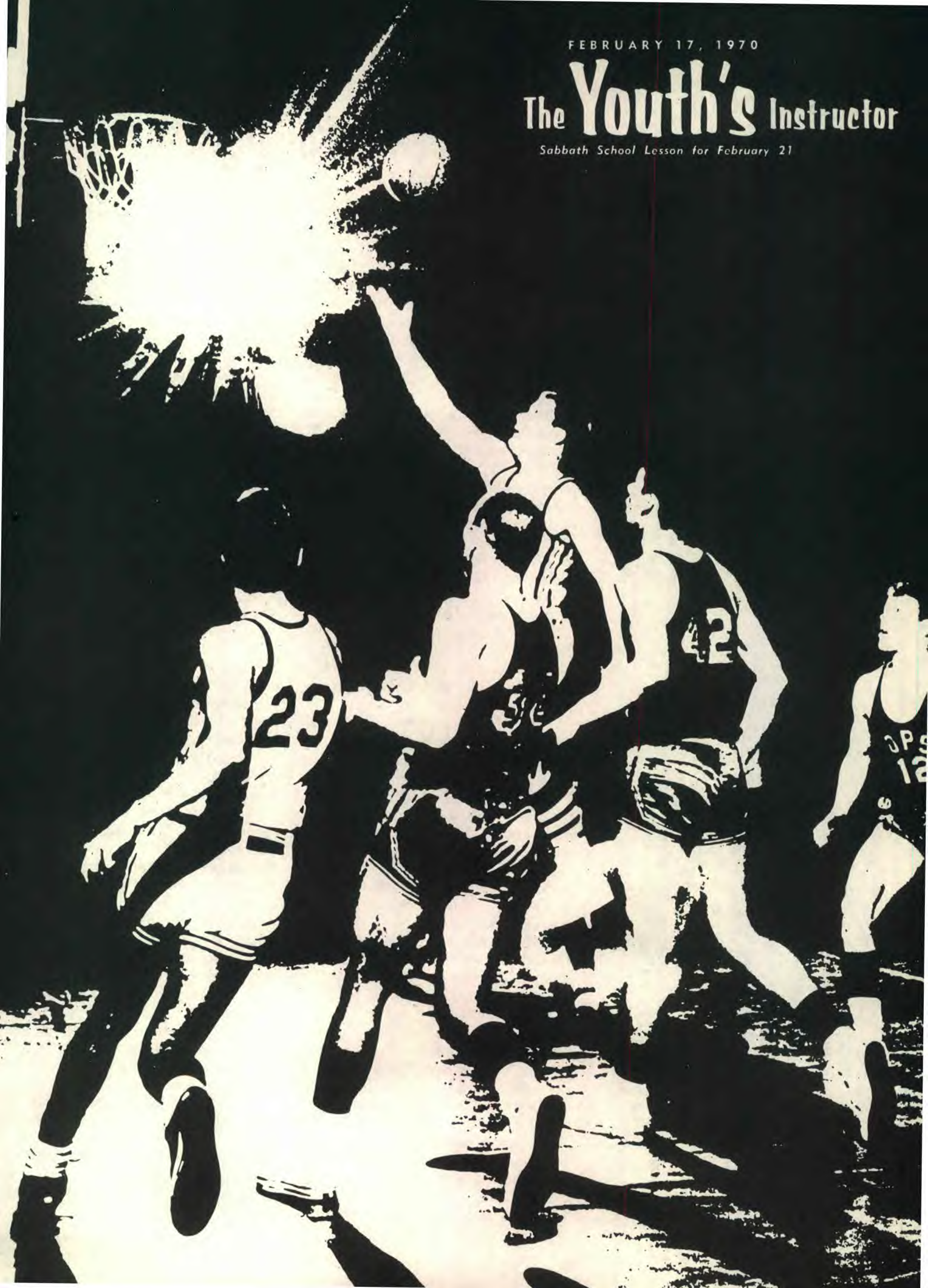


FEBRUARY 17, 1970

The Youth's Instructor

Sabbath School Lesson for February 21



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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Ten Dollars More

by ROSELYN EDWARDS

ANOTHER appeal for money. Bob and Lois Kraemer had given until it seemed they couldn't anymore. Now Pastor Rogers was making another plea for the building fund. Money was needed immediately.

"If each family could give an extra ten dollars now," he said, "it would tide us over this crisis."

Bob and Lois talked it over after church. They had been faithful in paying on their pledge. If everyone had been as faithful, there wouldn't be this special need for every family to give extra. Yet they felt they should do their part no matter what the others did. The ten dollars would simply have to come out of the grocery and household expense allowance.

But when Lois went over her shopping list, she wondered how she could manage with ten dollars less.

"I won't put it in this Sabbath," she decided. "We have to shop for groceries twice more before Bob's next payday."

The more she thought about it, the more sure she became that her family couldn't manage to give that extra ten dollars at all.

"We've been faithful in giving what we pledged," she told Bob. "I don't really see how we can manage the extra ten now."

Still she put ten dollars in a separate compartment of her wallet. She would give it for the building fund if it didn't have to go for food in the meantime.

She was careful as she did her weekly grocery shopping. She tried to buy less, yet the figures that the cash register rang up were just about the same as her usual grocery bill.

"If I couldn't save anything this week," she wondered, "how can I possibly manage next week with a whole ten dollars less?"

On Friday she checked her wallet to be sure there was plenty for

the children's Sabbath school offering. Why, that ten-dollar bill was missing—the one she couldn't afford to give to the church. Where could it be? Frantically she emptied the contents of her wallet out onto the table. She emptied her whole purse. But the money simply was not there. She had lost the money she couldn't afford to give. Now she wouldn't have it for groceries either.

She dropped to her knees. "Lord, forgive my selfishness. That ten dollars belongs to You. Forgive my lack of faith and help me find it so I can turn it in Sabbath for the fund."

The only place she had been since putting the ten dollars in her wallet was to the grocery store. It had been there when she started out to shop. This was the first time she had opened her wallet since she paid for the groceries. She hurried back to the store and went to the manager's office, a tall desk overlooking the check-out area.

"Could you tell me which girl was at check-out counter 4, day before yesterday?" she asked.

"I'm afraid we don't have any record of that," he said.

She explained that she had lost a ten-dollar bill there. She said she realized it was improbable that she could find it, but she thought that if the check-out girl had noticed, she might have turned it in.

A carry-out boy lounging nearby was listening to the conversation. Now he stepped forward with a grin on his face.

"We found it right where you dropped it on the counter," he told her. "It's in the cash register of counter 4, under the change tray."

As the manager got the missing ten dollars for Lois, she breathed a prayer of thanks to God. And it was with a light heart that Sabbath morning that Lois put her envelope into the offering plate with a ten-dollar bill for the building fund.



Links in a Chain

PART TWO

by **BARBARA VANDULEK**

as told to **GERTRUDE LOEWEN**

WHY? OH, WHY?" I cried as I slowly moved down the desolate church's aisle. "Why did a tornadolike disaster have to blast my engagement to Kevin into eternity?"

My choice of entering the sanctuary, and his of remaining on the doorstep, had hurled our lives into opposite orbits, never to meet again. Although my tears matched the pouring rain outside, they refused to wash away the pain in my breast. Presently I stood before the altar and fell on my knees. "Please, God, help me to accept this new road that I must travel alone," I begged. "Remove all bitterness toward Kevin from my heart."

That I'd failed to help him choose what I considered of prime importance pressed down upon my soul like a dark cloud, weighted with a guilt I couldn't casually dismiss like an outworn garment. "Forgive me, Lord," I pleaded.

My recent experiences somersaulted in my mind to torment me with dozens of unanswerable why's. Since my girl friends' engagements and weddings had pointed to marriage as the highest feminine goal, I, too, longed for a happy home with darling children and someone to love me. Having focused all my girlhood romance upon Kevin, I couldn't relinquish him without heart wrenchings. "Why? Why? Why?" I sobbed.

After a seeming eternity of bending low on my knees, a tiny ribbon of light streamed through the stained-glass window to penetrate my gloom. I acknowledged that I'd chosen rightly by entering the church, and couldn't turn back. "Dear God, show me a better way," I petitioned.

Peace—soothing peace—crept into every corner of my heart, and I left the sanctuary with no tears and no regrets. "Master, the terror is over, The elements sweetly rest," words from a Sunday-school hymn, comforted me.

Strengthened to travel my new road, I looked around for a telephone. A note on the door of the pastor's study referred all inquiries to the parsonage. There I elicited his wife's tender concern.

"What's the matter, dear?" she inquired.

"I just broke my engagement to be married."

"I'm sorry, but don't worry. God can

turn your troubles into victories." For a few moments she listened to my story and encouraged me to face the future expectantly. "Let me call a taxi to take you to the airport on your way home to Alexandria," she volunteered finally.

My two o'clock predawn arrival startled my parents. "I'm not getting married," I announced. "I've come home to stay."

Within a couple of weeks four secretarial positions became available, one with an honorary nonprofit advisory organization engaged in scientific research appealing to me more than the other three better-paying salaries. It involved working with several committees, and my boss's extensive travels placed more and more of the responsibility of running the office on me.

