



JANUARY 13

The Youth's Instructor

Sabbath School Lesson for January 17

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 1970. 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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Worry on Your Mind?

by DOROTHY EMMERSON

ONE of the standing jokes in our family has always been: "Mother won't be happy unless she has something to worry about!"

We no sooner set off on a trip than I begin to worry about having left the oven going, or the hose running in the back yard—that sort of thing. My husband, who is the greatest "checker" of all times, smiles smugly to himself, completely satisfied that the lights are off, the stove is off, and the hose is no longer running. Then he usually turns to me and teases: "How wonderful, you've got something to worry about on this trip!"

Last year when we saw Rick off to England to attend Newbold College, we had it all arranged with friends of ours in London to meet his plane. Instead of his plane leaving New York at 8:00 P.M. as scheduled, however, it didn't leave until 2:00 A.M. So, naturally, as my husband and I were driving back home to Washington in the early morning hours, I began to worry about who would meet Rick in London, now that his arrival was all mixed up by a delay of six hours. In fact, I had a "lot

of fun" worrying about this for three whole days—until we received a card from Rick saying he had decided to get off the plane in Glasgow and visit Scotland for a couple of days before going on to Newbold College by train.

All that worry wasted for nothing!

According to A. J. Cronin, a well-known doctor and writer, people worry 40 per cent of the time about things that never happen; 30 per cent of the time about things that have already happened, and therefore cannot be changed anyway; 12 per cent of the time about one's health (and worry certainly won't improve that); 10 per cent of the time about unimportant matters; and 8 per cent of the time about real problems. This makes a total of 92 per cent worry time that is wasted.

Mrs. White counsels: "Continual worry is wearing out the life forces." And, "Worry is blind, and cannot discern the future." Then she gives us this beautiful promise: "Our heavenly Father has a thousand ways to provide for us, of which we know nothing." *

* *The Desire of Ages*, p. 330.

Renewed Outlook

by

JEAN CARPENTER MERGARD

Left feet, right feet on each stair—
Slowly, slowly we ascend
The steps, small hand in mine to share
This act together, as we wend
Our way to greater heights. But now,
Climbing itself is all the fun;
The challenge is not where or how
For this untried and toddling one.
It's good an adult's pace must slow
To match that of a tiny sprite;
And in the doing, again to know
The upsurge of a young delight
That holds for its horizon's treasure
Full joy within one moment's measure.

The Unentered Land of Upper Volta

by EDGAR A. WARREN

SEVEN hours it had taken us to cover the one hundred miles by car from the border of northern Ghana to Ouagadougou (Wah-gah-doo'-goo), the capital of Upper Volta.

More than a year before, our West African Union committee had taken an action recommending that this republic should be the next country to be entered with the Advent message. So now, after having flown the two hundred and sixty miles from our headquarters in Accra to Tamale, I was joined by our North Ghana Mission president, Pastor J. Onjukka, and his wife (both from Finland). In their car we set off, after a welcome meal and a brief rest, to make this reconnaissance into Upper Volta; to see the country for ourselves, and thus to acquaint our Sabbath school members with some of the features of this, at present, unentered area.

This republic, with its nearly 5 million inhabitants, is entirely landlocked and has for its immediate neighbors, Ghana, Togo, and Dahomey to the south, Ivory Coast to the southwest, Mali to the northwest, and Niger to the northeast. Legendary Timbuktu is only three hundred miles away. When we visited this country it was the wet season, and in the course of that hundred-mile journey from the Ghana border to the city of Ouagadougou our speed had ranged from forty miles an hour to zero. Never had any member of our party seen such appalling "roads." However, brief stretches of an unbelievably wide highway under construction gave promise of much better conditions in a few years' time.

On the other hand, the wet season had given the countryside a wonderful greenness, which, we were told, would be changed during the eight rainless months that would soon begin—months

OUAGADOUGOU



when the thermometer climbs repeatedly to 110° F. and more, and the vegetation is reduced to a dull, lifeless brown.

The people of the country were very friendly; but sadly, only about 8 per cent of the total population is literate. Thanks, however, to the schools that have been established for the boys and girls, this figure rises to about 25 per cent for the younger age group. The average wage is about \$50 per year.

Only 5 per cent of the people profess to be Christian, and of this small proportion the Catholic Church claims the largest number.

Few of the recognized Protestant denominations are working here, but we did make a happy contact with leaders of the Assemblies of God, who have been laboring untiringly and with good success among the people. They claim that most of their converts come directly from the pagan section of the population, and one of their missionary families told us they had spent twenty-two years here.

One of the leaders of these people received us most cordially. He and his wife were happy to show us their neat little printing press, which they operate on the ground floor of their home. At the front of this same building they have a most attractive equivalent of a Book and Bible House, where religious and cultural books are on sale. Next

door is their church, which would be acceptable in any community. Later it was our privilege to stay overnight in their guest house on the southern outskirts of the town. They charged us about eighty cents each for the use of the bedrooms and another twenty cents for the amenities of the kitchen! They flatly refused to take more from us.

Moslem influence is very strong here. In fact, the first building we saw on entering the city was a small mosque, and others are scattered throughout the town. One particularly Moslem-type building attracted our attention, and had we not noticed the cars and tracks we would never have guessed that this was the railroad station! The trip by rail from here to the southern terminus at Abidjan, capital of the Ivory Coast, takes about twenty-four hours, and the trains run twice a week.

From all that we saw and heard, we concluded that the needs of the people here are basically the same as everywhere else. First essential is the knowledge of a loving and soon-coming Saviour. Next are the two equally important needs of education and medical care. It has been estimated that if the Government were to put all its financial resources solely into education, it would still be able to meet only about 35 per cent of the population's needs.

There is at least one promising-looking hospital in Ouagadougou, but the people spoke sadly of its lack both of basic medicines and of adequate, trained staff. We were told of one person who broke her arm on a Friday, but because the hospital virtually closes down at the weekend, she had to wait till Monday for treatment. The moral of this story seemed to be, if you are going to have an accident, make sure you have it in the middle of the week!

As Pastor Onjukka and I considered the situation in this country (purely from our own personal point of view) we felt that a secondary residential school would be a good investment—a school with plenty of land where agricultural activities would enable the students to earn at least a good proportion of their fees. At such a school students might be prepared for admission to our Adventist College of West Africa, in Nigeria.

Attracted by such a residential school, many, we felt, would come from different parts of the country, and even if they did not eventually qualify for higher education at the college, they would at least return one day to their own communities, taking the gospel message with them.

A maternity unit, too, might be a promising investment. Here in Upper Volta, as in so many other countries of West Africa, infant mortality is high, and malnutrition is common. To teach mothers the fundamentals of child care could only have far-reaching effects for good.

Ouagadougou, with its 78,000 inhabitants, is a pleasant city. Many of its streets are tree lined—cool and shady. French influence is everywhere evident, and the post office, for example, would not be out of place in any city of the world. Road conditions outside the city, as we have indicated, were unparalleled in our experience, and would make the lot of the traveling missionary quite difficult, especially in the wet season. Mossi is the most widely spoken of the local tongues, but French is the official language. Scores of donkeys hauling small carts along the roads add a picturesque touch.

Because "this gospel" must quickly go to all nations, we are confident that during this quarter and especially on the thirteenth Sabbath our people around the world will remember, both in their prayers and by their gifts, this soon-to-be-entered country of Upper Volta.

WIT SHARPENERS

Escalator

by OSEAS I. ZAMORA

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

1. . . . of the waters called he _____ . . . (Gen. 1:10).
17 25 37 20
2. . . . and God smote him there for his _____ . . . (2 Sam. 6:7).
4 5 33 22 29
3. . . . the little foxes, that _____ the vines . . . (S. of Sol. 2:15).
27 1 11 18 13
4. . . . as a _____ in a garden of cucumbers . . . (Isa. 1:8).
7 28 39 9 32
5. . . . when he had _____, and was an hungred . . . (Mark 2:25).
12 6 30 16
6. . . . to another discerning of _____ . . . (1 Cor. 12:10).
23 35 8 3 10 19 26
7. . . . nor to _____ authority over the man . . . (1 Tim. 2:12).
2 24 34 38 21
8. . . . like a _____ of the sea driven with the wind . . . (James 1:6).
36 15 31 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	

Key on page 21

We Hold These Truths

Age—and God

Age does not count with God. He who knows no beginning, and will have no end, is not bound by seconds, minutes, hours, days, weeks, months, years. Time is the product of sin, nothing else.

When God chooses a man to save a seed of mankind, He looks for a righteous man. Age with Him is inconsequential. So He chose a man whose grandfather lived to be 969 years old. His father lived to be 777 years old. And Noah, the man God chose, was regarded as a fanatic.

Why was Noah regarded as a fanatic?

Because he chose to take God at His word, without argument, without excuse, without delay.

Shem was born when his father Noah was five hundred years old.

When Noah was almost five hundred years old, God gave him an assignment, and he was six hundred years old when the assignment was actually fulfilled.

Trust a man six hundred years old? Yes.

When God told Noah to assemble a crew and build a boat, Noah didn't question. He just started to build a boat.

