

SEPTEMBER 30, 1969

THE YOUTH'S INSTRUCTOR



Sabbath School Lessons for October 4

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, 6856 Eastern Avenue NW., 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.

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Subscription rates to U.S. and U.S. possessions: one year, \$8.95; in clubs of three or more, one year, each \$7.25. Rates slightly higher in Canada. All other countries: add \$1.00 postage each year per subscription.

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VOLUME 117, NUMBER 39 SEPTEMBER 30, 1969

Private Worlds

by DOROTHY EMMERSON



AS WE race through life it isn't often that something stops us in our tracks and makes us realize that this great world we live in is made up of millions of private worlds. We usually are very much aware of our own private world of problems and disappointments, victories and thrills. But are we aware that every human being has his own—perhaps even more so?

In a restaurant the other day my

husband and I were admiring a young couple at the next table. They were both so obviously in love that it was hard to keep our eyes off them. The broad-shouldered young fellow kept leaning across the table, talking intently to his young wife. It wasn't until they stood up to leave that we realized this man had only one leg and was blind in one eye. Heartaches in their private world? Yes.

I believe it is easy to get into the habit of exaggerating our own personal problems. I almost dread meeting a young friend of ours because his private world seems to be one frustration after another, endlessly. When you say, "Good morning; it's nice to see you again," he replies, "What's good about it? Why, this morning I——" And a tale of woe ensues. If you say, "I guess your folks are going to help you get that new car you wanted after all," he says, "I wonder what the hitch is." If you say, "We sure had a time getting to work in the snow this morning," he says, "Wait until you hear what happened to me. Why, your experience is nothing!" And so it goes.

Such a person is so wrapped up in his own problems that he is oblivious to the world about him. And since his ears and eyes are closed, his mind is closed also. It's simpler this way—there isn't so much involvement. But, of course, he's not very happy, either.

This is not the way Christ would have us be. It takes a bit of time—a telephone call to your classmate on the verge of quitting school, a personal visit to someone in the hospital, an offer to help the young mother of a handicapped child—but this is the way we can follow Christ's example.

The Youth's Instructor, September 30, 1969



SMC students, left to right: Paul Penno, Norma Young, Carolyn Pettingill, Bob Hunter, Doug Foley, Dan Bentzinger, and Harry Nelson.

To Match the Hour

by *NORMA JEAN YOUNG*

RELIGION without God . . . Christianity without Christ . . . Berkeley, Cornell, and Columbia U . . . What an hour indeed.

"Love . . . One to One . . . Concern . . . Collegiate Action for Christ . . . SDA answers for the hour.

"I want to go on record as saying that a fundamental principle of leadership is an intuitive burden for our brother." Dr. Frank Knittel was giving the keynote address at the annual Col-

lege MV Officers Seminar at Southern Missionary College. About seventy-five MV officers and their Society sponsors from ten Eastern Seventh-day Adventist colleges were meeting in a four-day conference, to exchange ideas and make new plans for Christian witnessing.

Directing the seminar were Elders John Hancock and Paul DeBooy, associate MV secretaries of the General Conference. Eight union MV secretaries from the Eastern United States and

Canada joined them, and the student MV leaders from Andrews University, Atlantic Union College, Columbia Union College, Kettering College of Medical Arts, Kingsway College, Oakwood College, Southern Missionary College, Southwestern Union College, Union College, and Union College School of Nursing.

"I want all of you to know that if we all accepted a burden for our brother, this world would witness a mighty social revolution. Scarcely a person goes astray on the campus you represent but who could have been saved if his fellow students had shared his load."

Left with these words from SMC's academic dean, student comments throughout the seminar focused on their concern for the uncommitted students on SDA campuses, and the need of communicating with all student classes, especially those virtually unreached by past methods.

To Margaret McFarland, of Andrews University, there are three types of students.

"One accepts the SDA religion per se. A second is loyal to the SDA religion but sees need for re-evaluation. The third is apathetic, rebellious, socially conforming because of pressure. The MV is reaching the first two groups. But not the third.

"We need methods of reaching these students to whom religion means little or nothing at all. One idea tried at Andrews last year and found to be effective with this third group was the Friday night spontaneous 'Sing-ins.' They featured folk songs with guitar accompaniment and meaningful religious overtones."

Bob Mock, from Southwestern Union College, also felt a concern for the apathy existing on SDA campuses. "It's not that they're *against* the program. They're just not *for* it. As student leaders I feel we need to spell out the pur-

pose of the MV Society more clearly. There must be strong leadership to show the way. We need to develop some new ideas—concrete ideas. We must know ourselves the goals to strive toward, and reasons for these goals.”

Dick Thorpe, Andrews MV president, presented his viewpoint in the Sabbath afternoon “Sparkle,” with color slides narrated by a paraphrasing of the Beatitudes.

“I was sick—and ye thanked God for your health” graphically illustrated the lack of concern, so prevalent today, for other human beings. The AU program concluded with the prayer, “Help me to become more aware of them, You and me.”

To many the current trend of thought is: “Sure, I’m a Christian . . . but why run after them?”

To Sharon Reed, of Columbia Union College, living is *doing*. She challenged students to answer as did Isaiah with “Here am I; send me,” to the question “Who will go and work for Me today?” She told of CUC’s ACT Teams (Adventist Collegiate Task Force). One of them was composed of three youths who went to a small town in West Virginia last summer and became an integral part of the community for three months. They worked with the local church, planning MV activities, Vacation Bible Schools, temperance campaigns, et cetera. Plans for this summer included sending six CUC students to two towns in Virginia to continue the experiment.

Atlantic Union College’s MV president, Richard Bottomly, spoke of their program to improve the SDA public image in the predominately Catholic area of Massachusetts. Known as SPRAY (Student Project for Recreational Activities for Youth), they tried to build a “one to one” relationship with the Pathfinder-age youth and participate in community betterment projects.

Taking the “improve the image” responsibility upon themselves, they casually met with non-SDA students in college lobbies, or with people on the street, to determine their reaction to SDA’s. One student responded, “SDA’s? Sure, I know them. Aren’t they part of a group known as the SDS’s [Students for a Democratic Society] or the LSD’s?”

When I asked Bob Mock about the MV image, he replied that the term “MV” is too broad.

“A college MV Society should have a sub-name describing exactly what it does. Take a look at Pathfinders—they’re a special segment of the total

MV picture. So with colleges. They’re a chapter, a part of the over-all organization. Maybe something can be done to give the college MV a distinguishing name appropriate to its specific program.”

In answer to what one program was most effective in off-campus witnessing at SMC last year, Wayne Eastep, junior communications major, reported on The Gate. This is a new idea in youth evangelism, sparked by the first Gate operated by SMC last summer. Employing a coffeehouse atmosphere, The Gate in downtown Chattanooga is reaching a segment of society virtually untouched by previous SDA evangelism programs. Every Saturday night between eighty and one hundred non-church and non-SDA youth from eighteen to thirty jam The Gate for an evening of folk music, poetry, and discussion of a social topic such as “love.”

The Gate provides a neutral ground where non-Adventist and non-church youth can come and interact with SDA youth. As the same guests return from week to week and meet the same friendly, interested SMC students, the table discussions naturally move around to religious topics. This provides opportunity for the students to witness for their faith, giving reasons for the life they lead and suggesting answers they have found through Christ to today’s problems. The emphasis there is on personal friendship and God’s love—not doctrine immediately.

Friday night at The Gate is a meditative vesper hour. On Sabbath morning a religious discussion is promoted. Sunday is when they put “idealism into action,” according to Eastep, when non-SDA youth join SMC youth in assisting the underprivileged families in the Chattanooga area—distributing food, clothing, and spiritual kindness.

“A whole spectrum of personalities is represented at The Gate—from Southern Baptists to hippies, from Jews to pseudo-intellectuals, and from Episcopalians to drug addicts and motorcycle gangs.” Eastep believes in developing programs for different personalities. Not only is The Gate attracting various types of non-SDA young people but it is also attracting all types of SDA youth who are seeking to reach their peers through Jesus Christ. The Gate is not a place—it’s an experience.

Holding a similar philosophy about reaching today’s youth is Bryan Carter, freshman theology major from India now studying at AUC. He stressed the great need for a “constant interchange

of ideas among all types of students—not only the religious and pious but also some who are radically disinterested, at least from outward appearance, but whose true value might be hidden.” He sees a “bright future for the MV Society on campus, because we have taken a step in the right direction, and that is the MV Seminar. I challenge each student not to condemn but to criticize constructively, and do his personal part to make MV over-all more effective.”

Discussing improvements in another area, delegates suggested means of bolstering the courage of our SDA servicemen by using Operation Cooky, a monthly “bake-in” to prepare goodies for lonely soldiers. In this program concern takes the shape of a cooky.

From the total impression it appeared that most delegates were concerned that their peers know what MV stands for. An SDA youth couldn’t adequately understand the non-SDA youth unless he could interact with him. Realizing this, the Oakwood College MV president, Jim Warren, reported on the Sensitivity Workshops they had been holding with different colleges in their area. They meet regularly to hash over problems and try to understand one another’s beliefs. He felt there was “virtue in just listening to other people.”