To ensure their children's ability to earn a comfortable livelihood, at personal hardship my parents had provided my brother and me with the best material and educational advantages they could afford. During the critical period following the war, when returning overseas servicemen filled every available job, rather than falsify book-keeping records for his company's benefit, father resigned his position, and for six months mother earned our bread and butter. However, since she had been trained for a singing career on the concert stage, she couldn't secure satisfying employment and determined that we, her children, would obtain an education in a field we especially enjoyed and one that would yield us an adequate income.

My graduation from Radford College, subsequent teaching experience, and present secretarial position had

thus fulfilled her tremendous urge for me to fill a useful place in the world. In addition, she'd hoped that someday I'd marry and establish my own home, but my broken engagement had dashed all my girlhood dreams of marriage.

Gradually and surely my wings of individuality matured and strengthened until the desire for a little habitat of my own grew to such impelling proportions that I, too, wanted to leave

Mother's whole life revolved around her loved ones. She'd have enjoyed perpetuating our early childhood years indefinitely. However, a restless urge prodded my independent self to believe it extremely important to express myself in homemaking activities, a seemingly natural outgrowth of a desire to marry and establish my own domicile. Under the normal circumstances of a wedding no one would have questioned

Lord, I feared that a complete surrender to Him might preclude marriage for me, for in my dissatisfied single state I wanted only to serve Him as one half of a missionary couple. Blinding my eyes to any other plans He might desire me to fulfill, I seemed thwarted by a philosophy of my own willful choosing. "Help Thou my unbelief," I cried at last.

Then, one night I saw Jesus hanging on the cross, suffering for what I deserved to bear. Agonizingly I realized that my stubbornness had helped drive those iron spikes into His sinless flesh, and I felt humiliated and ashamed that I'd permitted the wound I'd received from Kevin to hurt me when His divine love had far surpassed any human love I'd ever known. "Child," I seemed to hear Him say, "you and I must settle this alone. Not for love of sweetheart, father, or mother, but for Me you must choose."

One by one my self-concepts of righteousness faded into nothingness, with my heart opening wider and wider to welcome Christ's infilling love. "The dearest idol—help me to tear it from its throne," I petitioned.

Determined to bear my own penalty for my sins, I dropped on my knees beside my bed. An all-consuming passion to witness for my Saviour had at last triumphed over my femininity, and thoughts of a home of my own became subservient to that of humanitarian service for others. If God's plan for me meant that I should remain unmarried, then I'd willingly sacrifice my heart's desire for Him. "Yes, Lord, Thy will be done in my life—even if it means no marriage," I submitted.

Dedicating my all to Him, and wedded to Him as His bride, I'd honor Him in all that I did. "Take me, and make of me what Thou wilt," I surrendered.

Peace—unfathomable peace—flooded my soul with an inner serenity that completely obliterated all the doubts and fears of the past year. Happy in my total commitment to God, I fell asleep ready to follow wherever He'd lead.

During the ensuing months, many people of different faiths aided me in my search for truth, among them a Seventh-day Adventist surgeon. Two months from the day that Kevin and I had said "Good-by," Dr. Herman Slate performed a midnight emergency appendectomy on me to save my life.

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

The Youth's Instructor, February 17, 1970

Suspicion

by FRANCES HALL

It hurts to be cheated or robbed or lied about,
But it hurts most not to be sure
Whether what happened was truly meant.
All night long there is wind and rain
Beating on the windows of the mind,
A wintry tempest of uncertainty.
Then gutters drip with a bleak voice crying
And the thunder of unproved evil
Shakes every timber in the house
With its reminders that one could be wrong.

my sheltered parental home. Studying my unmarried friends' situations, I wondered whether similar thoughts disturbed them and how they'd adjusted to the single life that fate had handed them. Soon I learned that Esther, a college classmate and Travel Seminar companion to Europe, had signed a contract to teach nearby and was looking for a roommate. "How about my rooming with you?" I suggested.

"Certainly. Come, move in with me."

"Esther and I will live together while she teaches and I keep my secretarial job," I informed my parents.

"Until you marry, you belong here at home," mother objected. "If you leave, it will look as though our family can't get along with one another."

"But what if I never marry?"

"Your family will always share their home with you."

"Mother, I'm no longer a child," I asserted. "I want my own little kitchen where I can cook what I want, also a place where I can move my furniture wherever I please."

my transferring from my parental home to one of my own. Why should a broken engagement deny a girl the right to express her feminine instinct without a misinterpretation of her actions? Wasn't the resulting disappointment and heartbreak sufficient to endure without reopening my wound in an attempt to make a new life for myself?

When Kevin and I had parted at the church in Lake George, I turned to the Scriptures. Unable to support my former beliefs and floundering between varying ideologies, I determined to find the correct answer to fill the void in my heart. "The Bible contradicts itself," my friends declared, adding to my bewilderment. "From its pages you need only choose that which meets your individual situation."

The more I studied, the more confused I became, and finally I renewed my appeal to heaven. "Dear God," I pleaded, "please show me what to do and where to go."

Despite my yearning to please the

Just a Stripling

He was only a teen-ager. But he didn't flare up at his dad because he was left with an "unpleasant" chore to perform. It was the kind of job that the youngest in a family got stuck with. Yet he determined to do his best with it.

This tale took place a few years back. The job Dave was assigned would take him away from his boyhood friends. In fact, it would be a lonely job. But he wasn't afraid of being alone. Maybe today it would be considered a grueling task, actually almost unbearable.

Little can be written of his youth. One thing we know for certain: he could take a challenge. Denominational service? Of course. Even mission service? Absolutely.

There are boys like Dave in 1970. They aren't afraid of standing for what may be unpopular among the crowd. Naturally, this didn't make it easy for him. But he could take it. "Tell it like it is," they say. And he could take it.

Ridicule is never easy to accept. But Dave could take it—even from his older brothers.

One day the itinerant preacher stopped by his father's house. The territory was so vast that he didn't come too often.

Dave didn't even know of the visit until his dad sent an employee to call him. Only after the preacher had been with the family for a time did they call for Dave.

When the hired hand came for him, he was surprised that the preacher wanted to see him—the youngest of eight boys.

At the house, he was again surprised. Not only was his entire family gathered but the mayor had come out from town, six miles away. Even some of the mayor's councilmen had accompanied him.

"As Samuel beheld with pleasure the *handsome, manly, modest* shepherd boy, the voice of the Lord spoke to the prophet, saying, 'Arise, anoint him: for this is he.'"

Six of Dave's brothers had already been inspected by the president of the schools of the prophets. But God, who sees not as man sees, spoke no approval of Jesse's six older sons.

"The great honor conferred upon David did not serve to elate him. Notwithstanding the high position which he was to occupy, *he quietly continued his employment, content to await the development of the Lord's plans in His own time and way. As humble and modest as before his anointing, the shepherd boy returned to the hills and watched and guarded his flocks as tenderly as ever.*"*

For more about David in his youth, read 1 Samuel 16.

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* *Patriarchs and Prophets*, p. 641. (Italics supplied.)

Grace Notes

Fast Break The Photo Mart cover this week is another Ronald Sterling award picture. The setting was the basketball court at Walla Walla College in College Place, Washington. Three men are identified as Larry Aldred, Mike Osborne, and Daryl Ellis.

Questions Next week brings a sermon under the provocative title "What on Earth Are You Doing for Heaven's Sake?" Dr. George Akers, academic dean at Walla Walla College, discusses five questions that should stimulate introspection on the part of readers.

GOD, no matter what

THE HURRICANE this past week which caused great destruction and loss of life in Louisiana, Mississippi, parts of Texas, and even as close home as central Virginia caused me to do some reminiscing.

I shall never forget the Easter weekend of 1942 when I was a boy of eleven. In the vicinity of my home, in northern Pennsylvania it rained for two days on top of about twelve inches of snow. The river soon overflowed its banks. I remember sitting on our front porch and peering around the corner of the house, down the driveway, past the garage, and out to the river.

The water was barely trickling into the next-door neighbor's back yard and down our driveway. In the next hour there was a swift-moving current between the two houses. In the third hour of that Friday afternoon the water rose to the level of the back porch. Then the command was given by my father to carry everything we could to the second floor. We piled some things on top of the dining-room table and other items we piled on the kitchen table. We had hardly finished securing our possessions when men came in a motorboat to take us to higher ground.

We stayed with some friends for about a week until the water subsided and we could return home. From the marks on the walls we could tell that the water had been about four feet deep in our house. There was four inches of mud on the main floor. The veneer furniture had come apart in layers. The house was damp and musty. The driveway gravel was gone. The lawn was ruined. There was debris everywhere. Perhaps the worst part of this aftermath was the stench of the dead earthworms.

My mother slogged through the mud and into our kitchen, the dining room, and then into the living room. As she stood there in the mud she wept. My

by **GEORGE E. DIGEL**

father comforted her and they agreed that it could have been worse. Most of our neighbors took that attitude. However, there were a few people who became discouraged and wondered why God would permit such a disaster. Some had their faith severely tried and others lost confidence in God.

