

MARCH 4, 1969

# THE YOUTH'S INSTRUCTOR

*Sabbath School Lessons for March 8*





# THE YOUTH'S INSTRUCTOR®

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

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

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Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, at Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright, 1969, Review and Herald Publishing Association, Washington, D.C. 20012.

To contact the editorial staff, write, or telephone Area Code 202, 723-3700.

Subscription rates to U.S. and U.S. possessions: one year, \$7.95; in clubs of three or more, one year, each \$6.25. Rates slightly higher in Canada. All other countries: add 80 cents postage each year per subscription.

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VOLUME 117, NUMBER 9

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## Getting Along Without



by DOROTHY EMMERSON

RECENTLY a friend and I were strolling along the boardwalk in Atlantic City looking into the shop windows at the multitudinous display of articles that were available for anyone with the will to pay. Some windows displayed pure trash—junky stuff that I marveled anyone with any sense could ever buy.

But there were plenty of shops with truly exquisite things. Imported works of art, bone china, hand-cut crystal, wood carvings, rare books, and antiques of all types.

"If you had all the money in the world, what would you buy?" I asked my friend.

"If you had all the money in the world, what one item would you feel you just couldn't do without?" she countered.

And so we looked.

"You know," we both said at the same moment, "there's nothing in those windows I couldn't do without!"

When I was a youngster it was always such fun to go downtown on

Saturday nights to spend the dime dad would press into my eager hand immediately after sundown. I would look and look in the shops (everyone went to town on Saturday nights then!) and get all steamed up about things I thought "I just had to have." Imagine, a whole evening of gleeful browsing, deciding between this color and that size—weighing in my mind all the advantages of this over that, and then ending up with the satisfied feeling that I really could get along without the things I had just been "adoring."

Instead, after consuming the bag of popcorn and the chocolate malt dad always treated us to, we would return home and I would smugly pop my dime into a fast-growing piggy bank. All was well with me, the world, and what I already possessed!

From the advertisements one sees nowadays one would think it impossible to get along without the particular ware being extolled. As for me, I prefer less baggage on my trip along the narrow way.

The Youth's Instructor, March 4, 1969



# Is It Safe to Doubt?

by EDWARD HEPPENSTALL, Ph.D.

## PART TWO

A STUDENT said to me: "For the first time in my life I am thinking for myself. Hitherto I memorized the right texts and accepted the usual statements on such doctrines as the sanctuary, sanctification, Creation. But my mind is aroused. Since I really started studying, much of what has been affirmed does not seem as clear as when I accepted it without question. Where do I go from here?"

As a teacher I can look at him with dismay, tell him he is on dangerous ground, that the leaders won't appreciate his attitude, and "our people will misunderstand." Or I can become dogmatic and try to assure him that all is well. I can talk with finality about "the truth" and "the message." But to many young people that would be intellectual and moral cowardice, or at best side-stepping the issues. I can talk around the subject without giving him any real answers, giving him a dose of religious sedation by pain-dulling clichés. Or I can decide to deal with his questions in a direct and realistic manner, with an attitude of loving acceptance that seeks to get to the roots of his problem.

There is no greater sin committed against minds and lives in the classroom or in the pulpit than to force young people into the false dilemma of having to choose between faith and mental honesty. No faith in this message is tenable at the cost of strict intellectual integrity, and no real freedom is possible.

Thinking youth will inevitably reject a picture of God as vague, remote, where the character, attitude, and activity of God so interpreted produce more guilt than they do freedom, more anxiety than they do joy.

How do we explain the character of God in such a way as to lead to faith and obedience? It will take something more than formalized statements to meet the grim needs of youth who struggle for self-determination and life itself. This is no golden age of youth, even though many are tempted to believe it.

Many of our young people have not grasped the real meaning of God, the Father of our Lord Jesus Christ, who meets the basic needs for love and security, for forgiveness and peace of mind. For young people the battle begins here.

The church and school must get to the heart of the matter. They must offer in life and study the true meaning of God, the responsibility toward one another on the moral and spiritual level, the satisfaction of their own need for a sense of self-worth. God is made known in Jesus Christ. This fact must be the basic principle that guides youth to their understanding of God's will, His commandments, and the more abundant life.

Two things I require of my faith: that it will stand up under the most critical investigation, and stand up under the moral and spiritual pressures of everyday living.

Now, young people, the ultimate obligation is yours. Your most persistent obligation is to set your mind and life within the light that streams from Christ and from His Word. This is the testing and the shaking time for your character.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."<sup>1</sup>

When does a young man or woman become unshakable? When are you in possession of certainty? When do you have a firm faith? I have seen young people shaken out of the Christian faith. I have known others who were quite unshakable. In the work of the school and the church we adults like to believe that the job we have done with you young people has in it the

quality of the imperishable, the unshakable.

### Faith Through Intellectual Integrity

To become unshakable you must develop an unshakable mind based upon the sure Word of God. An unshakable mind is based upon unshakable truths. Some positions will change; some will never change. Concerning the first, you must be willing to submit and test them by the Word of God. If they do not stand the test, then you must be willing to change. Concerning the second, you are secure if you do not depend on human statements, but upon the truth of God.

You Christian young people must be prepared to study diligently the Word of God. It is not the business of the school and the church to give you a mind. You already have that. Your mind is fertile soil for the seeds of truth or the seeds of error, or anything else for that matter. The possibilities of the mind have never been exhausted. It is not easy to compute the mental, moral, and spiritual energy which all too often slumber in the minds of young people. Let it be granted that the truths of God are wide open for inspection and investigation. What the church is concerned to know is whether the youth really want a genuine and sound faith. As a man "thinketh in his heart, so is he."<sup>2</sup>

Truth is not always easy to find. Truth does not easily win the day. Often the obstacles seem formidable and difficult to surmount, especially when the mind and heart are captured by other things. Life cannot afford to be neutral. You may remain uncommitted on many things. When it comes to the discovery of eternal truth you must decide either for a soul-destroying destiny or a dynamic, intelligent faith. There is no room for neutrality.



It is time for you to avoid fuzzy thinking on the truth of God. Thinking gets this way when you settle for the memorizing of a few scattered texts and catch within the mind a few isolated ideas on truths repeated at random. To remove doubt and uncertainty, you must be willing to study. Some will remain in ignorance of truth because they are unwilling to give time and study to discover the answers. Simply to raise a doubt or a question and then neglect to search diligently for the answers is unfair and unwise. In the removal of doubt you must not leave anything to chance. There is no such thing as certainty of truth by proxy.

"Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed."<sup>3</sup>

"Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. . . . You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?"<sup>4</sup>

The church grants you difference of opinion without fear of rejection. The church is tolerant of divergent views, not because it is indifferent about truth, but because it is so concerned about it that it desires to be delivered from its deficiencies and errors at all cost, especially in the lives of its young people.

The hour is coming when you will be tested on your beliefs. Will the truths you stand for endure? Will you find your position unshakable? When Martin Luther nailed his ninety-five theses to the church door at Wittenberg they were his own convictions for which he was willing to die. They were not something copied from a classroom or a Sabbath school lesson. People came and read them. They found they had been thinking along the same lines, but never had the courage to speak or to stand for them. Luther went to Worms and stood before the emperor. The Archbishop of Treves called on him to recant, to keep silent. Said Luther: "I will not recant. I will not keep silent unless it is proved from Scripture that I am wrong. Here I stand."

## Because

by VIVIAN BROWN

Someone wants everything,  
No one wants nothing,  
Everyone wants something—  
Why? Because!

