

OCTOBER 14, 1969

# The YOUTH'S Instructor

Sabbath School Lessons for October 18

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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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IT WAS the spring of 1895 when Hide (Hee-deh) Kuniya sailed under the flag of his country to take part in the Sino-Japanese War. To Hide the trip to China was more than merely an adventure that caused young blood to race. It was the fulfillment of a dream that had begun when he, as a lad, had bent studiously over the heavy textbooks filled with row upon row of tiny Chinese characters. He had found them fascinating. Diligently he had studied, mastering not only the reading of the volumes but also the exact stroke order involved in the writing of each symbol.

By the time he had completed school he was recognized as an authority on Chinese literature. Still he was not satisfied. In Japan there were thousands of Chinese characters in use, but in China there were thousands more. He wanted to get to the very birthplace of these fascinating hieroglyphics that had enthralled scholars and artists for centuries.

For Hide, standing on the deck with scores of his fellow soldiers in the Japanese Army, the voyage to China was a different kind of adventure. It proved to be all he had hoped for. He was an accountant in his regiment, and in China he was quick to take advantage of every opportunity for study.

Not only did he make rapid progress in his studies but through the influence of a friend in his military headquarters he also came under the influence of Christianity. Before he left China, Hide counted himself a Christian. In addition to all this, he came in contact with the English language and his fascination for languages led him to study this new and challenging tongue.

A few years later a clumsy old vessel plowed through the turbulent waters to Japan. On board this ship was Hide, who found himself anticipating the return to his homeland as much as he had the voyage that carried him to China. There was an excitement seething within him that he had never felt before. As a growing Christian he saw new vistas and a tremendous challenge opening before him as he returned to a land where he knew this religion was unpopular.

Yet he must share it with his family and friends. In Tokyo he found himself in the same regiment as another Christian, Dr. Kawasaki, of the hospital corps. Dr. Kawasaki had already begun studying the Bible with another young Japanese by the name of Okohira who had recently returned to Japan from Healdsburg College in California. Soon Hide joined them in their Bible studies.

One day Mr. Okohira led the two young army men to a building in the Shiba district of Tokyo. Before them, lettered in neat characters, was a sign posted conspicuously on the small and rather dingy building. Fascinated, Hide read the sign to himself—"English Bible School." The young men walked up and opened the sliding door. Visible from the doorway were a few dark heads apparently bent over Bibles. But it was the figure at the front of the room that caught and held the attention of the young Christian soldiers. They were transfixed in the clear, straightforward gaze of that tall, bearded foreigner. They hesitated for a moment, then stepped into the room, closing the sliding doors behind them.

# Secret of NUNOBIKI

by BOBBIE JANE VAN DOLSON

In a moment the foreigner was at their side.

Mr. Okohira introduced his companions to the missionary, W. C. Grainger. When Elder Grainger learned that Hide spoke English he spoke to him slowly and clearly, "Please come in and join us. I'm very happy to hear that you are a follower of Jesus. The things about which we are studying will not be new to you."

After the class had ended, Hide Kuniya lingered, happy for the chance to become acquainted with the missionary. The old gentleman told him, "I have come to Japan desiring to establish the Seventh-day Adventist Church here."

Hide said little, but his quick mind was filled with amazement that was not discernible on his smooth brown face. This old man had come to Japan knowing nothing of the people or their language, and was desiring to establish an unheard-of church!

As if reading his thoughts, Mr. Grainger continued. "I resigned my position as president of an American college, Healdsburg College, and have come to your country with Brother Okohira and my wife and daughter." A look of humor brightened his face. "I am realizing my ambition to become a missionary rather late in life!"

Hide Kuniya was stirred as he seldom had been. "Professor Grainger," he asked earnestly, "tell me, how many of my countrymen have you won to your church?"

The steady gaze faltered, and in the ensuing silence Hide could hear clearly the shouts of the children at play outside on the dirt road. At last the old

man spoke. "There have been none yet," he said sorrowfully, then added with determination, "but by the grace of God, His word will not return unto Him void. Souls shall be won in Japan."

In the days that followed, Hide came again and again to the little school. His joy at being associated with the Christian teacher from America was surpassed only by his amazement at the things he learned. Night after night in the quietness of his room the stocky figure bent over his Bible, reading and pondering the things he had been taught during the day. It could not be denied, he told himself. Day by day new truths were being unfolded to him, and he could not, would not, resist them. If the elements of the Christian faith he had embraced in China had changed his life, a new and more dramatic change would be wrought by what he was now learning. But that was the way with truth. If the path he traveled was to be made more difficult by its acceptance, he would not falter.

At last, his mind made up, he went again to his friend. "Grainger *sensei*," he questioned, "have you realized any results from your labors yet? Have any Japanese accepted the message that you bring?"

Elder Grainger paused only an instant before he answered. "No, Hide, not yet." He gazed intently at the young man's face. "But I feel sure that it will not be long now until I see the first fruits of my work in Japan."