I asked Bob Mock what he had gained from coming to MV Seminar. “The MV Seminar is what the college Societies have been looking for for a long time. I was really impressed by the dedication and enthusiasm of our college MV Societies and their energetic plans for improving their organization.”

“What is your opinion of the MV image now?” I asked Wayne Eastep.

“It’s getting better all the time. An air of excitement for reaching more youth grew out of the seminar. A unity of purpose evolved, which presented a strong front for a deeper thrust into the problems, activities, and salvation of non-SDA youth.”

Bob Hunter was SMC’s MV president last year. “God is definitely moving among college students today more than ever, and this year’s activities are an indication of His work. There is a growing sense of urgency and need felt in the general spirit of the campus. I personally feel that God is calling the young people to enter into new and untried fields to reach His people.

“As students experience the action and involvement that working with God can give, they will form a genuine youth movement that will be used by God to finish His work.”

Next?

Will sinful man someday set foot on planet Mars? Is it possible? We must leave some things with God, some things with the scientists.

But men have walked on the moon.

Why has God allowed this?

Is it possible that when our space scientists have further perfected their research, still other men will go to the moon? Will they carry enough oxygen with them to stay on the moon for a week? A month? Longer?

What will happen when the power of the atom has been harnessed to our space program? Will men be able to increase their space speed from 25,000 miles an hour to 100,000 miles an hour? A million?

In August, two Mariner spacecraft took pictures about 2,200 miles above the red planet. According to *Time*, "they seemed to indicate that Mars is a cold, cratered globe, altogether inhospitable to life as man knows it."

"Or is it?" *Time* continued. Two gases have been discovered on this planet, gases that are produced by biological decay. If vegetation produces the ammonia and methane that have been detected on Mars, could it be that some form of primitive life actually exists?

10:56 p.m. (EDT), July 20, 1969. Will television eventually blur the memory of men who saw Astronaut Neil Armstrong put his left foot on the moon for the first footprint since Creation week? Yes, man may forget what his TV screen revealed in his living room on that momentous night. And one thing that may contribute to forgetting could be another footprint, on still another planet within our solar system.

What next? Have we seen the last of man's reach into the unknown?

God has no beginning. He will have no end. The descendants of Adam and Eve have all been born under the curse of sin. Not one has enjoyed the potential God meant the first pair to bequeath to their firstborn.

Jesus was born of Mary. But He was not conceived of man. Matthew records the fact that Joseph, Mary's husband, "being a just man, and not willing to make her a public example, was minded to put her away privily." He had naturally discovered that the woman he had married had become pregnant. But in a dream, he was told that his wife was indeed a virgin, that the child conceived in her "is of the Holy Ghost." Therefore, the birth of Jesus cannot be considered anything but miraculous. It cannot be equated with the birth of any child since Eve left Eden.

We sincerely believe that some of our scientists are using their mental powers to the glory of God. This does not mean that some of them won't turn these powers to evil ends. But men like Neil Armstrong, Edwin Aldrin, Michael Collins—are these ordinary men? Ordinary scientists?

Do atheists take bits of Scripture with them to read from the vicinity of the moon on Christmas eve? Do agnostics take bits of Scripture with them to repeat before returning to earth after walking the moon? wtc

Grace Notes

Lights During the past summer the imagination of men everywhere has been drawn to exploits in space. This is natural when each achievement seems to outdistance the one before. Yet there is mystery in quieter scenes, such as Teuvo Kanerva's "Harbor Lights" on the cover this week.

Balance We do not need to be reminded that a small segment of youth has in the past several months demonstrated what protest is like. Norma Jean Young pictures another brand of youth in her report on the MV Officers Seminar held last spring. It shows an encouraging balance.



Beyond That—Everything

by ALMA L. CAMPBELL

ARE YOU the “better half” of a young married couple who thinks your modern apartment is somewhat crowded? Perhaps you live in a trailer on, or near, a college campus. Would any of you apartment dwellers or trailer-home owners like to exchange your present quarters for a chicken coop? When Otis and Eleanore Rupright arrived in the vicinity of Purdue University in Lafayette, Indiana, in 1949, they made just such an exchange.

“The coop had had live chickens in it and was plenty dirty compared with

our nice trailer. But we scrubbed and cleaned and scrubbed some more. Finally it was livable,” Eleanore recalled. “And it wasn’t a bit crowded.” She smiled wryly. “We hadn’t a single piece of furniture to put in it, for the trailer where we had been living contained all built-ins.”

I looked around the wood-paneled office in the modern building of the Otis Rupright Construction Company where we were sitting and then out the window at an exhibit of prefabricated houses and garages lined up along a

driveway that circles the company’s several production-plant buildings.

Following my glance, Otis Rupright, founder and owner, said, “It was on the back road about eight hundred feet west of our present location that we put the chicken coop and the addition we had built for the trailer. We sold the trailer to pay back the money we borrowed to purchase the ground. The \$115 we had on hand paid for the coop. That coop was quite a house!” He looked at his wife. She nodded agreement.



Left: Otis and Eleanore Rupright pose in front of the church constructed and donated by them. Right: The Rupright Construction Company in Lafayette. The company office building and Rupright home are situated in upper right of picture.

Surely the Ruprights have come a long way since that time. Their attractive modern home (a Rupright production) stands just to the left of the grounds on which the company's office building is situated. In 1948 Otis and Eleanore had almost nothing in a material sense. Perhaps the chicken coop is a very real symbol of their starting from scratch. By 1960 their business had grown to a plant that covers an area of forty thousand square feet.

Eighteen to twenty men were then

employed, depending on the time of year. Today with more machinery and equipment the company operates with fewer men. In ironic contrast with the early days, modern garages and good-looking houses are now prefabricated on an assembly line near the very grounds where Otis put his little shack that first bleak winter in Indiana.

"To what do you attribute this phenomenal success within a period of ten years?" I inquired.

The clean-cut businessman opposite me laid his glasses on the desk. Looking

directly at me he said, "When I started tithing and giving generous offerings to the Lord, the windows of heaven opened and the blessings poured out. They have continued to this day."

"Were you a Seventh-day Adventist when you came to Lafayette?"

"No. But let me go back, and I mean 'way back. My great-grandparents in Michigan were converts in Mrs. White's day—around 1846. Their son, my grandfather, would have nothing to do with Adventism. He left the 'fold.' Mother was one of his nine children.



Above: The Rupright family as they appeared approximately a year ago. Left to right are: Jeanette (recently married), Eleanore, Otis, and Joan. Below: An exterior view of the gift church, on U.S. 421, two and one-half miles south of Monticello, Indiana.

Since she had had no religious training, my sister and I were brought up in the same manner. I remember seeing children pass our house on the way to Sunday school. One day I said to mother, 'I wish I could go to Sunday school.'

"My mother's reply was branded on my mind: 'If you want to go to Sunday school, I'd rather have you go on Saturday.'

"At nineteen I went to California. Interested in having a right relationship with God, I listened to discussions of various religions and religious philosophies. Though I settled on no particular belief at that time, there was back in my mind the idea that the day to go to church was Saturday.

"Several years later I returned to my home State of Michigan where I met and married Eleanore. Three months after our marriage I entered the army. With the exception of a few weeks, my wife and I were privileged to be together while I was in the service. The first time she became aware of my search for God was one night when I couldn't sleep. I explained to her exactly how I felt. Then and there the



quest for a new way of life began for both of us.

"While I was stationed in Nebraska I heard a preacher on the radio. Much impressed, I told my buddies, 'That man really has something to say. You ought to listen to him.' As you may have guessed, the man was H. M. S. Richards. After writing the radio station, I was soon receiving religious reading matter from the Voice of Prophecy program.

"When I was discharged from the army I found a job in Kalamazoo repairing radios. I felt impressed to sever connections with my old life and to move away from our families—Eleanore's and mine—and from our former friends. Both of us decided that our children must not be reared in a godless home. The reading material from the Richards program influenced me in my decision to settle in an Adventist community.

"For a while I forgot that resolve. Dissatisfied with my job in Kalamazoo and informed that I had maximum college time coming to me under the GI Bill, I moved my family to Lafayette, Indiana, so that I could enter Purdue University. With my wife, two little daughters, ages one and three, and dwindling financial resources I arrived in the vicinity of Purdue. When I assessed my situation I knew attendance at the university was out of the question.

"After we sold our trailer home and moved into the chicken coop, I found we needed grocery money. That meant getting a job. I had had some experience drilling wells, and since we had to have a well for our water supply, I went to see a man in the business who lived near us. I thought I might get a job and a well in one contact.

"When I took my problem to Olla Titus I did not know that he was a Seventh-day Adventist. God directs in subtle ways. I discovered I was right where I wanted to be—in an Adventist community. One of the first things Mr. Titus did was to give me a book, *The Marked Bible*.

"Soon Pastor Harold N. Williams was visiting us in our little shack. He suggested Bible studies. 'Elder, you'll have to prove all this to me,' I said when the minister began the studies. For nine months Eleanore and I weighed and considered the message he brought. Then we acknowledged the Lord Jesus as our Saviour and were baptized into the Seventh-day Adventist Church. That's our conversion story."