How much does it take to shatter your faith in God? What would it take to destroy your confidence in Him and His ways? Our God is anxious that we love and serve Him and trust Him no matter what the circumstances. This is the message of Habakkuk. Turn to Habakkuk 3:16-19:

"When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

"Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

A friend of mine tells a story that I would like to share with you. Joseph Bigley worked in an accounting firm in the Midwest. He had a wife and three boys. His youngest son was about one-and-a-half years old when his traumatic

experience began. On a certain Sunday afternoon Danny, the eldest son, ran out into the street from between two parked cars, and the driver of the car coming down the street did not see the child until it was too late. Danny was accidentally killed right in front of his home.

Joseph and his wife were heartbroken. It took them about eighteen months to pull their lives together again.

Nearly two years after this accident their youngest son, Joe, Jr., developed leukemia and eight months later he died. The world of this father and mother was shattered. They had lost two sons. It was nearly more than they could endure.

Months later, not really having recuperated from their traumatic experience, their middle son became sick with a kidney ailment. Would God permit that he be taken? Could this father and mother survive this series of disasters? After about a year their only son died.

Through all of this experience Joseph Bigley continued to serve and love God no matter what had happened to his family. His world was shattered, but not his faith in God. His family was nearly wiped out but not his confidence in God's ways.

I think of another close friend of mine who lost his whole family in an accident. But he remained faithful to God and the call to service.

These men have experienced what few of us will ever have to meet: our world shattered and our family perishing, having nothing left to cling to

From a sermon first preached August 23, 1969, at the Sligo Seventh-day Adventist church, Takoma Park, Maryland.

except God. Do you really have the spiritual stability to love God in the face of hardship, persecution or even His apparent abandonment? How much would it take to shatter your faith and confidence in God? What is your limit? Perhaps this depends upon your concept of God.

What thoughts come into your mind about Him when disaster, heartache, shattering disappointments come to you? A tragic condition has existed in the church for some years and is steadily growing worse. I refer to the loss of the concept of majesty from the popular religious mind. The Christian church has surrendered her once lofty concept of God and has substituted for it one that is unworthy of thinking, worshiping men. This she has done, not deliberately, but little by little, and without her knowledge; and her unawareness only makes her situation the more tragic.

What comes into our mind when we think about God is the most important thing about us, for the church at no time has been greater than her idea of God. This is the most important thing about us as Seventh-day Adventists. We have come here to worship Him this morning. We have come intending to worship, to praise His name through song, and concentrate on Him who is altogether lovely. Have we fulfilled our good intentions? And if we are thinking about God even now, what is it that is filling our minds?

Different people have completely different concepts of God. We don't view Him the same. We don't conceive of Him the same. About three weeks ago I had occasion to walk across the front of the Sligo church sanctuary with a seven-year-old child and his mother. It was nearly ten o'clock in the evening. The sanctuary was rather dark and very quiet. The child stopped right here in front of the pulpit and looked around at the dark emptiness of Sligo church.

His mother and I stopped with him to let him gaze about. Then he cried out as loud as he could, "Jesus is God and the Holy Spirit too." His mother reprimanded him and I was startled by his pronouncement. This child then continued gazing about in the darkness as if he expected some response from God. I got the impression that he felt that God was really here in Sligo church.

On another occasion just about ten days ago I had a similar experience

with a group of adults who were not members of the church. We were leaving my office at about 11:30 P.M. There were two women, a man, and myself. I directed the group through the sanctuary, which is the path I usually take when I leave the church from my office.

One of the women who was leading the way through the sanctuary stopped directly in front of the pulpit and began to gaze around in the semidarkness of the sanctuary. After a few moments there in the dark stillness, she said, "Boo!" Her comment was a reflection of her idea of God.

The most important thing about us and our church is not goals, buildings, or even doctrine. The most important thing about us is what comes into our minds when we think about God. Yes, what comes into our minds when we think about God in the face of shattering disappointments.

Suppose that thirty years ago He had shown you all that would happen in this world: cities pounded to rubble by bombs, death ovens at Dachau, the terror of atomic wars. Could you still have remained faithful to Him? After all, He is the One that removeth kings and setteth up kings. He circumscribes the activities of humanity.

If time lasts, and if in the next ten years the Sabbath were proclaimed by Protestants, would you as a Seventh-day Adventist have the spiritual stability to love God and remain faithful to this message?

If the world situation became brighter and world peace seemed possible, would this prospect threaten your concept of eschatology? If the entire world view of Seventh-day Adventists were that of causing all the world problems, would you remain faithful? If men reach beyond the moon and on to Mars, Venus, and other planets, would you falter? If the United States were overrun by Communism to the extent that the U.S. could not feasibly take the lead in making an image to the beast, would you remain faithful to the message?

We would probably feel like Habakkuk, a Hebrew, who lived about six hundred years before Christ. In chapter one of his book we read what God told him and it goes something like this: "Habakkuk, listen to me. I am going to do something among the nations and I want you to know about it. I am raising up and sending the dreadful, terrifying armies of Babylon.

"These Babylonians are proud and

haughty; their military power is a god to them. They are swifter than leopards and fiercer than wolves. They are violent and eager for conquest. They will conquer many kingdoms, including yours—yes, even my own people shall fall before them."

What was Habakkuk's reaction? "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in my place; because I must wait quietly for the day of trouble: for the coming up of the people that invade us." In other words, Habakkuk's final affirmation was: "Even though the Babylonians come with their dreadful and terrifying armies, even though they lay waste to my country, even though they burn our homes, slay my family, and perhaps even slay me, I still have God. I will thank God for Himself." This reminds me of a Christian proverb I once read. "When you have nothing left but God, then for the first time you become aware that God is enough."

This is the message of Habakkuk and this is the burden of my heart. The message of doom came to Habakkuk and he trembled. As the message of doom becomes a reality in this present world how will we stand? I tremble when I read of the judgments of this world mentioned in *The Great Controversy*. When I read these words I feel like Habakkuk. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail . . . : yet I will . . . joy in the God of my salvation."

Is God so precious to you that no matter what happens to you in the future you will still trust Him and His ways? Is He so precious to your heart that you would rot in the stench of a dark prison and yet cling to Him? Is He so precious to you that your family may perish and your church be scattered and yet you would still remain His child?

Allow me to put these circumstances in modern-day dilemmas. Although I am fired from my job or my health becomes shattered or my nerves give way or friends turn against me or a loved one dies or my engagement is broken or war breaks out here in America or Communism seems to triumph or persecution comes, yet I will rejoice in the Lord always and give thanks in everything. For I believe that God is greater than the worst possible circumstances that could befall me.

Can you say with Job, "The Lord gave, and the Lord hath taken away;

blesed be the name of the Lord"?¹ Or "Though he slay me, yet will I trust in him"?² Do you agree with David: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased"?³ Is it really possible to experience Paul's philosophy: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ"?⁴

Habakkuk's experience is that of receiving this soul-shattering warning and yet clinging to God. There is a warning message for today that I cannot read without trembling. It is a very specific message. It is very current and very real. This is that message from God:

As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations and turn from their allegiance to God.

Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise: "I will keep thee from the hour of temptation, which shall come upon all the world."⁵

When I read the above I tremble. My lips quiver. This is not make-believe. This is real. The warning is specific. It is current. May I share with you another warning that is real and is current:

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains.⁶

As I read these fearful warnings and what God is going to allow, I must confess that my past experience with God isn't enough. My confidence vacillates. I tremble when I read and visualize myself in those circumstances in perhaps just a little while. Rottenness enters into my bones and I fear. I tremble for my own soul. I tremble for the spiritual security of my family. I tremble for

those young souls who are not grounded in truth.

As you read and see and experience the impending conflict and the devil vying for your soul, will you really be able to endure? We must not rationalize on this score. We dare not fool ourselves this time. We must face the issue head on, and all the threats and troublesome times, in the strength of Jesus Christ.

No matter what happens to us in the days to come, heaven will be worth it. Going home will be consolation enough.

As a teen-ager I came home late one evening. I encountered my father's anger, which had been nourished by drinking at the local tavern. He struck me, hurting my feelings more than my face. I ran from the house crying and vowing to run away. I ran for several blocks and finally sat down on a corner to think where I would go. I sat there and thought for about two hours. I finally came to the conclusion that even though going back home meant being punished further, I would swallow my pride and go home.

I returned and it wasn't very pleasant. But it was home. There was a degree of love there. There was security there. There was a degree of sympathy there. It was worth it to go home even though there were hardships to endure. Even so it will be worth it to endure till the end for heaven's sake. Victories can only be won in this world as we, by God's grace, assume this attitude.

In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. . . .

To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.⁷

How can we continue serving God in the face of persecution and apparent abandonment? What was the secret of Habakkuk's trust? In his anticipation of Judah being overrun by the enemy, he still could rejoice in the Lord. In reality this is incredible. The message of doom made him quiver with fear, yet he rejoiced in knowing God. He came to the point where only God and His sonship mattered to him.

The Babylonian invasion didn't discourage him. The countryside devastated didn't discourage him. The lack of food didn't discourage him. Being separated from loved ones didn't discourage him. Why? In Habakkuk 3:2, 3 one gets the impression that the prophet caught a glimpse of the glory of God. Having had this contact with the Almighty, nothing could separate him from his God.