When Noah gathered the wood from which to construct the boat, he gathered the kind God had ordered. Gopher wood.

When God told him to put one window in the boat, he put in one window.

When God told him to put in one door, he put in one door.

When God told him to make the boat a three-decker, he made it a three-decker.

When God told him to "pitch it within and without with pitch," he pitched it within and without with pitch.

You see, God could trust Noah, because Noah trusted God.

Take another man of Scripture. Take Enoch. "Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years." And any student of Scripture knows what happened after that.

Here is another: Moses.

How old was Moses when he was called to deliver a nation from slavery? He was eighty.

Does this mean that God never uses younger men in His vineyard? Not at all.

Judas was probably a man of thirty or thirty-five. Peter was possibly a man of twenty, or thirty, or forty.

John may have been about thirty-two. And James could have been the same age as another James, who launched *The Youth's Instructor*—James White: he was thirty-one.

God is not restricted by age when He chooses a man for a particular task. He could choose a man five hundred years old. He could choose a Man thirty. Age does not count with God. wtc

Grace Notes

Sparkle Idaho is again the setting for the cover pix. And Gary States is again the photographer. "Winter Sparkle" was shot in the winter of 1969, in Idaho. States took six awards in the tenth Photo Mart. Two were color transparencies, the first of which you saw last week.

Veterans Next week, two veteran authors appear in our pages. Dr. Harold Shryock writes on the topic "We Trust Our Eyes." His by-line has been appearing in this magazine many years. Edna Mae Fairchild brings another heritage article entitled "Children and the Sabbath."

After Twenty Years



An anxious young man awaits the arrival of the postman carrying his Faith for Today Bible course geared for the junior-age group.

by **GORDON F. DALRYMPLE**

PART TWO

THE WELL-MODULATED voice of the WJZ television announcer informed those viewing that Sunday night, May 21, at 9:30 P.M., that the Faith for Today telecast was on the air.

The participants were Walter Ralls, who was to play the part of a discouraged teacher, Pastor Fagal, Mrs. Fagal, and the image of Daniel 2. With the seven-foot image to aid them, Pastor Fagal and Mr. Ralls proceeded to discuss the rise and fall of world empires. The program went surprisingly smoothly. The two men gave a good account of themselves, appearing at ease. In an informal way they discussed

how God's guiding hand had directed the destiny of nations. They made their points logically.

But when they had completed discussing the image and the course of world history, the TV director signaled the pastor that they still had three minutes left. Now what to do? Plainly they had covered their subject. Three minutes to fill and nothing left with which to fill it. There was only one thing to do—go over it again. Briefly they recapped Babylon's ascendancy, moving on to Medo-Persia, Greece, and Rome, re-emphasizing the fact that men and women today find themselves in the feet and toes of the great image just before Christ returns.

The sixty-six responses to the first telecast brought numerous requests for

the Bible course. It was heartening to discover that people had watched the program and responded to its message.

In Brooklyn, New York, the Farrar family watched the first Faith for Today telecast. Absorbed with the presentation of Daniel 2, they felt that here was a message for their hearts. As they saw the great image with the explanation that man is today living in the feet, part of iron and part of clay, they were convinced that they wanted to know more about Bible prophecy. They desired to have a better understanding of what would take place in earth's concluding hours.

Their request for the Bible course was answered promptly. In just a few days they were eagerly studying lessons that dealt with the validity of the

Bible, heaven, and the law of God.

This was the first real contact they had had with Seventh-day Adventists, although they had known of the church before. Now they were carefully studying doctrine. Their stand for Jesus Christ in baptism was accompanied by a sincere desire to lead others to accept Christ. As a result of their viewing that first Faith for Today program, thirty-three of their relatives and friends, including themselves, have committed their hearts and lives to Christ. The psalmist has well said: "Their line is gone out through all the earth, and their words to the end of the world."

The first Faith for Today telecast brought only sixty-six responses, but *one* of them led to thirty-three baptisms.

Viewers also appreciated the appearance of Mrs. Fagal and the children, Bill and Kathy, who were introduced on the first program.

Mr. Ralls, the teacher who "had lost his faith in the future," also came in for his share of favorable comment.

But at the time, Pastor Fagal was sure that the program had been a failure. He was certain that *no one* had watched, and anyone who *had* viewed would never dial it again.

Local Adventist ministers were generally favorable, but there were some who were not. Support was anything but unanimous. Comments were made about the great cost of television. Others questioned whether the format used was really appropriate. Still others were promoting the preaching style—dynamic, bombastic, and extremely sectarian in religious approach.

There were initial efforts to scuttle the program before it had had a chance to prove itself. Said one: "Radio is a known quantity. Television is a new frontier in communications. Furthermore, it requires considerable skill and acting talent, which the Adventist denomination doesn't have. Why try to continue something that can't work out?"

But Faith for Today was under way. And it was to continue for a full twenty years and more, although at the time there were many who predicted its early demise. Bible school enrollments grew consistently. There was great rejoicing when they passed the one-hundred-weekly mark. As enrollments continued to build up over the weeks and months that followed, considerable confidence in the program developed.

The first five years of Faith for Today telecasting involved live presentations. This meant there could be no



After Roy Anderson's New York campaign, he and Pastor Fagal discuss Bible school interest follow-up in New York City.

editing out of a flubbed line. Mistakes remained mistakes. Also, it meant hours of tedious rehearsing and memorizing. There was no Teleprompter at hand to remind a person of his next lines. If a participant forgot his lines someone simply had to fill in with something appropriate. The result was that Pastor Fagal not only memorized his own part but committed to memory the lines of each participant.

The pressure took its toll on Pastor and Mrs. Fagal and the performers associated with them. These were not paid actors and actresses, but members of the church who took time from their regular duties to go carefully over script material and prepare for the telecast.

Since the acclaim for the program was

far from universal, Pastor Fagal found it difficult to know what format might be ideal. There was a constant pressure in preparing programs. No sooner had one been completed than another had to be launched. Some nights it was difficult for the TV pastor to sleep as he thought not only of how to shape up the next program but of the constant financial pressures that had to be met.

The television pastor quickly lost weight—forty pounds in less than three months. "We just didn't feel like eating," he says. By September of 1950 his resistance was down, and he spent three weeks in bed with pneumonia, followed by a severe penicillin reaction. Visiting pastors took the program, presenting the Faith for Today messages.

There were three Seventh-day Advent-



Above: Early in the program's history Dr. Winton Beaven was interviewed about the relationship between good health and spirituality. Below: Station WJBF in Augusta, Georgia, is typical of many stations that televise Faith for Today.



ist television programs at the time—one in Washington, D.C., one in Baltimore, and one in New York. That fall at the Fall Council in Grand Rapids, Michigan, discussion centered on which one to continue, if any. Should the denomination persist with a venture so extremely expensive? Or should other media be used? There was talk of a denominational network program—picking one of the three programs available and greatly expanding it.

Ill as he was, Pastor Fagal knew that he must be present. He joined the group, but made no comment as they discussed

which television program to continue.

After careful thought and study, it was voted to continue with the Faith for Today telecast in its presentation of modern-day parables and its outline of practical Christianity.

Returning to New York and aware that the program now would be a denominational network effort, Pastor Fagal scoured local churches for talent. He knew the program must represent the denomination's finest possible effort as it reached out across North America. Dr. Elaine Giddings, then teaching speech at Southern Missionary College,

was invited to join the staff as full-time script writer and producer, a post she held for the next five years.

Indeed, the objective now was to discover one station in every union in North America that would televise Faith for Today. Since there was no cable to the West Coast at the time, kinescope had to be used for Los Angeles and San Francisco. Because of inferior quality, the experiment was abandoned. The Voice of Prophecy made live programs for a while on the West Coast as Faith for Today worked in the East. This continued for one year, with both programs following the same general format. Pastor H. M. S. Richards used the Voice of Prophecy quartet and Pastor Fagal developed a Faith for Today musical group in the East.

Increasingly, it became evident to Pastor Fagal and those associated with him that Faith for Today was a full-time stint. It would be quite impossible to think of his continuing as pastor of the Washington Avenue church. By the end of 1950 Pastor Fagal reluctantly gave up his pastorate and the weekly radio program and concentrated all of his efforts on Faith for Today. In addition to New York, by December, 1950, Washington, Chicago, Philadelphia, Atlanta, Fort Worth, and Minneapolis stations were televising the program.

Mail grew steadily until it was averaging 2,000 pieces a week, and continued to grow with the telecast.

An innovation on the program was the use of a "live" telephone call to a selected viewer who had asked a Bible question. Only one voice could be heard on the program—that of Pastor Fagal, who would talk with the interviewee. One Sunday, as Pastor Fagal began to talk with the viewer, the telephone went dead. He had no idea what had happened.

But he continued to talk as if he were speaking to the questioner, effectively answering the question and finishing the program. No one—even the cameraman and staff associated—realized what was happening.