Voice of Prophecy Titles for October

October 5	Dial Heaven
October 12	The Missing Babylon
October 19	I Talk With a Miracle
October 26	Life After Death

Otis' radiant smile was all that was needed to prove he is satisfied with his religious life as he now experiences it.

"What about those early days, Eleanore," I queried. "Were you an active part of your husband's ventures or did you merely exercise remote control on the home front?"

"She helped in everything," he interjected quickly. "We built the business before we built our house."

Eleanore's face glowed. "Oh, I pounded nails, painted, helped roof buildings . . ."

Again Otis spoke. "Remember the first time you put on shingles, Eleanore?" Turning to me he said, "I was afraid she would slip and fall off the roof, so I tied a rope around her and fastened her to the building. 'There,' I told her, 'you'll only dangle from the end of the rope if you slip.'"

"I guess I was a regular employee," his wife continued. "I helped him lay cement blocks for basement walls, kept the books, was office secretary, ran errands, played salesman, delivered materials, did a little of anything and everything to keep the business moving."

Otis took up his thread of the story. "Before I began my business I worked a few months for Mr. Titus drilling wells. Then I got a thirty-five-dollar-a-week job meeting the 2:00 A.M. newspaper train and delivering the papers to their various stations for distribution. Through by noon, I started building cabins, a venture with my two hands and a few tools. I knew nothing about building but I read books on the subject—and I talked with all the builders I met. Orders for cabins began coming in. It was at this time that I began to pay tithe and to give liberal offerings to the Lord's work. Immediately my business prospered. Those were busy, busy days."

Here is a man, I thought, who studied and researched his subject thoroughly—whose Ph.D. is not a Doctor of Philosophy degree but prayer, hard work, and dedication of his material gain to God. What would be his attitude toward education?

I put the question to him, "As owner and operator of a successful business you are what is generally termed a self-made man. Would you advise a young person to forget education and start out as you did?"

Abruptly he swung about in his chair, a shadow of a frown on his face. "No!" he almost shouted. "By all means, a young person should get an education. It would be very difficult to do now what we did twenty years ago. Our economic system, our whole way of life, is different. I advise every young man—and woman—to get a college education, preferably in a Christian college."

His philosophy is substantiated by the fact that his younger daughter, Joan, is a 1968 graduate of Andrews University and his older daughter, who recently married a young man in training for the ministry, has only a few hours of credit to complete before receiving an A.B. degree. Regarding the marriage, Otis confided, "I have always hoped my daughters would marry ministers, and now one of them has fulfilled that desire. The other begins a teaching career this fall."

Things begin to happen when a man dedicates his all to the Lord, including his pocketbook. The first man Otis hired was converted. The employee's wife also accepted the doctrines of the Adventist faith and both joined the church. All present employees of the company are Seventh-day Adventists. Somehow the S on a dollar sign signifies souls to Otis Rupright and his wife.

The man in the next office appeared in the doorway and beckoned Otis outside. I used the interval for a woman-to-woman question.

"How did you manage your housekeeping in a chicken coop with no equipment or conveniences?"

"Our biggest problem was water. Before we had the well, my husband made a carrier on our fifteen-year-old Plymouth to accommodate our two large water cans. He drove two miles for water every day for three months to keep us supplied. We had no electricity, either. I cooked on a two-burner kerosene stove, and when I wanted to bake, I used a small portable oven over the burners. We were finally able to wire

our place by making a connection in a barn a few hundred feet away. Then Otis bought me a pressure cooker. I made a garden and canned much of our food.

"We also kept a few chickens (but not in the coop). These not only supplied us with eggs but, believe it or not, also some clothes. At that time chicken feed came in sacks made of dress-print material. From these I made some of the girls' dresses and Otis' undershorts. Another economy measure that I'll never forget was the pair of hair clippers that we bought from Sears for two or three dollars. They automatically initiated me into the barber business for all family grooming."

"I understand your little shack was as bare of furniture as Mother Hubbard's cupboard was of food."

"Indeed it was. Living in a house trailer, we had had no use for ordinary furniture. Beds were the most needed article so we bought bed springs and set them on concrete blocks. We also purchased a davenport from a Salvation Army store for ten dollars and Otis made a kitchen table out of rough lumber. Our heating problem was solved by an old army stove priced at eight dollars."

"The décor of your chicken coop cabin was then complete?"

The opening of the door interrupted my comment and Otis walked briskly back to his chair. Having overheard the last few words of his wife's story he said, "I want you to know one thing—even though we were nearly destitute at times, we always cared for the children. They came first. They had the doctor when they needed him and they always had good food and vitamins."

It was evident that the Ruprights believe God's word: "If any provide not for his own, and specially for those of his own house, he hath denied the faith." *

As one building after another was erected on the five-acre plot that comprises the company's grounds, the Ruprights continued their faithful giving. "Sometimes we didn't know whether we could meet what we had stipulated. But the Lord recognized and approved our stewardship. Somehow the pledged amount was always ready when it was due," Otis recalled.

"Is your large-scale giving planned," I asked, "or do you wait for a moment of inspiration or for some event that might motivate you to give?"

"Well, we plan our yearly giving. In



addition, at camp meeting we usually try to give a substantial offering."

"What determines the amount?"

Husband and wife exchanged inquiring glances. "I don't know"—Otis' smile flashed on—"guess it depends on how good the mission story is. I remember Josephine Cunningham Edwards' telling a story from one of her books—something about an enchanted pillow case. The ushers passed a pillow case and we gave a good offering."

"Then there was the occasion when a returned missionary from Korea spoke. I had been thinking of buying another missionary launch to supplement those already in use on the Amazon River. But when this young man told of the hundreds accepting the gospel in Korea I sent a contribution to the General Conference with a request that it be used in Korea. Later I had letters from the conference and from Korea telling me that the money had served as a nucleus for the building of eight chapels. Today more than fifteen

hundred people worship in those chapels every Sabbath."

"How did your contributions to several church-building projects in this country come about?" I queried.

"The Crawfordsville church met in an old ramshackle building. One day the minister, Elder Gordon Shumate, asked one of my employees, Emmett Allen, 'Where do I start to fix this thing up so it looks presentable?' Emmett said, 'Burn it down. Then see Mr. Rupright about what can be done.' The minister came to me with a plan all drawn up. I looked it over and told him I would prefabricate the shell for cost. In fact, I did it for considerably less than the cost. Several men from the Lafayette church, about thirty miles away, donated a considerable amount of labor to erect and finish the building. Now the Crawfordsville members have a representative church for their small congregation, which they are working to enlarge."

"I hear that you and other church

* 1 Tim. 5:8.



Left: Eleanore and Otis Rupright, shown at the dedicatory service of their gift church. The Ruprights spent their first Indiana winter in the chicken coop and addition (above).

members are planning a new church for Lafayette."

"Yes, we are in the process of building schoolrooms, a gym, and rooms for Sabbath school. As soon as these are finished, we'll build the main church auditorium."

"How did you come to present a whole church to the Monticello, Indiana, congregation, as reported in the *Lake Union Herald*?"

"I wanted to give God a complete gift that I had planned, supervised, and made without help from any other source. My girls attended church school with the children of that church. As parents, my wife and I became friends with other parents. The idea of the gift began in a sense from this relationship. The church was presented complete with pews and rostrum furniture."

Otis offered me the key so I could stop by to see the church. In the flurry of getting away for my long drive home I forgot the key. But I shall summarize briefly the description I gleaned from pictures in the *Lake Union Herald* and the four-column article in the *Journal and Courier*, Lafayette, Indiana.

The floors of the new sanctuary have wall-to-wall carpeting. Two pianos, an organ, a pulpit, communion table, pews, and other equipment complete the furnishings. At the left of the main auditorium is an area containing two classrooms with large doors between

that can be opened to make sufficient room available for social purposes. The church, which has a seating capacity of 120, is on U.S. 421, two and one-half miles south of Monticello.

With the gift of the church, the graduation of the second daughter from college, and the marriage of the older one, it would appear to be almost a peak year in the experience of this family. Now Otis and Eleanore are free to live their own lives, for these folks are still in their prime, and life's mileage stretches ahead. But no, Otis spoke again in answer to my question about future plans.

"With God's help, I have done rather well financially. I believe I am privi-

leged to have my livelihood from my business. Beyond that, everything is the Lord's. I have studied *Counsels on Stewardship* to quite an extent, and I think of myself as one of God's stewards. As I get older I plan to devote more of my time and means to God's work.

"At present Eleanore and I are conducting Operation Phone Book. We have sent out thousands of pieces of literature to people whose names are in the telephone book. So far, results have been small. Knowing that a definite follow-up program must be arranged if our plan is going to succeed, I talked with Elder Joyce, our conference president, about finding a retired minister to help us. Elder Joyce put me in touch with Pastor Edgar Wrigley, of New Jersey, who has had much experience in this type of work. He has now moved to Indiana and is living in one of our houses. He tells me he is ready to follow up any leads that Operation Phone Book produces.

"Another project we plan is to put in our office a telephone-answering machine that will give a brief message to those who call our number. We shall endeavor to find sincere searchers for God by putting thought-provoking questions in the local newspaper and inviting people to call our number for the answers. We also plan to invite callers to give their names and addresses so we can send them reading material.