In an unaccustomed gesture of familiarity, Hide grasped the older man's hands. "*Sensei*, I am your first fruits! I want to be baptized into your church. Your labor shall not be in vain!"

Thus Hide Kuniya became the first Seventh-day Adventist to be baptized in Japan. He was soon discharged from the army because of his problem in keeping the Sabbath, and he sought to share his new-found faith with his own people in the country. However, he met so much opposition from them that he decided to return to Tokyo and assist Elder Grainger in his labors there. He did so, faithfully, until that pioneer missionary was laid to rest in the Aoyama cemetery in October, 1899.

Several years later, at home in the small parsonage in Kobe, Hide squatted comfortably on the mat-covered floor and began to study from his Bible. Pausing after a while, he gazed out the window, hearing in the distance the roar of lovely Nunobiki Falls tumbling down the mountains. Nunobiki is actually three separate falls, surprising and delighting the visitor who, climbing the rocky path that follows close by the gorge, feels certain that each graceful waterfall is the last, only to find still another splashing silver spray over the great gray rocks at its base.

Hide loved the falls. To him they were the essence of Kobe's charm. But suddenly his eyes were attracted by a sight so different from anything he had seen before that he scrambled up from his cross-legged position to stare open-mouthed through the open window.

Someone was standing at the gate reading with obvious interest the simple sign lettered in Chinese characters, "Meeting Hall of the Seventh-day Adventist Church." It was not rare for passers-by on the busy little street to stop and spell out these unusual symbols, but the appearance of the man who now stood there was amazing. From behind the window Hide scrutinized the stranger carefully, marking the tall, black hat, the white flowing robe, and the strange turned-up shoes.

He clapped his hands softly, and a broad smile crossed his features. A Korean! Of course! The stranger was wearing the costume of the Koreans. Hide pushed open the paper doors, and slipping on his wooden *geta*, strode down the path. As pastor of the little church, it was up to him to greet the stranger.

"Welcome!" He bowed low in the graceful manner of his people. "If you are interested in knowing more about our church please step inside. I am the pastor and would be pleased to talk with you." The Korean stared unheed-

ing at Hide, his bearded face intent, yet obviously not grasping any of the words addressed to him. He turned as if to leave, but Hide put out a restraining hand. "Chotto matte kudasai," pleaded the young pastor. Then he repeated the words in Chinese; then "Wait, please," he called in English, flinging back the words over his shoulder as he hurried up the path to the parsonage.

Ah, good! He had waited. Panting a little, Hide stood once again by the stranger with a writing brush and a pad in his hand. Quickly and beautifully he formed the intricate Chinese symbols, which were common to both Japanese and Korean, even though they pronounced them differently. Carefully he explained the meaning of the sign that had first arrested the stranger's attention, and then invited him to come inside.

Relaxing in the quiet interior of the little chapel, the stranger told a bit about himself by using the written symbols that were so well known to Hide. "My name is Kim," he wrote, "and I am on a journey to Hawaii."

"How long will you be here in Kobe?" Hide wrote back, praying that it would be long enough. "For some time, I believe," came the answer. "My transportation is not definite yet."

With a silent prayer of gratitude, Hide began to write some of his beliefs. Gently and beautifully he told them as they had been told to him by the elderly man who had come to Japan in the twilight of his life in the hope of establishing a church.

The shadows were long when at last they parted. "Will you come again?" wrote Hide. "I will," answered the Korean. "I want to come tomorrow night. May I bring a friend with me?"

Night after night Mr. Kim and Mr. Song trod the path to the little church. Night after night the six busy hands plied the little *fudé* as new truths were told and grasped. Questions were inked and answered without a word as they conversed by brush. Then one evening Mr. Kim traced the long-expected message. "Our ship sails in the morning, but we still have tonight in which to study," he wrote.

Then this was the end! Well, he had been given a month in which to tell these men his message. This was time enough; there was still time tonight. Hide Kuniya opened his Bible, and taking brush in hand, he began to tell the beautiful ordinance of baptism. The minutes crept by—an hour passed, and

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**W**HAT about saving? What is a fair share of income to be saved? When should a person begin a deliberate savings program? Are there any special considerations for the Christian's saving plan?

In this article we can only approach the matter; it is too complex to analyze completely in one issue. However, let's continue to consider principles. Now is a good time to reread Proverbs. This time, make a "K" in the margin by each verse that tells you how to "K"eep your money.

Your savings program at first will be an experiment—the Bible is the equipment in the laboratory; your money is the material to be used. The first consideration is to get acquainted with the lab equipment. When you first began to earn money, perhaps you devoted 15 per cent (10 per cent tithe, 2 per cent church expense, and 3 per cent missions) to the Lord's service. Have you ever suffered because of this program? Is it a burden? Is it a blessing?

Before you begin your experiment, read Job 9:1-4, Psalm 1:1-3, and Psalm 37:5, 25. Review the last part of 1 Samuel 2:30. Now is the time to make a plan that will cover your ideal of a generous relationship with God that can last your entire life. For example, you might make a covenant with Him that whenever He gives you a 5 per cent increase in income, you will increase your offerings to Him by one per cent. Whatever plan you adopt to honor Him, you are assured of its success. Read Matthew 6:33.