Today youth need the same personal courage and the same personal convictions. They do not come easily. Millions of youth are already molded to the mass mind, fashioned by the press, the TV, the movies, the cliques and gangs that abound everywhere. Tastes, standards, ideas, and living tend to be stereotyped. The minds of youth everywhere are being starved of basic values and high principles, the finer sensibilities deadened by a world that is fast losing all capacity to desire or to communicate truth and virtue. The resulting years remind us of a blighted harvest. There is little or nothing there.

It is difficult to exaggerate the pressure to join the mass thinking of the crowd. Happy is the young man or young woman who can go deeply into the truth of God's Word and know that here God has spoken to his mind and heart, that here he can take his stand without doubt.

Furthermore, you must not exaggerate the points of weakness that lie in the church itself. This can simply be an excuse for not living courageously. Youth are often quick to discern and to criticize. But let it be believed that the church, in spite of its inadequacies, remains true to Jesus Christ and to the revelation in the Word of God.

As a youth, believe that the church is not making overweening pretensions in religion, but that she does offer to you the fully tested and clearly understood truths by virtue of the believers who have tested and found these things to be true. Let there be found thousands of young men and young women who acknowledge those in the church whose vibrant faith has won respect for the faith once given to the saints.

In the midst of uncertainty and fickleness of opinion you need to believe in God and the Word of God more firmly than hitherto. Let the answer be found, at least partly, in a deeper and more diligent study of the Word,

which confessedly has produced the most dynamic faith in every generation. You must let the penetrating and recreating power of the truth of God transform the mind, applying it to all the complex relations of life. The time is long overdue for young people in church and in school not to demand a change of basic doctrines or moral standards, but to overhaul their thinking and the nature of their commitment to the living God, who can be trusted, and to His Son, Jesus Christ.

The real peril lies in shallowness of thought and life when dealing with the truth of God, or with servile submission to what the church teaches. You should give your loyalty to the church which proclaims and teaches the Word of God, but your deepest loyalty must be to Jesus Christ and to the Word you yourself have studied and tested.

You must be sure of God. He is ultimately reliable. He is that because of the kind of God He is. You must study to know that for sure. For with God there "is no variableness, neither shadow of turning."<sup>5</sup> He alone will not let you down. He is "the same yesterday, and to day, and for ever."<sup>6</sup>

When God the Father is understood and accepted in the light of His Son Jesus Christ, then lives are integrated and secure. You must no longer be satisfied to go to church as a concession to religion. You must come to the Source of truth as revealed in the Scriptures. The truths of God's Word must exist for you in your own right, and not because you have been too lazy or too preoccupied to find out for yourself. It takes mental discipline, a clear sense of eternal values, to find the truth of God in mind and in experience.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."<sup>7</sup>

<sup>3</sup> This is the second installment of a three-part serial. Part three will appear next week.

<sup>4</sup> Isa. 13:12, 13.

<sup>5</sup> Prov. 23:7.

<sup>6</sup> Messages to Young People, p. 186.

<sup>7</sup> Fundamentals of Christian Education, p. 307.

<sup>8</sup> James 1:17.

<sup>9</sup> Heb. 13:8.

<sup>10</sup> 1 Tim. 4:12, 13, 15, 16.



## **Exercise in Self-knowledge—1**

Once upon a time we wrote New Year's editorials in which we encouraged readers to examine themselves and make some good resolutions to guide them. But that was "once upon a time."

When is a good time to make a new resolution? We believe it is when your mind encompasses some never-seen-before truth. And this experience can come at any time, day or night, whether you are young or old, Christian or non-Christian.

So try this little gimmick with me. Will you?

First of all, I am a man (or woman, if this be your sex).

Second, I am a Christian (or non-Christian, if this be your status).

Third, I am a Seventh-day Adventist (or Methodist, or Roman Catholic, or Congregationalist, or a member of the Church of God, or Jehovah's Witnesses, or Lutheran, or Baptist, or Presbyterian, or Mennonite, or Church of the Nazarene, or United Brethren, or Christian Science, or Baha'i Faith, or Disciples of Christ).

You aren't any of these? Then maybe you are of the Episcopal, or Christian Reformed, or Anglican, or Hebrew, or Latter-day Saints, or Moravian, or Open Bible, or Pilgrim, or Pentecostal Holiness, or Spiritualist, or Swedenborgian, or Unitarian, or Christadelphian, or Mohammedan, or Self-Revelation church, or United House of Prayer for all People.

If you are an atheist, or a non-Christian, or a devil worshiper, you can still take our little exercise.

So—first of all—I am a man.

As a man, there are some things I will do.

As a man, there are some things I will not do.

My human father died "out of the church." I have the letter that was sent to him, notifying him that unless he made some changes in his life within twenty-five days, his name would be removed from the church roll.

I have seen the marker stone that identifies the spot where once stood the church into which he was baptized. Less than twelve blocks away is the cemetery where he sleeps until the resurrection morning.

One day when I returned to my home town to visit mother, following dad's death, I telephoned her as usual from a city about eleven miles from my home. No one answered. I took the next bus to the village near which I grew up. Again I called home. But there was still no answer. So I started to hitchhike the mile and a half.

I had gone perhaps five blocks when a farmer in a pickup stopped just as I turned the corner by the grade school. He wanted to know where I was going. When I told him, he invited me to hop in. I threw my suitcase into the back and climbed into the cab by the farmer.

"So you are one of George Crandall's sons?" he began the conversation. "You know," he continued, "your dad was quite a man. In all the time I knew him, I never heard him say an unkind word about another man."

Next week—No. 2.

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## Grace Notes

**Pen League** The Free Lance Division of Pen League has a July 7, 1969, deadline. In school or out, you are eligible to participate if you are a Seventh-day Adventist. Write at once for the brochure.

**Photo Mart** The tenth Photo Mart sponsored by THE YOUTH'S INSTRUCTOR has a May 7, 1969, deadline. Please do not send

any pictures to us until you have received the brochure, as a number of changes have been made in the classifications. We hope that the brochures will be ready to send out by the time your request is received.

**Lesson** The senior Sabbath school lesson will again appear March 11.



# Things

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

**M**ANY people prefer to choose an occupation in which they work with their hands, operating machines, manipulating things, using hand skills, handling tools. These may range from wood carving, which is art, to operating a power peeler—which is, well, it is peeling potatoes—to operating data processing equipment, or an electron microscope, or a spectrophotometer, which is sheer magic. And there are many more, as you will find when you read this article.

In previous articles I have suggested that the young Adventist who is seeking a career should give the church the first option on his working years. It has also been stated that the variety and range of occupations within the church are such as to appeal to almost every interest and talent appropriate for Adventists to pursue. Perhaps you will ask at this point, Do you mean to say that the church offers the “things” kind of careers for genuine denominational employment? The answer, of course, is Yes, hundreds of different kinds of “things” occupations.

The *Dictionary of Occupational Titles* lists about thirty thousand occupations followed by people in the United States. The church does not provide this many, but it does offer careers in all nine of the officially adopted categories: (1) professional-technical-managerial; (2) clerical and sales; (3) services; (4) farming-fishery-forestry; (5) processing; (6) machine trades; (7) bench work; (8) structural work; (9) miscellaneous. The dictionary points out that every job requires the worker to operate in relation to data (facts and ideas), people, and things in varying degrees. This is important to our study, for as we grow older we usually develop a preference for working with ideas, or people, or things. A preference for one does not exclude the two others. It does mean greater personal satisfaction if the career we choose provides the emphasis we prefer.

The remaining articles in this series on careers in the church will deal with careers in these three categories:

things, ideas, and people, beginning with occupations having to do principally with things. This should not be interpreted to mean that this is the highest level, or the lowest. As a matter of fact, in this series of articles there is no intention of even suggesting that one occupation is more honorable than another (except for the sacred calling of the clergyman).