"By placing these names in a detailed card file and keeping it up to date, we shall be able to contact interested persons periodically by mail. These people will be invited to take advantage of our third project—a lending library that will make available much of our literature to whoever may desire it. We plan to have the library right here in this office building, and one of my men will spend part of his time supervising it."

Otis Rupright snapped the elastic band on a pack of returned cards from Operation Phone Book. Riffing through them with his thumb, he said, "Here are one hundred responses asking either for the book *Our Lord's Return* or for a correspondence course. We hope for many more requests."

I could see that the Ruprights would not be starting a life of ease. Blessed with vigor and youthful appearance, they are illustrating by their acts the words spoken centuries ago by another Builder in a shop in Galilee: "I must be about my Father's business."

Internal Song

by CLARE MISELES

It's only a whisper—
And sometimes a thought;
Or a seed drenched with faith,
A look that is caught.
The wonder is ceaseless;
God's Spirit flows through,
To create with dear love
The song within you.

MIKE

by PAUL T. GIBBS, Ph.D.

FIRST OF TWO PARTS

HANDS in pockets to avoid the bother of gloves, counting rosary beads with the fingers of his left hand, Mike Gonzini had concentrated on his prayers all the way to high school. He completed the rosary, paternosters and Gloria Patris included, before turning off Franklin Street up the main walk toward the massive high school building with its sooty window ledges.

The boy was not ashamed of being Catholic. He kept the rosary in his pocket to avoid seeming to parade his religion. And because pockets kept his

hands warm. These daily devotions—besides doing his rosary on the way to school he recited the Act of Confession in the morning and the Apostles' Creed in the evening—were a self-imposed discipline adopted during his senior year in high school.

Inside the ponderous school doors Mike scanned the student throng at the cross halls for a glimpse of Gale Day. (All personal names in this narrative are changed to avoid embarrassing some.) He wished to make sure about their date for the Christmas party. Gale was waiting for him by the drinking

fountain, in her black-knit tam with the red button on top. But she could not go to the party. Something about having to help her sister off on a trip.

In study hall after English class he made mental count of other girls he liked. Jane Floriano was always fun. She had worked with him on student council committees—yearbook, student bookstore, Halloween party. They often joked with each other during their noon lunch hour.

The Christmas party date was fun. And after vacation this devoted Catholic sometimes walked Jane home from



school. Mrs. Floriano was cordial. She gave Mike a piece of loaf cake with chocolate and coconut on it one day. Another day it was a bowl of warm rice with honey and nutmeg.

One afternoon as the two strolled home, Mike fell to discoursing on the Scopes monkey trial and the Darwinian theory of origins. He was saying that he must read Darwin's books and find out exactly what that scientist said on the subject. Turning to Jane, he asked, "What do you believe about the origin of plants and animals?"

"I believe God created the world and everything in it during one week as it says in the first chapter of Genesis," Jane replied. Her tone was neither apologetic nor boastful.

"What?" Mike shouted. That any rational adult, above all a learned high school senior who had read books and associated with intelligent people—that any normal person could simply accept the Genesis teaching as plain statement of fact was farthest from his expectation. "You mean you actually believe the Bible record of Creation!" he exclaimed.

He realized that he must have spoken louder than normal when he saw a housewife peer through her front window draperies, presumably to see who was shouting. Mike had noticed that the Florianos were different from other families. But he had never supposed they were that different.

This conversational exchange over Creation kindled something in Mike's thinking. Strictly scientific though he meant to be, he did not entirely reject Jane's belief. It seemed to him that God surely could do Creation all at once if He wanted to. Men should take care about denying anything the Bible plainly states. And, anyhow, Jane's odd belief did not make her less agreeable to be with.

Mike understood that Saturday mornings were off limits for him at the Floriano home. So he came over one Saturday afternoon. Mr. Floriano welcomed him at the door and gave him a Sabbath paper. Then he excused himself briefly. The family had not been long home from church. They were in other rooms and upstairs, probably changing clothes. Left to himself, Mike laid aside the paper and picked up a magazine. For added entertainment he turned on the radio, the slow kind that comes to life after a while.

When the voice of a sportscaster broke into what had been a Sabbath quietness, the whole Floriano house

came suddenly to life. From four directions all at once four Florianos converged on that irreverent radio to silence its worldly jargon. Jane took care to calm Mike's embarrassment. "We don't use our radio on Saturday," she explained. "Saturday is our Sabbath. We leave the radio silent from Friday evening until Saturday evening."

With home restrictions relaxed when Mr. and Mrs. Gonzini went for a five-week tour of Europe, Mike saw Jane and her family more often. Some hard-to-define quality about these people made their home a haven. When the Florianos joined a work bee to clean and refurbish the Adventist church, he went along and helped. He felt no repugnance to helping a Protestant organization. Once, too, he attended Sabbath services with the family and found them interesting.

The Florianos never preached at Jane's boy friend. Nor acted as if they were eager to make an Adventist of him. In answer to questions, Jane pointed out the fourth commandment. She showed him that Jesus went to the synagogue on Sabbath days, and that He instructed His disciples to pray for their Sabbath at the time when Jerusalem would be destroyed.

Mike felt that he could not keep Sabbath in his Catholic home as the Florianos did in theirs. Yet he wanted to show respect for this Bible teaching even though his own family and church did not. He devised a compromise that he hoped the Lord would approve. He would not voluntarily do any work or transact any business on Saturday, but if a parent requested that he do some chore or go on some errand, he would obey.

Sometimes the two young folks talked of a possible future together. "I'll drive you to your church on Saturdays," he suggested to Jane. "I can read in the car while you attend your church. The next day I can go to my own."

Come September, Jane left their New York City suburb to register in an eastern Adventist college. Two weeks before his own departure to Notre Dame University in South Bend, Indiana, he spent a day at the New York World's Fair. At the Seventh-day Adventist booth attentive personnel answered questions about their beliefs. A young woman described the college she was attending.

From offerings of free literature Mike selected two copies of a brochure

from Faith for Today. The leaflet offered a free course of Bible lessons by mail. He tore away the self-addressed reply card from his own brochure and threw it into a trash can. The other, complete, he mailed to Jane. She in turn tore out the reply card. But instead of throwing it into a trash can as Mike had done, she filled in his name with his Notre Dame address and mailed the card.

In arranging for life at this Catholic university Mike made a faltering effort to defend Saturday as his personal Sabbath. The first semester he had no Saturday class. He did attend football games on that day. Everybody did that. It would have been difficult and embarrassing trying to explain nonattendance to fellow students. Friday evenings he devoted to Bible lessons from Faith for Today—and to a book, *Your Bible and You*, a gift from Jane.

When his roommate learned that Mike's girl friend was an Adventist, he took the information calmly. Mike liked to defend the Adventist viewpoint in the stance of a disinterested, impartial observer, pretending not to share Adventist beliefs.

During this period of trying to serve two masters he took precautions to appear as a good Catholic. About eight-fifty on Sunday mornings he left his dormitory and spent an hour in the Student Union quarters. Fellow students, he believed, would infer that he was attending mass.

On October 28 Mike called Jane on the telephone. Selection of this day for the call was in honor of the fact that their first date had been on the twenty-eighth of a month. The two were exchanging letters daily. In one of these Mike mentioned that he had been to confession. Jane wrote back, "I was afraid when you went to that great Catholic university you would become a good Catholic. I had hoped that you would come all the way into the Adventist Church."

This distress cry kindled lightning in Mike's heart and in his theology. "All right," he announced to himself, "then I'll become a good Seventh-day Adventist." Only to Jane and to his counselor at Faith for Today, at first, did Mike confide his alteration of religious purpose. He did not then realize that this change was motivated more by romance than by religious conviction.

Somewhere in his visiting or reading he had encountered the doctrine of tithing. All the previous summer he had earned wages without giving the

Lord any share of them. Feeling that he should make restitution, he went to a grotto on Notre Dame campus dedicated to the virgin Mary. A statue of the virgin stands on a high point, overlooking a cave, possibly twenty feet deep and fifteen feet high. For several weeks he came to this shrine where each evening he purchased and lighted two candles at a cost of fifty cents an evening, until he felt his tithe was fully paid.

Father and Mother Gonzini's visit to the university campus on Thanksgiving weekend created stresses. Mike considered the time inopportune for informing them of his changed direction in religion. Doing so now would spoil the family Christmas. To entertain his parents without profaning the Sabbath portion of Friday, he took them Thursday for their evening together at the movies. But when Friday evening came, he found himself in his parents' hotel room watching television—the Notre Dame team in an out-of-town game. Without confessing his change of religion there was no way to avoid watching with his parents. On Sunday he attended Catholic services with them.

In early December he visited the Seventh-day Adventist church in South Bend. Confused about the address, he released his cab at the wrong street and had a mile to walk. He found a beautiful Adventist church on a hill near Altgeld Street. A receptionist greeted him cordially and had him sign the guest book. The welcome was warm and the services were rewarding.