Is God, is the existence of God, the reality of God, reason enough to give thanks and rejoice in Him, or do we constantly need some earth-shaking, soul-shattering revelation or miracle to praise His name? Habakkuk is giving counsel that is extremely timely in these days when faith and trust in God are a rare commodity. We must rejoice in the Lord, in His ways, in His salvation. What else can we cling to with confidence? What other hope have we? What other joy is there?

If we know Him, we know that He is enough. He is sufficient for our needs today, just as He was for Habakkuk long ago. "Our sufficiency is of God."⁸ Yet, how many times we refuse to let Him be our sufficiency. Instead of God, our sufficiency is in restitution and retaliation. We flee from unpleasant circumstances. We don't trust Him all too often. Is God reason enough to serve, to commit, to give, to stay, to go, to come, to love, to rejoice and be joyous in His salvation?

When Habakkuk beheld the glory of God in His holy temple he knew he must worship Him with a complete trust. He knew worship was what a thinking man does in the presence of a thinking being named Jehovah. Worship is what happens when a good man comes into the presence of God.

Habakkuk knew that the flame of worship dies out and man plays in the ashes when his senses are doped with the sin of self-sufficiency. As we worship Him, may the Spirit of the Almighty give us the grace to rejoice in His salvation, even though "the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." May we yet rejoice and be glad in the God of our salvation.

¹ Job 1:21.

² Chap. 13:15.

³ Ps. 47.

⁴ Phil. 3:8.

⁵ *The Great Controversy*, pp. 618, 619.

⁶ *Ibid.*, p. 626.

⁷ *The Desire of Ages*, pp. 121, 122.

⁸ 2 Cor. 3:5.

Vessel of Honor

by **KELD J. REYNOLDS, Ph.D.**



*Arise, and go down to the potter's house,
and there I will cause thee to hear my
words. Jeremiah 18:2.*

MEN tend to take on statistical configurations if they do much living, and if they live long enough. E. Harold Shryock, M.D., is a man who qualifies. In the staccato format of the most famous of the A. N. Marquis publications this information is supplied:

Shryock, Edwin Harold, anatomist; born at Seattle, Wash., Apr. 14, 1906; s. Alfred Quimby and Stella Louisa (Tefft) S.; B.S., Pacific Union Coll., 1930; M.D., Coll. of Med. Evangelists, Loma Linda and Los Angeles, Calif., 1934; A.M., U. of Southern Calif., 1939; m. Daisy May Bagwell, Apr. 30, 1929; children—Patricia Helen, Edwin Forrest. Instr., dept. micro-anatomy, Loma Linda University, 1934-39, asst. prof., 1939-45, asso. prof., anatomy, 1945-57, professor, chmn. dept. anatomy, 1957—, dean preclinic division med. sch., 1945-50, associate dean, 1950-51, dean sch. medicine, 1951-54. Diplomate Nat. Bd., 1935. Mem. Am. Assn. Anatomists, also Sigma Xi. Republican. Mem. Seventh-day Adventist Ch.

Author: Happiness for Husbands and Wives, 1949; Happiness and Health, 1950; On Becoming a Man, 1951; On Becoming a Woman, 1951; Highways to Health, published 1953; Living, 1958; Mind If I Smoke?, published 1959; also articles on developmental anatomy in sci. publs.; mental hygiene in nat. publs. . . —*Who's Who in America*, vol. 35, 1968-1969.

The above hints at but does not fully reveal the progression of a man to ma-

turity. More books could be listed by this prolific author, as well as more professional and scientific society memberships. Added to these is an impressive list of articles authored or coauthored by Dr. Shryock, principally in the fields of cytogenesis and anomalies of the nervous system.

Conscientious teacher-investigator that he is, he subscribes to the principle that the teacher must publish in the minds of his students. During his teaching career he has constructed a number of courses for the School of Medicine, including freshman neurology and psychobiology, the latter afterwards developed as a course in personal orientation and an introduction to psychiatry. He is an excellent organizer, and his leadership in the department of anatomy and his recruitment of a strong staff have gone far toward making this department outstanding, continuing the efforts of his father, who was the chairman before him.

Those of us who have had professional relations with Dr. Shryock in the area of university administration know a different but complementary man, a reasonable man, a contributor to committees on which he sits, and an adroit negotiator.

His family knows a husband and father who is a family man and a per-

son who observes and thinks and feels more deeply and sensitively about family matters than most people do. Here we begin to get closer to the real Harold Shryock.

He readily admits that the wife he married while still a student in college, a graduate nurse of the class of 1927 from the St. Helena Sanitarium School of Nursing, has done much to help him shape a satisfactory life and career, and to sharpen his perceptiveness in matters of family living and parenthood. The two children, Patricia and Edwin, were born while their father was a student in the School of Medicine.

His education was somewhat unusual, in that home influences prevailed until he was ready for the eighth grade. In retrospect, he sees himself a boy entering Pacific Union College in 1923 with no clear-cut plans for his life. He attributes the marked change in his attitudes to Lawrence Skinner, a self-reliant human dynamo who was his roommate during the second and third years; to L. S. Cobb, a teacher who awakened an interest in the reading of literature; and to Charles E. Weniger, then a young teacher with an infectious love of learning and of people, and a warm perceptiveness to which Harold responded.

An interest in writing, first kindled by Mabel Andre, a teacher in his academy years, was revived in college. Should he seek to make a living by writing, or by teaching? For these he felt enthusiasm. Or should he follow his scientist-physician father, a course for which he felt a sense of duty but little enthusiasm? As he pondered these matters he came to the conclusion that the denomination had all the writers it could use, and since those he knew were young, as well as brilliant, they were likely to be around for quite some time.

As for teaching, he observed that many of his instructors in the college seemed to be very uneasy on the eve of the annual board meetings, apparently fearing for their jobs. (This was before academic tenure had come to the Adventist colleges.) One of the things he was sure of was that he wanted security. He decided to give medicine a try.

He left Pacific Union College in 1926 with three years of credit, to enroll as a freshman in the School of Medicine of Loma Linda University (then called the College of Medical Evangelists), back home, where he had lived from the age

of three and one-half years. Poor health dogged his first two years, so they were not completed until 1930.

Again his medical education was interrupted, this time in order for him to serve as a relief teacher for Raymond Mortensen in the chemistry department of Pacific Union College, September, 1930, to August, 1931. One day during that year, as he now describes the circumstance, he was "awarded" the Bachelor of Science diploma as he walked down the hall, in

Courage

by **DOREEN GANDY**

**courage
is a crocus
measuring four inches;
dwarfing legions of oak giants,
dozing.**

consideration of his three years of college and two years of medicine—as was then the custom.

This year of teaching seems to have turned the mind of the young medical student to a career of teaching other students of medicine. In retrospect one sees clearly the fingerprints of the Divine Potter.

The junior and senior years of medicine were completed in 1931-1933, internship in 1933-1934, and in that year Harold Shryock, M.D., began teaching in the Department of Anatomy of his alma mater, the department then headed by his father. Five years later, in 1939, he received a Master's degree from the University of Southern California, with a major in zoology and a minor in psychology—another deft touch to the clay.

Next the finger of the Potter involved Francis D. Nichol, at that time the editor of *Life and Health*. Looking forward to the time when the education of his children would make financial demands on the family for which the salary of a teacher in the School of Medicine was not at that time adequate, Dr. Shryock spoke to Francis Nichol about his need to supplement his income. He spoke of his interest in writing. The editor asked to see samples of the work of the aspiring author.

Out of this encounter came a series

of articles on the home for *Life and Health*. These articles grew into a book, *Happiness for Husbands and Wives*, published by the Review and Herald in 1949. The book is still a good seller and has been published in a number of languages.

Nine other books on problems of human relations have followed that first one, as well as many articles on similar subjects. One of the books, *Living*, serves as a textbook for the seventh and eighth grades in Adventist parochial schools. It covers the subjects of personality development, anatomy and physiology, and hygiene.

Many of Dr. Shryock's articles, including those which have appeared in *The Youth's Instructor*, are the outgrowth of his professional activities as a counselor. For several years he served as an adviser to the freshman class in the School of Medicine.

In attempting to help young people solve their personal problems he was driven to study human relations, mental hygiene, personality problems and their cure, and underlying all these, psychology and psychiatry. These interests and this study continued through the years when as associate dean and then dean of the School of Medicine he traveled the Adventist college circuit interviewing men and women applicants for admission to the several schools of the CME.

Throughout his years of interviewing young people, seeing problems through their eyes and applying his professional expertise and personal empathy, he has accumulated an extensive classified experience file from which questions about personal problems can be answered from real-life situations, and in which material for more books lies awaiting the hand of the craftsman.

Now that he has reached the years when men who have lived productively and who are blessed with health are in the period of their maximum effectiveness, Dr. Shryock is increasingly challenged by the personal problems of people and drawn to writing for them. While continuing on the staff of the Department of Anatomy, he has given up the chairmanship in order to have more time for writing and speaking appointments.

The influence of Mabel Andre, Charles E. Weniger, and Francis D. Nichol continues to gain strength in the life of a man who has permitted the Divine Potter to shape a vessel of honor.