It should be crystal clear to all of us that the honor and prestige of a career are determined by the quality of the worker. It is the degree of intelligence, drive, integrity, creative imagination, and dedication you invest in your career that gives luster to your occupation, whatever it might be. Every occupation which contributes to the welfare of man, and which God can bless, is honorable, as through it the child of God seeks to express his Christianity.

Occupations having to do principally with things range from those requiring college and graduate degrees to others requiring perhaps only a secondary school diploma. If you don't want to knock yourself out, you may now be considering a job which does not require long years of schooling and in which you can expect ease and a lack of responsibility. But if so, look out! Life has a way of punishing men and women of great natural capacity who shoot too low.

It will be better for your health of mind, and your body, too, if you will reach out for a job that will put your powers to the stretch, and hold it, or go on to another with even greater responsibility and challenge. If, on the other hand, circumstances put you in a job that does not appear to challenge you, make it important by the excellence of your performance.

The publishing enterprises of the church are important in its world program. Let us take an imaginary trip through one of the major publishing houses of the denomination for a look at some of the “things” occupations. In the bindery we see operators of machines including cover stamping, cover making, folding, stripping, gathering, sewing, compressor-gluing, wrapping,

casing-in, trimming, rounding, backing. In periodicals we see the operators of cutters, folders, stitchers; and hand operators stitching, assembling, wrapping, and cerlox binding.

In the art department are the illustrators, layout artists, photographers, and librarians. In photo offset we find a cameraman for black and white, and one for color, dot etchers, color separators, strippers, and platemakers. In the composing room are the compositors, linotype operators, lockup men, and perforator operators. Going on to the pressroom we find sheet-fed letter pressmen, sheet-fed offset pressmen, and web offset pressmen.

The stockroom has paper, cloth, and board cutter operators, truck drivers, lift operators, and warehousemen. In the mailroom are the machine operators, hand wrappers, mail clerks, and list collators. Under the maintenance foreman are the air-conditioner mechanics, electricians, plumbers, steam engineers, sheet metal workers, and welders. In building maintenance are the cabinetmaker, carpenter, electrician, painter, and plumber. In the computer center we find a systems analyst, a programmer, a computer operator, and a key punch operator.

This list is not complete. It is intended to give the reader an idea of the range of occupations, most of which require on-the-job training, and many having specific educational prerequisites. For publishing and other enterprises, service personnel and administrators are still to be listed in articles to follow.

In hospitals, of which the church operates roughly 140 around the world, it is difficult to single out a list of occupations chiefly concerned with things. This is because a hospital exists to serve people. But in serving people, hospital staffs must be skilled in the use of things. Professions and occupations calling for the highest levels of education and training are encountered in the hospital. Examples are the operators of cobalt and X-ray machines, the nuclear medical technologists, the technicians who maintain and operate the heart-lung machines used in modern heart surgery, the EKG (electrocardiogram—it charts the heart beat) and ECG (encephalogram—it charts brain waves) machine operators.

Then there are the technicians who can make the temperamental electron microscope do their bidding (magnification up to 200,000 diameters, and extended photoenlargement up to 2



million diameters), and the operators of the spectrophotometers (they record the chemical composition of materials placed in them for testing). Dental technicians, working to specifications provided by your dentist, make restorations as good as your original teeth.

Closed-circuit television has many uses in the modern hospital, requiring the services of TV engineers, technicians, programming editors, and photographers. Prosthetics departments (restoring or replacing damaged or lost limbs, usually with mechanical devices) require a brace man, a cast man, and a prosthetics technician.

In audio-visual service in a teaching hospital are the motion picture camera operator, display artists, medical science artists, model makers, and photographers. In maintenance there are carpenters, electricians, firemen, masons, plasterers, painters, plumbers, and steam fitters. In the powerhouse are safety and sanitary engineers.

On the data-processing staff are the computer operator, the programmers for business operations, for medical records, and for medical research, the

commercial industries (most of them do), on the farm are field hands, irrigators (in the West), farm machine operators, herders, feeders, machine milkers, operators of milk-processing machines, bottlers, and ice cream makers. In the poultry house are feeders, egg candlers, and packers.

In the print shop are linotype and monotype operators, layout men, pressmen, and operators of the presses found in the modern shop. If the college or academy operates a furniture factory or a broom factory, here are found the appropriate operators. Food service and bakery personnel include cooks, bakers, salad makers, operators of dishwashing machines, power beaters, and peelers.

Under the plant superintendent are electricians, carpenters, plumbers, painters, machine shop mechanics, refrigeration engineers, electronics engineers, powerhouse engineers, and steam fitters. On the grounds are groundsmen and gardeners. In the laundry are washer and dryer operators, manglers, and pressers. In the science teaching units are laboratory technicians. If the college operates broadcasting studios, as several of them do, here are found sound engineers, radio technicians, electricians, disk and filmstrip librarians, and disk jockeys.

Many of the occupations necessary for the operation of the educational institutions of the church are manned by students, working under trained and skilled adults. This basic training may lead to an interesting avocation, or it may provide the introduction to the occupation which the student intends to follow. In any case it can be a valuable part of his education.

Looking into the future, the immediate future of man's work, one of the most promising general fields is instrumentation, and one of the most promising types of instrumentation is data processing. Here the development of new and more sophisticated equipment opens new vistas of possibilities. From the General Conference offices out to the institutions of the church, there is interest in searching out the applications of data processing in the operations of the denomination.

Even the small start made at Loma Linda is impressive. Two general types of data-processing equipment are used in the university. The IBM 360/30 and related accessories serve the administration, business offices, and the hospital records. It handles accounting procedures and writes payroll checks,

records patient information, and for the schools it processes admissions, registration, enrollment, grade records, and student classifications. (Current operations total more than ten thousand units of information per day!)

When the 360/30 is replaced by the faster and more versatile 360/40 it will be possible to have an immediate write-out of a hospital patient's bill, including charges from all departments, and cutting through the red tape of medicare. The computer will then be a master mentor of a central appointment system, instantly showing all available openings for any patient to see any doctor in the hospital. It will keep track of every patient's medical chart and will store medical records on all patients. The 360/30 is served by ten full-time programmers and operators, who must be well versed in the "language" appropriate for their operation, which in this instance is COBOL (Common Business Oriented Language).

Scientific research in the university is serviced on campus by an IBM 1620/1311 computer system, with a line to the vast Campus Computer Network at the University of California at Los Angeles. A direct wire from LLU connects with a microwave transmitter at the Norton Air Force Base, some four miles away, where the data or questions are sent to Westwood and fed into the IBM 360/75, so far the most powerful commercially produced IBM computer.

Access to the Campus Computer Network not only provides processing power for the staff of teaching and research scientists at LLU but also makes available vast stores of data from one of the most extensive program libraries in existence. For these operations the "language" used is FORTRAN (FORmula TRANslations).

A computer facility such as this can perform mathematical operations with accuracy and at spectacular speed. It can store millions of information or data units, and can select (retrieve) and combine them in seconds. The computer cannot "think" to the extent possible for a well-educated person, but it can in principle perform any intellectual task that is well enough understood so the machine can be told what is wanted. Using the information it has been given, the computer makes comparisons, investigates the possibilities or consequences of various choices, and selects the most promising.

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## Crosses

by ANN CLAYTON

Another had to bear His cross  
That day  
Along Golgotha's way,  
When He was smitten, scourged,  
And falling underneath its weight,  
Close by the ancient city gate.  
And as I picture Him exhausted there,  
My Lord, divine,  
I know that He can understand  
When I faint under mine.

public health statistician, the analytical statistician, and the biostatistician. These are a few examples of the occupations in the hospital requiring that people be skillful with things—hands, instruments, and machines.