"Where are you from?" a woman inquired as Mike was leaving the church. "The university," he replied. In his understanding, the word *university* in South Bend could mean nothing other than Notre Dame. He had not learned that in Adventist circles the same word meant Andrews University, twenty-five miles away at Berrien Springs, Michigan. He thoughtfully declined the woman's gracious offer to return him to his campus in the family car. Later, when he came to understand that the proffered kindness in its intent involved a fifty-mile round trip, he appreciated the magnitude of the favor.

An Adventist pastor, a relative of Jane's from Battle Creek, Michigan, invited Mike to his home and church for a weekend. There he attended an Adventist communion service. Being officially still a Catholic, he felt he must not participate. But he was impressed.

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



Donald McKay with his poodle, Jacques.

Blessings in

by DONALD W. MCKAY

NEVER have I enjoyed life as much as since I became permanently disabled. Before becoming an invalid I took for granted the common things of life. It was not until I had been months under an oxygen tent that I could truly appreciate the joy of being able once more to gulp a breath of fresh air and relish the warming rays of sunshine.

If I had not become incapacitated I believe I never would have found time to do many of the things I'd always wanted to do. It has always been so.

Fanny J. Crosby, of Bridgeport, Connecticut, lost her eyesight in infancy. Instead of being depressed, she studied diligently and became a teacher in the New York Institution for the Blind. At the school she met and married one of her pupils, Alexander Van Alstyne, a blind organist. They spent a happy married life in service for humanity.

Her love for Jesus is expressed in the lyrics she wrote to about six thousand hymn tunes. Her enduring hymns such as "Safe in the Arms of Jesus," "Rescue the Perishing," "Jesus, Keep Me Near the Cross," and "Blessed Assurance" have given comfort to countless persons.

Robert Schumann was a great concert pianist. An accident that permanently injured one of his fingers kept him from ever afterward performing

on the concert stage. Instead of yielding to discouragement he began composing music. Without the accident he might never have found time to create those tender melodies we so richly enjoy.

I never fail to marvel when I hear a performance of Beethoven's *Ninth Symphony*, especially since it was written by a musician who was totally deaf. Before Ludwig van Beethoven lost his hearing many of his works were composed primarily for the display of his own dexterity on the keyboard. One of his biographers, Henry Thomas, said, "Beethoven's deafness was no tragedy. The sounds of earth were stilled for him, that in silence he might catch the harmonies of heaven." Surely his *Ninth Symphony* is one concordant hymn to the glory of God and to Creation.

Some of us look upon musicians as persons set apart from the rest of us—men of genius such as Mozart or Schubert. But these men are not exempt from trials and disappointments. There was Joseph Green, for example (better known as Giuseppe Verdi), who studied diligently but failed in the examination for entrance to the Conservatory of Music in Milan. Naturally, he was greatly disappointed; but he was a determined youth and studied all the more. He devoted almost all of his time to music.

He married his boyhood sweetheart and this marriage was blessed with two

Disguise

children, a boy and a girl. At the age of twenty-seven Joseph Green had a series of heart attacks. Finally it became necessary for his wife to pawn her jewelry to pay for their overdue rent and food bills.

But this was only the beginning of Joe's troubles. His son became ill, and before the doctor could diagnose the sickness, the little boy died. A few days later his daughter became ill. She was buried within a week.

The shock of all these sorrows coming so soon one after the other was more than Joe's wife could bear. She cracked under the strain, and within two months Joseph Green, for the third time, saw the coffin of one of his loved ones lowered into a grave.

In the midst of his despair he was asked to compose the music for a comic opera. He hadn't worked for some time and didn't receive many such offers. Besides, he needed the money. So Joe undertook the task though his heart wasn't in the work, and as might be expected the opera was a failure. To make matters worse, he was jeered by the audience at the opening performance.

Verdi was discouraged. In fact, he resolved then never again to compose music even though his musical career had hardly begun. Here he was, in poor health, in debt, a failure, and alone in the world. He deeply mourned the loss of his wife and two children.

Mr. Merelli, director of La Scala theatre in Milan, requested Verdi to write the music for a new opera, but Verdi refused to have any part of it. Merelli, realizing the futility of coaxing, persuaded Verdi at least to read the libretto for his opinion as to its possible merits.

Giuseppe Verdi took the manuscript home. It was on the subject of Nebuchadnezzar. He became deeply absorbed as he read of the sorrows of the Hebrew captives. That night he resolved to write the opera. He poured out his own sorrow and grief into the music. His heart became aflame for his own people who were, likewise, under oppression. His opera became an instant success. His facile pen continued to compose more and more music, so that today he is recognized as one of the greatest of all Italian musicians. Instead of dying at an early age, as had been predicted, Verdi lived to the ripe old age of 88.

At some time or another, most of us get discouraged. Jesus knew that His own disciples, who associated with Him from day to day, would become lonely and disheartened. That's why He said to them, and to us, "Let not your hearts be troubled; believe in God, believe also in me."¹

When things go wrong we often pity ourselves. When accidents come suddenly upon us, with possible loss of limb, sight, or hearing, we are tempted to sink into despair. At the time, death itself may seem desirable.

Sometimes trials, disappointments, and heartaches so overwhelm us that we come to the place where we may say, "Does it pay to do right?" We see the cheat and the dishonest person prosper, while we suffer. We wonder why God does not punish those who wrong us. But if the wicked were immediately separated from the virtuous and punished, many might sympathize with them just as Satan had sympathizers when he was cast from heaven.

Instead, we must realize that on this earth God provides for the wicked and righteous alike. "He makes his sun rise upon evil men as well as good, and he sends his rain upon honest and dishonest men alike."² Jesus pointed out that the bounties of heaven are provided for the bad as well as the good. He presented to His disciples the Bible parable (Matt. 13:24-30) in which the tares were permitted to grow and be nurtured with the wheat.

But it is comforting to remember that the presence of tares among the

wheat did not cause the wheat to be changed into tares. Each maintained its separate identity. It was not until the time of harvest that the noxious tares were separated from the wheat and destroyed by fire. Likewise, at the harvest of the world the wicked will be separated from those who serve God.

Ellen G. White penned these words: "The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed."³

We should also be comforted to remember that our problems are no worse than those of God's people in previous generations. "Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. . . . Often He permits the fires of affliction to assail them that they may be purified."⁴

And again: "The fact that we are called upon to endure trial proves that the Lord Jesus sees in us something very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests.

"The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of and whether He can mold and fashion them for His work."⁵

One thing is certain. Jesus will not forsake us in time of trouble. He gives the divine invitation and promise, "'Come to me, all of you who are weary and overburdened, and I will give you rest! Put on my yoke and learn from me. For I am gentle and humble in heart and you will find rest for your souls. For my yoke is easy and my burden is light.'"⁶

When we believe this promise we will be able to heed Jesus' words, "Let not your heart be troubled." Then, and only then, will we gain peace and contentment.

¹ John 14:1, R.S.V.

² Matt. 5:45, Phillips.*

³ *Patriarchs and Prophets*, p. 628.

⁴ *The Ministry of Healing*, p. 471.

⁵ *Testimonies for the Church*, vol. 7, p. 214.

⁶ Matt. 11:28-30, Phillips.

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Years of the Bonus

by LYDIE DELHOVE
as told to GLADYS PIATT ANSLEY

PART FOUR

MY WORK was finished at Songa. As I waited in the Ellingworth home in Elisabethville, hoping the doctors would find a favorable answer, I wrote the Southern African Division headquarters. Instead of going to the Cape, could I go to Malamulo in Nyasaland first? The Morels were living there and there was a small European hospital. Eventually the way was cleared for me to go. I arrived at Malamulo in July, 1940, my courage at a new low. Perhaps I was finished—my hard-earned tropical medicine and midwifery courses useless.

I did seem to improve (doing nothing) and went to the Cape for a short sick leave when springtime came. Then I returned to Malamulo to fill in for the nurse who had not arrived because of World War II shipping delays.

I liked Malamulo, greener and hillier than Songa, yet in many ways similar with fertile wooded savannas. I had never worked on such a large mission station with so many Europeans. It was almost like living in town! But I couldn't seem to be well and it did not appear to be the kidney.

One Sabbath I was on duty in the European hospital when Dr. Morel came in unexpectedly, startling me. "I know what you have wrong with you, mademoiselle," he announced. "You know what you have too!" He knew which of his medical books I had borrowed and had been reading. As he faced me I was close to tears. I wasn't well. I knew it and he knew it. What I didn't realize was that he had been watching me and had arrived at a conclusion.

"You've been too long at Songa and in Switzerland," he said. "I think we're right. It's your thyroid." We both knew that around Songa goiters are endemic—huge ones. Many times I had helped

him operate on them when we worked there together.

It didn't seem possible I could have another operation! But I did. Health-wise, that was a turning point. My heart symptoms cleared and in a short while I was well again. I needed to be! Another hard year lay ahead, but there were encouraging events too.

"We need three nurses here," Dr. Morel announced one day for my benefit. That solved a big worry for me. The long-delayed nurse would soon arrive and then where would I go? Would there even be a place for me after so much illness? "Mademoiselle, I would like you to begin maternity work here at Malamulo as you did at Songa." He didn't ask me. He was telling me they needed me.

