smile and mocking eyes. How could she pray with him looking at her, mocking her? But she must. It wouldn't be right to leave these sick men without a prayer.

Gathering her courage, she stepped to the center of the ward and said, "If you'll all be quiet for a few moments we'll have a good-night prayer." The ward was instantly quiet, but before she could find her voice to begin, Al was ready with a prayer of his own—a shocking, sacrilegious parody of a prayer.

Now what should she do? Leave the men with these irreverent, almost blasphemous words as their good-night blessing? No, that could not be. After a moment of shocked silence she quietly offered a simple prayer. She asked for the healing presence of God to be manifest in that room and for a restful night of sleep for each patient. Then turning out the light, she softly said Good night and left the room.

The next hour was a very busy one. Before she had completed her charting an emergency occurred that required the help of everyone. Marilyn had come back to the desk to make the last few notations in some charts when the call light came on from her ward. She went to answer, hoping it would be a simple request, for she was ready to go home.

It was Al, but quite a different Al. As Marilyn reached his bed he said, "Oh, good! I hoped you'd still be here. I'm so ashamed of myself, of what I did. What can I do about it?"

"Have you tried asking God for forgiveness?" Marilyn asked.

"No, and I don't know how. Would you say a prayer for me?"

So a second prayer was offered in B ward that night, and one junior student went home with her own faith strengthened and her spirits lifted. She had found her own Bethel in ministering to the needs of others and had gotten a glimpse of how God could use her faltering efforts in making man whole.

It does make a difference—a great deal of difference. That difference could be you.

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- ▶ Britain's post office became a public corporation instead of a Government department on October 1. BIS
- ▶ Switzerland has not participated in armed conflict since the end of the Napoleonic wars in 1815.
National Geographic Society
- ▶ In the United States three weeks of vacation are generally awarded only after 15 years of service, whereas in Europe, three weeks are regarded as normal.
European Community
- ▶ One of 302 polar bears tagged off the Alaska coast later turned up off Russia, 700 miles away. As a rule, however, the great white Arctic mammals confine their wandering to one general region.
National Geographic Society
- ▶ Probably the smallest plane ever to encircle the globe, a tiny New Zealand-made Airtourer covered 30,000 miles in 81 days. Total flying time was 216½ hours. Cliff Tait, the round-the-world solo flier, left in May and returned to New Zealand on August 1. NZE
- ▶ About 5,000 markings on the battered face of the moon have been named by the International Astronomical Union, which approves all lunar nomenclature. Lunar craters bear such names as Jules Verne, Copernicus, Darwin, Einstein, Peary, and Byrd.
National Geographic Society
- ▶ A parachute that goes up as well as down—intended to provide a life-saving difference for pilots who bail out over hostile terrain or unsuitable landing areas—has been proposed by Goodyear Aerospace Corporation. Called the pilot airborne-recovery device, it incorporates a plastic balloon and a standard parachute. After bailout, with the chute deployed, the pilot would be able to inflate the balloon with heated air and soar upward as high as 10,000 feet. Various techniques for rescuing the pilot or towing him to a safer landing area are associated with the project, contracted for by the Air Force. FAA
- ▶ Northwestern University environmental engineers have found a new way to kill snails—bombard them with massive doses of gamma radiation from cobalt 60, a radioactive metal. If a practical means of irradiating snails in moving irrigation water can be found, the findings of the engineers may point the way to control of schistosomiasis (snail fever), one of the world's worst unconquered parasitic diseases. More than 125 million people in the Far East, Middle East, Africa, eastern South America, and the Caribbean suffer from snail fever. It is believed that irrigation water could be passed through shielded pipes containing encapsulated cobalt 60. Gamma rays from the cobalt 60 would not harm humans or the water.
Naval Research Reviews
- ▶ Heading the list in enrollment among American colleges and universities as of the fall of 1968 was the University of California, with 123,275 students enrolled on its several campuses. There were 25 institutions with enrollment exceeding 30,000 in the fall of 1968. The universities of Minnesota, Wisconsin, Indiana, and Illinois followed California with enrollments in the 60 and 50 thousands. USDHEW
- ▶ Large sections of downtown Baghdad were demolished in the early 1960's because overhanging balconies of many old buildings blocked newly imported double-decker buses.
National Geographic Society
- ▶ According to the United States Bureau of the Census, about 10 million Americans moved from rural areas and smaller cities to metropolitan regions from 1950 to 1960. AIA
- ▶ Ninety per cent of Canada's 20 million people live within a 200-mile-wide strip threaded by the Trans-Canada Highway. National Geographic Society
- ▶ Organized tours to Mount Everest are being planned for experienced climbers by a British travel agent. BIS
- ▶ No snakes exist in the State of Alaska.
National Geographic Society
- ▶ A British firm exports a prepackaged four-seater monoplane that can be assembled with a drill and rivet gun. BIS
- ▶ Switzerland's six million people—roughly the population of greater Chicago—support 400 newspapers, including more than 100 dailies.
National Geographic Society
- ▶ Among the American people, more than 7 million own pleasure boats, more than half a million have back yard swimming pools, and nearly 2 million have vacation cottages in addition to their primary homes. NAM
- ▶ Almost all gem production in the United States depends on rock hounds—rock-collecting hobbyists. They are strongly encouraged by the Bureau of Mines in hopes they may uncover ore deposits of badly needed rare metals.
National Geographic Society
- ▶ Serendipity, Inc., of Arlington, Virginia, has been contracted by the United States Department of Transportation to conduct a twenty-month study of the transportation noise generation problem and its potential abatement. The study will encompass all modes of transportation including airplanes, buses, trucks, autos, trains, and boats. NHUC
- ▶ Led by Swiss Oceanographer Jacques Piccard, six scientists and engineers have completed the first submerged drift through the Gulf Stream off the east coast of the United States. After logging 1,600 miles in 30 days, the crew of the research submarine *Ben Franklin* reported a scarcity of sea life below the surface. Few schools of large fish were discovered, and no deep scattering layers (shifting layers of plankton and other marine organisms that reflect sonar pulses in most ocean areas) were found. It was also discovered that the undersea current could propel the *Franklin* at speeds of three to four knots—twice as fast as predicted. Science

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