While colleges are thought of as institutions which deal in ideas and services to people, the "things" occupations also have an important place in them, and in secondary and elementary schools as well, but perhaps to a lesser degree. Beginning in the managerial offices, we find operators of business machines, again including computers, of duplicating machines, and switchboards. If the college has





# *Flavor of New England*

*Here buckets are used to collect the sap. They are covered to keep out rain, snow, twigs, insects, and dirt.*

by **ELEANOR GERNET**

**P**ERHAPS you've seen New England in summertime; dined in one of its quaint old restaurants with darkened, hand-hewn beams and undulating board floors; visited one of its fog-bound seacoast towns; wound through neat little villages dominated by town squares and white-spired churches.

But have you visited New England during one of its maple seasons? Have you savored the unforgettable flavor of sugar on snow; or witnessed the fall glory of the brilliant yellow, red, and orange tones of the maple?

So tiny that its six States comprise only 2 per cent of the area of the original forty-eight States, New England bursts with charm. And not the least of its charm it owes to the sugar maple.

New England lies on the maple sugar belt, an area along the Great Lakes and the St. Lawrence River that is the only place in the world where the sugar maple thrives. Maple syrup is produced from Maine to Minnesota, from southern Canada as far south as Indiana and West Virginia. But traditionally, New England's State of Vermont has produced the finest maple syrup in the world. Here the sugar maple, finding the cool mountain climate and special

soil conditions it needs, plunges its roots deep into the marble and granite foundations of the Green Mountains to produce sap from which comes the syrup that has made Vermont famous.

Maple syrup does not, as one poet raptured, well "like molasses from the bung." The sap does, however, require a minimum of processing. It needs no refining process to remove any disagreeable flavor, as is true of cane and beet sugar. When it has been boiled down, the resulting syrup is so delicious that it is in demand everywhere.

Before the first white settlers came to the New World, red men had discovered the secrets of maple-syrup mak-





*Even children like to help by gathering the sap on an oxen-pulled sled.*

season. "Boiling down" was done in iron or copper kettles over outdoor fires. Long boiling plus smoke and the occasional cinders, twigs, and leaves that fell into the open kettle produced a dark-colored, racy-flavored syrup quite unlike the mild product of today.

Methods hadn't changed greatly between the 1600's and the early 1900's, when Grandpa Mason "sugared" for a while. Grandpa Mason is a long-time resident of New England whose agility and pink complexion belie his seventy years. Recounting his experiences of fifty years ago, he recalled, "We tapped eighty trees, hung 150 buckets. It was a close stand of trees about fourteen inches in diameter. We used open buckets. Some days it would rain and the sap would be so diluted we'd have to dump it. But that didn't happen often. We'd gather in the morning, then start boiling down about five o'clock of an evening. It'd be done by ten or eleven. We boiled the sap over a wood fire in big open pans that held twenty, maybe twenty-five, gallons."

Grandpa Mason was silent then, reminiscing. Then he chuckled. "When we'd throw syrup out on the snow, we'd throw some to the dog too. He'd get some of it in his mouth, then he couldn't get his mouth open, and he'd all but climb a tree."

Things have changed a lot since Grandpa Mason "did sugaring" but sugar on snow is still considered the

most delicious confection on earth by folks from maple sugar country. The maple syrup, boiled to 22° above the boiling temperature of water, is poured in thin streams over snow—in a dish, a tub, or, in the winter, on a large snow-bank just outside the sugarhouse.

The best maple sugar groves—sugar-bushes as they are often called—are those from which most of the other trees have been cut out and in which the maples have been thinned enough to permit the development of a good crown growth. Leaf exposure is important. The greater the number of leaves on a tree, the greater the sap flow that can be expected. The leaves acting in some mysterious manner under the direct influence of the sun's rays, produce glucose, a simple sugar, which is later stored in the trunk and roots of the tree as starch.

Each spring just before leaves appear, the roots begin to absorb water in considerable quantities but are unable to throw it off because no leaves have yet appeared. This water, uniting with the stored-up starch (which has by now been transformed into another sugar—sucrose), produces the sap flow of early spring.

Trees aren't considered tappable until they're at least forty years old, "a foot through," and about sixty feet tall.

Fortunately, sugaring time comes when most other farm activities are about at a standstill. When the first

ing. They made gashes in the maple, perhaps with tomahawks. Into the incisions they inserted reeds or concave pieces of bark, through which the sap dripped into bark troughs. The sap was cooked in clay or bark containers by repeatedly dropping in hot stones, which caused the water to steam away and to leave a concentrated syrup.

The early settlers adapted the methods of the Indians, substituting wooden spouts for reeds or bark spouts. They caught the syrup in troughs made of split logs hollowed out on the flat side. At the close of the sap season these were turned upside down and left in the woods until the following





*The gathered sap is brought to the sugarhouse, where it is processed.*

robin appears, when days are warm but nights are still cold, when the first spring thaw comes—that's when sugar makers go up through the sugarbush to drill new tap holes in their sugar maples and to hang buckets on the sap spouts in preparation for the first sap run.

Sap may begin running well in late February and continue until the end of April. Or the sugaring season may last only two weeks. It seems to be the pumping action induced by alternate warming and freezing which produces the steady drip, drip, drip of sap in the bucket, which is music in the ears of the sugar maker. But the sap is fickle. It takes only a south wind, a warm night, or a cold snap to stop the sap flow and to send the sugar maker back to work on his woodpile.

Today plastic bags are often used in place of buckets for collecting the sap as it drips from the spout. Not only are the bags easier to handle but the clear plastic allows sunlight to enter and kill bacteria. When buckets are used they usually have covers to keep out rain, snow, twigs, insects, and dirt. Sometimes plastic tubing is used to carry the sap from the trees to storage tanks placed at convenient points in the sugarbush, or it may run directly from the trees to the sugarhouse.

If the sap doesn't flow direct to the sugarhouse, it must be gathered by hand. When it is thought that enough has collected, a sugarbush owner and members of his family or a hired man

will go out with a low sled or trailer, on which is mounted a gathering tank. They empty the sap pails or plastic bags into gathering pails, which are in turn emptied into the gathering tank. The gathering rig, pulled by horses—sometimes by a tractor or in a few cases by oxen—is taken around the sugarbush until all the sap has been collected.

Usually the sugarhouse is located at the lowest edge of a sugarbush to provide a downhill run for the sleds. Usually it is also placed on a slope so gravity will carry the sap from the gathering tank into the big storage vat, which stands near the boiling apparatus. To keep the sap fresh and cold the storage vat is in a sheltered spot away from the sun and the heat of the evaporator fires.

The sugarhouse, where the sap is boiled down, looks from the outside like a house on fire. Immense clouds of what appears to be smoke pour from the roof. Inside, it is like a Turkish bath. Here stands a great long furnace fired by wood or oil. This is the "arch." Atop the arch, sap under tremendous heat foams, rolls, and boils in a huge elongated steel pan, looking, as someone has aptly put it, "like animated cotton candy."

The sap flows from one end of the pan to the other, working its way through a maze of compartments, until it arrives at the "draw off" end. Where there is no automatic draw off the boiler must judge—often with the

aid of a thermometer or a hydrometer—the exact moment when the sap has reached a density of eleven pounds to the gallon. If it is thinner, it will ferment later; if it is much thicker, it will crystallize.