The Youth's Instructor, February 17, 1970

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AT YOUR LOCAL BOOK AND BIBLE HOUSE





CODE BLUE

by NORENE LYON CREIGHTON

THE Washington Sanitarium and Hospital had open house for its new Intensive Coronary Care Unit. Along with other guests I marveled at the large console at the nurses' desk.

Here the heartbeats of all the patients could be monitored at the same time.

In the five individual rooms we saw oscilloscopes over each bed. At all times a nurse or doctor could glance at a bedside monitor or at the main console and see exactly how a patient's heart was behaving.

I took note of the resuscitators and various other machines waiting in their places in quiet readiness should there be an emergency. I thought to myself, if I ever go back to nursing, this is where I would like to work.

A few months later, when the hospital offered a refresher course for those who had been away from nursing for a number of years, I suddenly decided to take advantage of the opportunity. After several years of staying home to be a housewife and mother, I again entered the world of tubes, bottles, syringes, thermometers, and the special smells of a hospital.

I was pleased, yet quaking, that my

interest in working in the heart unit was so quickly rewarded. Such specialized care had not been in existence when I had last worked as a registered nurse. Would I ever be able to unravel the mysteries of the jumping green dot whose excursions across the scope looked to me like exotic embroidery?

Gradually I began to understand the special jargon that was used. Terms such as "normal sinus rhythm," "atrial fibrillation," "nodal beat," and "ventricular tachycardia" began to sound less like a foreign language as I saw them emerge on a scope, or be written out on ECG paper.

One of the expressions I heard frequently and which intrigued me very much was the word *converted*. Being a minister's wife, I pricked up my ears at hearing this term from another profession used in relation to nursing.

To my great astonishment I discovered that having the heart "converted," whether medically or spiritually, was not so different as one might imagine. In medical practice a heart converts when it changes from a dangerous rhythm to a normal one. Sometimes the conversion is accomplished spontaneously from some mech-

anism within the patient. At other times drastic measures have to be employed to bring it about. If it does not convert, the result can be fatal to the patient.

A "code blue" in the coronary care unit is a dramatic experience. When a cardiac patient who is attached to a monitor goes into a dangerous arrhythmia, an alarm sounds. A nurse hastens to the bedside. If the patient has stopped breathing, or his heart has ceased beating, resuscitation must be started immediately. To all appearances the patient is dead.

To summon help, the nurse presses the "code blue" button. This alerts the operator who relays the alarm over the P.A. system, giving the room number. Immediately from all parts of the hospital, help comes on the run. The intern stops what he is doing and rushes down the hall. The inhalation therapist does the same. Nurses from other areas come to help. The nearest medical doctor who happens to be in the

house hurries to the patient's bedside to offer his advice and give orders for treatment. Within two minutes the room of the patient in trouble is swarming with professional help—more than he needs, usually.

The room becomes tense and quiet as the doctors spell each other with heart massage, and the inhalation therapist artificially ventilates the lungs. Nurses are busy filling syringes with medicines the doctors are ordering in rapid-fire sequence. One is taking notes—keeping track of the time and of what is being done.

One of the treatments used is electroshock directly to the heart. Often this drastic measure is needed but once, and the ailing heart immediately converts back to normal. Sometimes it is necessary to repeat the treatment several times.

When the heart converts and begins to beat normally without artificial means, and the patient begins breathing again on his own, the tenseness in the

room lifts like the mists at sunrise. The doctors smile and step back from the bed with a sense of deep satisfaction. The nurses begin to chatter as they clean up the tables. Sometimes the patient recovers sufficiently to take part in the conversation, and rejoices as the doctor explains what has happened to him.

The times when resuscitation fails are gloomy indeed. The doctors are loath to give up, and often work long past the time when there are any signs of hope. When at last they step back in defeat, the nurses go about their work in somber quietness. Often this mood is passed on from shift to shift. It is not easy to witness a life slip away into eternity.

Medical heart conversion is dramatic. But spiritual conversion is no less so. Jesus said, "He that believeth in me, though he were dead, yet shall he live."¹

Just as help is immediately available when the physical heart goes into an alarming arrhythmia, so spiritual help is on hand at all times for a soul in trouble. We are told that "all heaven is interested in our salvation [conversion]. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister."² Perhaps they come from all over the universe.

Often a patient is unaware that his heart is not beating in a normal rhythm. He knows only that he does not feel well, or perhaps he has pain. But a nurse at the console watching the blips on the screen can spot his trouble immediately. Because she is dedicated to the saving of lives, she takes steps to correct the trouble.

In the spiritual life there are some who do not realize they have developed sin-arrhythmias. They may be aware that things are not going right, and they may not feel well spiritually. As a Christian "angel of mercy" can you stand by and watch them develop fatal symptoms without offering aid? Even if you do not feel free to speak you can push the "code blue" button in their behalf. Heaven has a console that reveals all the heart patterns. The Great Physician knows which medicine or what drastic measure would benefit a particular heart in trouble.

There is great sadness in heaven when a heart does not respond to treatment. But all heaven smiles when just one heart with a sin-arrhythmia is converted.

People Love Lucy—Most of the Time

by DOROTHY EMMERSON

LUCY works for a very busy man. Just opening his mail and sorting and handling it would be a full-time job for some girls, but this is only the beginning! Lucy eventually ends up answering most of this mail in one way or another, either by taking care of the numerous requests or by typing the mountains of letters her boss dictates.

There are times when Lucy gets very tired—and discouraged.

On days when the pressure makes life seem too hectic to be worth while, her boss notices her "good morning" isn't as buoyant as usual, and the other workers in the office miss her friendly, radiant smile. Even the flowers on her desk seem a bit wilted these days.

Her usually humorous outlook on life as she copes with home problems plus a full-time job is lacking on these days, and everyone senses it.

Since it is logical that "the atmosphere that surrounds ourselves . . .

determines what will be revealed to us in another,"* a chain reaction immediately takes place in the office.

"What's wrong with Lucy?" Mary in the next office asks Betty down the hall.

"Wonder if I've done something to offend her?" tired boss ponders to himself, between dictation.

"What's eating Lucy?" the mail girl asks the switchboard operator.

Lucy, in her already unhappy state, begins to imagine that everyone in the office is ignoring her. No one understands her problems. She's just a slave, she decides.

Now there isn't a person who doesn't have low days, and she has as much right to have moody days as anyone else. But she should realize that it is possible to be pleasant and responsive—yes, even when she doesn't feel quite up to it. Only Lucy can control the atmosphere she creates.

* *The Adventist Home*, p. 105.

¹ John 11:25.

² *The Ministry of Healing*, p. 253.



The Temptation to Depreciate Your Mate

by HAROLD SHRYOCK, M.D.

MANY letters find their way to my mailbox in which a husband or wife complains pathetically about his partner's shortcomings. Here is one that is typical:

"I am so discouraged with our marriage. During courtship Harry was a very attentive lover. But once we were married all the romance disappeared. I clean the apartment, and he doesn't even notice it. I fix him a nice meal, and he gobbles it down without saying a word. I mention some place I would like to go, and he just sits and watches TV.

"I've about given up. I doubt that Harry will ever change. I am writing to ask what you think about divorce. I hope you will agree that it would be justified in my case. I know I would have no trouble in marrying again. In fact I have a friend who knows about my problem and has as good as told me that I can count on him to become my second husband."

This letter was shocking on three counts. First, because this wife was so free to find fault with the one she should be wanting to defend, to encour-

age, and to shield from criticism. Second, because she treated marriage so lightly. She seemed not to have realized that Harry is the man she had promised to "love, honor, and obey till death do us part." She was surprisingly casual about confessing that she already had thought about a second marriage and had even discussed this with a likely prospect. Third, she remarked in another part of her letter that "we have been married for only three and a half months."

The letter did not give a clue to this young woman's church connection or to whether she was even a religious person, except as it indicated a total disregard for the Master's teaching on the sacredness of marriage and the enduring nature of the marriage vows.

Usually it is not so early in the experience of marriage that a husband or wife becomes critical of the one for whom he should be willing to "leave father and mother, and . . . cleave to his wife."* And it may be the husband,

* Matthew 19:5.

likely as not, instead of the wife, who yields to the temptation to become critical.

In replying to one such husband who had been married for seventeen years I wrote, "As I have tried to evaluate your problem, I have become more concerned over you than over your wife, for you seem to be quite unaware that problems such as yours always have two sides. You state that even during your honeymoon period your bride brought up the possibility of divorce. Could it be that some shortcoming of yours was what prompted her then?"

"I would assume that the devil is providing a clever sequence of temptations by which he hopes to entrap you and, if possible, cause you to lose your soul. First he has blinded you to your own faults. Next he has caused you to focus on the faults of your wife. Then he has prompted you to self-pity. Now he has tempted you to question whether it is worth while for you to try to preserve your marriage. What remains in this sequence of temptations is for you to discover some other woman who appears to be sympathetic with you and for whom you will begin to feel a bond of affection.

"Please take warning and pray that you may recognize the devil's temptation for what it is. Ask the Lord for personal victory over your tendency to find fault. Look for your wife's good traits. Study to find ways by which you can contribute to the welfare of your marriage and of your family."