Viewer support for the program continued to grow. *Advertising Age* described Faith for Today as "a brilliant example of communication. . . . In each episode the viewer finds himself, or someone he knows. The petty faults of people are revealed, not for ridicule and abuse, but for sympathy, understanding—and correction." An essential ingredient in the success of the program was the response that church members gave

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Above: A typical action scene from Faith for Today films released weekly across North America. Below: Sessions of script planning take place while the program is in live production.





“Don’t Join a Church”

by SUNIPA SUPANUNT

ALAN TOSSED on his bed. His restless mind echoed the promise, “Lo, I am with you alway, even unto the end of the world.”* The night was quiet except for the chirping crickets and the whispering pine trees. In less than twelve hours Alan would be baptized. His thoughts seemed as black as the starless sky outside his window. After years of struggle within himself he was finally making a commitment.

At times it seemed that his battle could be won easily; at other times it seemed impossible for him to go against the wishes of his parents. Complete obedience to one’s parents is instilled in the blood of all Chinese. “But I do need a Saviour,” he told himself. “Tomorrow I shall be baptized. But what if dad disowns me? What if they tell me to stop going to school? What if . . . what if . . . ?” Alan pulled up the blanket. “Get thee behind me, Satan,” he whispered half audibly.

Alan was the second child of an influential Chinese family in the city of Bangkok. The Buddhist temples that lined the streets meant nothing to them. Neither did the saffron-robed priests who walked barefoot in the city influence them in the least. Never had they stepped into any of the old Chinese temples where hundreds of Chinese daily brought cakes, oranges, and sweets as offerings to be placed in the shrine.

With sticks of glowing incense, they prostrated themselves in reverence to the idols. The nearest the Lim family had come to anything religious was in the celebration of the Chinese New Year, the Mooncake Festival, and the Feast of the Seven Devils. On those special occasions their time was spent in feasting and merrymaking. They never bothered to take part in the religious services. Unlike most Chinese,

they did not have even a family shrine.

To the Lims, religion was nonsense. Mr. Lim had proved it to be so. No god had given him his wealth. His big house, two cars, and swimming pool were his through his own efforts. He had provided everything for his wife and children. They were happy.

One day a friend visited Mr. and Mrs. Lim in their home. In the course of their conversation the friend mentioned a school that taught all subjects in English. “Have you heard of this school?” the friend asked. “They say it’s not far from here.”

“No, I haven’t.” A chain of smoke rolled out from Mr. Lim’s mouth. “Sounds interesting, though. Never thought there would be such a school here in Bangkok.”

“We should find out more about it and, if possible, send our children to this school,” the friend said.

“That’s a good idea. I was just contemplating schooling in Hong Kong or Taiwan for my children. If they have an English school here, so much the better.” Mr. Lim was pleased.

Together they looked for the school. After several inquiries they located the Christian Training Center. Mrs. Milne, the American principal, was kind and accommodating. To their surprise, she spoke to them in Cantonese as both Mr. Lim and his friend enrolled their children.

When the school year began, Alan, his sister, and his two brothers knew very little English. They had to pay close attention to the teacher in order to catch what was going on in class, but they enjoyed it and did well in all the subjects.

Aside from learning reading, English, arithmetic, and geography, they listened with interest to the stories of the Bible. Each week they faithfully at-

tended Sabbath school and church.

One Saturday morning Mr. Lim said to his wife, “I don’t believe in having the children attend church on Saturdays. Sooner or later they will be indoctrinated, you know.”

“But I thought you said that it was one of the rules stated in the application form that all students must attend.” Mrs. Lim put the last pair of chopsticks on the table and began to dish out rice.

“That’s it, but let’s hope they won’t pick up anything except English from those religious services.” Mr. Lim opened the morning newspaper and sat down to read while he ate.

It was a usual evening. Alan and his brothers and sister sat at their desks busily finishing their homework. Their parents were attending a party.

“Hey, Tom”—Alan looked at his older brother—“did you hear about the baptismal class Pastor Damron announced in chapel this morning? It’ll be nice to join, huh?”

“Yeah, I was thinking about that too.” Tom bit the end of his pencil. “Maybe we can ask dad about it.”

“Surely he’d say No,” Jim interrupted. “Don’t you remember what he told us when we started going to this school? He doesn’t want us to have anything to do with religion.”

“But I still think we should tell him about it,” Alan sighed. “If what we want to do is right, God will surely help us.”

“Why don’t we pray about it?” eleven-year-old Lisa suggested.

“Yes, why don’t we kneel down right now and pray for God’s help? Then when dad and mom come back we will tell them about it.” Tom got up from his chair, and the others followed. They each said a short but sincere prayer.

As they were settling down to their



study again, they heard the familiar sound of the family car coming into the gate. They looked at one another in silence. Soon they heard the front door open.

"Let's go." Tom got up and waited for the others. He took a deep breath as if to relieve his fear, then led the others into the living room. "How was the party, Dad?" he smiled.

"Oh, it was O.K. Have you finished your homework?"

"Not yet, Dad, but we have something to tell you."

"What is it?"

"Well, uh—" Tom looked at Alan.

"You see, Dad, the school pastor is going to start a baptismal class, and we want to join that class." Alan leaned forward.

"Nonsense!" Mr. Lim shouted. "Haven't we taught you that there is no God? Didn't we warn you against that when we sent you to that school? If your parents can live without any religion, why can't you? Haven't we proved to you and to the world that one can get rich without having a god to pour out riches for him? Go to bed now, all of you, and let me hear no more of this!"

There was silence for a while, then slowly each of the four went upstairs. Without another word to one another they went to bed. That was an end to religion for Tom, Lisa, and Jim. The light that once flickered was completely blown out. To obey their parents was supreme in their lives. But not so with Alan. He would do what he thought was right. He began to live a Christian life, even though he was not yet baptized.

On Mr. Lim's birthday the family had a grand party. Friends and relatives came with gifts of all kinds. Everything went smoothly until they

sat down to eat. The table was filled with Chinese delicacies. There were shark-fin soup, roasted piglets, oysters, fried chicken, steamed lobsters, and many other dishes. The guests were heartily feasting on the food set before them when they noticed Alan quietly eating his rice and two pieces of fried chicken.

"Hey, what's the matter, Alan? Are you sick?" Mr. Chan reached for another lobster.

Alan felt that all the eyes were staring at him. "Ah . . . ah . . . no, no, I'm not sick, Mr. Chan."

"You fool!" Mr. Lim shouted. "Get out of our sight!"

Ashamed, Alan got up slowly and walked to his room. "What's the use trying to do what is right?" he said to himself. "The next time we eat I'm going to eat anything, yes anything set before me. Probably dad is right. It's nothing but foolishness."

Thursday night came. This was the Lims' family night. As they often did, they were going to the movies. "O.K., children," Mrs. Lim said after supper. "Get ready so we can leave for the show."

"Mother," Alan said, "I don't want to go tonight. I have a bad headache. I think I'll go to bed instead."

"If you want to." Mrs. Lim was indifferent.

When they were gone, Alan sat down at his desk and tried to study. But something kept bothering him. "Why did you say that? You don't have a headache, do you? Is this the way to let your folks see Jesus in you?" He put his head in his hands and prayed.

At the close of the yearly Week of Prayer the speaker made an appeal for those who wanted to accept Jesus to stand. Alan squirmed restlessly in his seat. The speaker was saying, "Now I am calling for the last time. Is there just one more who would like to stand for Jesus? It might be difficult, but remember, Jesus loves you. Is there just one more?"

"No, I must not stand!" Alan bit his lip. "Dad would disown me. Then I couldn't go to school anymore."

"Remember, young people, that Jesus died for you. He loves you."

"Dear Jesus, help me!" Alan stood up.

"God bless you, brother, let us pray."

The day for his baptism was set. Several days before that date Alan was called into the principal's office. After talking for a while about several things, she asked, "Are your parents still op-

posing your becoming a Christian?"

"Yes, Mrs. Milne, they still are," he sighed.

"Alan, if your parents should really disown you, there is always room for you in our home. We'll be praying for you."

Sabbath morning, December 23, 1961, found Alan at the church door ushering, as this had been his duty for almost a year. Pastor and Mrs. Milne walked over to where Alan was standing.

"Good morning." Alan smiled.

"Good morning, Alan. This is a special day, isn't it? We are so happy for your decision," the pastor's wife said.

"Yes, it is, but—but what if they really disown me?" Tears rolled down his cheeks.

"Remember that we are with you and, most of all, Jesus is ever near you to help you." Mrs. Milne wiped her tears.

The congregation sang "I Surrender All" as the pastor raised his right hand. "My dear Alan, because of your faith in the Lord Jesus Christ, I now baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

Describing how he felt that Sabbath morning, Alan wrote the pastor, "Yesterday I had all sorts of feelings. There were tears of joy mingled with sorrow, fear, worry, comfort, and thankfulness.

"Joy—because I am now a Seventh-day Adventist, ready to share in the work of the gospel. Sorrow—because of my loved ones. Fear—that my parents might disown me. Worry—because of the persecutions to come. Comfort—because now I am on Jesus' side and there is still Somebody who cares for me even though I am forsaken. Thankfulness—for Mrs. Milne and you. I think you noticed me speaking with her at the church door. I wept because Mrs. Milne was so kind as to tell me that she would find a place for me in her home if I should be disowned."