Suddenly the boiler shouts, "She's ready to draw off!" The draw-off valve is opened and out pours the most delicious syrup you'll ever hope to taste.

Sap varies a great deal in sweetness. Some trees give off sap with a sugar content of only 2 per cent; some as high as 12 per cent. But, generally speaking, it takes thirty-five to forty gallons of maple sap to produce one gallon of pure maple syrup. Sugaring is a lot of work, but on that first night of "boiling," when the family sits down to sauce dishes full of the first syrup of the season (along with a fresh batch of doughnuts), the head of the family is likely to sit back and say, "You know, Mom, after all is said and done, sugaring is fun!"

From a record crop of 4,132,000 gallons in 1860, maple syrup production has steadily declined until recently. In 1966 the U.S. output rose to 1,433,000 gallons, 16 per cent more than in 1965 and 6 per cent above the 1960-1964 average. Some sugarbush owners have had to quit producing because of a shortage of labor; some have abandoned their groves; some have sold their maples for use as mine props, veneer, furniture, and flooring. But many still value their hundreds-of-years-old heritage too much to sell it—at any price. They are hardy, independent pioneer stock who love their farms, their freedom, and sugaring!

There is a special flavor about New England. You sense it in its quaint old restaurants, its fog-bound seacoast towns, its little villages with their town squares and white-spired churches. You sense it in its maple farms whose history runs back to the time of the first white settlers—and before. Maple syrup is as distinctive as its flavor—produced only in a small section of North America, and to this day a product of home enterprise.

To see a maple camp in action is to relive a way of life that is fast vanishing. It is to sip a bit of the flavor for which New England is famous. It is to put your fork into a plate of what Vermonters consider the most delectable dish on earth—sugar on snow. Served up with sour pickles, a plate of unsweetened doughnuts—and a little history—it is an unforgettable experience!



# Change of Plans

by JANET BURCHETTE

## PART TWO

IN THREE or four weeks I had recovered enough to be moved to a small hospital in Fullerton, which was more convenient for my family. Our car had been badly damaged in the accident, and when it was repaired my parents sold it. My mother felt she could never drive it again without remembering the night of the accident. New cars were not available at that time, so it had meant a long bus trip to Los Angeles each time she came to the hospital to see me.

It was here I finally learned that Dona had died the night of the accident, almost instantly, from extensive head injuries. I had continued to wonder why if Dona was all right as my mother had said I had not heard from her. All my other friends and classmates had been sending me cards and letters. My mother knew, now that I had come back to Fullerton, I would have to be told. I do not know why I had not been told before unless they felt the shock would be too much. I wept bitterly, not only at losing a friend but at my own slowness in not realizing the truth sooner.

The Cottage Hospital in Fullerton was operated by Seventh-day Adventists, and the superintendent of nurses, Miss Vera Emmerson (who later became Mrs. Guy Welch), was a neighbor of ours. We knew her only slightly, but she saw that I received good care.

One day she asked me if I would like to read a scrapbook of stories she had. Since I had little to do but read,

I was glad to have it. It turned out to be a collection of stories she had saved from the *YOUTH'S INSTRUCTOR*. From them I began to get a little idea of some of the things Seventh-day Adventists believe. I was already aware of the fact that for some strange reason they kept Saturday for a holy day instead of Sunday as the rest of us did.

When I left the hospital Miss Emmerson continued to call on me from time to time. She asked if she might send the *YOUTH'S INSTRUCTOR* and *Signs of the Times* to me, and I agreed. I spent most of my time reading anyway—everything I could get my hands on.

Gradually the day came when I could get up in a wheel chair—just an hour or so at first, but longer each day until I was able to stay up all day. Then came the process of learning how much I could do. The goal, of course, was to walk again, but that could not be done until my stumps were completely healed, and one of them made very slow progress.

The family at first waited on me continually. After a while I learned to do things for myself. I found I could make my own bed by sitting in the middle of it and working around myself. I could dry dishes, and I could iron with little trouble from a wheel chair. We exchanged our old treadle sewing machine for a new electric one with knee control, and then I could sew and mend.

While spending a week visiting a married friend, I discovered that a wheel chair is excellent for rocking a crying baby to sleep and that by getting on my knees in the chair I could reach high places.

I was high enough to reach the sink to wash dishes that way too, and to use the stove. When one night I was able to prepare dinner for eight people on my own I felt I was really accomplishing something.

Not everything I did was work. My teacher brought me a small hand loom to use. She encouraged me to go back to school and finish my occupational therapy training as soon as I was able.

"You'll make a better occupational therapist having experienced a long convalescence yourself," she said. I began to feel that perhaps I could do it.

I made cloth dolls and sold them to obtain a little spending money, and that gave me a lift. Some of them were dressed in foreign costumes, which I tried to make as authentic as possible. The research required in order to

accomplish all this helped me too.

And I read. The more I read *Signs of the Times* and my Bible, the more I began to think, until finally I was convinced that the Seventh-day Adventists were right about Saturday. At first I said nothing to my family, but began trying to keep the Sabbath by myself. On Sunday I went to church with the others. After about six weeks of this I was convinced it wouldn't do; if I was going to keep the Sabbath, I had better do it right.

I asked my mother whether she cared if I called Miss Emmerson and asked to go to church with her the next Sabbath, as I wanted to find out what her church was like. Mother was not enthusiastic. She had attended a few evangelistic meetings with Miss Emmerson and had come away convinced that Seventh-day Adventists believe everyone is going to be eternally lost but them. However, she gave her consent on condition I wouldn't try to preach to the rest of the family.

When I called, Miss Emmerson was greatly surprised. Although she had been sending the *Signs* all year, she had no indication that any of us were interested. Indeed, the first time a Bible instructor called on mother after she had attended the meetings, mother left the house as soon as she saw the instructor coming. Later, when she could no longer avoid her, mother told her she was satisfied with her own church and had no further interest.

Miss Emmerson said she would be glad to call for me. Since I was still in the wheel chair, some problems were involved, but I had learned to get from the chair to the car and out again by myself, and there was always someone around to help carry me up the steps of the church. I began to attend church on Sabbath regularly.

Things didn't go smoothly in the family. No one approved of my new way of living. They made fun of my new Adventist friends and accused me of being ungrateful because I had left the church where so many nice things had been done for me after my accident. Finally, the minister of my former church was asked to come and straighten me out. After a lively discussion he left, angry and ruffled, and I was more convinced than ever that the Adventists were right.

My parents, seeing I was determined, finally accepted my decision, though not without voicing their disapproval at every opportunity. They tolerated the Bible instructor who





*The varied career of an occupational therapist can be a very rewarding one.*

came to give me studies, and though they were often within hearing distance they were unconvinced of the truth of the things I was studying.

Months turned into a year. My friends had gone on to senior colleges and still I was not walking. Finally, after nearly fifteen months, the glad day came when my doctor said I was ready to be fitted for my prosthesis.

There was the trip to Los Angeles, where they were to be made, and my first look at the contraptions I would be walking on for the rest of my life. It was not a heartening picture when I saw all the belts, straps, and laces to be used to hold them in place. In spite of this I was eager to get out of the wheel chair and try walking again.

First I had to be fitted and measured, then return in two weeks for the finished legs. I stood between parallel bars and began walking back and forth—learning all over again. Of course I could wear the limbs only a short time at first, but each day I would try to wear them a little longer. I started out walking with two canes, then one, finally none; however, I still used one when I went outside the house.

It was slow going, but at last I was walking again. Then I learned it wasn't so simple as that. Stumps aren't always right after the first amputation

and they can get very sore. I had to go back to the hospital for more surgery and skin grafts, and that meant back to the wheel chair again until they were healed. My friends were seniors now, looking forward to graduation and working in their chosen careers. For me school seemed farther and farther away.