A wife who had been married twelve years described the many "tough breaks" she had had, beginning when her mother died when this woman was still a small child. Her father remarried, but she never learned really to trust her stepmother. Her remaining childhood seemed to her to be filled with hardships, and she developed the attitude that life had not been fair to her.

With the coming of young womanhood she looked forward to marriage with the hope she would then be loved and appreciated in ways that she had not yet experienced. In her imagination she pictured marriage unrealistically and expected that her future husband would provide everything she desired and would willingly devote himself to making her happy. She pictured him as being the fulfillment of her fondest dreams and the one who would make up generously to her for the many hardships of her childhood.

Then came the time when she was the bride in her own home, but the

magic transformation to which she had looked forward did not take place. She still had to face life's realities, some of which were stern. Her husband was a fine man and very good to her, but he was only human. He had to work long hours to make a living. There were times when he was tired and not very jovial. He was eager to do his part to make their home pleasant, but he naturally expected her to do her part, too. She still had to do the dishes—just as when she had lived in her stepmother's home. The husband made good wages, but there was not enough money to provide all the things she had supposed she could have.

Thus this wife became disappointed with marriage. Still blind to her own problem of self-pity and still indulging her exaggerated fantasies of luxury and selfish fulfillment, she became critical of her husband. Then it was that she began to harbor the dangerous thought that perhaps she could be happy if she only had some other man for a husband.

In advising this wife I stated, "I recognize that you are not happy. But there is only one person who can bring about your happiness, and that is yourself. Changing husbands would only make a bad matter worse and would still leave you with the elements within your personality that have caused your unhappiness.

"Your husband has many good points, I am sure. You need to learn how to discover and dwell on these good traits. They are there, and you will recognize them if you look for them. It is still possible, with God's help, for you and your husband to build a rewarding companionship. The possibility is yours to develop."

Every married person occasionally has private thoughts about whether he married well or not. Sometimes the partner to whom one is married seems so dumb, so inconsiderate, so unwilling to bend, so unable to see why he should act differently, so disinterested in a cherished project or idea, so unappreciative, so "critical of my best efforts." This may raise the question "Is this my cross, to have to live with this person for my entire life?"

During such periods of confused and pessimistic thinking, it hardly occurs to a person that his partner has just as many reasons to feel downcast. If the partner is an average person, he too sometimes feels sorry for himself.

This is life. Everyone is subject to such thoughts. If not controlled, such thoughts will rob a person of the full

measure of happiness in marriage.

Sometimes the incident that triggers such thoughts is very insignificant. At the time, however, it seems important. Maybe it's the wife's habit of putting the wastebasket in the middle of the floor when it becomes full. Maybe it's the husband's forgetfulness in leaving the bathroom untidy. Maybe it's the wife's habit of calling to her husband from some other room in the house rather than coming to where he is. Perhaps it's the husband's custom of rubbing his chin or probing his ears.

These critical feelings usually occur when a person is tired, after he has received some unrelated rebuff, or after he is thwarted in some chosen endeavor. Good mental hygiene must be practiced in the home, as well as in other phases of life. By understanding why these thoughts occur, by noticing that they occur periodically, and by observing that there are other times when one has feelings of sincere appreciation for his partner in marriage, he may rise above this tendency to be critical and make of marriage a very rewarding experience.

I wish to make this discussion as practical as possible. Let us assume that you, as the reader, have become critical of your partner in marriage. It seems to you that he has so many faults and that these are standing between you and the degree of happiness that you had expected marriage to provide.

Ask yourself first, Did my partner have these faults before we were married or did they develop only after we

became husband and wife? If you find it hard to answer the question, make a list of his faults. Take your time and be sure the list is complete. Perhaps you will have a double answer—some faults were already present and some have developed recently.

What about the carried-over faults that he had before marriage? How is it that you overlooked them earlier? Were you deceived by the romantic aura of courtship to the extent you couldn't see his faults then? Or did you recognize the faults even before marriage but decided they were not serious enough to stand in the way of marriage?

Now stand off and evaluate your answer thus far. Your partner is the same person now that he was then. Who is really to blame if his faults bother you now? You are!

But suppose his faults—at least some of them—have developed since marriage. How is it that the person who seemed to you to be nearly perfect when you were sweethearts has changed? What influence has caused the change? Could it be that being married to you has brought out the worst in him? Have you made selfish demands? Have you been hard to please? Here again, if you are really forthright, you may have to acknowledge that you are at least partly to blame.

Then if you are the one really responsible, why should you "take it out" on your partner?

The answer here has its roots deep in human nature. It is not easy for a person to blame himself for things he doesn't like. By blaming someone else your own self-esteem is preserved. So the natural thing is to try to make yourself and others believe that someone else caused the difficulty.

But why pick out your partner in marriage to be the scapegoat? Again we are confronted with a prevalent human reaction. Admittedly it is not consistent, but it is simply this: When casting the blame on someone else, it is easier to incriminate one who is close to you (even though it is the one you should love the most) than it is to involve a casual acquaintance.

How can you keep from depreciating your mate? Think back to the time of your courtship and recall how ready you were then to defend your sweetheart from any injustice. Bring this attitude of active loyalty up to date and use it now, day by day. Presently you will find that marriage becomes a "we" experience in which you both share the credit for enjoying life together.

**CAN YOU
SLEEP
TONIGHT
?**

**KNOWING
MILLIONS
are
Without Food
Without Hope
Without Christ**

**GIVE
TO WORLD
CONCERN OFFERING
March 14
Show Others You Care!**

Having Fun

by HELEN L. LUND



THE EIGHTEEN-FOOT sailboat skimmed lightly over the rolling waves of the Caribbean. All was quiet except for the lapping of the water against the boat and the nearby plop of a pelican as he dived for his dinner. As I stood with my arm around the mast, the breeze blowing my hair and caressing my cheeks, I felt a thrill indescribable. Adventure, rest, refreshment, fun—it was all of these!

Another day I was high in the mountains, one of a large group of young people and teachers, hiking, playing games, visiting, laughing, and picnicking in a forest camp. Fun? Yes, indeed!

Other times there were trips to the beach—swimming in the tropical sea, shelling, relaxing, or playing games on the sandy shore.

Were these pleasures wrong? No, I believe not. They gave the needed rest and refreshment to balance the many hours spent in strenuous work and

study, often under tense and trying conditions. They seemed to be the fulfillment of Christ's admonition to "come ye yourselves apart . . . and rest a while" (Mark 6:31).

Life has its toil and trials and problems; these are inevitable. But to a degree we can balance these harder phases of life with innocent forms of recreation. I am convinced that there would be far less need of hospitals and mental institutions if we all maintained a proper balance of work, rest, and play.

"It is the privilege and duty of Christians," we are told, "to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God."¹

Having fun, then, is an important part of living and is not sinful so long as it refreshes and rebuilds our bodies and minds.

This is one area, though, in which we need to be extremely careful. Fun can so easily deteriorate into the foolish or questionable, or can occupy too much of our time and thought. It can even become dangerous or sinful, the very opposite of that which is refreshing and invigorating.

There is probably no area in which Satan exercises more complete control than in that of worldly pleasures. And nowhere does he use more skill than in tempting and deceiving unwary youth. He leads many of them on until only that is considered fun which gives kicks and thrills, which involves danger or unrestrained indulgence. How sad when even some youth who have been reared in Christian homes become ensnared in these so-called pleasures.

Just how far Satan will go in presenting evil as innocent pleasure is shown in this advertisement I found in a current daily paper. It is a movie advertise-

ment—not for a cheap theater in a city slum district but for a drive-in of a suburban Midwestern town. It begins with an offer of a free wiener roast, showing a small boy gleefully devouring a “hot dog.” This is meant to encourage the whole family to come, evidently. And what is the evening fare? “Four horror shock hits,” the advertisement tells us. The films, with their descriptions, are as follows:

1. *The Mummy's Shroud*, a new height in fright!

2. *Frankenstein Created Woman*, the ultimate in evil!

3. *The Skull*. When the skull strikes, you'll scream!

4. *The Mad Executioners*, the ghastliest horror of all! What an evening's entertainment! Beneficial? Truly recreational? What do you think?

You may argue, “But all movies aren't like that!” Quite true. But if you had ever served on a committee, as I have, to choose entertaining, yet innocent, films to be shown to a group of youth, you would know how difficult it is to find a film that is not objectionable in some way.

The saddest part of the entertainment situation is that Satan, with his tainted worldly pleasures, slithers right into our living room and tempts us on the television screen. Years of training may give us the courage to resist an invitation to attend a moving-picture theater, but in our own home it is

so easy to watch almost anything that comes on the screen. We are enticed, fascinated, and finally accustomed to viewing what at first gave us guilty feelings.

There are good television programs, I know. And there are instances when owning a television set can be a blessing. I think of a crippled girl who was not able to attend academy and college or enjoy the activities of normal young people. For her the television was such a pleasure. Being a sincere Christian, she often assured me, “I always try to watch only the good things.” And good things there are, such as travelogues, demonstrations, interviews, news reports, and educational and religious features. Television can be a source of legitimate pleasure, but I fear that in many homes it is a source of conflict, temptation, and questionable indulgence.

