

MARCH 24, 1970

The Youth's Instructor

Sabbath School Lesson for March 28



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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Bridal Gifts

by DOROTHY EMMERSON

WHEN school's out, graduates get married and it's time to choose wedding gifts again. Each time one selects a wedding gift, aside from thinking about china or silver from the pattern the bride has selected, perhaps it wouldn't be a bad idea to consider the type of situation the couple are going into.

Certainly the fact that the husband may be entering the military service, or is going on to graduate school, or the couple may be going overseas as missionaries, would make quite a difference in the selection of gifts.

In talking with several brides, I was surprised by their insistence that what they appreciated most were practical gifts, especially if they were easy to care for. By this they meant useful everyday items such as towels (especially those luscious velour ones!) or bed linens, particularly the drip-dry printed or bordered sheets and pillow cases.

Another bride said she received a clothes basket filled with kitchen gadgets—bottle opener, furniture polish, set of tools, flashlight, extension cords, clothespins, scrub brushes and sponges—all sorts of items she found indispensable in setting up a new home.

A salesman in a large department store lamented the rather pitiful sight of brides arriving with armloads of duplicate items—and no sales receipt, of course. This store was very lenient, however, in allowing them to select exchanges. But it doesn't always happen this way. Therefore it does seem that it would be a good idea to check with the bride before purchasing electrical equipment so one could give a waffle iron if she has already received a toaster, for instance, or a blender if she has been promised a food mixer.

Without exceptions brides preferred a gift of money to having someone pick out a piece of furniture for them. This, no doubt, was due to the fact that tastes in decorating differ.





COURTESY BY EXAMPLE

by EDNA MAE FAIRCHILD

POLITENESS is to do and say the kindest thing in the kindest way." This old saying, which most of us learned while in the early grades in school, is still a real gem of truth. Manners and etiquette can be learned by rote just as we learn the multiplication tables. But true courtesy is more than rules; it has to do with love and kindness and compassion.

We may begin very early to teach our little ones to say Please and Thank you, and of course this is important, but what they see in our lives, in our association with husband or wife, with neighbors and friends, will mean more to them as they grow from year to year, learning by our example. We may tell them that they must treat brothers and sisters in a kindly way, that they must be unselfish while playing with other small children. But if they hear harsh words and see unkind expressions on our faces, they will learn to be unkind and unlovely. True courtesy is more than mere form.

The Spirit of Prophecy has much to say on the topic of courtesy and kindness. Especially helpful are pages 421-429 in *The Adventist Home*. A few choice quotations from this chapter include the following: "Christian courtesy should reign in every household. It is cheap, but it has power to soften

natures which would grow hard and rough without it. The cultivation of a uniform courtesy, a willingness to do by others as we would like them to do by us, would banish half the ills of life. If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example. . . . Universal kindness should be the law of the house. . . . Your courtesy and self-control will have greater influence upon the characters of your children than mere words could have."

—Page 421.

"There are many who should live less for the outside world and more for the members of their own family circle. There should be less display of superficial politeness and affection toward strangers and visitors and more of the courtesy that springs from genuine love and sympathy toward the dear ones of our own firesides."—Page 422.

"Aw, shut up, Marilyn; you never let me tell it the way it is!" shouted our neighbor to his wife who continued to interrupt him when he was telling about the repairing of the vacuum cleaner. A tirade came from the lips of his wife as she complained about the stupidity of her husband when it came to matters of simple repair.

"He doesn't know how to do any-

thing right," she added, "and he never will." David and Betty Jean sat uncomfortably, their eyes wide in surprise, while I was embarrassed and uneasy. We were visiting in our neighbor's home when one of their many arguments had arisen. As hastily as we could, we said good-by and returned home.

"You and daddy don't talk to each other like that," David said as soon as we were inside our own door.

"Daddy's nice," added Betty Jean. "He's a kind daddy."

"And you're good too, Mamma," David came to my defense. "Wouldn't it be awful to live in a house like that!" he exclaimed. "I'm glad we're happy in our home."

Fortunate are the little ones who see courtesy manifested in the home every day, not just when company comes, but in all home situations when no one but the family is present. As the husband cheerfully and kindly helps the mother in the home, taking time to dry the dishes, wash the windows, or care for the children now and again, his boys and girls, at a tender age, will see that daddy is showing his love for mother by being helpful. As he speaks kindly and courteously to her at all times, as he greets her cheerfully on his return home from work each day, as he enthusiastically comments on her tasty meals and shining home, as he expresses appreciation for her routine work in the home, his children are learning lessons in being courteous and appreciative.

Many times have we sat down to a meal, and before even the blessing is pronounced, Dale will reach over and take my hand and say, "Everything looks so good, Mamma. You do everything so nicely for us." Soon after David and Betty Jean could talk, they would go right along with their daddy's idea. "Mamma's a good cook, Bizzy," David would say to his tiny sister. "She makes nice things. We love mamma, don't we?" And Betty Jean would shake her head vigorously in agreement, for anything David and daddy did or said must be right!

And what about mother in the home? If she is whining and selfish, always complaining and groaning about how hard she works and what heavy burdens she must bear, if she is quick to reprove and slow to approve, how can her children learn kindness and courtesy from her? If daddy is greeted by a barrage of unkind, discouraging words when he returns from

his work, if the home is untidy, if there is no tantalizing aroma of supper almost ready, how can her boys and girls learn to be appreciative, cheerful, and loving—all a part of true courtesy?

In today's busy world, where most people are thinking of nothing but making more money or finding fame, where almost everyone is caught up in the mad rush of living, many of us do not take the time to speak a word of kindness, to sympathize with a friend, to pat a small boy's head, to help an elderly lady cross the street. We do not have a few minutes to visit with the lonely widow next door, to shovel her walk after the winter blizzard.

Perhaps this is why the common courtesy of years back is so uncommon today. But if we as older ones do not develop courtesy, based on God's love for all, then how can we expect our children to be anything but selfish and unlovely in their attitudes both in the home and away from home?

How true it is that our children mirror us. If we speak to them in a harsh way, if we scold and fret all through the day, they will speak and act as we do. However, if we are sunny and cheerful, if we take time to show our appreciation for them and for the things they do for us (even tiny tots can empty the wastebasket or bring in the newspaper) they too will be pleasant and will learn to say Thank you and mean it, not merely saying the words because they know it is the form of politeness expected of them.

A real heartfelt, "Thank you, Mommy," accompanied by a hug can inspire a mother to work harder than ever to make home happy. But even a tiny tot wants and needs expressions of appreciation. Even though his contri-

bution to the home is small at first, it will be a pleasure for him to do more and more as his abilities grow, if his parents show him they are grateful for his help. He, in turn, will realize what father and mother do for him each day of his life and will show his appreciation.

If we must often say to our children, "Look what I did for you, and you don't even appreciate it. You are really ungrateful. Why don't you learn to say Thank you?" we surely have failed in the teaching process. No Thank you that must be pried out of our children is worth much. It is the spontaneous and heartfelt Thank you accompanied by loving deeds that makes a sunny home atmosphere.

What about the child's relationship to older people, his grandparents, and older members of society in general? How much an elderly person enjoys the attention of a tiny child! And what a ray of sunshine the child can be. As he sits on grandpa's lap, or as he pats grandma's hand and says, "I love you, Gramma," he is bringing joy into their lives.

When our children were still very small, four or five years old, we would take them with us to Sunshine Band activities in rest homes. As they sang the songs about the love of Jesus, as they walked from bed to bed to speak to the elderly men and women there, what a blessing they were. How much a young child can do to brighten the day for one who has lived his three-score years and ten and is lonely and perhaps unloved by his family.

In turn, the child himself receives a blessing for his kindness and love for those who need him. "It makes me feel good inside," said David after a visit to some elderly friends at the home for the aged.

In these troublous days when families are being separated by so many things, when parents and children are drifting farther and farther apart, let us not forget these words of Mrs. White: "Any negligence of acts of politeness and tender regard on the part of brother for brother, any neglect of kind, encouraging words in the family circle, parents with children and children with parents, confirms habits which make the character unchristlike. But if these little things are performed, they become great things. They increase to large proportions. They breathe a sweet perfume in the life which ascends to God as holy incense." —*The Adventist Home*, p. 427.

Wakeful

by FRANCES HALL

All night the sea turns
On its vast uneven bed
As I turn,
Asking itself perhaps
The questions I ask,
Finding perhaps
The same hard-pillowed answers.

We Hold These Truths

My Three Fathers

In the next few We Hold These Truths we would like to write about "My Three Fathers."

Not every man or woman has three fathers. Mrs. Crandall and I had three each. Only married folks have this privilege.

I still remember vividly the day just before we would be out for the holidays, when someone came to my classroom and called me out. There was a long-distance call at the Pickard residence on the hill.

When the operator had confirmed my name, Pitz came on the line. His message was so startling that momentarily I couldn't believe it. Over and over again I asked him to repeat the sad message. When I was positive that I had it straight I returned to the classroom.

Without saying a word, I wrote on the blackboard:

"Mrs. Crandall's father died. Please pray."

Then I went to the room next door—our combination bedroom, living room, bathroom—and knocked.

Mrs. Crandall held up like the stuff she is made of. It wasn't easy, and I know that the prayers of our students were being heard on Heaven's radarscope.

Dad Levine managed a Whelan Drug store out on Far Rockaway, Long Island, New York. During the first year of my marriage he often brought a mystifying package to us. As I opened it, I would find a toaster, or an iron, or some other household appliance. But I couldn't really believe what Dad always used to explain it.

"But Dad, you shouldn't do this. It's too much for you to give us."