I thought of my resolution always to stay at Songa where French-speaking nurses were needed so badly and where I knew the native vernacular so well. But then, I had already learned a lot of Chinyanja, the language of Nyasaland. And Songa had a nurse. Besides, my friends the Morels and Ansleys were at Malamulo, as well as new friends. Elton Stephen, Elaine, and little Phyllis played out in the yard—"my babies." I had become fond of the African women I had met. They had more education than those in the Congo too, so I would be able to do more with them.

I accepted, and the door opened for me to do something I never dreamed possible. During that year and until late in 1943, when another short Cape furlough was due, I worked to gain the confidence of the mission women, encouraging them to come to the prenatal and child welfare clinics and to come to the hospital to have their babies.

A bigger idea was growing in my head. I could stretch myself, one per-

son, only so far. These women were capable and intelligent, with a potential worth challenging. After all, there was a well-established hospital course Gladys Ansley had started in 1935. Graduates and students from that course staffed the medical wards, operating room, clinics, and leper colony. A new maternity building was planned too. If African young men could be trained to do all they were doing, surely these African women could also be trained. The idea grew, liberally encouraged by the Morels and Ansleys. But first that short furlough.

We planned to be reunited again, a complete family, in South Africa. The four youngest were at Helderberg College near Cape Town. Father and mother would drive down from Rwese mission in the northern Congo with Lucy, who had finished her school in Europe and had opened a dispensary at Rwankeri in Ruanda.

As I waited at the Cape with my younger brothers and sisters, word came that there had been an accident on a mountain road. Lucy was killed and my parents seriously injured. Finally, when they were able, they came on to Cape Town. After that sad furlough I returned to Malamulo, to begin the first attempt in our Southern African Division to train African midwives.

There were lectures to be prepared. As a guide I had a text used in Uganda. But I wrote my own notes in Chinyanja, using English terms where there was no vernacular substitute. Teacher Moffat Chona polished my work, while his wife, Emma, mother of nine children, promptly applied to be admitted when the class began. (Her tenth child was born during the course.)

"Emma, who'll take care of your children?" I asked.

"We'll manage, dona." Moffat and Emma both spoke at once. (I was *dona* in British territory, *mademoiselle* in French-speaking areas.)

Teacher Moffat was typical of four other husbands, each proud and eager to have his wife in this first course. There was tiny Yunida, wife of a teacher. She had a Caesarean section during her course. Lisnett's husband, Action Chipyoza, was manager of the Malamulo dairy. She had twins, then during the course, a breech delivery. Ainess, Pastor Sofa's daughter, was married to Winston Kachibade, head operating-room nurse, during her course. And Vickness' husband was a student evangelist from North Nyasaland in

the class which Elder Lowell Edwards was training.

All five women—Emma, Yunida, Lissett, Ainess, and Vickness—went through the whole eighteen-month course. All wrote the government examinations and four of the five passed.

Our goal was to encourage the women near enough to the mission to come in for normal deliveries as well as when trouble threatened. This was more important than I first realized. In Nyasaland I discovered that among the village women it was the custom to use a native oxytocic, an herb that causes strong uterine contractions. This could hasten a normal delivery, but if there was a contracted pelvis or other obstruction, the results could be disastrous. There were other customs, too, that could result in an exhausted patient finally being brought to us—cases that would have delivered normally or with a minimum of help if there had been no interference.

During those eighteen months the five students attended regular classes every afternoon, delivered normal cases under supervision, followed their patients in the ward, helped in obstetrical operations, conducted prenatal and child welfare clinics under supervision, and toward the end of their course, scrubbed for forceps and other procedures.

I borrowed a life-size doll (mannequin) from the midwifery school of the Scotland Mission in Blantyre, Nyasaland, and drilled my students on the different mechanisms for four weeks. I found that with patient explanation they grasped what happens during the birth process. Emma proved that one night.

It was toward morning when she sent a boy to call me. She had admitted a woman in labor but sent the message, "She isn't ready to deliver, but everything is not all right." She wanted me to come.

When I arrived she greeted me and said, "You know, dona, I think there is a cord presentation." This is a most serious complication that can result in the baby's death.

"Why do you think that, Emma?" I questioned. She explained why. I examined the patient and, sure enough, Emma was right!

Since the patient wasn't far into labor we were able to do a podalic version (turn the baby) and deliver it alive. But what if Emma hadn't detected trouble? It proved to me that an African woman can understand the



Above: Lydie (1946) with the first graduating class of midwives. Right: A mother with triplets, assisted by a student midwife. Below: Malamulo medical staff. Left to right: Helen Lude, Dr. Morel, Margaret Johnson, Gladys Ansley, Dr. Sparrow, and Lydie.



mechanism of labor and grasp the significance of her findings.

Little Yunida, a teacher before she began her midwifery course, was a tiny woman who didn't weigh one hundred pounds. But she was also outstanding in her awareness of what was going on. She was highest in her final government examination, answering in detail one question, "How would you diagnose a breech presentation and how would you conduct a breech delivery?" Another question was "What are the things you would do to stop a postpartum hemorrhage?"

Of course, all experience wasn't in delivering babies. Some had to do with the aftercare of babies too. One day while teaching I didn't have the attention of the women. They kept looking out the window and whispering among themselves. So I stopped and asked what was the matter.

"Look, dona, there is a man with a baby on his back, and I know it is a motherless baby!" Emma was speaking. I saw the man too, and knew it to be true. A man does not carry a baby on his back as a rule. In one hand he had an empty bottle.

We continued with our class after I asked the man to wait a little while so we could help him. But Emma kept whispering. I could hear her saying, "I want that baby; I want that baby." Emma—with ten of her own! I didn't have their attention, so brought the class to a close.

My five students flocked around the tired, sad villager. He loosened the cloth and held the baby out to us. His wife had died two days before after

several days of illness. There wasn't anyone to look after his baby, for he was a stranger in this part of the country. He was a gardener on an estate about fourteen miles away. Would we look after his baby?

The little girl, about eleven months old, lay sleeping, eyes sunken in like starved children in pictures.

"Please, dona, help me," he said. "Later when she is bigger and stronger, I will come back for her."

"Yes, we'll try to help you, but let's see your baby"—for she had been sleeping. Only when she awakened did I realize how weak she was. She could hardly cry or hold up her head.

"What have you fed her?" we asked. We learned that she had had nothing much except a little sugar-cane water for several days.

"We'll help you, bambo," I told him. "But you must not blame us if the little girl dies, because she is already very sick and weak and has a bad cough. Come back in a week to ask about her. By the way, what is her name?"

"Chilinda Imfa," he said simply.

"Chilinda Imfa!" I gasped, for in Chanyanja that means "waiting for death." "Do you mean to say that is her name?" All my students were horrified.

After his departure my students held a little conference among themselves. Emma kept saying, "Please, dona, give her to me."

"No, Emma," I said, "I know you mean it. You love children, but you have enough to do with your ten and your husband and your maternity course. We'll keep the baby here at the hospital and you can look after her along with the other women."

Next day and for several days I did not know whether she would survive. But amazingly, she began to digest her diluted milk, began to cry a bit stronger, and slowly to improve a little every day.

It wasn't long before we all agreed that her name must be changed. "From now on let's call her Hope, shall we?" And Hope she became.

She began to gain an ounce at a time. Her cheeks began to fill in, her eyes to sparkle, as she showed interest in her surroundings.

The father did not return the following week, nor for many weeks. But eventually he came. He was astonished when he saw his lovely little girl. "You mean to say this is Chilinda Imfa?" he asked, staring at her.

"No, not Chilinda Imfa, but Hope.

Anyway, she is still your little girl. We have just changed her name. We want her to hope for life."

"Oh, *zikomo kwambiri* ["thank you so very much"]!"

Hope stayed with us several months and became a cute little girl. Her father came several times before he took her at last to his new place where he could get milk and proper food. Each time he came he would sit and listen, and ask questions as he learned about God and our beliefs.

There were other high lights along the way. Once we had three sets of twins born within hours in our delivery room. The biggest day perhaps was in 1945 when I ushered triplets into the world. When I got home I discovered my black mother cat had a litter of kittens. As I was admiring them and petting her, my houseboy came in to announce that my big black Australorp hen had just hatched her setting of eggs—and there were a dozen new chicks!

It was all so interesting, so fascinating and satisfying, that I could have gone on forever—except for, yes, that kidney. Again I had ignored it as long as I possibly could. But those who knew me best—Gladys Ansley, Anna May Vaughan, and Dr. L. K. Rittenhouse—they all knew I was in trouble. Reluctantly I gave up. I could do no more.

My overseas furlough was due. But before I could even begin, Dr. Rittenhouse ordered complete rest away from the mission. I only realized afterward how near kidney failure I was.

In the meantime there was discussion about the advisability of my going to America where specialists could review my problem. Go to America? I'd love that, for so many of my friends were from there. And my father held that country in such high regard. But was it really necessary? What would be the opinion of the urologist in Elisabethville, I wondered.