Life in his home was not easy for Alan after his baptism. Trials and persecutions flooded his pathway. Despite the difficulties, he tried in every way to let his parents see Jesus in him. Today, Alan is at Andrews University preparing himself to work for God. He is a living testimony of what Christianity can do for a young man who claims the promise, "Lo, I am with you always, even unto the end of the world."*

* Matt. 28:20.

Return From Africa

by *VIRGIL ROBINSON*
FIRST OF FOUR PARTS

FURLOUGH! To missionaries that word conjures up delightful anticipation and happy memories. Furlough brings a change of work, not a complete rest as the uninitiated may think. Many missionaries have a more strenuous program while on furlough than in the foreign field. It means to many a chance to enjoy a more invigorating climate, to taste again foods that have become only a memory. Best of all, it means a family reunion, when children learn that Grandpa and Grandma are real people.

When we left for Africa in the fall of 1936, we told our relatives that the next seven years would go by almost as fast as the years Jacob spent waiting for his beloved Rachel. Thirty years ago most overseas missionaries in the Trans-Africa Division served a seven-year term. About halfway through the period there was a six-month furlough spent in the invigorating climate of South Africa, around Cape Town or Durban. Furlough policies have changed in recent years, with missionaries now returning home for three months after three years of service.

We spent the summer of 1940-1941 living in Claremont, near Cape Town. Then, with our year-old son, Donald, we returned to Malamulo Mission for what we expected would be the last half of our term. Had world conditions remained stable, we would have returned to the United States in the fall of 1943.

Unfortunately a man named Hitler saw to it that conditions were not normal in either 1943 or 1944. The German submarine menace made the Atlantic far too dangerous for liners. At the same time, any attempt to reach America by way of the Pacific meant crossing waters menaced by the Japanese Navy. Air travel from Africa was still in its infancy. So the question was How could we get home?

By the middle of 1944 the division committee had about given up hope that war would end that year, and they began to plan accordingly. Realizing the truth of the saying "Malamulo is no health resort," and that a prolonged stay there beyond the regular three and a half years would be unwise for the workers, the brethren reluctantly concluded that we should take another Cape furlough at the end of 1944. This decision was communicated to us by our union superintendent, Elder H. M. Sparrow.

To say that we were dismayed at such a prospect was putting it mildly! Nor could such a plan hold any attraction for our parents and relatives in North America. Since, however, we could offer no alternate suggestions, there was little else we could do. Rather reluctantly we began making preparations to go south toward the end of the year.

But we did not have to go. The prospect of a baby brother (or sister) for Donald changed the situation. Dr. Morel forbade my wife to travel for the next few months. Comforted, we settled down to await the day when the Atlantic was once more safe for travelers.

Naturally we were not the only missionaries in Africa whose term had been lengthened by the war. Many scattered throughout the division faced the same problem. The end for Nazi Germany came in May, 1945, but this did not mean that

passenger liners could immediately start their regular runs between the principal ports of the world.

Millions of soldiers had to be moved first. There were also hundreds of thousands of refugees and freed prisoners. Our division transportation agent in Cape Town kept in close touch with every company, trying to find some ship that might take us to England or New York. He was unsuccessful. We kept hoping, praying, and waiting. On Sabbath afternoons when our mission family gathered to bid farewell to the day with singing, Donald inevitably called for "In a Little While We're Going Home."

One day we received word that gave us a glimmer of hope. The South African Government was operating a Danish ship, the *Selandia*, between Cape Town and Buenos Aires, South America, and there might be space on board this vessel for missionaries. Its sailing dates were kept secret, but our agent was told to assemble prospective passengers at the Cape by the middle of July. Instructions came for us to leave Malamulo on July 11 for Cape Town.

Dr. E. L. Morel, medical superintendent of the Malamulo Hospital, faced a serious problem. He was desirous of getting his wife and two children to the United States in time for the opening of school in September. Besides, Elaine had not been well. But the earliest date on which Dr. Rittenhouse could arrive to relieve Dr. Morel would be early 1946. Although it was a hard choice, the Morels decided that the mother and children should go with us and the doctor remain behind.

We began to pack our accumulation of eight and a half years. While fully expecting to return to Malamulo after our furlough, there was the possibility that we might be assigned elsewhere. We had to leave everything so packed that it could be shipped to whatever part of Africa might prove to be our next home.

On May 21, Marvin James entered our family. For three weeks Alta remained in the hospital, suffering from a severe attack of malarial fever. This left me with the packing to do. Donald and I really learned to take care of ourselves.

In the weeks that followed, I carried on my teaching program until my replacement could arrive. One morning I received a telegram from the division asking us to be in Cape Town four days earlier than we had planned! This meant working almost around the clock for the last three days. Our heavy boxes we stored in the attic of the Morel house.

The night came for a farewell gathering with our teachers and students in the church. That evening Mrs. Morel begged her husband to accompany her and the children as far as Beira and see them aboard the train for Rhodesia. It was not hard to persuade the doctor to go that far with his family.

Wednesday morning our hand luggage was loaded onto the Malamulo lorry. This included an African-woven basket in which Marvin would sleep almost every night for the next three months. The doctor took his family, Alta, and Marvin, in his car, while Donald and I rode with Elder Higgins in the mission truck. We shall never forget how the



six hundred members of the mission family lined the road all the way up the hill toward the milepost, waving hands and singing "*Tsalani Bwino! Tsalani Bwino* ["Good-by! Good-by!"]!" We could not know that we had spent our last day as workers on beautiful Malamulo Mission.

We drove through green tea fields, past Cholo Mountain, and down the road toward Mlanje Mountain, arriving at Luchenza station half an hour before train time. It took a long time for the Indian clerk to make out our rather complicated tickets. Fortunately, the train was late.

The stationmaster gladly allowed Dr. Morel to park his car in his yard while on this trip to Beira. We stood chatting on the platform surrounded by our luggage; while waiting for the train from Blantyre, which would take us on the first lap of our twelve-thousand-mile journey. At length we heard the shrill whistle of a locomotive in the distance, and in a few moments the coal-burning engine, puffing black smoke, slid to a stop beside the platform.

Carrying Marvin in his basket onto the train, I found an empty compartment and took possession of it. Luggage was passed in through the open window and stored on overhead racks or shoved under the seats.

Suddenly I realized that I had not seen Donald for a few minutes. Alta and I began a frantic search, but he was nowhere in sight. A hunch led me to look in the station waiting room, and there he sat under the table, hunched up, his fingers in his ears. His first view of the iron horse had thoroughly frightened our little boy. Assuring him that there was nothing to be afraid of, I led him by the hand onto the train.

We made ourselves comfortable in our compartment. The guard at the rear of the train waved his green flag, the engineer responded with a couple of toots, and we moved out of the station, then wound down through the hills and out onto the plain of the Shire River. It had been eight and a half years since we had caught our first glimpse of this country to which the terms "Nyasaland the beautiful" and "The Switzerland of Africa" seemed truly appropriate.

Leaving Port Herald, our last stop in Nyasaland (now called Malawi), we traveled on for about an hour, then crossed a long bridge that spanned the Zambezi River, and entered Mozambique. At suppertime we enjoyed

the tasty sandwiches that Yile, our cook for eight years, had made for us. Although it was July and midwinter, the night was warm, and we slept with open windows. Fortunately, the railway company supplied nets for our beds.

When we awoke in the morning the train was passing through level, thickly forested country. By eight-thirty we had reached Beira, terminus of the Nyasaland railway. We knew that no passenger trains would leave the city before evening, so we took a taxi to the Savoy Hotel, where we engaged rooms.

After lunch we rode a streetcar out to the beach, where we spent a

Workaday Prayer

by MARY LOUISE CHEATHAM

**A pail of water,
A box of soap,
Contain a bit
Of prayer and hope,**

**The answer being
Sweet content
Of an improved
Environment!**

couple of pleasant hours wading in the surf and watching fishermen drag in their nets full of fish. The Indian Ocean water was warm, and the three children enjoyed themselves.

Too soon it was time to return to the station. The train that would take Dr. Morel back to Luchenza was due to leave before ours. It was not easy for the Morel family to separate, since it seemed likely that six months must elapse before they could hope to be together again. I promised the doctor I would do my best to care for his family. We had prayer in the doctor's compartment, then watched his train pull out for Nyasaland.

Our own fourteen-coach train, bound for Bulawayo, was already standing beside the platform. Both it and the Nyasaland train left half an hour late. It was a relief when our train began to move, as Beira was warm and humid and the presence of mosquito swarms prevented our opening the windows until we were under way. We counted it fortunate that the Morels and Robinsons occupied adjoining compartments.

Since our hotel lunch had been light, we were hungry that evening. Scores of other passengers had the same feeling.

But the dining car staff was not prepared to handle so many would-be diners. The war was over, but food rationing was still strictly enforced. After standing in line for an hour, we finally were permitted to sit down at two tables. Supplies of most items on the menu had already been exhausted, but we did manage to get a bowl of soup apiece, with bread and butter. I vowed that night to lay in a supply of food in Bulawayo for our long trip from there to Cape Town.