"Oh," he would often reply, "I couldn't sell it to the trade. See that scratch on it?"

Every Christmas, for years, Mrs. Crandall and I each found a five-dollar gold piece among our Christmas gifts. It was Dad's way of helping newlyweds who began life together during the depression of 1932 and onward. Then law put an end to gold pieces among civilians, but there would be something else, particularly valuable to "Job's turkeys."

Dad lies sleeping until resurrection morning in a cemetery out on Long Island, New York. And when the Lifegiver calls, will it surprise me if I have lived up to what I know is right, to meet Dad in a better country?

I have already written about Pa. If you didn't read my tribute to as fine a Christian as I ever knew, find We Hold These Truths for March 4, 1969, and read it.

Of course, you already know that my third Father is the one who gave His first Son for my sins.

wtc

Grace Notes

Remember John L. Krell titled his Photo Mart entry "A Night to Remember." Do you agree? At least Melinda Wheeler and Fred Baker will. They are on the cover. According to Krell, the picture was snapped near the Petroleum Club in Long Beach, California. He resides in Lynwood, California. This is his sixth year as a PM winner; in the first year of PM he entered "Thinking." In the tenth he took four awards. A color transparency will appear April 7.

Rutledge March 31 brings the first of a five-part serial by one of America's greatest authors. Dr. Archibald Rutledge has written 80 volumes of poetry and prose. His work fills anthologies and textbooks across the United States. "Life's Extras" was in the 1952 MV Book Club. He wrote his first poem at the age of three. His works have received more than 30 gold medals; he is recipient of more than 20 honorary degrees, and is poet laureate of South Carolina.



Kazumi Terasawa and Shinya Waga as students at Japan Missionary College.

TWO JAPANESE

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

THERE are 100 million people in Japan. Some are Buddhists, some are Shintoists, 70 per cent are said to be both. *Less than 1 per cent of the Japanese are Christians.*

Ethnically they are a blend of several Oriental stocks, with a few South Sea ancestors thrown in. The Japanese type has, however, been more or less fixed for at least fifteen hundred years.

This people inhabits a group of islands the total area of which is less than that of California. Yet the population is more than five times as great. It would be difficult to find a people who are cleaner or more fastidious, more honest, better organized, or more industrious than the Japanese. They are a friendly and gracious people. They love beauty because theirs is a lovely land—or it may be the other way around.

It is dangerous to generalize too freely. This piece is not about 100 million Japanese. It is about two of them, Waga Shinya San and Terasawa Kazumi San. We would say Mr. Shinya Waga and Miss Kazumi Terasawa. The "San" can be used for Mr., Miss, or Mrs., and suggests regard, approval, or affection. I met Shinya and Kazumi on October 26 of last year, after Mrs. Reynolds and I had completed a leisurely zigzag of Japan from Tokyo south to Takamatsu and the beautiful modern city of Hiroshima.

To meet these two young people we had to go to Nihon San-iku Gakuin, the Japan Missionary College. To get there from the Tokyo Sanitarium-Hospital we had a five-minute walk through a narrow and winding street of shops to the Ogi-kubo station, where we boarded a metropolitan electric

train for Chiba, changed to the Boso Saisen line for Naraha, then took a taxi up a winding dirt road to the college. This was a trip of three hours across downtown Tokyo and into the countryside to a suburban station where giant chrysanthemums were displayed for sale.

The superb public transportation system of Tokyo, surface and subway, has bilingual signs in Japanese and English. It would have been easy to find our way, except that a number of the suburban stations were undergoing repairs and the signs were down. Relying on the fact that most urban Japanese under thirty-five know at least some English, we found our way with the aid of kind and understanding people around us on the trains and on station platforms.

At the college we were greeted by the president, Dr. R. E. Klimes. He hails from Czechoslovakia, was until recently the president of Korean Union College, and speaks four or five languages. He is now adding another as he studies Japanese by the intensive Berlitz method. This entails nine hours a day, five days a week with a personal teacher, plus five additional hours a day in personal study, sitting on cushions thrown on the rice-matting floor of his Japanese-style house, while his wife and children vacation in her native Canada.

Doctor Klimes introduced a faculty member, Yamagata Kenkichi, who was to serve as our interpreter. Then we met the two Japanese students, Kazumi, a coed of twenty-two in skirt and sweater, and Shinya, slightly older, in a well-fitting dark suit, white shirt, and dark tie. Here are their stories as they told them to me.

I am Shinya Waga. I come from a family of farmers. My father is a farmer. His farm is near this place. He has been a Christian from before my birth. About the time I was born he left the church but remained a Christian. I received no Christian instruction from him, but while I was still very young, still a baby as a matter of fact, a family friend gave us a Bible he said was to be mine when I was old enough to read it.

I went to the public schools and graduated from high school. [In the Japanese educational ladder there are six years of elementary, three years of middle school or junior high, and three years of senior high school.]

Through boyhood and early youth I

worked on the farm with my father and mother, and the other members of the family. As the eldest son I expected to succeed to the farm, Japanese fashion.

During this period I began to read the Bible the family friend had left at our home when I was a baby. I became convinced that these Scriptures contained the word of God. I then read some literature put out by a Christian nonchurch group. This only served to confuse me.

One of the farms we worked was next to the Adventist middle school. Our home was only a mile or so from the campus of Nihon San-iku Gakuin, near enough so I could see the students and teachers going to church on Saturday. I wondered about this. All the other Christians I knew went to church on Sunday.

About three years ago an Adventist woman, a Miss Takagi, came to work on my father's farm. I asked her about the Adventists and soon I was attending the church to see for myself what their teaching was all about. I began Bible studies with Pastor Kim, Sun Uk, and about a year later I was keeping the Sabbath.

I stayed home and worked on the farm as the dutiful eldest son. But after about a year my father's opposition had hardened and one day he told me I would have to choose between the Sabbath and the family. His opposition was mainly economic, I think. He was convinced that a farmer could not make a living unless he worked seven days a week through the busy seasons.

The decision to leave home was a hard one to make. But there was really nothing else to do. So on May 11, 1968, I left the shelter of my father's house with only the work clothes I was wearing my Bible, and ¥2,000 (about US\$5.50). I had no plans—nowhere to go.

Why I climbed the hill that night is not too clear, unless it was because our farmhouse was still in sight while it was yet daylight. After nightfall the lights in the house glowed for a while. Then they went out and I felt utterly alone. To add to my discomfort it grew chilly on my hill—too cold for me to sleep.

I prayed for divine guidance. I needed help desperately. Bible texts came to mind. It was too dark to read, of course, but some of the texts I remembered. I think the Lord turned my mind to Matthew 6:25-34. In these verses I found my own predicament and the way out. Having made the decision to serve the Lord I was to rely



The portal of Nihon San-iku Gakuin, Japan Missionary College.

on Him, and I was to take no thought for the morrow.

But it was getting colder, and I was beginning to be hungry and so to wonder about breakfast. Was there anything the Lord expected me to do for myself?

Through the night I had been hearing the sound of an engine running in the distance. I decided to investigate. It was two in the morning. Under the floodlights I found a construction crew at work. Seeking out the boss I asked him for work, at the same time explaining that I would have to get time off from sundown on Friday to sundown Saturday because I was a Seventh-day Adventist Christian.

I was actually surprised when he said I could work on those terms, and besides, he would give me a place to stay. I firmly believe the Lord instructed him to grant my request. That same morning, when the day shift came on at 8:00 A.M. I began work at a wage of ¥7,000 a month.

After some weeks I approached my father to ask if I could help during the busy season—this eldest-son burden was still on me—but I told him I must have the Sabbath off. This did not last long, and father sent me off again.

I then began to think about giving my life to the Lord and someday entering the ministry. This meant going to college, and that meant I must first earn some money. The colporteur work

offered both income and ministry, so I began to sell books. I had ¥12,000 saved when I began, and after eight months I had ¥160,000 (US\$440, with at least twice the purchasing power this amount has in the United States.) My earning power impressed my father, and he became more reconciled to my decision to be an Adventist and to become a preacher. I came to NSG last April to study for the ministry, certain that God was leading me. So, here I am.

My name is Terasawa Kazumi. I, too, am taking the theological course here at NSG, preparing to become a Bible instructor. I became an Adventist and a student against great opposition. I was called a radical and a fanatic. Some of the people in high school wondered if I was quite sane. [Her cheeks dimpled and in her intelligent dark eyes shone a secret amusement as she recalled what she was about to relate.]

My father was a professional soldier. After the war this career did not seem to promise much of a future, so he went to work for the Nissan Company. You know, they make the cars that are exported as Datsuns. My father was very strict with the family. I suppose this was because he had been a soldier.

He was interested in religion and read a lot. Much of his reading matter was put out by some people trying to match up Christianity with Buddhism. In this way he became interested in the Bible.

I read a lot too, mostly comic books. And I saw a lot of movies from America. In both the comic books and the movies there were references to the Christian religion and the Bible. It may seem funny to you, but this is how I became interested in religion.

When I was in junior high a friend of mine who had an Adventist mother dropped out of school. I learned later it was over her not wanting to attend classes on the Sabbath. In Japan, you know, the public schools run six days a week. I went with this friend and her mother to a Christmas program put on by the Adventists in a hall. They had no church in our town at that time.

I went on to senior high for a business course. I was still seeing the Adventists. By this time they had a building in which to worship. Elder Paul Nelson was holding evangelistic meetings to which my mother and I went every night. We also began studies with the Bible instructor.

One Saturday afternoon, shortly after we had begun attending the meetings and having Bible studies, I chanced to pass the meeting hall and saw many people there. A service was in progress. This was my first awareness that Adventists worshiped on the day before Sunday.