Radio is another area in which we need to be careful. There are good things to be found on the radio, especially on the FM stations. But there is much that is not good, particularly in the field of music.

“There is one point of sharp disagreement between me and my parents,” confided a dormitory student, whom we will call Beth.

“And what is that?” I asked. (Beth came often to talk over with me some of her problems.)

“The radio. I do love to listen to

popular music at home, and my parents object. They say it isn't good for me.”

The “parents” were actually a kind Christian couple who had taken Beth in when she needed a home. Having only recently become a Christian, Beth did not yet see the harm in some of her former interests. Her guardians, on the other hand, wanted only the best kind of music in their home. Beth was appreciative and cooperative in most ways, but with the music there was a conflict.

I did not take sides in the conflict. I knew this was something Beth must decide for herself. We concentrated, instead, on her Christian experience and her general attitudes. In fact, as time passed, I had almost forgotten the radio problem.

Then one day when the spring term of college was closing, Beth came tripping in, more buoyant than usual. “Oh, I am so happy to be going home!” she beamed. “And I have made a decision. I am not going to listen anymore to the programs my parents object to. I know they aren't really best for my Christian experience. We have a hi-fi and many good records. I will *make* myself learn to enjoy good music.”

I was delighted with Beth's victory. I hoped she would henceforth, with God's help, choose only that which was good.

Every day brings its temptations, and every day we must choose between the good and the questionable or evil. Sometimes we may have to re-educate our tastes in order to enjoy the good. For instance, if we have long indulged in light or harmful reading, it may take genuine effort to learn to appreciate the better class of literature. There are many fine magazines and books available that are both interesting and helpful—so many, in fact, that we cannot possibly read them all. There is a world of good music and hundreds of other avenues of genuine pleasure and recreation.

Take hobbies, for example. What a lot of fun can be had with a lifetime hobby! Many years ago we, as a family, started some nature hobbies. They took us to the beach, to the mountains, to the desert. They sent us to books and museums for information. They inspired us to join a nature club, through which we enjoyed illustrated lectures, beautiful exhibitions of specimens, and exciting field trips and camping excursions. We spent relaxing, enjoyable hours classifying and arranging our specimens. And we made

WIT SHARPENERS

Attraction

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. He shall . . . tear their _____ in pieces (Zech. 11:16).

22 18 1 12 30

2. . . . he that winneth _____ is _____ (Prov. 11:30).

37 6 9 3 4 35 19 33

3. They shall _____ up with wings as eagles . . . (Isa. 40:31).

39 8 17 14 20

4. . . . as a wild _____ in a net . . . (Isa. 51:20).

32 29 2 10

5. Their _____ . . . (Mark 9:46).

7 21 24 28 11 13 40 27 23 36 16 31

6. A sower went out to _____ seed . . . (Luke 8:5).

26 38 34 5 25 15

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		

Key on page 23

collections that have given pleasure to ourselves and others for many years. Nature hobbies are inspirational, educational, health-building, and just plain fun!

There is an almost unlimited variety of hobbies from which to choose. So long as they do not consume time and money that are seriously needed for other things, and do not become an idol, they can be most beneficial.

There are also countless outdoor activities that can promote health and happiness. To name but a few, there are hiking, bicycling, horseback riding, boating, skiing, swimming, and camping. Many of these can be enjoyed with other people—a family, school, or church group—thus providing social intercourse along with exercise and fresh air. There are Pathfinder Clubs and summer camps for the younger group, where instruction, recreation, and physical exercise are combined in a Christian setting. There are Master Guide clubs, nature clubs, camera clubs, and other such activities for those more mature.

Outdoor and indoor games, if carried on in the right spirit and not overdone, can teach good sportsmanship and provide times of innocent pleasure. Parties and picnics, if well planned and conducted, can give opportunities for social mixing and the discovery of new friends.

How about missionary activities? These can provide most enjoyable association and adventure, along with the good feeling that comes from helping others. Taking part in musical groups provides hours of enjoyment. We could go on and on listing wonderful ways to have fun. With all these legitimate pleasures, we do not need to choose that which harms our bodies or hinders our Christian experience.

Here is a good rule to follow when we are questioning whether to take part in a certain activity:

"Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."²

Let us, then, as Christians, work hard when we work, stay close to God in study and prayer, and then balance these more serious phases of life with a bit of fun—clean, wholesome, health-building fun.



Mountaintop

by GORDON BUTTS

DURING your second college year you may notice that life is better than ever before. Your schoolwork is going well, you have no doubt of your ability to finish the course and obtain your degree.

Your relationship with your family is pleasant and mutually appreciative. You have an enjoyable social life. You are happy in your church work and are growing spiritually. In addition, your bank account is in a fairly healthy condition.

We have already covered the basic principles of financial stability. Your work now is to increase your ability to produce income and to guard outgo, applying your knowledge to specific circumstances from a spiritual and humanitarian viewpoint.

This is a year of advancement in all the affairs of life—advancement based on your ability and integrity with God and man. Read Luke 2:52.

You may find new ways to increase your income. Or, perhaps you will find that old customers refer their friends and your current enterprise just seems to grow all by itself. In either case, continue the good work of being alert for new opportunities.

You will also become more confident of your ability to shop competently. You are getting acquainted with the stores in which you have shopped regularly. Probably you are getting well acquainted with some of the salespeople.

You will know if a certain store appreciates your visits by the way you are treated. For example, a salesman may suggest that, if possible, you delay a purchase until the

next week when there will be a special sale.

Perhaps you bought something with the best of intentions, then discover that you shouldn't have. You hesitated for several days until you could marshal enough courage to return it. When the return is accepted without question and your money refunded in full you appreciate that store and the people in it.

This world can be a place of happiness and sunshine. For the pessimist it will be a harbinger of coming tragedy. However, for the optimist it is a taste of the good life that our loving Father wishes for us at all times. Read 3 John 2 and Psalm 23:6.

While you are responding to an awareness of God's goodness is the time to begin a study of adult obligations. Start to get acquainted with Ellen G. White's *Counsels on Stewardship*. This outstanding book is composed of fifteen fairly short topical sections, with a list of supplemental helps at the end of each section. You can select your topic of the moment and study it as deeply as you wish, with a Biblical background in every instance.

Your thoughts, aims, and ideals will be lifted toward Heaven as you learn to appreciate still more deeply the everlasting goodness of God in permitting us to be His representatives on this earth. When you realize that He has filled the earth with wealth and placed us in the midst of it, trusting us not to despoil but to nurture and conserve, you will naturally feel like singing "How Great Thou Art!"

¹ *Messages to Young People*, p. 364.
² *Ibid.*, p. 386.

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Sabbath School Lesson

Prepared for publication by the General Conference Sabbath School Department



February 21

LOVE, THE CROWNING VIRTUE 8

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

The whole of Christian thought is contained in the words "God is love." 1 John 4:8. In the Bible this love is expressed in many ways, but it finds its supreme example in the plan of salvation and in the life of Jesus—"God so loved the world, that He gave His only-begotten Son." John 3:16. A deeper appreciation of the love of God should create in man a greater response of love which is synonymous with obedience.

acter, governs the impulses, controls the passions, and ennobles the affections.

2. Set Your Affection On. Here the Greek word means "to think of," "to care for," "to set the mind and heart on," "to strive after." It represents the united action of a person's affections and powers of reason, with emphasis on the role of intelligence. In Col. 3:2 it might be translated, "continually think of," or "continually pay attention to."

KEY WORDS AND PHRASES

1. Love and Charity. These words are translated from a word whose wealth of meaning is difficult to express in English. The expression in Greek is not an affectionate, sentimental love based on the feelings, subject to change as the feelings change, but is essentially an expression of the higher powers of the mind and intelligence. In the New Testament it is altogether selfless and reflects a considered interest in the happiness and well-being of others, in recognition of their intrinsic worth in God's sight. It does not exclude feeling, but adds principle to feeling in such a way that principle controls feeling. It is love in its highest and truest form. It is a divine principle of thought and action that modifies the char-

LESSON OUTLINE

1. Love's Boundaries
Mat. 5:43-46
2. God's Infinite Love
Rom. 5:5-8
3. A Loving Response
John 14:15, 23, 24
4. Loving One Another
John 13:34, 35
5. Love's Expression
Luke 10:30-34
6. The Supremacy of Love
1 Cor. 13:1-3, 13

Love, the Crowning Virtue LESSON 8

Monday

- Part 2** "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."
GOD'S INFINITE LOVE "For when we were yet without strength, in due time Christ died for the ungodly."
 "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die."
 "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."
 Rom. 5:5-8

Once in a while a man will dare to die in behalf of another good man, but God came down and died for us "while we were yet sinners." He died for men who were guilty, vile, obnoxious, and unthankful. That Christ should die for such men as these is the greatest proof of the love of God.

How does John describe God's love? 1 John 4:8-10.

No deeper thought on love was ever penned than the three words "God is love." "We must beware of watering down 'God is love' into 'God is loving,' or even 'God of all beings is the most loving.' Love is not a mere attribute of God; like light, it is His very nature."—*The Pulpit Commentary*, Vol. 22, p. 103.

How may we more fully understand and appreciate God's love for us? Eph. 3:17-19.