In his basket, Marvin actually enjoyed the rocking motion of the train, and slept better than at home. In fact, it was when the train stopped that he woke up and protested vocally. For the rest of us, it was a different matter. The train creaked and groaned as it climbed the escarpment, making frequent stops as African passengers boarded or left their coaches. In the morning we were still climbing the mountains in the eastern part of Rhodesia. The heat of the night was gone, and we breathed cool mountain air.

It was Friday, and I noted regretfully that we would arrive in Bulawayo on Sabbath morning. We would need hotel rooms there for the day, since the Cape Town train would not leave until evening. In order to be sure of hotel accommodations, I addressed a telegram to the treasurer of the Zambesi Union Mission, asking him to secure rooms for our two families. Signing the telegram, Robinson, I dispatched it from the small station of Inyazura.

Four o'clock found us in Salisbury, capital city of Rhodesia. Some of the church members there, having heard we were passing through, came to the station to greet us. That night we slept better and by eight-thirty Sabbath morning, only half an hour late, we steamed into Bulawayo.

I looked carefully at the people thronging the platform, hoping to catch sight of some familiar face, but saw none. Checking our heaviest pieces of luggage for the day, we carried the rest out to a taxicab stand.

Fortunately, we found a cab large enough for us all. I gave the driver the address of our treasurer and asked him to take us there, which he did. I got out, walked through an open gate and up a graveled walk to the door, wondering whom I might find, and eager to learn what arrangements had been made for our stopover in Bulawayo.

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

SHARE

World News of Missionary Volunteers

Highland View Features One to One Evangelism

by Roger L. Dudley

Hagerstown, Maryland—One to One evangelism was the theme for this year's Missionary Volunteer weekend at Highland View Academy in the Chesapeake Conference. At the Friday night vesper program Elder Lawrence Nelson, from the General Conference MV Department, explained the program and demonstrated its use. Students were given the opportunity to practice on one another.

On Sabbath morning Elder E. M. Peterson, of the Columbia Union MV department, was the speaker at the worship hour. He sounded the call to share your faith through personal evangelism.

In the early afternoon a group of students with sponsors went to the nearby city of Hagerstown and visited people with the booklet "Do You Know the Five Spiritual Facts?" and *Real Happiness Is*. Then at the MV meeting later in the afternoon the students reported on their experiences. There were some good visits, and a number of books had been left. Some of the students expressed the conviction that God had really been working through them.

The weekend concluded with a Saturday night secular program directed by the students.

Potomac Youth Plan to Meet Again in February

by M. A. Dopp

Staunton, Virginia—The Potomac Youth Bible Conference opened on Thursday evening, October 9, with Elder Euel Atchley, of the General Conference Temperance Department, giving the keynote address.

Studies during the conference were based on the book *Preparation for the Final Crisis*, by Dr. Fernando Chaij. Elders Ray Hartlein and Otis Graves, of Takoma Academy, led out in several sections, and the Takoma Academy students conducted a section. Elder Richard Jewett and Pastor Dale Kongorski, of Shenandoah Valley Academy, also conducted sections, and one was presented by the delegation from Shenandoah Valley Academy. Discussion groups, organized by the young people themselves, followed each presentation.

Elder Roland Hegstad was the featured speaker on Friday evening and also for the worship hour on Sabbath morning. The conference came to a spiritual climax on Saturday evening

when the delegates participated in a beautiful, though simple, celebration of the communion service.

As the students have returned to their respective campuses and have given reports of the meetings, so much interest has been created in one of the academies among students not able to attend the conference that the faculty has requested to have another Bible conference soon. Plans are now being laid to have a similar program in February, 1970.

These Adventist teen-agers have a deep interest in the final events prior to Christ's return, and a burning desire to know more concerning what is coming in the near future.

MV Broadcast Wins First Convert in Community

by Hector V. Gayares

Bacalod City, Philippines—Bacalod City is blessed with six radio stations and these provided a challenge to the young people to generate a project by faith by starting a radio broadcast, since the Adventist faith was the only one that had no broadcast in this city. The Missionary Volunteer Torch of Faith Association members, encouraged by this great opportunity, decided to start the project with me as the



Dale Kongorski and Richard Jewett meet with SVA youth at Potomac Bible Conference. Otis Graves (far right) leads Takoma Academy group.

speaker. Now for more than three years the faith broadcast has been going on.

Many of the listeners who write request Adventist literature, and their names are forwarded to the Voice of Prophecy Bible Course at Cebu City, while correspondence with the speaker is going on. After several communications with one of the radio listeners, Alice Jane Vencer, she wrote me: "I know that I have found the truth, and I will follow the Lord at whatever cost."

Alice Jane Vencer first heard the Adventist message through the Voice of Prophecy broadcast while she was beginning her commercial course at the University of the East in Manila in 1961. She was so impressed with the truth she heard that she enrolled in the Bible Correspondence course in both English and Panayan, which she finished in due time. In the course of her studies she returned to her province of Iloilo, and continued her study at the Central Philippine University, a Protestant institution, where she graduated in 1964 with a major in economics. For some time she taught at the Magaysay Memorial College at Tacuron, North Cotabato. Meanwhile, she continued to attend her family's church, of which she was a member.

At the close of the school year in 1967, she acceded to the request of her father to come home to Barotac Viejo, Iloilo, to take care of her half brothers who were studying in the public school in the town. To while away time in her somewhat lonesome routine, she turned to reading and listening to radio broadcasts and studied all the literature sent to her. Thus she happened to listen one early Sunday morning to my radio program "The Youth Bible Hour," over DYRH at Bacolod City. She liked the religious program very much, and it seemed to ring a bell in her mind about something she had read and listened to some years before. So she corresponded with me and I sent her many church magazines and books. It was then that she admitted having found the truth and decided to follow her Lord and keep His commandments. She also stopped attending her former church.

Because Alice Jane Vencer lives in the territory of the West Visayan Mission, I requested D. G. Jucaban, mission president, to follow up this interest. Pastor Jucaban, who has a steady radio program going on daily, lost no time. He first requested Julie Morales, a young and active laywoman, to visit Miss Vencer in Barotac Viejo, about

60 kilometers from Iloilo City. Informed that the interest was good, Pastor Jucaban also made a personal visit, with V. F. Bocala, the union Voice of Prophecy secretary, N. Fadri, Miss Morales, and Dr. and Mrs. Jover. Dr. Jover had a scheduled operation that day, but he had it postponed and drove the group in his car all the way to the interior town to partake of the missionary adventure. Fortunately, Miss Vencer was in town, and they had a profitable visit, answering and clarifying many questions that seemed to puzzle her, until she was satisfied with the Bible truth of the Advent message.

To prepare her more thoroughly for full fellowship with the church by baptism, and to create more interests in the place for possible future evangelistic efforts, the mission sent Mrs. B. G. Escara, a Bible instructor. Thus for more than three months this precious soul and candidate for eternal life, with others in the family, has been instructed in the teachings, hopes, and way of life of the Seventh-day Adventist.

She and her Bible instructor planned the special baptism, emphasizing one of the meanings of baptism as a spiritual marriage with her Lord and Saviour Jesus Christ, the bond being for life and everlasting. It was my happy privilege to be invited by the president of the West Visayan Mission to officiate at the baptism of Miss Vencer at Calumpang Beach, Iloilo City. The sacred rite of baptism was sponsored by those

who had been instrumental in bringing the precious message to Sister Jane, with the cooperation and witness of her father, Agapito Vencer, former Justice of the Peace Court of Barotac Viejo, and her other relatives and friends.

The first and only Seventh-day Adventist so far at Barotac Viejo was converted through the radio ministry. We hope that through the influence of Sister Jane a church will soon be erected as a monument to God's truth in Barotac Viejo.

Madison Sends Books to Korean Orphanage

by Donna Bossenberry

Madison, Wisconsin—The Madison MV Society undertook as its first project in 1969 the sending of English-language copies of various Spirit of Prophecy books to the college students at the Seoul Sanitarium and Hospital orphanage. They were thrilled to receive the accompanying picture and a Thank-you letter from Fay Welter, director of the institution.

Madison MV's were happy to be able to share such worth-while reading. These books are not translated into Korean, so unless the students get them in English, they cannot read them. The following is a quotation from Miss Welter's letter: "We really appreciate your sending these Spirit of Prophecy books.



Korean college students smile on receiving Spirit of Prophecy books from the Madison MV's.



AUA students sang songs of inspiration around a campfire after each shared his light with his neighbor in the Gold Room in Meier Hall.

The children were as excited about getting the books as small children are when they receive new toys. I just cannot thank you enough for sending these good books."

Students of AUA Accept Evangelism Challenge

by Rhoda Wills

Berrien Springs, Michigan—At the September 12 MV youth rally, Andrews University Academy students listened as five academy alumni—Mark Umek, Stan Detwiler, Margery Hill, Cathy Mitchell, and Martha Myers—gave personal tips on making this school year at AUA the ultimate in spiritually successful years.