In time mother and I came to believe as the Adventists did. Father did not oppose us. He did not go along, but gave me permission to be baptized. Expecting Sabbath problems at school, I wanted to drop out. This he would not permit.

I had now come to my third and last year of senior high. I talked with my teachers about getting Sabbaths

off, but they wouldn't hear of it. They said I couldn't make it, I would lose too much time. For the first semester I stayed away from school on Sabbaths, anyway.

Meanwhile, two girl friends had been attending services with me. Now they asked for the Sabbath off. Some of our teachers, Buddhists I suppose who had some acquaintance with the Christian Scriptures, undertook to give us Bible studies to put us straight. They tried to prove to us that Sunday was the right day for Christians to keep. It was funny, at first, but it got serious.

In what I am sure was a sincere effort to help us, the teachers and school authorities began to apply pressure. Even in the classroom teachers would challenge us to defend our beliefs. The Adventist preacher was called and reproved for misleading us. Our parents were called and told that we were to be suspended, and if we persisted, we would not be permitted to take the final examinations. For Japanese people who value education so highly, this was terrible.

The school authorities told our parents to keep us at home, and instructed us to keep a diary, writing down what we did all day, every day. When we slipped away from home to attend church we found a teacher there from the high school who ordered us home and reported us. Every Monday a teacher came to our homes to check our diaries and to talk with us. If this was to look for signs of repentance it didn't do any good, at first. The three of us kept encouraging each other by telephone. By this time the teachers had decided that I was the ringleader.

They called me a juvenile delinquent. In time they got the other girls to give up. The teachers said they "repented."

The authorities had me return to school toward the end of the semester of what was to have been my senior year. Each day a different teacher talked with me: "What about your graduation? What about your career? What about your family?" They showed me a diploma which would be mine if I would give up my "fanaticism." This is what they were calling my behavior—fanaticism.

The educational department of the Toyama prefecture met and ruled that religious differences did not justify breaking the rules of school attendance.

A newspaper reporter came to the house and talked with father. He did not write a report, however, because he considered my stand to be so strange as to be dangerous. Finally the largest newspaper chain in Japan decided to run the story. This was the one that owns the Giants baseball team. The next day a number of other newspapers picked it up. So far as I know not one of them was favorable to me. You know we Japanese have our rules and we don't like exceptions. They even had a psychologist write a column of analysis of me. This didn't help either.

All of this hurt the family face. Friends called my parents on the telephone and accused them of having failed in my upbringing. Relatives called to say that the family name had been disgraced.

What could I do through all this? I felt confident that the Lord was leading me. I tried to find a way through the difficulty. I asked the public school authorities to have my records transferred to the senior high here at NSG. They refused to transfer me, and they sent no credits. But I entered as a special student, anyway, and after NSG was satisfied with my scholarship I was granted a high school diploma.

The school was good to me in other ways. That first year I was on my own, yet I even got to go to your country as a member of the Japanese Choral Society. Did you hear us sing? [I admitted that I had heard the choir twice—and loved it.]

I am now a junior in college. I hope to graduate next year and enter the working force of the church. I doubt that the relatives are all reconciled. What is important to me is that my parents are.



The author is shown with his Japanese friends.

Nowness of the Abundant Life

by LYNN SAULS

GRADUATING from one rosy dawn to another can be just as great an adventure as walking across the stage in the spring to receive from the college president an empty diploma case.

Walking across the campus can be appreciated just as much as racing around it in a GTO if every step is taken in gratitude.

The gift of tears that come during an early morning meditation on the crucifixion can bring you as close to Christ as seeing His nail-scarred hands in the New Jerusalem.

Helping a roommate with a problem in chemistry can be as honorable as helping Christ carry His cross up Golgotha's hill.

Seeing a red sunrise as you pass from the cafeteria to a first period class can be as glorious as seeing the brightness of New Jerusalem descending from God out of heaven.

Going forward to an altar call can be as dramatic as a rich young ruler selling all that he has and giving to the poor and experiencing the abundant life the moment he decides to follow Christ.

Talking with another student about what Christ has done for you can be as challenging as speaking to an auditorium of two thousand people. And seeing that student decide to stay at a Christian school and devote his life to Christ can be as rewarding as seeing your name in the *Review and Herald*: Robert McCrale baptized 650 at end of evangelistic crusade.

Having a little boy at the children's home jump up on your lap and ask you to hold him during the songs and stories can be as thrilling as hearing the words of the Saviour trumpeted from His judgment seat: "Inasmuch as

ye have done it unto one of the least of these my brethren, ye have done it unto me."

In a very real sense we can enter into the joy, into the abundant life of our Lord, now.

But all too often we don't and won't. We still go on missing the abundant life because we overlook one of its most vital dimensions—its nowness.

What we are looking for, we think, is around the corner, up ahead, behind the next door. Life is a mad frustration now, but later it won't be. I shall let my ordered life confess God's goodness after I graduate, after I get married, after I am a nurse, after . . . Isn't this the attitude we assume—the attitude that prevents us from experiencing the abundant life at the time it was meant to be experienced—now?

The complexities of human knowledge and human society are about to destroy our ability to realize the nowness of our existence. There is so much knowledge of things out there, of events back yonder, and of speculations about what's coming next that our attention is drawn from the now—from the only time where reality can ever exist for us.

It is true that in many ways we are too overwhelmed by the now. Like Esau, often we want a mess of pottage and we want it now. Because we can't wait, we give up the birthright. It is strange how we are willing to forgo great future benefits for little present pleasures and at the same time be unwilling to live the abundant life now.

Perhaps this paradox exists because, divorced from the real values of the now, we try to escape from our boredom, sterility, and frustration through sensual indulgence and material extravagances now.

But what we really want is not spent passion, or material status symbols, or victory over a fellow in his and our rat race. What we really want is to live the abundant life.

But we are caught in a vicious cycle that can be broken only if we do something about as drastic as what Christ asked the rich young ruler to do. The young man came to Christ and in all sincerity asked what he should do to inherit eternal life (Luke 18:18). Notice that he had not considered the possibility of having it now. He wanted to inherit it. He wanted to do something so that he would then obtain it. He was afraid to have it now, so he turned away.

The kind of life Christ came to bring isn't to be had later. In John 10:10 is the great text which lays the foundation for the expression, the abundant life. Jesus says, "I am come that they might have life, and that they might have it more abundantly." It is true that when Christ said "more abundantly," He was referring to longevity. But He meant much more than longevity. In book 3 of *Gulliver's Travels*, Jonathan Swift presents a rather disturbing picture of what life would be like for us if in our present state we lived forever. No, Christ meant more than living forever when He said that He came that man might have an abundant life. He was referring to a quality, a richness, of life that He is calling men to begin experiencing now.

His whole ministry stressed the nowness of the life God intends for us to live. To the woman of Samaria Christ said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John 4:23). When Christ preached "the kingdom of heaven is at hand," He did not mean two thousand years hence.

It is not surprising that Christ emphasized the now, for many of the prophets before Him had done the same. "To day if ye will hear his voice, harden not your heart," wrote David (Ps. 95:7, 8). "Choose you this day whom ye will serve," challenged Joshua (Joshua 24:15). "Now, O Lord, thou art our father, we are the clay, and thou our potter," wrote Isaiah (Isa. 64:8). "Prove me now herewith, saith the Lord of hosts," penned Malachi (Mal. 3:10).

John the Baptist, who was a contemporary prophet, preached "he that believeth on the Son hath everlasting

life" (John 3:36)—not "will have" but now "hath."

Paul took up the prophetic emphasis on the now: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

The apostle John gives that beautiful truth that we must grasp if we are ever to live the abundant life: "Beloved, now are we the sons of God" (1 John 3:2).

Can't we realize who we now are and experience the uncountable joys that every child of God can now have? Can't we overcome our romantic fascination for things spectacular, strange, and far away? Can't we realize the adventure that can be ours in living the abundant life now?

Nearly three hundred years ago John Dryden penned these words that should describe every Christian:

Happy the man, and happy he alone,

He who can call to-day his own;
He who, secure within, can say,
"To-morrow do thy worst, for I have
liv'd to-day."

—from "Imitation of Horace."

If this does not describe your experience today, let it be yours for the rest of today. Do not let the complexities of human knowledge and human society prevent you from being dynamically preoccupied with the worthwhile now.

Too Busy for Prayer?

by GEORGE WADE

SORRY, Pastor Walters," apologized Jerry Thomas in an affected hurry, "but I haven't time to attend prayer bands. This term paper in Russian history keeps me as busy as a dog chasing a cat. I'll have my own private devotions, though," he added as he hastened to class. And that night he did, for a moment, glance at his favorite text, "Jesus wept,"¹ and wearily murmur on his knees, "God is great, God is good . . . Oh, ah . . . that's for dinner! I'm sorry, Lord. What I mean is, give me a good night's rest and a good grade in tomorrow's biology test. Amen."

Well, admittedly, this moment of devotions probably went no further than Alexander Bell's first unsuccessful message over the telephone. That night, as on most evenings for weeks and probably years, Jesus likely did weep again, "O Jerry, why do you slight Me so?" As the Saviour raised Lazarus from physical death in a rock-hewn tomb, so does Jerry need to be raised from spiritual death in this cold and demanding world.