Then something else happened that caused plans for returning to school to fade into the background. I had received many letters from strangers who had read of the accident and wanted to do their part to cheer me up. Some, who were amputees themselves, even came to see me.

Among the letters was one from a young serviceman in Burma by the name of Jack Burchette. He was not told of my condition by the person who gave him my address, but merely that I had had some trouble recently and might appreciate a letter. So began a regular correspondence. We did not meet for some time after Jack returned to the States, but when we did we found as much enjoyment in each other's company as we had in our correspondence.

A few months later we became engaged. It was not until I was ready to become a member of the church, having satisfactorily completed all my studies, that I learned the church did not approve of marriage with one not of the same faith. Jack, who was still in the U.S. Air Force, was now in Alaska. We had not planned to be married until his return late in the summer.

Determined to live up to my new faith, I wrote and explained to him that I must break the engagement. His reply was to request studies so that he too could join the church. One Sabbath late in September we were both baptized and the following day we were married. Since then we have had many instances of the Lord's guiding hand in our lives.

Jack's station at the time of our marriage was Chanute Air Force Base in Rantoul, Illinois. Here we returned after the wedding and began looking for a place to live. This was ever a problem in a town near a military base, but we finally found a nice room in a private home and were soon settled. The next problem was finding our church. Rantoul had no church; in fact, we learned there were only three Seventh-day Adventist families in the whole town. We are sure this was one of the instances of the Lord's

guidance, for we found we were living across the alley from one of the families. We had a way to church (Champaign-Urbana, about fourteen miles away) and Adventist friends from the beginning.

Among the couples we became acquainted with in Rantoul were Jacqueline and Carlton Ash. Carlton and Jack worked together at the base. Jacqueline and I were both born in California, were the same age, and discovered we were both interested in painting and drawing. We became close friends. We invited them to go to church with us, and before long they were interested in Bible studies. Some months after our return to the West Coast we were happy to hear of their baptism.

Back in California we settled in Fair Oaks, a small town near Mather Air Force Base, where Jack was now stationed. Once again we found we had Adventist neighbors with whom we were able to go to church. We did not own an automobile.

During the next six years our three sons were born, and school seemed only a forgotten dream for me. Once I took a vocational interest test given by an instructor in Jack's evening algebra class. The instructor was studying for his Ph.D. in psychology and was giving the tests to meet part of his requirements. Jack and I and one of our neighbors took the test, and the results showed that I should be an occupational therapist.

"Anyway," I told Jack, "I guess I chose the right career. It's too bad I couldn't finish it."

In the eight years of our marriage Jack had not had a tour of duty overseas. Now his turn had come, and we were in the usual state of suspense one learns to live with in military life. We knew he was going and we discussed all the possibilities. Then one Sunday one of the men in Jack's squadron stopped in to see us.

"You know where you're going? It's posted on the board right now."

"Where?" we both asked at once.

"Hickam Air Force Base, Hawaii."

"You're kidding," my husband said.

"No I'm not; go see for yourself."

He did, and when he came back with a big smile, I knew we were really going to Hawaii.

We spent the next four years in Hawaii, and here I made further progress in returning to complete independence. I had learned that merely having a prosthesis to wear didn't mean



# Sabbath School Lessons

Prepared for publication by the General  
Conference Sabbath School Department

MARCH 8, 1969

## YOUTH

### X—The Decisive Day for Israel

**MEMORY GEM:** "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42).

**ILLUMINATION OF THE TOPIC:** *The Desire of Ages*, pp. 570-579, 589-600, 716-722; *Christ's Object Lessons*, pp. 284-306 ("The Lord's Vineyard"); *The SDA Bible Commentary*, on references cited.

**LESSON STORY:** Matt. 21:1-45, 23:1-4, 13-29; Luke 19:30-48; 20:1-19.

**STUDY AIM:** To see what lessons and warnings for my personal life I can learn from the story of the blind rejection of Jesus by the Jewish nation.

#### 1—The Coming of the King

1. What steps did Jesus take to bring about the fulfillment of the prophecy of Zechariah? Matt. 21:4, 5. Compare Zech. 9:9.

"Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne. . . .

"Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom."—*The Desire of Ages*, pp. 569, 570.

2. How did the people respond to this action on the part of Jesus? Luke 19:37, 38.

"Jesus mounted the unused foal, while probably some of His disciples led it by the bridle. And no sooner had He started than the multitude spread out their upper garments to tapestry His path, and kept tearing or cutting down the boughs of olive, and fig, and walnut, to scatter them before Him. Then, in a burst of enthusiasm, the disciples broke into the shout, 'Hosanna to the Son of David! Blessed is the King of Israel that cometh in the name of the Lord! Hosanna in the highest!' and the multitude caught up the joyous strain, and told each other how He had raised Lazarus from the dead."—FARRAR, *The Life of Christ*, vol. 2, p. 198.

"They were unable to present Him

with costly gifts, but they spread their outer garments as a carpet in His path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas."—*The Desire of Ages*, p. 570.

3. How did the Jewish rulers react to the triumphal entry? Luke 19:39, 40, 47.

#### 2—The Temple Cleansed Again

4. Following the triumphal entry, which of His former actions did He repeat? Matt. 21:12, 13.

"As He looked round on all things His heart was again moved within Him to strong indignation. Three years before, He had cleansed the Temple; but, alas! in vain. Already greed had won the battle against reverence; already the tessellated [like Mosaic] floors and pillared colonnades of the Court of the Gentiles had been again usurped by droves of oxen and sheep. . . . In that desecrated place He would not teach. Once more, in mingled sorrow and anger, He drove them forth."—FARRAR, *The Life of Christ*, vol. 2, pp. 204, 205.

5. Having cleansed the Temple, what did Jesus do? Matt. 21:14.

"Not till He had reduced the Temple to decency and silence could He begin His customary ministrations. Doubtless the task was easier, because it had already been once performed. But when the miserable hubbub was over, then the Temple resumed what should have been its normal aspect. Sufferers came to Him, and He healed them. Listeners in hundreds thronged round Him, were astonished at His doctrine, hung upon His lips. The very children of the Temple, in their innocent delight, continued the glad Hosannas which had welcomed Him."—*Ibid.*, p. 206.

6. What did the children do, and how did the rulers react to this? Matt. 21:15, 16.

"The Chief Priests, and Scribes, and Pharisees, and leading people saw, and despised, and wondered, and perished. . . . They angrily called His attention to the cry of the boys in the Temple courts, and said, 'Hearest Thou what these say?' Perhaps they were boys employed in the musical services of the Temple, and if so, the priestly party would be still more enraged. But Jesus calmly protected the children from their unconcealed hatred."—*Ibid.*, pp. 206, 207.

I could forget my wheel chair. Blisters and sores often developed on my stumps; that meant I must return to the wheel chair for days and sometimes weeks at a time.

Over the years I had learned to manage my house and care for my children during these times. For shopping or trips away from home I had to depend on others; I could not drive a car.

About halfway through our time in Hawaii my husband's squadron was scheduled for a six-month tour of duty on Eniwetok for atomic tests. Although most things I needed were conveniently located near our house on the base, I would have no way to get to church while he was gone.

We had attended the Central church in Honolulu when we first came to the islands. It took us thirty minutes to drive there from the base each week. We were told there was a small church closer in the little town of Aiea, but no one could tell us how to find it.

Our oldest son was ready for kindergarten. We felt he was too young to travel on the bus by himself to the church school in Honolulu, so we started him to school on the base. Since children were required to eat their lunch in the cafeteria I knew there would be problems if our dietary practices were not explained to the teacher.