THINK IT THROUGH Does God show preference in His love to any church, or nation, or select individuals? Why do some countries seem to be blessed more than others?

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. . . . But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science

and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto."—*The Desire of Ages*, pages 19, 20.

Part 1 "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy."

LOVE'S BOUNDARIES

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Mat. 5:43-46

The Jews of Christ's time commonly taught that it was their responsibility to love their neighbors, basing this teaching on such texts as Lev. 19:18. But they understood that "neighbor" referred only to those of their own country, nation, race, and religion. Moreover, they inferred from the command, "Thou shalt love thy neighbor," that they were also to hate their enemies. They considered that since they alone were the sons of Abraham they were superior to other men and therefore justified in feeling contempt for all heathen. It was this false belief that Christ attempted to change when He said "I say unto you, Love your enemies." He wanted His disciples to know that love has no boundaries. See the *SDA Bible Commentary* on verse 43 for a fuller explanation of the Greek words for love and the limits of the English word love.

In what specific ways should the Christian show love for his enemies? Verse 44.

Love, the Crowning Virtue LESSON 8

Sunday

Part 3 "If ye love Me, keep My commandments."
A LOVING RESPONSE "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."
 "He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me."

John 14:15, 23, 24

Jesus clearly indicates in this passage that sincere love for Him will lead us to do whatever He asks us to do: "This is the love of God, that we keep His commandments." 1 John 5:3. "Obedience—the service and allegiance of love—is the true sign of discipleship."—*Steps to Christ*, page 60.

Why does the natural man not place his affections upon God and His law? John 3:19.

What advice is given the Christian concerning his affections? Col. 3:2; 1 John 2:15.

Anything worldly—companions, amusements, evil thinking, the love of "filthy lucre," and all that is sinful—is called "the love of the world" and is in opposition to "the love of the Father." Read *Patriarchs and Prophets*, pages 458, 459.

THINK IT THROUGH Paul said we are to set our "affection on things above." What are these "things"?

"Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. 'We love Him, because He first loved us.' In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and en-

nables the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around."—"The Acts of the Apostles," page 551.

"Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. . . . When self is merged in Christ, love springs forth spontaneously."—"Christ's Object Lessons," page 384.

Part 4 "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."
LOVING ONE ANOTHER "By this shall all men know that ye are My disciples, if ye have love one to another."
 John 13:34, 35

The new commandment that Jesus gave to His disciples was not new in the sense that it never existed before. See Lev. 19:18. It was new because of the restored emphasis given to it by Jesus and the new demonstration of love which the disciples were encouraged to emulate.

At the time, the disciples found these words hard to understand, but as they reflected upon them after the crucifixion and resurrection they had a clearer conception of what Jesus meant. They had witnessed with their own eyes the sufferings of Christ in behalf of men. This demonstration of love produced a change in the lives of the disciples and the other believers.

A writer declared with some astonishment in regard to these early Christians, "They love each other even without being acquainted with each other." And another scoffer said, "Their Master has implanted the belief in them that they are all brethren."

What strong incentive do we have for being merciful to our fellowmen? Matt. 6:14, 15; Eph. 4:32.

What practical measure do we have by which to gauge our love for others? Matt. 7:12.

It is not enough for a Christian to demonstrate his love for God by obedience to the commandments. Sincere love for God finds its truest expression in love for our fellowmen. See *Christ's Object Lessons*, pages 384, 385.

THINK IT THROUGH How can we learn to love someone that we dislike?

"In your association with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you. . . .

"Oh, what rays of softness and beauty shone forth in the daily life of our Saviour! What sweetness flowed

from His very presence! The same spirit will be revealed in His children. Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will reflect light from His, brightening the path for stumbling and weary feet."—"Thoughts From the Mount of Blessing," pages 134, 135.

Part 5 "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."
LOVE'S EXPRESSION

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

Luke 10:30-34

The parable of the Good Samaritan very aptly illustrates the way in which sincere love for our fellowmen will find expression. Read the story in its entirety as found in Luke 10:29-37.

After the priest and Levite passed by, what did the Samaritan do for the wounded man? Verses 33, 34.

With what question did Jesus bring the parable to a close? Verses 36, 37.

This was an actual occurrence that took place near the city of Jericho. Both the priest and the Levite involved in the story were present when Jesus told the story. See *The Desire of Ages*, page 499. A Samaritan was the last person from whom a Jew would expect mercy and love; yet this man lived by the golden rule and represents those who are truly imitating Christ by following His example in doing good.

THINK IT THROUGH Have you been involved in an incident similar to this parable? How did you respond?

"He showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."

—"Christ's Object Lessons," page 376.

"Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice, and win souls to God."—"Ibid.," p. 386.

Part 6 "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."
THE SUPREMACY OF LOVE

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

1 Cor. 13:1-3, 13

"And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Only a man in whose heart the Spirit of God has performed a marvelous work could write such words as these. Paul uses over and over in 1 Corinthians 13 the Greek word *agapē* to explain the nature and value of love. *Agapē* refers to a love that finds its source in God's love. It is a love directed not by feeling but by principle.

Why is love the greatest gift? Because love makes us like God, "for God is love." 1 John 4:8. "For love is of God; and everyone that loveth is born of God, and knoweth God." 1 John 4:7.

What are the characteristics of love? 1 Cor. 13:4-8.

A noted Puritan preacher used to say that substituting our individual name for "charity" in this passage (1 Cor. 13:4-8) would make us all blush to think how far we fall short in the practice of Christian love.

THINK IT THROUGH Someone has said, "God is more pleased with a loving sinner than an unloving saint." Would you agree?

"In words which from that day to this have been to men and women a source of inspiration and encouragement, Paul set forth the importance of that love which should be cherished by the followers of Christ. . . .

"No matter how high the profession, he whose heart is not filled with love for God and his fellowmen is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love

his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite."—"The Acts of the Apostles," pages 318, 319.

► Snow—as scientists and explorers have long known—comes in several colors. The shade depends on minute algae or dust particles that sometimes mix with flakes or tint already-fallen snow. In recent years brown snow has fallen on Vermont and New Hampshire; pink flakes on the small town of Cuneo, Italy; and bluish-green snow on the rugged logging country of northern California. Black, rose-yellow, and brown-red snow has fallen in the Russian Caucasus Mountains.

National Geographic Society

► Now in the process of design are systems that can move people motorless, driverless, and noiseless in semi-private pods, computer-controlled so that passengers travel from where they are to where they want to go without stopping. The various systems have a common denominator: they are driven by a propulsion system built into a track. It is said that a modern transport system of this kind could eliminate automobiles in cities and the need for freeways and traffic control.

AT&T

► Hand-held telescopic night sights amplify the natural light of stars 2,000 times to enable police officers to observe suspects clearly without being seen themselves. The devices are derived from military equipment developed for Army use in Vietnam.

Raytheon

► Table-tennis balls struck by professional players have been clocked at speeds of nearly 100 miles an hour.

National Geographic Society

► Scotland, home of golf, is experimenting with a carbon-fiber club 16 times stronger than steel.

BIS

► Polynesia's deadly stonefish is the most poisonous fish on earth. Its sting can kill a man in two hours.

National Geographic Society

► Organized to help one another resist temptation, Weight Watchers of Greater St. Louis now offers a Dial-a-Lecture telephone service. The organization has some 2,000 members, all working together to shame themselves away from the table and snacks. The lecture offers encouragement, admonitions, and pleas.

AMA

► Since one out of seven people in the United States has a permanent disability, the Arizona Highway Department points out, rest stop areas in Arizona will now have facilities for the physically handicapped. Added features will include rampways at needed locations, and towels and wash basins at heights permitting their use from wheel chairs.

NHUC

► Making use of the so-far-unexploited magnesium content of the Dead Sea, industrialists are developing a major mineral extraction facility in Israel. Magnesium chloride is a major component of the mineral-rich Dead Sea waters. This highly saline inland lake has a content of about 30 per cent dissolved minerals, compared with a concentration of only about 3.5 per cent in most oceans.

Science News

► During the 1969-1970 school year approximately 25,000 youth are being taught factual knowledge and skills in both their native language and English under programs that encompass part or all of the school curriculum. Seventy-six school districts across the country have initiated such pilot programs as part of a new national operation of bilingual education. In one of Arizona's Nogales elementary school districts, for example, students may receive 75 per cent of their classroom instruction in Spanish and 25 per cent in English. As they become more proficient in English, instruction will be more evenly balanced between the languages.

USDHEW

► Scientists engaged in insecticide research for the United States Forest Service have used holography to study insecticide sprays falling on insects. The three-dimensional-picture technique enables the researchers to measure tiny spray drops and solid particles as they fall, size them three-dimensionally, and study their rate of descent, contact with the insect, and evaporation. Equipment consists of a laser and camera system and a hologram reconstructor.

Science News

► Iceland is a nation of one hundred per cent literacy. The per capita publication of new books is almost 20 per cent greater than in the United States.

National Geographic Society

► Legislation has been introduced in New York, West Virginia, and Wisconsin that makes the buckling of seat belts mandatory.

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KEY WIT SHARPENERS

"All who would win souls to Christ must be winsome."—*That I May Know Him*, p. 218.

The Youth's Instructor, February 17, 1970



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