Yet, can we describe Jerry as unique in his spiritually lethargic attitude? For instance, do you and I always find time for even a minute? If we glance at the two previous verses, this very text condemns us. Why did Jesus weep? He wept because Lazarus' sisters and friends hadn't taken time to understand His promise of resurrection. Just a few minutes before, responding to Christ's resolve to raise Lazarus im-

mediately, Martha had unhearingly and instinctively responded, "I know that he shall rise again in the resurrection at the last day."²

And a few weeks later Christ again had to endure a believer's self-confident and careless disregard for persistent devotions when Peter blusteringly declared, "I will never leave you, even though all the rest do!"³ But please excuse me from praying so long with You. I'm as tired as a bear in hibernation! Maybe some other night . . . That evening, however, was when Peter most needed this vigil, for the next day he cursed his Saviour before suddenly realizing in tears his desperate need for communion with God.

At Newbold College I met Helmut Haubeil, a student from Germany. Besides studying his Bible, he reserved one hour a day for conversing with God, talking with Him as you would your wife.

Being self-conscious on the telephone and never having socially phoned anyone long-distance, I doubt that I could ever achieve this familiarity with the divine Ruler. But then again, perhaps Mr. Haubeil doesn't use the Inner-Space Telephone and Telegraph Service; perhaps Jesus drops into his living room each day for this friendly chat. After all, since so few of us even take time to telephone, maybe the Lord can find time for these personal visits with His sincere followers.

If God, despite His heavy administrative duties in the universe, can

find time for these personal visitations, certainly we can take time off from our comparatively petty occupations to talk with Him, can't we?

According to Ellen G. White, "The searching of the Scriptures and earnest prayer will give vigor of mind and stability of character."⁴ "Well, of course it does," I used doubtfully to concede. "That is, it strengthens the mind as much as does study of any other great literature of science." But a few days ago I was surprised to find that clergymen score second highest among all professionals in intelligence. So, in spite of popular opinion from skeptic quarters, ministers don't constitute the dropout population from supposedly more difficult curriculums. On the contrary, they illustrate the mind's strengthened power brought about by communion with God.

And, considering our association with this Friend of such supreme intelligence, should we not recognize this phenomenon as a reasonable result? Because of the influence of our divine Associate, our tempestuous, stormy life becomes calm as the rippling lake.

Prayer and Bible study flush the tensions out of our minds. Our groggy anxieties vanish in the restful and relaxing moment and hour with the Prince of Peace who says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."⁵ And rested, don't you think we could then find time for Russian history term papers and biology tests in addition to time set aside for daily devotions?

¹ John 11:35.

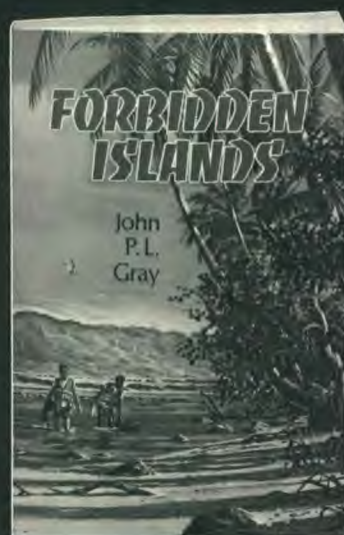
² Verse 24.

³ Matt. 26:33, T.E.V. From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.

⁴ *Counsels on Health*, p. 362.

⁵ Matt. 11:28.

the bold ones



new



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The Home Is Satan's Chief Target

by **HAROLD SHRYOCK, M.D.**

A SUBHEADING for an article appearing in *Life* for June 13, 1969, questions boldly, "What is the future, if any, of marriage and the family?" Within the article the author asserts that "our institutions of marriage and the family" were born of necessity and convenience as the process of evolution brought the human race to a recognition that human offspring, in contrast to the newborn of such species as the horned toad, the giraffe, and the zebra, are quite helpless at birth and require the watch-care and guidance of interested adults for a period of many months and even years.

The author then foresees such changes in the human way of life that the family unit will soon be outmoded. "Chances are we haven't seen anything yet," he remarks after observing that popular attitudes toward sex have al-

ready changed remarkably and that "it is hard to say any more what is 'normal' and what is not."

Another article in the same journal, issue of August 15, 1969, reports on the "group family" experiments that are taking place in Sweden and Denmark. The author gives a description of "Commune 'O,'" which consists of eight adults and the three-year-old child of one of the young women. The adults comprise four couples in which the partners are not legally married to each other. The members of the group live so intimately that sometimes cross-jealousies arise. In one such triangle complication the emotional stresses caused a member to suffer a nervous breakdown.

With respect to the child, the adults of the group originally supposed that they could all be parents to him. In this they admit partial failure, for the

child's natural mother is still his "chief mother."

It is proper for us as Seventh-day Adventist Christians to evaluate such trends so that we may glimpse behind the scenes the strategy of the adversary of souls. The apostle Paul reasoned thus with the believers in Corinth to whom he wrote, "Lest Satan should get an advantage of us: for we are not ignorant of his devices."¹

Twice before in this world's history Satan brought about a widespread disregard for the marriage relationship. On each of these previous occasions God found it necessary to permit a destruction of the race (the antediluvians) or the city (Sodom) in which morality had been abandoned. Otherwise, the social conditions on earth would have become so degenerate that this planet's experience with sin could not have served adequately to demon-



strate to the universe the depth of God's mercy. But the present emphasis on sex to the exclusion of morality will constitute Satan's last play in the great drama in which he has challenged God's authority and justice.

If you think the present trend to destroy the sanctity of marriage is just an incidental one of many methods that Satan uses, then notice, with me, how the various techniques he has used, beginning in the Garden of Eden, have each had its place in preparing the way for this climaxing temptation by which he hopes to entrap the entire human race.

When Satan tempted Eve by causing the serpent to speak, he did not yet question the existence of God. In fact, he spoke of God as the Supreme Being when he deceptively spoke, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall

be as gods, knowing good and evil."²

The essence of Satan's first temptation was to persuade Eve to believe that God will not punish transgression of His law. "Ye shall not surely die"³ was the lie he told in response to Eve's recital of the penalty God had announced for disobedience. This was step number one in his grand strategy, and he has been shockingly successful through the centuries in getting men and women to consider sin as trivial and to believe that human beings are not responsible to God for their conduct.

Next in Satan's sequence of deceiving the world regarding the character and nature of God came his attempt to cause people to forget that there is a true God. The introduction of many pagan rites, including idol worship, had the effect of distracting attention from the evidences that God is both

the Creator and the upholder of the universe.

To further cloud men's thinking regarding God, Satan wielded influences that have caused the majority of the human race to disregard the Sabbath. The Sabbath was instituted, of course, as the memorial of Creation. To overlook the Sabbath is to overlook the fact of Creation for which the Sabbath is a reminder. Thus, in addition to bringing about a neglect of worship of the true God, ignoring the Sabbath has prepared the way for the assumption that God is not the Creator, after all.

But human beings do exist and we live in a real world. The world and its inhabitants had a beginning—we cannot escape the fact. So in order to discredit God as the Creator, Satan has offered a substitute explanation of how the world and all it contains came into being. In modern times this

substitute explanation is clothed in all the dignity that false science can provide. Learned men who have developed great scientific skills go out of their way to state their confidence in the evolutionary concept as though it were a proved fact.

So great has become the confidence of most human beings in our men of science that the opinions of scientists are revered above those of the Bible. The success of Satan's strategy has been so great, thus far, as to cause men to feel self-sufficient, reasoning that if we do not need God as the Creator of the universe, we do not need Him as an ever-present influence in our daily lives.

The final target for Satan as the leader of the forces of evil has been to discredit God's moral law. This has not been as easy as at first we might think, for there is inherent in each human being, whether a professed follower of the true God or not, a semblance of conscience. The apostle Paul asserts that the "Gentiles . . . shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."⁴

Therefore in order to stifle this voice of conscience, which every person hears in one degree or another, Satan has had to offer an inducement that makes the way of transgression seem more appealing than the path of rectitude. His inducement here is a direct appeal to sensual gratification. So it is that in order to persuade the world that the moral law is a tradition which has been handed from generation to generation and which is now out-

moded, Satan has instigated a world-wide program for the glorification of sex. In almost every magazine and newspaper, on the billboards, and in many TV programs, the gratification of sex is proposed as the ultimate in human accomplishment and personal pleasure.

The build-up of Satan's strategy as he has concentrated his devilish resources on this last objective of his war against God has been both rapid and effective. First there has developed a general tolerance of divorce. Divorce no longer carries the stigma of popular disapproval. This is a negation of the words of Christ when He said, "What therefore God hath joined together, let not man put asunder."⁵

Next, Satan inspired the question which, shocking as it is, has nevertheless prompted compromising answers from many who profess to be religious, Is God dead? If God is not concerned with the welfare of each of His created beings, then it becomes easy to assume that we do not need to conform to the moral code.

There have been those in these changing times who, even though not fundamentalist in their religious persuasions, have argued in favor of morality for morality's sake. Recognizing the social evils that follow in the wake of immorality, these have advocated that being decent is the better way of life. But even for these Satan has developed an emollient for their qualms. Instead of admitting that a disregard of moral law constitutes immorality, he has coined the phrase "the new morality," making the way of license sound as though it were something better.

A few months ago a young man entered the barbershop in a Midwestern city where I was having my hair cut. He was acquainted with the barber and told him sorrowfully of his experience of the previous evening. "When I came home," he related, "I found a note from Maggie. In it she said simply, 'I'm tired of living with you so I'm taking the car and going home to mother. I don't know yet just what I will do after I spend a few days there.'"

The barber expressed his regrets, and then asked, "Do you think you will get a divorce?"

To my surprise and that of the barber the young man replied, "Oh, we aren't married."

So far has the devil insinuated his godless philosophy that many are now assuming there is no need to get married. To this extent Satan has struck the target at which he has aimed—a popular disregard for the sanctity of marriage, the relationship which was established by God Himself at the time of man's creation. And with this disregard for marriage goes a disbelief in God Himself.