When I called to talk with her about it I discovered she was also a Seventh-day Adventist. From her we learned where the church in Aiea was. We attended services there the next Sabbath and fell in love with the little church and the people at once. We continued to attend there as long as we remained in Hawaii.

There was no direct way to get to Aiea by public transportation from the base, and no one lived near enough to take me to church if Jack was gone. The only solution was for me to learn to drive. We found a man who had been crippled in an automobile accident himself and who had designed an apparatus for his own car that enabled him to drive it completely by hand. He made a similar one for our car for a very reasonable price, and after a month of practice I was ready to get my license. Now I was really getting independent, for on days when I couldn't walk I could get into the car, fold up my wheel chair and put it in, and go where I pleased.

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



### 3—The Wicked Servants

7. What story did Jesus tell to help the Jews see where they were going? Matt. 21:33-39.

"The grapevine was one of the national symbols of Israel. Near the very spot where Christ now stood, at the entrance to the Temple, was a large, magnificent vine wrought in gold and silver that represented Israel. . . .

"This parable places emphasis on the rich blessings God had bestowed upon Israel, that they might provide the world with the fruit of divine character. . . . In health, intellect, skill, prosperity, and character the people of Israel were to become the greatest nation of the earth, revealing to all men the glory of God's purpose."—*The SDA Bible Commentary*, on Matt. 21:33.

8. Thinking only of the story, what dreadful sentence did the Jews pronounce upon themselves? On second thought, how did they shift ground? Matt. 21:40, 41; Luke 20:16.

"The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, 'He will miserably destroy those wicked men. . . .'

"Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, 'God forbid!'"—*Christ's Object Lessons*, p. 295.

9. To what Old Testament passage did Jesus direct their attention, and what warning did He utter? Luke 20:17, 18. Compare Ps. 118:22, 23.

### 4—The Sins of the Pharisees

10. When teaching for the last time in the Temple, what particular classes of people did Jesus expose? Matt. 23:1-4.

"The priests and elders of Israel spent their lives in religious ceremonies, which they regarded as too sacred to be connected with secular business. Therefore their lives were supposed to be wholly religious. But they performed their ceremonies to be seen by men that they might be thought by the world to be pious and devoted. While professing to obey they refused to render obedience to God. They were not doers of the truth which they professed to teach."—*Christ's Object Lessons*, p. 278.

11. For what particular types of sin did Jesus rebuke the Pharisees and scribes? Matt. 23:13-29.

"Woe unto them for their oppressive hypocrisy and greedy cant! Woe for the proselytizing fanaticism which did but

### THINGS

From page 7

By selecting out of its store of information that which is known on a subject, the computer speeds the human investigator to the edge of the unknown, where he can begin his investigations. No product of modern technology is more rapidly expanding, or more promising, or provides more exciting skill careers than data processing.

The choice of a "things" career has much in its favor. The range and variety are great. The work is usually a service to people, either directly or indirectly, and is usually performed in the company of other members of your church. If you choose, you probably can live in an Adventist community.

Perhaps you are asking yourself the

produce a more perilous corruption! Woe for the blind hair-splitting folly which so confused the sanctity of oaths as to tempt their followers into gross profanity! Woe for the petty paltry sham-scrupulosity which paid tithes of potherbs, and thought nothing of justice, mercy, and faith—which strained out animalcule from the goblet, and swallowed camels into the heart. . . . Woe for the mock repentance which condemned their fathers for the murder of the prophets, and yet reflected the murderous spirit of those fathers—nay, filled up and exceeded the measure of their guilt by a yet deadlier and more dreadful sacrifice!"—FARRAR, *The Life of Christ*, vol. 2, pp. 245, 246.

12. In what sad words did Jesus express His grief over the stubborn rejection of Him by the Jewish people? Matt. 23:37.

"Divine pity marked the countenance of the Son of God as He cast one lingering look upon the temple and then upon His hearers. In a voice choked by deep anguish of heart and bitter tears He exclaimed, 'O Jerusalem, Jerusalem, thou that killest the prophets, . . . how often would I have gathered thy children together, . . . and ye would not.' This is the separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity."—*The Desire of Ages*, p. 620.

### 5—Sold to His Enemies

13. By what action did Judas earn an open rebuke from Jesus? John 12:4-8.

"The divine and human were at work in the character of Judas. Satan was

question: If I choose an occupation of this kind, am I "in the Lord's work" simply because my paycheck comes from the church or one of its institutions and I carry an ID card from the conference?" Obviously the answer is No. It is not the source of your paycheck but the source of your power which makes you a worker for God.

Quite simply, and regardless of the nature of the work for which the denomination pays you, you are an ambassador for Christ if you demonstrate the Christian graces in your life and work, if you are loyal to the church and to the institution in which you work, if you dignify your job by the quality and faithfulness of its performance, and if, sensitive to the spiritual needs of those around you, you do what you can to satisfy those needs as an agent of the Holy Spirit. If a life style such as this appeals to you, then the church needs you.

working the human, Christ the divine. The Lord Jesus longed to see Judas rise to his appointed privileges. But the human side of Judas' character was confused with his religious sentiments, and treated by him as essential attributes. By taking this view of things, he left an open door for Satan to enter and take possession of the entire man. If Judas had practiced the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 26:14-16, p. 1101.

14. By what action of Judas was the final crisis brought on? Luke 22:3-6.

"What were the motives of this man? . . . The Evangelists can say nothing but that Satan entered into him. The guilt of the man seemed to them too abnormal for any natural or human explanation. The narratives of the Synoptists point distinctly to avarice as the cause of his ruin. They place his first overtures to the Sanhedrin in close and pointed connection with the qualm of disgust he felt at being unable to secure any pilferings from the 'three hundred pence' of which, since they might have come into his possession, he regarded himself as having been robbed; and St. John . . . says in so many words that he was an habitual thief."—FARRAR, *The Life of Christ*, vol. 2, p. 272.

### What Is in This Lesson for Me?

The Jews overlooked the day of their salvation. Is there any danger that I may do the same? When is the day of salvation? Today, now, at this very hour. Tomorrow may be too late!



► Providing every Eskimo family with permanent rental housing by 1971 is the goal of a program being administered by the Department of Indian Affairs and Northern Development in Canada. Many families have already moved into three-bedroom homes, with oil heat, electricity, and sanitary services. Each house is equipped with basic furniture, dishes, cutlery, and cleansing equipment. Rent is based on a sliding scale according to income and employment opportunities in various settlements.

CDEA

► After many years of experimenting, a team of scientists in wood research at Germany's Brunswick Technical University have succeeded in making the surface of wood conduct electricity by treating it with a special varnish. The new process will permit wood's being galvanized much as metal is. Wood can now be electrolytically copper-plated, chrome-plated, tin-plated, or lined with any other metal.

GIC

► Low-lying, gray-black fog covering thousands of miles constantly advances and recedes in Arctic waters. The so-called "skodde" sometimes hangs so low that sailors on deck cannot see one another, but lookouts in crow's-nests can sight masts of other vessels poking through the eerie mist.

National Geographic Society

► One hundred hydraulic dams are at present being built in Spain in the different river basins of the country. In total, they will have a capacity of 15,542.8 cubic hectometres, which will be sufficient to supply hydroelectric plants with more than three million kilowatts of installed power.

IDES

► The Automobile Legal Association has suggested "a mandatory hairnet for hippie drivers." Because they obscure vision, both forward and lateral, the lengthy locks are said to be a highway safety hazard.