Youth activities coordinators Chuck Cleveland and Rex Bell invited each person present to shine for Christ by participating in laying the groundwork for evangelistic meetings to be held in Benton Harbor, Michigan, beginning November 1.

"You will be amazed at what one person can do," Cleveland told the students. To illustrate this point, Rex Bell took a lighted candle and lighted the candle of one student, who in turn shared his light with his neighbor until the darkened Gold Room in Meier Hall glowed with the shining candles of all the students.

To conclude the rally, the students marched to the Pathfinder building in bands led by torchbearers. Around a blazing campfire the group sang songs

of inspiration and prayed for a personal commitment equal to the great challenge.

New Zealand Youth Adopt Better Living Manifesto

by Desmond B. Hills

Gordon, N.S.W.—A "Manifesto of Better Living" was adopted by the 800 young people and their leaders present at the third New Zealand Youth Congress, held December 26-31, 1968. It included declarations and pledges to good citizenship, Christian principles, and duty to others. It was read in the Faith in Action meeting on Sabbath afternoon by an Auckland young man, Gavan Grosser. Pastor G. R. Miller, youth director for the North New Zealand Conference, presented it to Mayor A. J. Campbell, of the local town of Papakura. The mayor expressed his delight at being present at the congress and stated that he was deeply impressed with the declaration of purpose from the young people of the Seventh-day Adventist Church.

Also present in the Sabbath afternoon meeting to hear the thrilling reports of young people sharing their faith in the homeland and in the mission field were representatives of the General Conference, Australasian Division, and Trans-Tasman Union Conference. Delegates included E. L. Minchin and the late G. H. Minchin from the U.S.A.; L. C. Naden, president of the Australasian Division; E. E. White, educational secretary of the Australasian

Division; Pastor C. V. Christian, youth director for the South Pacific; Pastor W. J. Richards and R. D. Craig, president and secretary of the Trans-Tasman Union Conference.

This third New Zealand Youth Congress was held on the North New Zealand Conference campground, south of Auckland. The young people came from the 69 churches of the two conferences in New Zealand, and 153 Australians flew across the Tasman Sea from three different airports in Australia.

The theme for the congress was "Thy Kingdom Come." The words stood out in bold relief above the beautifully decorated platform in the canvas pavilion. "Voice Your Views" discussion periods and the "Formula for Faith" group-instruction periods proved to be very popular. Almost all the young people attended these groups, the most popular sections being "The Bible and Modern Science" and "Youth Leadership." Each day began with a devotional meeting titled "Morning Manna," at the conclusion of which young people divided into bands for prayer.

The winner of the International Bible Contest, Graham Mitchell, arranged a Bible Contest for the congress, and more than 800 people were present in the big tent for the finals. Mrs. Joy Slade, of Longburn College, qualified for a free air passage to the Trans-Tasman Union Eastern Australian Youth Congress held in December, 1969, at Avondale College.

During the period of the congress hundreds of young people indicated

their decision to accept the Lord Jesus or to enter into a closer fellowship with Him. Fifty young men responded to an invitation extended by Pastor E. L. Minchin to volunteer their lives for the work of the gospel ministry. Many young people made public statements of faith, and these testimonies in turn influenced many others to decide for the kingdom of heaven. The congress was a time of emphasis on revival and evangelism and of great spiritual impact. The "Manifesto of Better Living," written on parchment, is now being translated into the daily program of the lives of those who attended the third New Zealand Youth Congress.

We, the young people of the Seventh-day Adventist Church, assembled in this third New Zealand Youth Congress, affirm and declare our loyalty:

To God,

To the civic and state leaders of this Commonwealth and Dominion,

To the principles of the worldwide Christian faith as found in God's eternal Word.

We pledge ourselves:

To uphold the law and rule of right,

To the maintaining of peaceful relations among men of every race and creed,

To contribute to the physical and mental well-being of those less fortunate than ourselves,

To participate in programs of education for those of like age, upholding principles of right living, demonstrating both by precept and by practice that radiant living can be enjoyed without the artificial stimulation provided by drugs, alcohol, and tobacco,

To participate in those projects

within the community that will tend to uplift the conditions of our society.

Recognizing our need of help from outside ourselves, we claim the promised power of the risen Christ to fulfill the desires of our hearts as expressed in this declaration.

MV's Work for Hindus on Indian Ocean Island

by Charles Montille

Port Louis, Mauritius—The youth here are inclined to work. Last year from December 8 to 15 a Voice of Youth campaign was organized on Mauritius for the first time. The young people did almost everything: preliminary visits, invitations, setting up of the big blue tent (under which we held the meetings at Flic en Flac), the speeches (four speakers for each meeting), the music, and the subsequent visitations.

MV's of Beau Bassin and Rose Hill were filled with joy to see six people stand at the last appeal. We have received 40 names and addresses for the correspondence course, and about ten of them have already received Bible studies at their homes. The young people are continuing their visits. With God's help we expect to organize other campaigns of this kind in Beau Bassin, Eau Coulée, Port Louis, and perhaps other places.

In order that we might organize such a work among the Hindus, I asked the Southern Asia Division to send me material, such as slides of India and Indian songs. The fact that more than half of the Mauritian population is composed of Hindus constitutes a real challenge for evangelism in Mauritius.

Northern Union Conducts Its First Bible Camp

by C. M. Willison

Minneapolis, Minnesota—The first Northern Union Bible camp was held at the Minnesota North Star Youth Camp, September 11-14, 1969.

The program, under the direction of the Northern Union MV department, was geared to meet the thinking and interest of today's young people. Inasmuch as teen-agers say, "Tell it as it is," this was included in the planning.

Using as a theme "His Way Is Best," the discussion periods covering Bible study, sharing our faith in the Lord Jesus, and love, courtship, and marriage, were frank, stimulating, and pointed to His way as being the only way to provide true happiness, satisfaction, and salvation.

Elder Paul DeBooy, General Conference associate MV secretary; Dr. Ruth Murdoch, of Andrews University; and Elder Richard Harris, General Conference coordinator for the new secondary school Bible program, spoke freely in the group discussions. Each participant had two hours on the three topics.

High light of the camp, on Sabbath afternoon, was an adventure hour. Each camper contacted residents of Brainerd, Minnesota, with the new One to One evangelistic thrust. The young people were delighted and enthusiastic about the new approach to evangelism.

Some 80 persons attended the camp, and as the young people left for their respective schools within the union they requested that we make the youth Bible camp an annual event.



Young people did almost everything, from music and speeches to visitation, in the Voice of Youth meetings on the island of Mauritius.

Sabbath School Lesson

Prepared for publication by the General Conference Sabbath School Department



January 17

AT PEACE WITH GOD 3

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:18, 19.

This study describes what Christ has done and is doing to reconcile sinners to God. Reconciliation denotes a change in the status of two or more estranged individuals. The act of reconciliation performed by Jesus changed the relationship of man and God from enmity to friendship. The change is on man's, not God's, part; but it is a direct result of God's appeal and God's grace in giving Christ to ransom man from sin.

KEY WORDS

- 1. Redemption.** Jesus obtained eternal "redemption" for us. Heb. 9:12. This word looks at sin as slavery, and at sinners as slaves to sin. Rom. 6:16, 17. It sees the ministry of Christ in delivering us from sin as a work of setting slaves free from bondage.
- 2. Reconciliation.** That God "reconciled" us to Himself by Jesus Christ (2 Cor. 5:18) is the good news of "reconciliation." Verses 19, 20. Christ became incarnate in order "to make reconciliation" for our sins. Heb. 2:17. These words look at sin as a state of hostility toward God, and at sinners as enemies of God. Rom. 5:10; 8:7. They see the ministry of Christ as a work of setting us at peace with God. Rom. 5:1, 10.

- 3. Propitiation.** As used in the New Testament, "propitiation" is equivalent to "reconciliation." Christ is the "propitiation" for our sins. 1 John 2:2; 4:10. "Propitiation" presents Christ as the Lamb of God, by whom the enmity of sin is removed. John 1:29.
- 4. Atonement.** Through Christ we have received the "atonement." As used in Romans 5:11 the word "atonement" simply means "at-one-ment" and is equivalent to "reconciliation."

LESSON OUTLINE

- 1. Without God in the world**
Eph. 2:1-3
- 2. The Great Reconciler**
2 Cor. 5:18, 19
- 3. Reunited by His Death**
Rom. 5:8-11
- 4. Reconciliation Applied**
Heb. 2:17, 18
- 5. No Longer Alone**
John 1:11-13
- 6. Grace in Action**
Rom. 12:1, 2

3. He is controlled by lust. Verse 3. The sinner's "conversation" (better translated "conduct") is determined by the wishes of his lustful flesh rather than by the higher dictates of his spiritual nature. See Gal. 5:19-21; Rom. 1:24-32.

It is no wonder that Paul goes on in verse 12 of Ephesians 2 to describe the sinner as an alien and stranger "having no hope, and without God in this world."