God's children have been warned against the soul-destroying effects of a disregard for morality: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."⁶

"The moral dangers to which all, both old and young, are exposed are daily increasing. . . . Satan is making masterly efforts to involve married men and women and children and youth in impure practices. His temptations find acceptance in many hearts, because they have not been elevated, purified, refined, and ennobled by the sacred truth which they claim to believe. Not a few have been low and vile in thought and common in talk and deportment, so that when Satan's temptations come they have no moral power to resist them and fall an easy prey."⁷

"It is now, in probationary time, that every soul must make his choice. This choice will be seen in the family, will be seen in the association with the church. Virtue and true, unselfish principles will bring their own reward, for they will be reproduced in others. . . . 'By their fruits ye shall know them.'⁸

¹ 2 Cor. 2:11.

² Gen. 3:5.

³ Verse 4.

⁴ Rom. 2:14, 15.

⁵ Matt. 19:6.

⁶ 1 Peter 2:11.

⁷ Ellen G. White, *In Heavenly Places*, p. 199.

⁸ *Ibid.*, p. 196.

WIT SHARPENERS

Add-a-Letter

by HELEN PETTIGREW

Begin each number with a three-letter name. Add a letter with each successive word or name, rearranging the letters if necessary.

1. Son of Jacob; The _____ of Canaan; Large antelope; Dare to be a _____.
2. Son of Jacob, Old (Job 15:10), Rank, The _____ of Eden.
3. Son of Noah; "Do thyself no _____" (Acts 16:28); The waters of _____ (Ex. 15:23); Sister of Mary and Lazarus.
4. The _____ of Galilee; Son of Isaac; Reason (Matt. 19:5); Cup and _____.
5. High Priest (1 Sam. 1:9); Untruths; Elijah in the N.T. (John 1:21); Prophet who succeeded Elijah.
6. Wife of Adam; Always (Ps. 9:7); Not at any time (Lev. 6:13); Superficial show.

Key on page 16

by YVONNE DAVY PART THREE—CONCLUSION

MWENDE MZURI

WELL, what pictures do you want," asked the photographer.

"Perhaps you could take one to show how I get my daily dozen by climbing up this terrific step," and still carrying the dishpan after returning from dumping my potato parings, I turned to look at him.

"Good idea. It will show what soil erosion has done here. That step was a normal height, but the rains have carried all the soil away. And it will show the contrast—the teachers' attempts to beautify this dilapidated building by planting beautiful marigolds," he said as he clicked the camera.

While Arthur went back to the meetings, I packed our belongings and made the lunch so we could eat the moment he came in. At the close of the meetings several of the men volunteered to carry the heaviest pieces of luggage down to the boat.

"Let's get some more pictures now," I suggested when we had eaten. "How about Mwalimu Josia's house. It was built for the first German missionaries in 1913. And then let's get the new home that Pastor Danieli has just built with the thirteenth Sabbath overflow money."

Up the hill we climbed to get our pictures. Pastor had his whole family come out for the occasion. "Be sure to give me a picture of this," said the old man.

"I'll send the picture to Mamma Danieli so she can remember me by it. I will remember her by the delicious sweet potatoes she brought me last

night," I said with a smile, for those sweet potatoes represented a real sacrifice on her part. Foodstuffs are as scarce at Ukerewe as at Majita.

Pastor Fares had also finished his lunch by this time, so we hurried down to our "house" to see that everything had been taken out. The string of children carrying the heterogeneous pieces of baggage were already trooping down the hill. Two boys had our blankets stuffed into our army duffel bag. It was an awkward bundle to carry, for there was no place to grab.

Two other children were having a hard time with the gunnysack of Land Rover seats that had served as a mattress for me because my air mattress leaked. However, as Arthur and I were loaded down as well, there wasn't much we could do to help the situation.

"The owner of the ferry came to our meeting this morning and told us that we had to be at the boat by one forty-five, for he would not wait for us. I surely hope we make it on time," Arthur said a bit anxiously. Even as he spoke we heard an ominous choke, a few coughs, and then the steady chug-chug of the inboard motor came floating up to us. Five minutes later we were at the shore, but the boat was far out on the lake.

"That man—he saw the luggage was already here. Why did he not wait?" Pastor Fares shook his head. "But there's another boat. Let us try to get it to take us over," and he went across to speak to the man in charge. Soon he was back, still shaking his head. "The

man says he does not think he wants to go today. Maybe he will go around four this afternoon, but he is not sure. This is a plan to get you to pay more money, Bwana," he told us.

Pastor Danieli, deciding that he would intervene, went over and did some talking. He too returned shaking his head. "The man says he'll take you if Bwana pays twenty shillings [U.S. \$2.80]."

"Twenty shillings!" Both Arthur and Pastor Fares echoed the words. "That is fantastic!"

"I know it is, Bwana. They think they can make money out of you. I told them you are a poor missionary but they only laughed. You know, that young fellow used to be a Christian. His father and mother are faithful church members, but he—" and Pastor Danieli clicked his tongue sadly.

"Well, I do not have 20/- to waste. We can sit here on the grass and wait till the first boat returns. If we can't do any shopping in Musoma, well, we just can't, that is all," and we seated ourselves on the ground.

Marshall had been much upset by the loud cries of a bleating goat. We had not noticed the noise at first, for we had been too much occupied with our own troubles, but gradually the sound penetrated. We looked around. Someone had tied a goat to the carrier of his bicycle and had stood the machine against the wall of a nearby *duka*. The poor animal was uncomfortable. In struggling it had caused the vehicle to fall over on top of it. Nobody, least of

all the owner, paid any attention to the creature.

We could not help, for the owner would have considered it interfering, but Pastor Fares could! As a Christian his heart is touched by suffering, even if it is only an animal that is in pain. He went in search of the young man, who was drinking in the *duka*. Soon the fellow came out and picked up the bicycle. He pushed it against a fence in the blazing sun and left it once more. Three times the bike fell onto the goat. We were much relieved when finally the owner rode off with the poor creature. Men without Christ have no sympathy for suffering.

Unfortunately for the boat owner, a number of Africans arrived to make the trip across the lake. Finally, around three, the young man grudgingly told us we might load our goods onto the boat.

When we reached the Majita side of the lake we were informed that we had to pay 5/- for the dog. Arthur refused.

"That is the law," the owner told us.

"Show me the law. The other ferryman accepted 1/-. On the Kinesi and Kirumi ferries dogs are free. I'll give you 1/-," Arthur said. However, the boat owner was so unpleasant about the matter that for the sake of peace Arthur handed over the money.

"That is the way of apostasy, Bwana. Apostates are far worse than the heathen," Pastor Fares told us.

Fortunately the Land Rover started without a murmur and we were soon grinding up over the rocky road to Bwasi. On the way we met Pastor's son, John, so we let him share the seat with Marshall. He was bubbling over with excitement.

"Mamma says you must cut down the mango tree behind the house, *Baba* ["father"]," he said.

"Why?"

"Because a big black mamba fell out of it and nearly bit us while we were playing under the tree."

"Did you kill the snake?"

"No; it slithered into the grass. But Mamma says that mambas like mango trees because of all the leaves, so we must do something about it," John said.

It was quarter past four when we turned the car into the main road after depositing Pastor and John at their home. I wondered whether we would make Musoma in time to buy the few articles I would need for Arthur's safari in three days' time. Arthur held the car to a steady speed, but the road was

Sly Wind

by NINA WILLIS WALTER

Sly wind,
You tell weird tales
To scare the trees
At night.
They jump
And wave excited arms
And groan.

so poor that we could not make very good time.

Whoops, we went over an unexpected bump. There was a queer noise underneath. After a moment my husband decided to investigate. He looked under the front. "Of all things!" I heard him exclaim.

"Anything wrong?" I asked.

"Believe it or not, both shackle bolts and the metal plates they were attached to are gone. The chassis is resting neatly on the spring."

Out of the abundance of my ignorance I asked, "Can't you do something to fix it? We won't have to spend the night out here in the sticks, will we?"

"No, to both questions. I think if we crawl along carefully we may get to Musoma and then—" He left the sentence in abeyance as he climbed back into the car.

All hopes of getting to Musoma in time to shop vanished, but under the greater stress we did not even worry about that. Carefully we drove along, trying to avoid the hills and valleys in the road. Once or twice we bounced, when, as the shadows began to lengthen, we mistook a rut for a shadow, but at last we came within sight of Musoma. I did not need to look at my watch. It was seven o'clock. Would we have to spend the night in the hotel? We could never manage two trips (up to Busegwe and back) over that dreadful piece of road that lay ahead.

KEY WIT SHARPENERS

1. Dan, Land, Eland, Daniel. 2. Gad, Aged, Grade, Garden. 3. Ham, Harm, Marah, Martha. 4. Sea, Esau, Cause, Saucer. 5. Eli, Lies, Elias, Elisha. 6. Eve, Ever, Never, Veneer.

"I think I'll try to buy the bolts and the plates at Rajwani's, if it is open." Arthur spoke to himself, not to me.

It was closed. But I had a suggestion. "Maybe we can find where he lives."

Just then a young girl came out onto the balcony above Rajwani's shop. We asked her about Mr. Rajwani, and she directed us to his home, so off we went in search of him. He was getting cleaned up to go to the mosque to wait for the rising of the new moon, to signify the beginning of Ramadan, the month of fasting for Moslems. If we would wait for him, he would be happy to fetch us the things from his shop. We would have waited an hour, but it was not long before he was there to help us.