Graduation with five triumphant wives of five proud husbands was over. Amid farewells and tears I left a piece of my heart in Nyasaland, as I had in the Congo. It was 1946, nearly twenty years after the doctors had given me only two or three to live. Was time running out for me? Again I faced a blank wall. I wondered what God's plan was for me. I left Nyasaland by train to go to Elisabethville—the future blank ahead of me once again.

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



Lydie, beginning Malamulo OB work in 1942.

Sabbath School Lessons

Prepared for publication by the General
Conference Sabbath School Department

OCTOBER 4, 1969

SENIOR

I—Christ, the Author and the Theme of Scripture

MEMORY VERSE: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

STUDY HELPS: *The Desire of Ages*, pp. 413, 414; *Fundamentals of Christian Education*, pp. 308, 381-389; *Steps to Christ*, chapter, "A Knowledge of God"; *SDA Bible Dictionary*, pp. 144, 1152; *The SDA Bible Commentary*.

The Author and Theme of Scripture

1. What admonition did Paul give the church at Colosse? Col. 3:16 (first part). Compare John 5:24; 2 Thess. 3:1.

NOTE.—The Biblical expression, "The word of Christ," "My Word," "The word of the Lord," all refer to God's message made known to men. Through His Spirit, Christ is the Author of this Word, speaking to us through the prophets. The Bible is the Word of God in the language of men, even as Christ was the Word "made flesh" (John 1:14). In His divine-human form He is "God's thought made visible, audible, and intelligible to human beings, particularly with respect to His infinite purpose that all men should find salvation."—*SDA Bible Dictionary*, on "Word," p. 1152.

2. With whose Spirit were the Old Testament prophets imbued? 1 Peter 1:10-12.

NOTE.—The prophets' teachings harmonize because there is only one Author speaking through them all. The New Testament writers quote liberally from the Old Testament (1) to show the fulfillment of certain Old Testament passages in the person and ministry of Christ, in events in the nation of Israel, in the reception of the gospel by Gentiles, and in the development of the Christian church; (2) to make plain the plan of redemption prefigured in the Old Testament and now made real by the blood of Christ; (3) to reinforce truths of eternal consequence taught clearly in the Old Testament, largely forgotten or misunderstood, now strengthened by New Testament teaching.

3. What is the great central theme of Old Testament Scriptures? John 5:39.

His Knowledge of the Scriptures

4. What did Isaiah predict concerning the spirit that was to rest upon Christ? Isa. 11:1-3. Compare Luke 2:41-49.

NOTE.—"And all who heard Him were amazed at His intelligence and the answers He gave" (Luke 2:47, N.E.B.).*

"Jesus seemed to know the Scriptures from beginning to end, and He presented them in their true import."—*The Desire of Ages*, p. 85.

During the days of Jesus' youthful conflict and throughout His earthly life God's Word was His guide. "To every temptation He had one answer, 'It is written.'"—*Ibid.*, p. 88. Jesus' every thought and action were in harmony with the Scriptures.

To this familiarity with God's Word may be traced in large measure His great wisdom, understanding, and power.

5. What prophecy pinpointed Christ's relationship to the revealed will of God? Ps. 40:7, 8. Compare Ps. 119:9-11; Heb. 10:5-7; Luke 24:44, 45.

NOTE.—The expression "the law of Moses" in Luke 24:44 refers to God's message to man recorded in the Pentateuch, the first five books of the Old Testament. Frequently in Scripture this is abbreviated to "the law," which the Bible writers—as in Psalm 40:7, 8—also use in a general sense to refer to all of God's will as revealed in the Old Testament.

"The Child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor."—*Ibid.*, p. 70.

6. When Jesus faced temptation, what weapon did He use? Matt. 4:1-11; Luke 4:1-13. Compare Eph. 6:11-13, 17 (last part).

NOTE.—"Jesus met Satan with the words of Scripture. 'It is written,' He said. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a 'Thus saith the Lord,' was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage."—*Ibid.*, p. 120.

7. To what is the Word of God compared? Heb. 4:12.

NOTE.—"Practical truth must be brought into the life, and the Word, like a sharp, two-edged sword, must cut away the surplus of self that there is in our characters."—*The SDA Bible Commentary*, Ellen G. White comments, on Heb. 4:12, p. 928.

8. What did God say He had done "by the prophets," and what had been the effect of God's words? Hosea 6:5.

NOTE.—"The figure is that of hard stone or wood to which, by hewing, the right shape is given, and obdurate Israel is conceived of as having been subjected to such treatment for its good through the oburgations [reproofs] of the prophets."—*Lange's Commentary*, on Hosea 6:5.

His Reverence for the Old Testament

9. What was the reaction of the people to Christ's teaching? Luke 4:32; Matt. 7:29.

NOTE.—"The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted."—*The Desire of Ages*, p. 253.

10. In His Sermon on the Mount, how did Jesus magnify and amplify Old Testament instruction? Matt. 5:21, 22, 27, 28, 38, 39, 43, 44.

NOTE.—"His mission was to 'magnify the law, and make it honorable.' Isaiah 42:21. He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its eternal obligation."—*Thoughts From the Mount of Blessing*, p. 49.

11. In His teaching ministry, what questions did Jesus ask? Matt. 21:42 (first part); Luke 10:26.

NOTE.—Jesus always pointed to the Old Testament Scriptures as authoritative. His probing questions were stimulants—as if He were saying, "The truth is in the Scriptures if you will search for it diligently. As you read, listen to God's Word speaking to you. Do not get into the habit of skimming the surface. Dig deep."

His Use of the Scriptures

12. What was man's reaction when light came into the world? John 3:19-21; 1:9-11, 5. Compare Rom. 1:21, 25.

NOTE.—"Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men 'worshiped and served the creature more than the Creator.' Thus the heathen 'became vain in their imaginations, and their foolish heart was darkened.' Rom. 1:25, 21. So in Israel, man's teaching had been put in the place of God's. Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him.

"Christ sought to remove that which obscured the truth. The veil that sin has cast over the face of nature, He came to draw aside, bringing to view the spiritual glory that all things were created to reflect. His words placed the teachings of nature as well as of the Bible in a new aspect, and made them a new revelation."—*Christ's Object Lessons*, pp. 18, 19.

13. How thorough and broad was Christ's use of the Scriptures? Luke 24:25-27.

NOTE.—"Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith.

"In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it that at one time He said, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' Luke 16:31.

"It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time."—*The Desire of Ages*, pp. 796-799.

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I—Eve, “The Mother of All Living”

MEMORY GEM: “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him” (Genesis 2:18).

ILLUMINATION OF THE TOPIC: *Patriarchs and Prophets*, pp. 50-62; *Education*, pp. 20-27; *The SDA Bible Commentary*.

STUDY AIM: To gain a better understanding of the wiles of the devil and the way in which we may escape them today.

Introduction

“The first woman, Adam’s ‘help meet,’ and mother of the human race (Gen. 2:18-22). Adam first named her ‘ishshah,’ ‘woman,’ . . . and gave her the name Eve after the Fall. Perfect as he was in manly dignity and ability, Adam was an incomplete being, in and of himself. To supply this inherent, divinely ordained deficiency God created Eve ‘an help meet for him,’ literally, ‘as his counterpart,’ ‘appropriate to him.’ Adam was created a social being and it was ‘not good’ that he ‘should be alone.’ . . . God ordained that Eve should supply what was lacking in him in order that together the two of them should constitute a completeness of being. Eve succumbed to the seduction of the tempter and induced Adam to join her in transgression. . . . As a penalty, Eve was subordinated to Adam.”—*SDA Bible Dictionary*, article, “Eve,” pp. 328, 329.

1—The Creation of the First Woman

1. What steps marked the creation of Eve? Gen. 2:18, 21-23.

“The magnificent theme of the story is that God, seeing the incompleteness of man standing alone, wanted to find a helper for him. Not having found this helper in all created things, such as the birds of the air or the beasts of the field, God was obliged to make for man a helper who was his equal and who shared in the same processes of creation in which he shared. And so God created this helper Eve, whose name means ‘life,’ not from the animal kingdom, but from the rib of Adam himself.”—EDITH DEEN, *All of the Women of the Bible*, p. 4.

2. What was to be the relationship of the married couple one to the other? Gen. 2:24.

“Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation.”—*Patriarchs and Prophets*, p. 46.

3. What is to be the attitude of a husband toward his wife, and a wife toward her husband? Eph. 5:28, 31, 33.

“Paul . . . now returns to his subject and stresses the chief element in which earthly marriage is like the union of Christ and the church—that of unfeeling,

self-sacrificing love.”—*The SDA Bible Commentary*, on Eph. 5:28.

“Reverence. . . . Paul does not mean cringing fear; that would be out of keeping with the counsel he has been giving. This honor and respect that is urged in no way eliminates love on the part of the wife. It means that God’s natural order in the family should not be subverted, and that the special function of leadership that God has laid upon the husband should be regarded.”—*Ibid.*, on Eph. 5:33.

4. What will the true wife do for her husband as long as she lives? Prov. 31:12.

2—Tempted Together, They Fell Together

5. Where did Eve find herself one day, and how was she addressed? Gen. 3:1.

“The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. . . . Unmindful of the angels’ caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree.”—*Patriarchs and Prophets*, pp. 53, 54.