What is the attitude of the unregenerate heart toward God and spiritual things? Rom. 1:21-23; 8:7, 8. Why has the sinner become alienated from God? Eph. 4:18, 19.

THINK IT THROUGH Does the child of God have more freedom than the sinner? Why?

"[At Christ's birth] Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The

very stamp of demons was impressed upon the countenances of men. . . . "It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world."—"The Desire of Ages," pages 36, 37.

At Peace With God **LESSON 3**

Monday

Part 2

THE GREAT RECONCILER

2 Cor. 5:18, 19

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Did you notice that Paul repeats in verse 19 what he has just said in verse 18? Let it be said over and over again. We have been reconciled to God by Jesus Christ. Out of heaven itself came the Saviour to work the greatest miracle of all history, the saving of a lost world. See Col. 1:19, 20. Jesus Christ did not come to appease God by making a sacrifice to His wrath. Rather, God took the initiative, for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19.

Jesus died in the place of the sinner and for his mistakes. The enmity that resulted from the sinner's violation of the law was set aside, and reconciliation between the sinner and his God became a reality. It is proper, then, to say that God is the author, man is the object, and the death of Christ is the medium, of reconciliation.

What responsibility has been committed to those who are already reconciled? Verses 18, 19, last parts.

What causes great joy in heaven? Luke 15:7, 10.

THINK IT THROUGH Why doesn't God allow sinners to go their own way without interference?

"God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and

the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. . . .

"But this great sacrifice was not

At Peace With God **LESSON 3**

Sunday

Part 1

WITHOUT GOD IN THE WORLD

Eph. 2:1-3

"And you hath He quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

According to Paul the miserable condition of a man living in sin can be described as follows:

1. He is condemned. Verse 1. Because he is cut off from God, the fountain of life, he is already considered as "dead in trespasses and sin." He has nothing to look forward to but death.
2. He is a slave. Verse 2. The sinner must live according to the dictates of Satan, the "prince of the power of the air." There is no freedom in sin.

made in order to create in the Father's heart a love for man, not to make Him willing to save. No, not 'God so loved the world, that He gave His only-begotten Son.' John 3:16. The Father loves us, not because of the great propitiation,

but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world."—"Steps to Christ," page 13.

At Peace With God LESSON 3

□ Tuesday

Part 3
REUNITED BY HIS DEATH
"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.
"Much more then, being now justified by His blood, we shall be saved from wrath through Him.
"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.
"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."
Rom. 5:8-11

Notice that we were reconciled to God by the death of Christ "when we were enemies." Verse 10. This does not mean that God made Himself our enemy. We made ourselves enemies of God. God did not need reconciling, but man did.

The reconciliation is described in several ways in the Bible. Paul speaks of it as "redemption through His blood" (Eph. 1:7), and as "reconciliation for the sins of the people" (Heb. 2:17). In 1 John 4:10 we read that God sent His Son to be "the propitiation for our sins," and in Romans 5:11 it is said that through Jesus Christ "we have now received the atonement." Different words are used, but all describe the same process that brings us together again with our Father-God. See 1 Peter 3:18.

How should the Christian react to his reconciliation? Verse 11.

THINK IT THROUGH

1. Why do we need to be reconciled?
2. How could the death of one man make atonement for the sins of the whole world?

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that

He gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. . . . In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—"The Desire of Ages," pages 25, 26.

At Peace With God LESSON 3

□ Wednesday

Part 4
RECONCILIATION APPLIED
"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.
"For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."
Heb. 2:17, 18

Hebrews 2:9-18 portrays a wonderful unfolding of the work of Jesus Christ in reconciling sinners to God. The writer begins by describing how Jesus came to this earth that He might "taste death for every man." Verse 9. He was made "perfect through sufferings" (verse 10); He was not ashamed to call us brethren (verse 11). By His death He destroyed "him that had the power of death, that is, the devil." Verse 14. Now He has become "a merciful and faithful High Priest . . . to make reconciliation for the sins of the people." Verse 17.

Christ died for the entire world (see 2 Cor. 5:19), but each individual must make his own personal reconciliation with God through faith in Jesus Christ. This work of reconciliation is the work which Jesus has entered into as our High Priest.

How did the sufferings of Christ fit Him for His priestly work? Heb. 2:18.

"Christ must become man so completely and fully that it can never be said that He is a stranger to any temptation, any sorrow, any trial or suffering that men must pass through."—*SDA Bible Commentary*, on Heb. 2:17.

How did John describe the priestly office of Christ? 1 John 2:1.

THINK IT THROUGH

When we are tempted, what can we ask Christ to do for us?

"Christ is in the heavenly sanctuary, and He is there to make an atonement for the people. He is there to present His wounded side and pierced hands to His Father. He is there to plead for His church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work?—It is our work to be in harmony with the work of Christ. By faith we are to work with Him, to be in union with Him."

—E. G. White in "Review and Herald," Jan. 28, 1890.

"Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness."—"Thoughts From the Mount of Blessing," page 9.

At Peace With God LESSON 3

□ Thursday

Part 5
NO LONGER ALONE
"He came unto His own, and His own received Him not.
"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:
"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."
John 1:11-13

Israel was God's "peculiar people." Deut. 26:18. He chose them for "a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6. It could be expected that they would accept Christ with open arms. But they denied Him. They turned Him out and gave Him over to the Gentiles. They had Him put to death in a manner of deep disgrace. "His own received Him not."

But not all failed Him, and "as many as received Him" were given the opportunity to become the sons of God. A person's salvation does not depend on the race, nation, or church to which he belongs. It is a gift to the one who believes on the name of the Lord Jesus Christ and accepts by faith the promise of salvation through Him.

What distinguishes true conversion from the false? Verse 13.

What experience must we cultivate in order to retain the blessings of divine grace? 2 Peter 3:18.

This can also be translated "keep on growing." We are to grow in both grace and knowledge, and to keep it up. "Those who believe the truth are to be newly converted every day."—*Testimonies to Ministers*, page 248. By growing in grace and accepting the power that comes from God we become sons of God, members of the divine family. See 1 John 3:1; Rom. 8:14.

THINK IT THROUGH

How do we "receive" God?

"Divine sonship is not something that we gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner cannot, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, 'Behold the Lamb of God, which taketh away the sin of the world.' Christ alone has power to cleanse the heart."—Ellen G. White, "Sons and Daughters of God," page 12.

"When we submit ourselves to Christ,

the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—"Christ's Object Lessons," page 312.

At Peace With God LESSON 3

□ Friday

Part 6
GRACE IN ACTION
"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."
Rom. 12:1, 2

Here Paul brings theology down to practical terms. The phrase "a living sacrifice" comes from the Old Testament Levitical law and is used by Paul to contrast the sacrifice of a lamb with the sacrifice of a living believer. In the Old Testament the sacrifices were killed, but under the new way of life we are "dead with Christ," so far as sin is concerned, and "alive unto God." See Rom. 6:8-11.

What does Paul caution us against? Rom. 12:2, first part.

Another translation reads, "Don't let the world around you squeeze you into its own mold." Phillips. But if we are not to conform to the world, what should we do? "Be ye transformed by the renewing of your mind." This is grace in action. The sinner is taken from his degraded position and transformed into a new individual, acceptable to the perfect will of God.

What is the result of the transforming power of God in the life? Gal. 5:22, 23.

It is interesting to compare these nine qualities with similar lists in 2 Peter 1:5-7; Col. 3:12; 2 Tim. 3:10. When grace comes into the life of a man, he will be transformed and brought into an intimate fellowship with God which it is the privilege only of the Christian to know. See Phil. 3:9, 10.

THINK IT THROUGH

How many of the fruits of the spirit are present in my life? Which one should I concentrate on developing today?

"He will not accept half a sacrifice. All, all, all, is God's, and we are required to render perfect service."—"Testimonies," Vol. 1, p. 694.

"We see by experience that in our own human strength, resolutions and purposes are of no avail. Must we, then, give up our determined efforts? No; although our experience testifies that we cannot possibly do this work ourselves, help has been laid upon One

who is mighty to do it for us. But the only way we can secure the help of God is to put ourselves wholly in His hands, and trust Him to work for us. As we lay hold of Him by faith, He does the work. The believer can only trust. As God works, we can work, trusting in Him and doing His will."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 6, p. 1080.



The Fagal family relaxes at home. From left: Mrs. Anna Fagal, Bill Fagal, Leland Tetz, Kathy Fagal Tetz, Mrs. W. A. Fagal, Pastor Fagal, and Schmutz, the family cat.

AFTER TWENTY YEARS

From page 9

to Pastor Fagal. At the beginning he explained: "I need participants, musicians, stenographers, and most of all your prayers. Who will volunteer?"

The response was immediate. One man pointed out that while he could neither type nor act, he would "pray." Amateur and professional musicians promised they would help with music. Several housewives volunteered to serve as stenographers. More than thirty agreed they would help present Faith for Today's true-to-life parables.

Casting amateurs for their parts was not easy. More than that, rehearsal required an hour for every minute of air time. There was no tangible incentive, either money or fame. From the beginning a rudimentary office had to be set up for answering letters and telephone calls from viewers—a far cry from the well-equipped offices at 200 Stonehinge Lane, Carle Place, New York, today.