The twenty miles to Busegwe is notoriously bad, but we eventually arrived at headquarters. Only Mrs. Marx (the treasurer's wife) and Mrs. Pendleton (the accountant's wife) were at home. The rest of the mission family were on safari. It did not take Lenora Marx long to prepare a bite for us. And then how wonderful it was to throw ourselves onto a comfortable bed for a change. The next morning, while Arthur fixed the car, I visited with the women and heard the latest news.

"I surely was glad to have you stay with us last night. Things have been rather exciting around here. It will be a relief to have the men back on the station. Barbara (Mrs. Pendleton) and I were really feeling scared," Lenora told me. Of course I knew there was a reason for that last statement, and it was not long before I heard it all. "You know that crazy Mamma Wambura, who used to come begging?"

I tried to recall the person in question. My mind was blank. Then Lenora helped me out by adding, "The one who brought a little basket of amatunda (grenadillas or passion fruit) for Elder Reinhard? She insisted on taking the fruit right in to the committee herself, as she did not trust any of us to give it to him." Ah, that enlightened me, and in a flash I recalled her story.

When the Germans began the work at Busegwe many years ago, Yohana Isamatwe was one of the first teachers on the payroll. However, his wife, Wambura, remained childless, and that was a tragedy. When his brother died he married the widow, as was the custom among the heathen. That meant he had to be put out of the church.

When he was disfellowshipped he decided to do things properly, so he added a third wife to his establishment—more wives, more gardens; more gardens, more riches!

With the passage of time Wambura grew somewhat queer, as evidenced by her insistence upon taking her little offering of love right in to the committee room to Elder Reinhard (he was then the missionary at Busegwe).

Through the years the two other wives had children, much to Wambura's chagrin. One of the sons was a cripple, and that was the first count against the childless wife. It became common talk that she was to blame. It seemed there was always sickness in the home, if not a child, then one of the mothers had a mysterious ache. And all this was blamed on Wambura, the witch, as they took to calling her.

"Ah, yes," I came out of my reverie, "I remember her. That old woman to whom you gave so many of your dresses. Yes, what about her?"

"Well, she's dead. Been murdered! Everybody said that she was a witch, and that is why her husband's younger wives were always ill. She was bewitching them as well as the children. So night before last somebody chopped off her head and placed it next to her side, with her hand resting on it. Isn't that gruesome? Do you blame Barbara and me for feeling nervous?"

I did not blame them. I guess I'd have been just as nervous under the circumstances. Heathenism — how cruel, how unfeeling! A poor, helpless old woman butchered because people believed she was a witch! The rest of the community living in fear of being bewitched. When Lenora expressed her sympathy for the poor old soul, one of her workers, a Christian of many years, expressed astonishment saying, "But, *Memsahib* [mistress], she was a witch!" as if that was the last word on the question. It is hard, very hard, even for Christians to forget the fears of centuries. Fortunately, God regards that "this man was born there."

As we rattled homeward that afternoon, after the car had been repaired, Arthur expressed my thoughts: "This has been a good safari. We did indeed *mwende mzuri*, and it is good to feel that we have done our part, even if it is only a small part, in trying to finish the task committed to us. We have sown the seed. Now it is for God to do the watering so that it may bring forth the harvest. Home again, to get ready for another safari on Friday."



SOMETIMES the affairs of life build up to a crisis. Let's consider some of the possibilities that arise and demand solution.

At the close of John's junior year of college he felt he could hardly lose—he had proved to himself, his family, friends, and the college community that he possessed the qualities required for a successful college career. Just a few more months to continue his past good work and he would reach his educational goal!

The first shock came when he received word that tuition rates would go up, again, for the new year—he needed \$150 more than last year. He grumbled a little; it wasn't fair.

However, he determined to work harder and save that much more from his summer earnings. He went to see his prospective employer, Mr. Peterson, in whose store he had worked during the previous summer.

He didn't visit Mr. Peterson. He received Mr. Peterson's visit in the hospital where he was taken after an accident at a blind intersection just a short distance from the store. Later, his mother broke the news that Mr. Peterson couldn't wait for him to be able to work and had hired a substitute. Now he had no job!

He had a difficult time when he was able to look for work. There had been a general slowdown of business and the summer jobs seemed to have evaporated. After several days of diligent search he found work but it was not as pleasant nor did it pay as much as work in the store did. He could see that his savings at the end of the summer would be \$400 less than he had estimated when school was out.

However, with assurance from mother and dad that they were behind him and would make up the loss somehow, he went off to college with a determination to do all he could to make it up himself.

It was good to be on familiar

What Next?

by GORDON BUTTS

ground again among friends and especially to be a senior! He settled into college routine like a pro and things went well for the first quarter.

However, a few days after the Thanksgiving holiday word spread around the campus that a student was seriously ill with a contagious disease.

The health authorities were investigating and watching developments closely. There was a possibility that the whole college could be closed. As the disease spread a number of students were sent home. Sanitary precautions were intensified and social activities restricted but classes continued. John was not afflicted and the disease did not become epidemic.

The episode, following the experiences of the previous months, had an influence on John. He began to take a negative view of life. With a sense of impending disaster he waited for tragedy to strike.

A few days after the Christmas vacation, he awoke in the middle of the night with severe cramps and a throbbing head. In the morning the infirmary staff told him he would have to stay in bed for several days—a victim of the flu. He was a sick young man—couldn't study, go to classes, or even have visitors. He worried that he would not recover in time for semester exams. Or, if he did recover, he would not pass.

What a year! Increased costs, accident, reduced earnings and savings, the incipient epidemic, and now the flu! What next? What about God? Did He really care about John?

Thinking to get his mind away from himself for a few minutes, he reached for his Bible and lesson quarterly. Startled, he read the memory verse. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). He slipped to his knees in prayer, humbled and renewed in faith.

IF THERE were a thermometer recording spiritual temperatures, the three young women in the car that morning seventeen years ago might have registered anywhere between lukewarm and cold.

Doris, Marilyn, and Ingrid, just into their twenties, were often together. Anyone judging them "birds of a feather" because of this would not have been wrong, though they were seemingly diverse.

Doris and Marilyn were church members. Ingrid, a bitter, cynical divorcée, was not. Ingrid, like Doris, had been reared in the church. Marilyn had married into it. Marilyn made lit-

tle pretense of faith, but Doris was active in the church.

When Doris and Ingrid were alone together, the talk often turned to religion. Doris urged Ingrid to give up smoking, to do the things she knew were right, to come back to the church. But when the three of them were all together the conversation was of local gossip, sex, childbirth.

On this particular spring morning Doris was jubilant. Her husband had given her money to buy new curtains and some clothes for their small son. Roger usually kept a tight fist on the purse strings, and this was the first time he had actually given Doris money to spend as she chose. She was so happy she wanted all the world to know how generous he had been. She called her two best friends to go shopping with her.

Wouldn't their eyes pop? So many times they had gone shopping together and Doris had stood silently by while the others made purchases. Marilyn definitely controlled the money in her household, and Ingrid frequently pointed out that one of the nicest things about not having a husband was not having to answer to one for the way she spent money.

They started at Penney's and made the rounds of all the department and dime stores. They even drove to the other end of town to Washburn's. When they had seen all the curtains the town had to offer, Doris was ready to buy. She wanted the ones she had seen first at Penney's.

It was a beautiful day for shopping, warm but not too hot. The sun smiled down on them and a soft breeze sang. Even fortune was with them. They found a parking place directly in front of the store.

"Let's see," Doris said. "After I buy the curtains, I'll still have enough for pajamas for Jimmy and—" She opened her purse to reach for the wallet with the precious money. There was a moment of utter silence, and when she spoke again, it was a tone of horrified disbelief.

"It's gone! My wallet isn't in my purse! Oh, what will Roger say?"

"It's got to be in your purse or right here somewhere in the car," Marilyn said. "There's nowhere else it could be."

Frantically the three searched every inch of the car's interior, thrusting hands between tops and backs of seats, and finally pulling the back seat out entirely, though none of them had any

Remember the Time...



real idea that the money could be under the back seat.

Then they sat quiet, defeated. Doris put her head on the steering wheel. "What am I going to do?" she asked. "I wanted to bring home so much to show Roger how wisely I could shop. Now he'll never give me money again. The one time he gives it to me I have to go lose it."

"I could lend you some," Marilyn offered. "But how would you ever pay it back?"

All was silent in the car except for the sound of Ingrid's fingers drumming against the dash. She cleared her throat, and the other two looked at her expectantly.

"Aren't you overlooking the obvious?" she asked. "Don't you even believe the bedtime stories you read to your children? I mean, if I were in your shoes, I'd certainly pray."

Doris flushed to the roots of her hair. "I thought you'd laugh," she said.

"I don't scoff at prayer," Ingrid said. "I suppose it sounds corny for me to say this, but even now when something goes awfully wrong my first instinct is to pray."

So the three of them bowed their heads, and Doris began to pray, hesitantly at first, but then her voice growing firm and strong. "Thank You for moving Roger to give me the money and please help me to find it. Then help me to make wise use of it. And thank You, Lord, for Your help."

They raised their heads and opened their eyes. Doris was calm. Marilyn looked doubtful. "Do you really think God—" she began. Ingrid aimed a quick kick at her shins and she shut her mouth on whatever she was about to say. Ingrid spoke up quickly.

"Maybe you didn't even bring your money along," she said. "Maybe you were so excited about it that you forgot to put your wallet into your purse. You haven't bought anything yet, so how do we know you even have it along?"

"Because I had my wallet out when we parked at Washburn's," Doris said. "Remember, I had to put money in the parking meter."

"Oh."