Highway User

► Microorganisms found in the dry valleys of Antarctica are among the smallest on earth. One species measures only a micron—1/25,000th of an inch in diameter.

National Geographic Society

► Leonardo da Vinci conceived the idea of contact lenses in 1508, but his theory wasn't tested until 1890.

National Geographic Society

► Less than 7 per cent of America's practicing physicians are women. In other countries far more women enter the medical profession. In Russia, for instance, more than half of the physicians are female practitioners.

AMA

► Considered to be the most interesting development in the field of foodstuffs technology is a high-protein-content flour obtained from rice. The Institute of Agrochemistry and Foodstuff Technology of Valencia, Spain, took the international award for the new product at the Foodstuffs Fair in Paris. Proteins in rice are nutritionally first quality, but their proportion is low, 7 per cent. The new process allows manufacturing flour with an 18 to 20 per cent content of protein concentrate from rice with a normal protein concentrate. It is calculated that not less than 1.4 billion people use rice as their principal source of nutrition, nearly half of them wholly dependent on rice.

IDES

► Claiming the record for covering the longest commercial hydrofoil route in the United States, 72 miles, the 75-passenger *Victoria* is in service between Seattle, Washington, and Victoria, British Columbia. It is designed to reach 40 knots, even in 10-foot-high waves. Powered by a pair of gas turbine engines, the hull rises two to six feet above the water when moving.

GNRC

► Candy sales in the United States—the world's leading consumer of candy—exceed \$1.6 billion wholesale each year. The average American annually crunches about 19 pounds of chocolate bars, licorice, jellybeans, and other candies.

National Geographic Society

► Automobile crashes in 1967 cost Americans \$34 million a day—nearly half the daily cost of the Vietnam war and the equivalent of \$62.14 a year for every man, woman, and child in the country.

Highway User

► When it snows in Antarctica, the flakes come down practically dirt free. The snow that falls on the continent's center is the cleanest and lightest in the world.

National Geographic Society

## Recipe of the Week

### HALUSHKI

### ENTREE ENCORE

Yield: 8 servings

1 medium cabbage head  
1 cup VegeBurger  
½ cup celery, chopped  
½ cup onion, chopped  
1 10-oz. can tomato soup  
¼ cup oil  
1 tsp. Ac'cent

½ tsp. celery salt  
¼ tsp. sage  
¼ tsp. garlic salt  
1 cup brown rice, cooked  
¼ cup green pepper, chopped  
¼ cup water  
½ tsp. G. Washington broth

1. Steam cabbage till leaves can be removed easily.
2. Brown Vegeburger in small amount of oil.
3. Simmer vegetables in oil until nearly tender; add browned VegeBurger and seasoning.
4. Simmer a few minutes more and add to cooked rice; mix well.
5. Put ½ cup of rice mixture in cabbage leaf and roll.
6. Place in baking pan and pour tomato soup which has been mixed with water over them.
7. Bake at least one hour at 375° F.

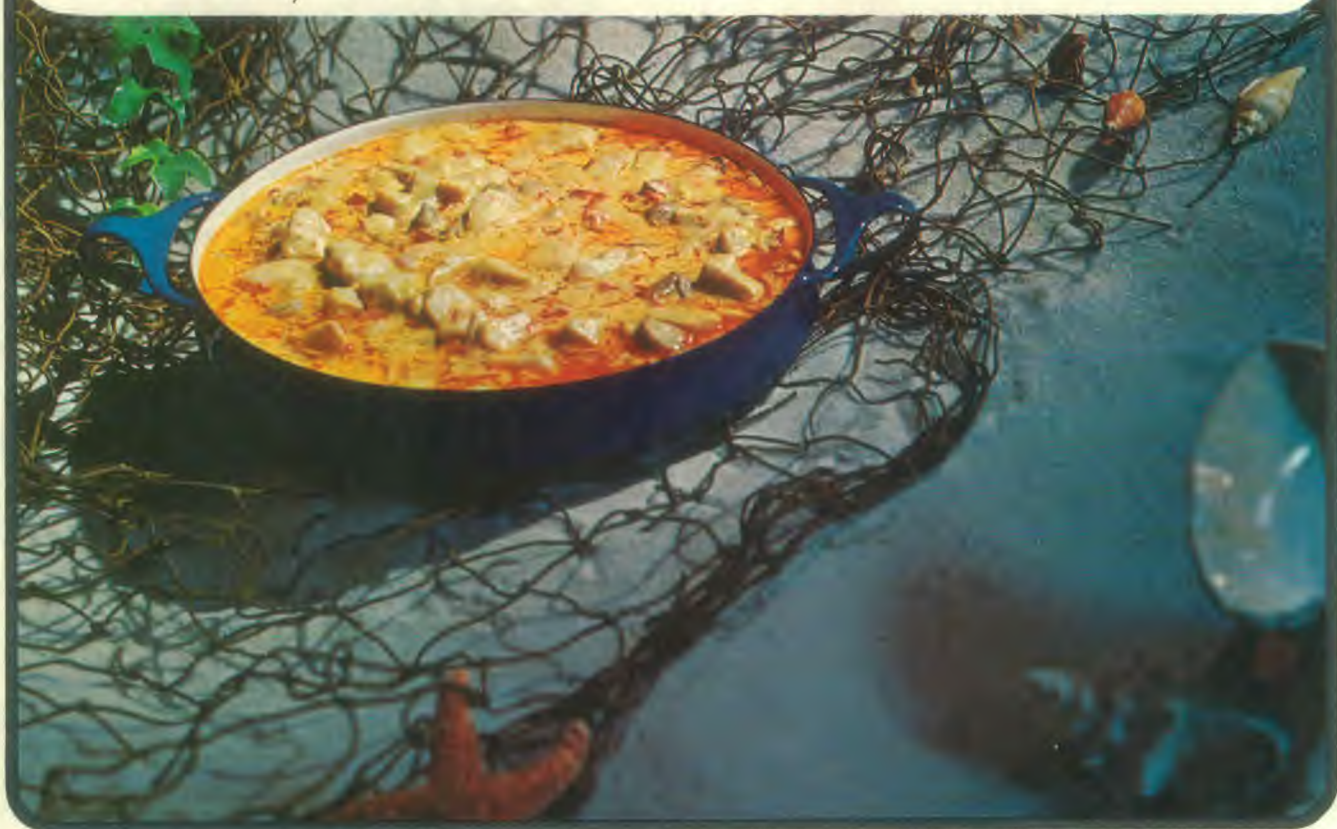
COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION





## Skallops Thermidor

On the beach or on your table, this simple yet elegant recipe approaches the ultimate in vegetable protein dining. Your family will be delighted when eating Skallops Thermidor. Your friends will be amazed that meatless cookery can achieve such heights. Why not start the compliments coming right away? First, get Vegetable Skallops at your grocer and then, well . . . the rest is easy.



### Skallops Thermidor

- |   |                                     |
|---|-------------------------------------|
| 1/8 c. butter or margarine<br>(1/2 stick) | 4 T. Parmesan cheese,<br>grated     |
| 2 T. flour                                | 1/2 c. sauteed mushrooms            |
| 1/2 t. paprika                            | 1/4 c. pimientos, chopped           |
| 2 c. whipping cream                       | 1 can Skallops, cut to<br>bite size |
| 4 egg yolks                               |                                     |



In sauce pan over low heat blend butter, flour, paprika, cream, and egg yolks. Allow mixture to thicken a little, stirring constantly. Fold in Skallops and salt to taste. Add Parmesan cheese, sauteed mushrooms, and pimientos. Heat through. Serve over toast points. Serves 4-6.

**WORTHINGTON**

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*Tomorrow's Foods Today!*