6. Trace the steps by which Eve was deceived and led into evil. Gen. 3:2-6.

“With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of Satan, the originator of sin, as he placed his own ideas above the commands of God, and sought to make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts!”—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:6, p. 1083.

7. What disservice did Eve now do to her husband? How was his transgression different from hers? Gen. 3:6 (last part); 1 Tim. 2:14.

“In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God’s throne. These things are inexplicable.”—*Ibid.*

8. What changes took place with transgression, and how did Adam and Eve feel in their hearts? Gen. 3:7.

“Adam and Eve both ate of the fruit, and obtained a knowledge which, had

Recipe of the Week

BASIC VEGETABLE STOCK FOR SOUP

SOUP ENCORE

Yield: 2 quarts

2-3 unpeeled potatoes
1-3 unpeeled carrots
2 medium sized onions
1 bunch parsley
Tops of celery
2 tbsp. barley

1 tbsp. rice
Salt, celery salt, paprika to taste
2-3 tbsp. Savorex.
2 qts. water

1. Wash and scrub vegetables and cut into pieces.
2. Simmer slowly with other ingredients until tender.
3. Strain through a fine sieve. This is a foundation broth for any soup or gravy.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

they obeyed God, they would never have had—an experience in disobedience and disloyalty to God—the knowledge that they were naked. The garment of innocence, a covering from God, which surrounded them, departed; and they supplied the place of this heavenly garment by sewing together fig-leaves for aprons.” —*Ibid.*, on Gen. 3:7, p. 1084.

9. How did Eve react when the Lord asked her what she had done? Gen. 3:13.

“When the woman is questioned, she lays the blame upon God and the serpent. ‘The serpent beguiled me, and I did eat.’ Thou didst make him much wiser than Thou didst make me, and therefore my simplicity and ignorance were overcome by his superior wisdom and subtlety. I can have no fault here; the fault is his, and His who made him so wise and me so ignorant.”—*Adam Clarke’s Commentary* (one vol. ed.), p. 22.

10. What sentence was passed upon Eve because of her sin? Gen. 3:16.

“Eve was told of the sorrow and pain that must henceforth be her portion. . . . In the creation God had made her the equal of Adam. Had they remained obedient to God—in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression. . . . And she was now placed in subjection to her husband.”—*Patriarchs and Prophets*, p. 58.

11. What significant promise and statement did the Lord make concerning one of Eve’s descendants? Gen. 3:15.

12. How did Eve rejoice at the birth of her first-born? Gen. 4:1.

“When her first son was born, we know that Eve, like all mothers, also experienced great joy. The whole world had been re-created, and she could exclaim, ‘I have gotten a man from the Lord.’ Here are the sublimest words from the lips of Eve, who named her first son Cain, meaning ‘gotten,’ or ‘acquired.’ Eve realized that her child came not merely from her flesh but from God Himself. Her positive assertion of this makes us certain that God, and not the serpent, now ruled over her life.”—*All of the Women of the Bible*, p. 6.

13. What great sorrow came to Eve, and how did God comfort her? Gen. 4:8, 25.

“Though the story does not furnish details, we can picture this first mother as experiencing all the anxieties, heartaches, and torments suffered by other mothers of wicked sons down the centuries of time.

“Yet Eve knew that God was still in this universe which He had created. In a few years she was to see the fulfillment

of His plan in her own life. Cain married and Eve had a grandchild, Enoch, as well as other heirs.”—*Ibid.*, pp. 6, 7.

“Seth was of more noble stature than Cain or Abel, and resembled Adam more than any of his other sons. The descendants of Seth had separated themselves from the wicked descendants of Cain. They cherished the knowledge of God’s will.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 4:25, p. 1087.

What Is in This Lesson for Me?

God’s love provided a way of escape for the first sinners; that escape route is still open. No fig-leaf garments of my own fashioning can cover my nakedness of soul when I stand before the Judge of all the earth. Dare I, like Eve, seek to lay the blame for my transgression on the deceiver, or like Adam on someone else?

Questions for Class Discussion

1. What might have been the result if Adam, rather than Eve, had approached the tree and been deceived?
2. Would Eve have been able to avoid the mistake Adam made?
3. If Adam was not deceived by either Eve or the serpent, why did he partake of the forbidden fruit?
4. What did Eve really think when Cain was born?
5. Since only sons are mentioned, did Adam and Eve have any daughters?
6. What characteristics displayed by Eve are discernible in women today?

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► Energy released by just one pound of the sun would keep a kitchen stove going with all burners on for several hundred years. National Geographic Society

► Full-time academic training attracts 23 per cent of all Germans after the age of 15. In France it is 25 per cent; in England, 18 per cent; and in Italy, 17 per cent. GIC

► Alphabetically listing printed works published in Italy between 1886 and 1957, the new Italian National Bibliography contains nearly 650,000 entries and fills 39 volumes. It sells for \$1,980. National Geographic Society

► What could be Canada's only national periodical for Canadian Indians, is to be published by a group of businessmen in Prince Rupert, British Columbia. The magazine will deal with all aspects of Indian life—social and economic problems, history, and culture. CDEA

► Texas has begun an experimental helicopter system for highway-accident-victim rescue. Helicopters are stationed at Lubbock, Dallas, and Austin and will be dispatched to all areas of the State. Each is capable of transporting two stretcher patients. Pilots are highway patrolmen who have received special helicopter training. The copilots have been schooled in first aid. AMA

► Currently the Naval Undersea Warfare Center at Coronado, California, is investigating the feasibility of establishing a program to train porpoises to protect aquanauts and divers from sharks. Available evidence indicates that sharks will sometimes attack porpoises, but sometimes porpoises will attack sharks, and sometimes each will tolerate the presence of the other. The conditions or circumstances governing the response of either animal in an encounter are to be studied. Porpoises, especially the Atlantic bottlenoses, have demonstrated their ability to be trained. They have carried small packages from the surface to aquanauts working at a depth of more than 200 feet, and have carried a guide line to a "lost" diver. *Sealift Magazine*

► In an effort to reduce loss of life or possible serious injury due to fire and smoke inhalation following a "survivable" airplane crash, the Federal Aviation Administration has proposed a rule that crew and passengers be provided with lightweight, easy-to-don smoke hoods. After a lengthy investigation, a satisfactory lightweight, plastic, fireproof smoke hood has been developed, which provides face and lung protection during the vital seconds of evacuation following a crash landing. FAA

► First known Americans to emerge from a simple agricultural society and form a civilization with art and religion were the Olmec people of southern Mexico. They devised a calendar, a form of writing, earth pyramids, and an art style that spread throughout middle America. Radiocarbon dating from ancient ruins in southern Mexico near the Guatemalan border shows that this people flourished from 1000 B.C. to 600 B.C. National Geographic Society

► Last year 3 million birds of about 150 varieties found their way from India to foreign homes. The most favored Indian bird in the foreign market is the red sparrowlike "munia," weighing less than an ounce. Second in preference among Americans is the Indian field parrot, a brilliant green with a red hooked bill. Most attractive are the talking parrots and mynas. ISI

► Television cameras have been installed on the roofs of two buildings in downtown Washington, D.C., to collect research data on traffic movement and accidents. The United States Bureau of Public Roads expects to learn why accidents occur, if they can be avoided, and how the flow of traffic on city streets can be improved. NHUC

► New Zealand's national income per head of population, \$1,706 (U.S.), is the seventh highest in the world. The highest national income is in Kuwait with \$3,184, after which come the United States (\$2,893), Sweden (\$2,204), Switzerland (\$1,928), Iceland (\$1,870), and Canada (\$1,825). NZE

► Tuna fish can race through the ocean at 47 miles an hour.

National Geographic Society

► Knoxville, Tennessee, citizens have planted an estimated 75,000 dogwood trees during recent years. While ten times that many flourish without human help, the planted ones have been placed along boulevards, on streets, in city parks, and along the Dogwood Trails. *Ford Times*

► At the mouth of the Zambezi River, a cameraman has unearthed a letter written and buried in a bottle by the great explorer and missionary, Dr. David Livingstone. The letter contains news of some of Dr. Livingstone's discoveries while he was on the second of his three expeditions to Africa more than a century ago. ZIS

► Nearing completion near Berchtesgaden, Germany, is the world's most up-to-date tobogganing track, to serve the 1969 world tobogganing championships. To prevent the events from being disrupted by freak mild weather, the whole track is being underlaid with cooling pipes. The track is 1,114 m. long, and the cost of the cooling system is put at Dm. 3 million. GIC

► More than 59 million Americans are involved full time in education either as students, teachers, or administrators. Another 100,000 or more spend a sizable amount of time as trustees, board members, or in other education activities. Out of every Federal tax dollar, 6.3 cents goes into the \$11.6 billion the Federal Government spends each year on education, training, and related activities. USDHEW

► According to Federal Communications Commission reports, nearly 6 million radio transmitters in the United States are licensed. In addition, many radio transmitters are operated by agencies of the Federal Government. In fact, half of the spectrum is allocated to the Federal Government, where the frequency usage is administered by the director of Telecommunications Management, a member of the Executive Office of the President. AT&T

Review

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