"Well, we'd better get right back to Washburn's, then," Marilyn said. "If that is the only place you had your wallet out, that's obviously where you lost it. But what chance is there of finding a wallet with all that money in it if you lost it in the street?"

Ingrid aimed another kick at Marilyn's

ankle and for a moment the two of them glared at each other. Doris was already starting the car.

"Pray silently while I drive," she begged. "I just *have* to find it."

The same parking place was empty where they had previously parked to go into Washburn's. Doris drove into it quickly and pulled on the parking brake with a jerk. The three spilled from the car to search at the curb around the parking meter. There was no wallet there.

"If you *did* lose it here," Marilyn said, "the first passer-by would be sure to pick it up. Let me give you some money. You don't *have* to pay it back."

Doris was doubtful. "It wouldn't be the same."

"Roger needn't know."

Ingrid stood quietly beside the car. Her head was slightly bowed but her eyes were open and lips not moving. She was praying silently and passionately. "Oh, God, we need a miracle right now. Please send Doris a miracle to squelch Marilyn's doubtful talk."

At that moment a man opened the door of a car parked nearby. He got out and strolled toward the three.

"You girls looking for something?"

"Yes!" Doris said, "I lost my wallet here. Did you—have you been here long? Did you by any chance see anyone

pick it up while you were watching?"

"What color was it?"

"Red."

The man reached into his pocket and pulled out Doris' red wallet. "Here it is, young lady. It was there at the curb when I parked, and I thought to myself that if I just sat here in the car a while, maybe whoever lost it would come back to look for it."

After thanking the man profusely, the three got back into the car. With one accord they bowed their heads while Doris thanked God for the money's return.

Seventeen years ago they were often together, birds of a feather. Now they are miles apart in physical distance as well as other ways. Ingrid is a member of the church. Doris and Marilyn are not.

News of Marilyn and her latest affairs comes to the others only by hearsay, but Doris and Ingrid still manage a reunion nearly every summer at vacation time. When they get together they talk religion, roles reversed now. And they talk about things that happened long ago. "Do you remember the time—?" One of these shared remembrances is the time of the lost wallet.

They both believe strongly in the power of prayer. This is why Ingrid feels confident that someday Doris will join her—back in the church.

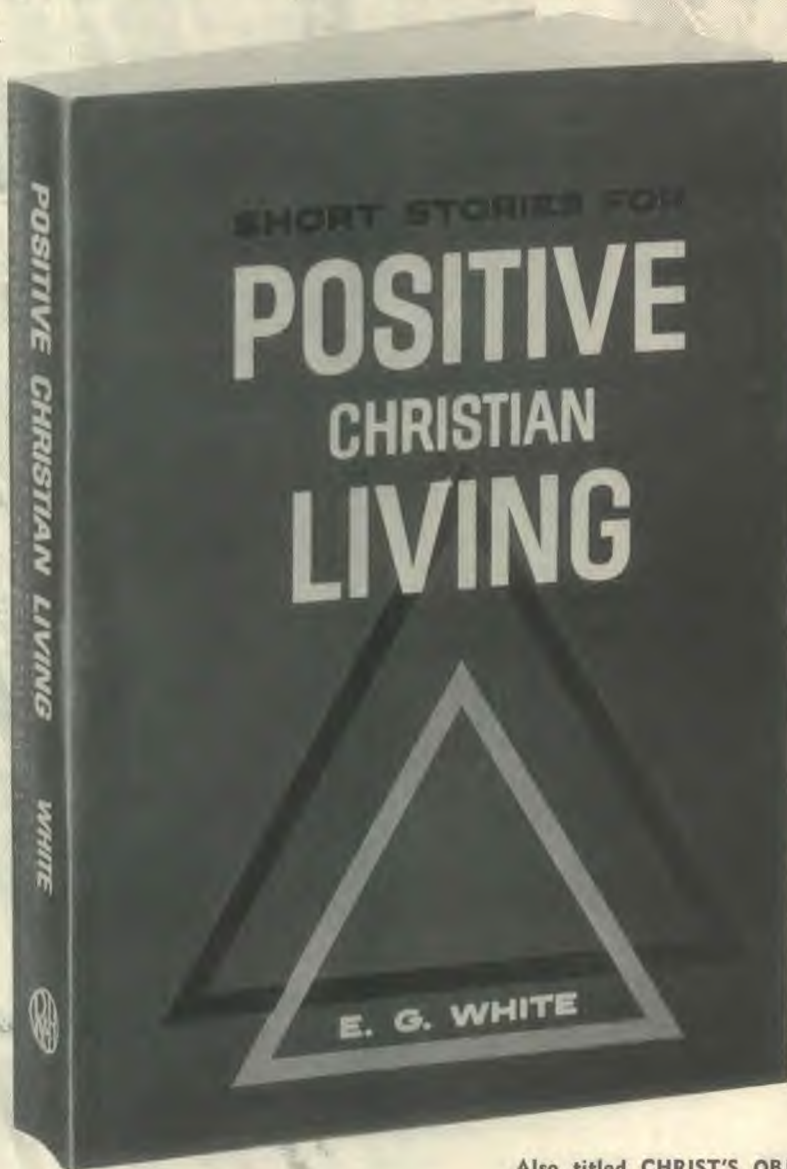
WE ANNOUNCE

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Sabbath School Lesson

Prepared for publication by the General
Conference Sabbath School Department



March 28

THE KINGDOM OF GLORY 13

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." **Matt. 25:34.**

The word "kingdom" is used with a variety of meanings in the New Testament in such expressions as "kingdom of Christ," "kingdom of God," "kingdom of heaven," "kingdom of glory." The meaning must be determined by the context. In this lesson the general meaning is the kingdom as the future home of the saints. It is hoped that the student will reconsecrate his life to the task of preparing for citizenship in that eternal kingdom.

KEY THOUGHTS

1. The Kingdoms of Grace and Glory. The kingdom of grace is preparatory to the eternal kingdom of glory. Christ officiates as Priest-King of the one, and as King of kings in the other. Under the kingdom of grace we are justified and sanctified; in the kingdom of glory we are glorified. Under the one we prepare for heaven; under the other we enter heaven. Under the one we receive conditional immortality; under the other we are immortalized.

2. Christ as King of Kings. Rev. 19:16. This title is also used of the Father in 1 Tim. 6:15. It is also used of Christ as He comes forth to take possession of the kingdom of this world (Rev. 11:15; 19:16), and may be considered His official title as King of the kingdom of glory.

3. The Throne of His Glory. Matt. 25:31. In times eternal Father and Son shared the throne of the universe. *Patriarchs and Prophets*, page 36. At the incarnation the Son voluntarily stepped down from the throne of the universe and gave back the scepter into the Father's hands. *The Desire of Ages*, pages 22, 23. At the ascension the Son was enthroned with the Father upon His throne. Rev. 3:21. Upon His return to earth He will be seated upon the throne of His own glory. Matt. 25:31.

LESSON OUTLINE

1. Inauguration of the Kingdom
Rev. 19:11-13, 16
2. The King and His Subjects
Matt. 25:31-34
3. Entrance Requirements
2 Peter 1:10, 11
4. The Fate of the Wicked
Matt. 13:40-43
5. No More Sin
Rev. 21:2-4, 27
6. Endless Life in a Perfect World
Rev. 22:3-5

The Kingdom of Glory LESSON 13

☐ Sunday

Part 1
INAUGURATION OF THE KINGDOM
Rev. 19:11-13, 16
"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.
"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.
"And He was clothed with a vesture dipped in blood: and His name is called The Word of God."
"And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

When the Son of man with all His angels appears in the heavens sitting "upon the throne of His glory" (Matt. 25:31), then shall be ushered in the great kingdom of glory. This event is dramatically described in the passage above. Christ is seen descending from heaven in power and majesty as the King of kings coming forth to deliver His people from those who are trying to destroy them. See *The Great Controversy*, page 641. He rides upon a white horse and has been given the title "Faithful and True." His eyes of flame, His crown, and the blood-tinged vesture single Him out as the Leader of the heavenly host. He is called "The Word of God." "Jesus rides forth as a mighty conqueror. . . . And 'the armies which were in heaven, . . . follow Him. . . . No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow.'"—*The Great Controversy*, page 641.

What three titles describe the character and majesty of Christ? Verses 11, 13, 16.

What proclamation announces the establishment of the kingdom? Rev. 11:15, 17.

THINK IT THROUGH What other titles can you think of that describe the character of Christ?

"As used in the Bible, the expression 'kingdom of God' is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of Epistle to the Hebrews. . . . The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. . . .

"So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words. . . . Matthew 25: 31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ."—"The Great Controversy," page 347.

The Kingdom of Glory LESSON 13

☐ Monday

Part 2
THE KING AND HIS SUBJECTS
"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:
"And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:
"And He shall set the sheep on His right hand, but the goats on the left.
"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

The throne on which Christ sits is called both "the throne of His glory" (verse 31) and "the throne of grace" (Heb. 4:16). The King of grace is also the King of glory, since He is the dispenser of grace and also the executor of judgment.

With what gracious invitation will the King of glory welcome His subjects to their eternal home? Matt. 25:34.

Notice that the saints are called "ye blessed of My Father." When Jesus promised a heavenly abode to His followers, He spoke of it as His "Father's house" (John 14:2), and as the "kingdom of their Father" (Matt. 13:43). It was not to come by gradual progress, but suddenly, by a breaking in pieces of earthly kingdoms. Dan. 2:31-43. It would last forever (Dan. 2:44), and the redeemed would be with their Redeemer forever. 1 Thess. 4:17. The saints are then nevermore to be separated from the Father and His Son, Jesus Christ. See *Early Writings*, page 110.