After twenty years Pastor Fagal, look-

ing back, points out that "more than once the only thing between giving up and going ahead was prayer." Often those preparing the program so carefully would kneel to pray that God would bless.

The pressure of telecasting showed up when a player lost his watch during the telecast; hours later he discovered it above his elbow.

A small boy could not be found moments before he was to go on camera. A frantic search located him just before the scene went on the air, combing his hair in the men's room.

Emphasized repeatedly on the telecast was the importance of Bible study, to the point that the American Bible Society gave a special award to Pastor Fagal for "his contribution to Bible study in the American home."

Letters showed plainly that Faith for Today's message was reaching home. On death row a young man in Sing Sing wrote: "Now I know there is hope for me, perhaps not for this life, but for the life to come."

Not long after the program had begun, the television pastor and his quartet began a summer travel program to camp meeting convocations and other speaking appointments across North

America, requiring some thirty thousand miles of travel. This stint was well worth while, as support of members and church leaders was enlisted in making Faith for Today more effective in reaching hearts with gospel tidings. The tour continues to be made today.

But there were still hurdles to overcome. Questions about the format of the program and what would be most effective in leading men and women to accept the three angels' messages were frequently debated. There were many ready to volunteer what they felt should go into a television program. Since commenting from an armchair is considerably different from preparing a weekly program that goes over the air to thousands of viewers, ideas were numerous. Many voiced criticism in the most definite way, leaving little doubt about their feeling that Faith for Today fell far short of the mark in reaching viewers' hearts.

Particularly nagging was the question of a dynamic, bombastic, preaching approach. Many felt that this hard-line frontal assault would reach hearts and lead many to accept Christ. They disapprovingly referred to parable-type situations as "pussyfooting the real issues" and "covering up" fundamental Adventist doctrines.

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

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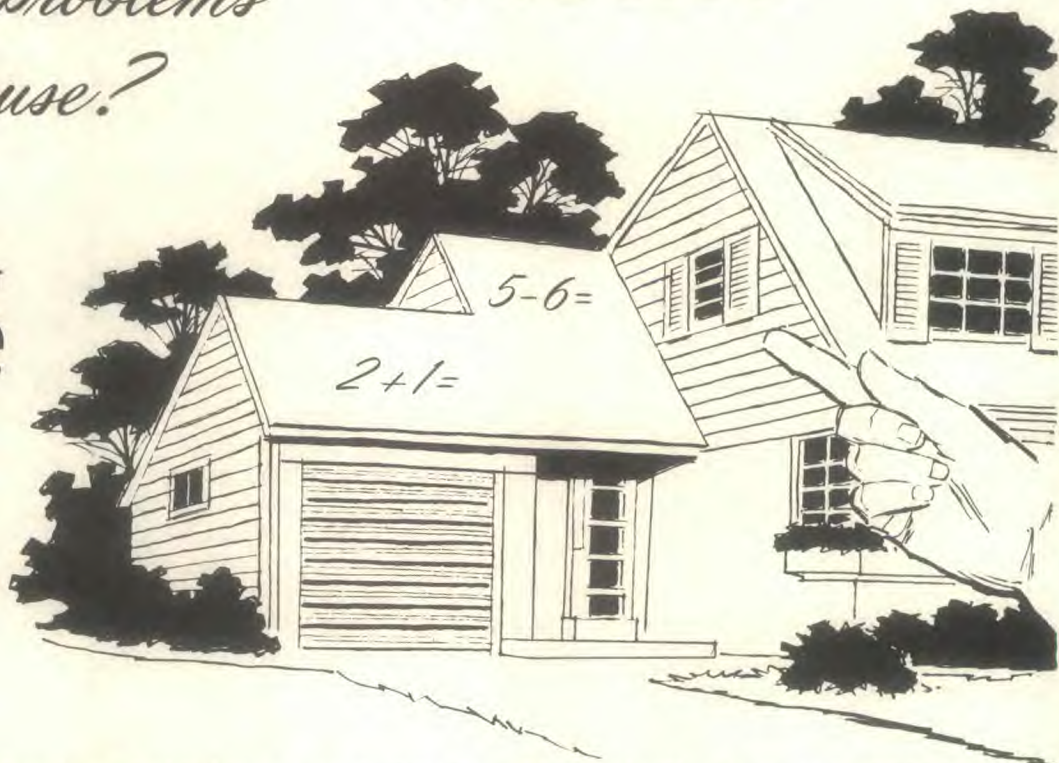
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► An estimated average of \$115 is spent annually on each of the 26 million canine pets in the United States—a total of about \$3 billion.

National Geographic Society

► When citizens of Istanbul reported being pommelled with frogs, the Istanbul meteorological station explained that strong upward wind currents of a gathering storm had sucked up baby frogs from a nearby lake and dropped them on the city. ICTE

► By making the site a national monument, the United States Congress has acted to preserve 6,000 acres of the endangered Florissant fossil beds near Pikes Peak, Colorado. The fossil beds, which scientists claim are rich in leaf and insect fossil species, were threatened by a real estate company that planned a housing development. Science

► "Teens on Patrol," or TOP, is a summer community program that brings youngsters from the inner city of Rochester, New York, to parks, playgrounds, and other recreation areas to help policemen "keep the cool." Young people between the ages of 16 and 19, who are often leaders of teen-age groups, are hired as civilian employees of the Rochester Police Bureau and paid \$1.75 an hour for an eight-hour day. The program began in 1967. During the summer of 1969, 100 TOP youths were on the job. Action Report

► Engineers at Standard Telecommunication Laboratories in London claim to have solved one of the many serious problems that beset divers—the speech distortion caused by the helium-oxygen mixture they use to avoid nitrogen-narcosis problems. Sound travels about twice as quickly in the vocal tract when helium is being used, so that the diver's voice has a peculiar squeaky quality. By processing the diver's speech signals electronically, using a device known as HUSTLE (helium underwater speech translating equipment), the engineers can restore the speech almost to complete normality. Science News

► Most remote object in the sky visible without any optical help is Andromeda. The light that brings the image to the eye departed Andromeda two million years ago. The naked eye sees Andromeda as a tiny thin cloud. With binoculars or a small telescope, it is an elliptical light spot hazily glowing through a filmy, distant curtain. Only in telescopic time-exposure photographs does Andromeda appear as it really is: a giant collection of individual stars far beyond Earth's Milky Way galaxy.

National Geographic Society

► In some older cities where, in the poorer sections, many house walls have peeling coats of old leaded paint, several studies have indicated that some 5 to 10 per cent of children between ages of one and six have abnormally high blood levels of lead. Children accumulate the lead by eating chips of leaded paint. The lead poisoning can be successfully treated, but a recurrence of paint-eating habits and lead poisoning risks permanent brain damage. Science

► Fewer than 50 condors, America's largest soaring land bird, have been seen in recent censuses. Condors weigh about 20 pounds and spread their wings at least nine feet in flight. Two sanctuaries have been set aside on Los Padres National Forest in California, where the bird is known to live, and field studies are under way to turn up information on breeding and other behavior. USDJ

► From the Republic of China comes word of their decision to build a garden of Chinese culture in Cleveland, Ohio. The site for the garden in Rockefeller Park will be contributed by the city of Cleveland. There are 22 gardens dedicated to the cultures of 19 nations in the park, including Germany, Italy, and Japan. CIS

► Locusts cannot fly until their body temperature reaches about 70° F. The cool of night stiffens their muscles, and they must bask in the sun before taking wing. National Geographic Society

► Army dogs in Finland are trained in jumping and landing techniques for parachuting into patrol areas. Gaines

► Only 45,000 of the 225,000 public-highway-railway grade crossings in the United States have protection devices that warn motorists of the approach of a train, while the other 80 per cent have only signs to mark the location of a crossing. Highway User

► Industrial production in South Africa between 1960 and 1968 rose faster than in any other advanced economy except Japan. Average annual South African industrial growth rate for this period was 11.5 per cent compared with a 7.3 per cent world figure. Japan's rate was 23.7 per cent yearly increase. ISSA

► Each year *Fortune* magazine publishes information concerning the top 500 industrial corporations in the United States. The listing is determined on a basis of net sales volume. During 1968 these giant concerns had a combined sales volume of about \$405 billion; net profit on this volume was 6 per cent. NAM

► Sigrid Lude, of Stuttgart, Germany, has been hailed as the world's fastest typist. Recently she became world champion for the fourth time after successes in 1963, 1965, and 1967. At the electric typewriter, she can write 716.6 letters a minute over half an hour's continuous typing. This is faster than the normal person can read, and 60 letters ahead of her nearest rival. GIC

► Tests by the Interior Department's Bureau of Mines indicate that coal can be effective in cleaning up rivers and streams contaminated by sewage. The ground-up coal would afford microorganisms a large surface on which to degrade organic material that consumes oxygen from rivers and streams, and would attract inorganic chemicals that aquatic microbes feed on. Reduction of such inorganic nutrients would reduce microbial populations and lessen consumption of oxygen. Science News

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