What honor will the saints have in the eternal kingdom? Rev. 22:5; Matt. 13:43.

THINK IT THROUGH What now seems to be the greatest joy that awaits you in the new kingdom?

"With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving

sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise Him through the endless cycles of eternity."—"The Great Controversy," page 647.

Part 3

ENTRANCE
REQUIREMENTS

2 Peter 1:10, 11

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The RSV translates the words "give diligence" as "be the more zealous." Diligence is often used in the Bible in connection with a saintly endeavor to do God's will. In Gal. 2:10 the KJV speaks of forwardness in remembering the poor. In Eph. 4:3 it is rendered "endeavoring" in connection with keeping "the unity of the spirit." In 2 Peter 3:14 it is applied to those who should be "diligent" in seeking to be at peace with God "without spot, and blameless."

How can we be diligent in seeking blamelessness? "As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches you will come into possession of them and will reveal the merits of the Saviour's sacrifice, the protection of His righteousness, the fullness of His wisdom, and His power to present you before the Father 'without spot, and blameless.'" —*The Acts of the Apostles*, page 567.

What reward awaits those who diligently seek to make their calling and election sure? 2 Peter 1:11.

Through what experience will all pass who gain entrance to the kingdom of heaven? Acts 14:22; 2 Tim 2:12.

The word "suffer" in 2 Tim. 2:12 may be rendered "endure." This is not referring to all forms of suffering, but suffering "with Him," or for Christ's sake. See Rom. 8:17.

THINK IT THROUGH

Who are accounted worthy to become heirs of the kingdom God has promised? 2 Thess. 1:4, 5.

Faith and patience are rungs in the ladder of Christian progress in 2 Peter 1:5-7. See *The Acts of the Apostles*, pages 530-532. Persecution is not to be sought; but when it comes in the line of Christian duty, its severity becomes a means of developing the Christian graces of patience and faith. That is God's way of thwarting Satan's destructive designs. What is intended as a hardship becomes a road to the kingdom.

"It is not possible for us to drift into heaven. . . . If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to

cooperate with God on earth would not cooperate with Him in heaven. It would not be safe to take them to heaven."—"Christ's Object Lessons," page 280.

Part 4

THE FATE OF
THE WICKED

Matt. 13:40-43

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

God will eventually destroy all those who endanger the lives of the saints and the very existence of the universe. For this reason the coming of Christ and the establishment of His kingdom will be a time of joy for the saints but a time of great "wailing and gnashing of teeth" for the wicked. God has suffered long with sin. Now it is time that sin shall reign no more. At the second coming the wrath of God shall be displayed "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8. Following the millennium the final destruction of the wicked will take place, when those who are "not found written in the book of life" are "cast into the lake of fire." Rev. 20:15.

What kind of people are found among the wicked? Rev. 21:8; 22:15.

What vivid contrast is apparent between the fate of the wicked and the reward of the righteous? Matt. 13:42, 43.

Like the glory that broke forth upon Jesus at the time of His transfiguration (Matt. 17:2), so the saints will "shine forth as the sun." See also Dan. 12:3. This is a glorious scene—the final coronation and enthronement of Christ, the saints shining as the sun and taking possession of the new earth—but it will be marred by the fate of those who have refused to respond to the love of God. See Rom. 2:4-6.

THINK IT THROUGH

What privilege is granted the saints? Rev. 22:14.

"The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. . . . Heaven would be to him a place of torture; he would long to be hidden

from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven: they are shut out by their own unfitness for its companionship."—"Steps to Christ," pages 17, 18.

Part 5

NO MORE SIN

Rev. 21:2-4, 27

"And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

The Holy City comes "down from God out of heaven, prepared as a bride adorned for her husband"; and, wonder of wonders, God Himself will "dwell with them . . . and be their God." All tears shall be wiped away, and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." How can this be? The answer is given at the end of verse 4: "For the former things are passed away." The curse has been removed, and sin shall be no more.

The eradication of sin is seen in the absence of death (1 Cor. 15:55, 56), as well as the strong evidence of Rev. 21:8; 22:3. All earthly kingdoms have been destroyed and replaced by the kingdom of glory. This kingdom will be everlasting because of its sinlessness and the added gift of immortality which has been given to its inhabitants. See Dan. 2:44. This is the land of perfection longed for, dreamed of, and sought by the faithful in every age.

Who only will be granted the privilege of entering the Holy City? Rev. 21:27.

THINK IT THROUGH

Will life in a sinless world be as exciting and rewarding as life on this earth?

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the ener-

gies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—"The Great Controversy," page 677.

Part 6

ENDLESS LIFE IN
A PERFECT WORLD

Rev. 22:3-5

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

"And they shall see His face; and His name shall be in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

One of the glorious privileges of the saints in the new earth will be to live in the presence of God Himself. "The throne of God and of the Lamb shall be in it; . . . and they shall see His face." This reunion is brought about by the removal of the curse that came upon this earth as a result of sin. Christ "redeemed us from the curse . . . being made a curse for us." Gal. 3:13. The universe now beholds the full significance of what Christ accomplished at Calvary. The saints are welcomed to the New Jerusalem, and they shall reign in glorious union with God and with Jesus Christ.

For how long will this condition continue? Rev. 22:5. See also Rev. 11:5.

What does Peter say of the stability of Christ's glorious kingdom? 2 Peter 1:11.

The Greek word *aionios*, which in 2 Peter 1:11 is translated "everlasting," actually means "eternal" and has a wider meaning than just everlasting time. For instance, the eternal kingdom includes all the world (Rev. 11:15) which "the prince of this world" once ruled. The eternal kingdom is a kingdom of righteousness, glory, and peace, and will transcend time and space.

THINK IT THROUGH

Am I prepared at this moment to be a citizen of that new kingdom?

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is

love."—"The Great Controversy," page 678.

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character."—"Ibid."

► Scientists in the United States Commerce Department and the Navy have announced that last August, for the first time, they probably successfully weakened a hurricane by seeding it. Several hours after hurricane Debbie was seeded with silver iodide, the storm's maximum speed fell from 98 to 68 knots, a 31 per cent drop. The following day when there was no seeding, the storm intensified. On the third day Debbie was seeded again, and diminished 15 per cent in intensity. Only one in 11 hurricanes changes speed on its own by 31 per cent in a day, and about one in two has a 15 per cent change, so the odds are at least 22 to one that the results were not a matter of pure chance.

Science

► On exhibit in the Smithsonian Institution in Washington, the first publicly displayed rock from the moon is an igneous breccia. The gray rock, weighing 478.8 grams, is sealed in a nitrogen-filled, clear plastic cannister covered by a glass bubble. Held in place by clamps to prevent its being broken, it was originally part of a larger piece brought back from the moon by the *Apollo 11* astronauts.

Science News

► To develop more accurate information on the altitude and movement patterns of migratory water birds, aircraft pilots are being asked to file reports whenever they encounter flocks of birds, giving date, kind of bird, height above ground level, location in relation to nearest city, direction of bird flight, and time of sighting.

FAA

► Japan has an oil-storage problem: too much oil and not enough land. However, Japan has plenty of ocean, so engineers are experimenting with the idea of storing oil in undersea tanks of steel and rubber.

Science News

► Wisconsin has more miles of approved snowmobile trails and roads than Interstate Highway mileage.

National Geographic Society

► Per capita consumption of refined sugar in both England and the United States is now two pounds a week. LLF

► Hawaii's Mauna Kea Mountain, rising 33,000 feet from the sea floor, tops Mount Everest.

National Geographic Society

► Stars twinkle because differences in the density of the air from place to place distort their light rays, alternately widening and constricting them.

Science News

► Inner-city youth in Washington, D.C., are attending school in a floating classroom. Daily they board the *Explorer*, a World War II ship, for training as oceanographers' aides in the Office of Education-supported program. USDHEW

► One of modern railroading's most successful operations capped 13 years of progress recently when the Trailer Train Company took delivery on its 50,000th car. Trailer Train now accounts for 6.7 per cent of railway carloadings.

GNR

► Alaska's state university is situated less than 120 miles below the Arctic Circle, where winters are bitterly cold—colder even than those on the Arctic slope. By late December, dawn comes at 10:00 A.M. and sunset at 1:30 P.M. There are 2,000 full-time students enrolled at the university.

Science

► Approximately 86 million persons—about one half of the nation's population—have corrective lenses. A recent study of the civilian population indicates that the proportion of the population with lenses increased with age, from 15 per cent of those 3-16 years of age to 88 per cent for those 45 years and over.

NIH

► For three years a California firm worked on a piece of metal no more than a quarter-inch in diameter. It took that long to weld two different metals together to form a fastener for crucial jobs in the wings and fuselage of supersonic planes. The two metals—pure titanium and a titanium alloy of aluminum and vanadium—were finally married with the aid of friction welding, a technique that relies on the heat produced by rubbing to fuse two metals together.

Science News

► It has been suggested that newspapers may be a causal factor in suicide. Reportedly, the suicide rate in the Detroit area dropped 20 per cent below normal between November, 1967, and August, 1968, during which time no newspapers appeared in Detroit as the result of a strike. "Constant emphasis on violence, aggression, sexuality, power and notoriety" was blamed in a report on suicides.

Science News

► Britain has placed a strict control on the use of antibiotics in animal feed. A University of Edinburgh committee reported that some antibiotics could lead to the emergence in humans of bacterial strains resistant to antibiotics.

Science

► An idyllic bay on Ishigaki, one of the Ryukyu Islands, is the only place in the world where black gem pearls are cultivated. One of the black beauties sold for \$3,200. National Geographic Society

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