Now we will outline the savings technique. It may not make much sense until we bring the goal into perspective. It may not be easy, but it will work. The easiest method to save is to decide on the percentage (or dollar amount) of income that

## A Dollar Saved

by GORDON BUTTS

you are going to save, and put that amount in a savings account every time you are paid. Some difficulty may arise because your expenses and income for each pay period are not the same, except in unusual circumstances.

A better plan is to make up a worksheet, adapted to your situation, that will develop realistic goals for you. The example below is for a boy who has a part-time job and rides the bus to work. He is responsible for some of his expenses. Use the outline, inserting the figures that apply to your case.

Cash on hand, beginning of month	\$ 10.00	
Income from part-time job during month		140.00
<b>Total available</b>		<b>\$150.00</b>
<b>Expenses</b>		
Church offerings:		
tithe	\$14.00	
church expense	2.80	
missions	4.20	
Religious Liberty	1.00	
Dorcas Society	.40	\$22.40
Income taxes (withheld)	14.60	
Clothing	20.00	
Bus fare	20.00	
Recreation	10.00	
Personal care (barbershop, etc.)	5.00	
Incidentals	5.00	
<b>Total expenses</b>	<b>\$97.00</b>	<b>\$ 97.00</b>
Balance after expenses		53.00
Savings		43.00
<b>Cash on hand, end of month</b>		<b>\$ 10.00</b>

You can see that this outline is readily adaptable to your personal situation, regardless of variations from month to month in either income or expenses. Also, the 16 per cent you have returned to the Lord assumes its proper perspective. Areas in which you can save attract your attention naturally.

The next article will consider proper goals for the Christian's savings program. It will be designed for academy seniors who plan to go to college and those who are going to take up their lifework immediately.

## **The Pendulum—2**

Last week we considered images of God that do not coincide with the Shepherd seeking His one lost sheep. "As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's, and He longs to recover His own."

That love for us was so great, so infinite, that "if there had been but one lost soul, Christ would have died for that one."<sup>1</sup>

Unfortunate indeed are the times when we fail to portray God's love in its beauty and infinite mercy. And what is true of Christ is true also of the heavenly Father. "Believe me," said Jesus, "that I am in the Father, and the Father in me."<sup>2</sup> "Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose."<sup>3</sup>

Perhaps in reaction to hearing erroneous concepts of the love of the heavenly Father, some theologians today have made "love" so all-sufficient that the words written by the finger of Christ in tables of stone are belittled as only necessary for a group of escaped slaves.

What we find difficult to understand is why some seem to dissociate law from love. "God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy."<sup>4</sup>

The law is not some arbitrary standard that even God may seem to have trouble with. Rather, "the law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom."<sup>5</sup>

Like a pendulum, we too often swing from one extreme to the other. And the enemy of all men rejoices in this. As someone aptly put it, "The devil doesn't care which side of the road we are on when we fall in the ditch."

Divine revelation has given adequate direction into the way of salvation and happiness. Proclaim the love of God—Father, Son, and Holy Spirit—in its infinite wonder. Make it clear that every possible effort is made by God to keep us from choosing to miss eternal happiness. And show God's law in its rightful place as an expression of His eternal love.

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<sup>1</sup> *Christ's Object Lessons*, p. 187. <sup>2</sup> John 14:11. <sup>3</sup> *Patriarchs and Prophets*, p. 34. <sup>4</sup> *The Desire of Ages*, p. 308. <sup>5</sup> *Patriarchs and Prophets*, p. 52.

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## Grace Notes

**Saigon** American Seventh-day Adventist servicemen sometimes enjoy Sabbath dinner provided by the mission families in the South Vietnamese capital. This week's cover photo came from Robert L. Sheldon. The picture was snapped at the Servicemen's Center in Saigon.

**Secret** Bobbie Jane Van Dolson writes of a touching story from the Far East. "The Secret of Nunobiki" tells of the flickering

light of the paper lanterns, the falls of Nunobiki in the moonlight, the quiet, cold pool—and the story of Hide (pronounced Hee-deh) Kuniya.

**Coming** Next week Morten Juberg tells some human interest footnotes to the World Youth Congress in Zurich. Catching the right bus when no one at the bus stop spoke English, then getting off at the right place, was no small accomplishment.



# Vistas

by ROBERT V. GENTRY

**H**AVING previously ventured to expound on the formulation of a scientific principle or law, a crucial question may be raised: How does one relate the supernatural events (miracles) recorded by Inspiration with these laws? One avenue, of course, would be simply to allegorize the miracles, and this seems to be the tack that many prefer.

Perhaps this type of thinking is initiated as a result of difficulty in understanding a supernatural event, or it could be a supposed problem in reconciling the event with established secular history. Undoubtedly, though, there are other factors—especially in a society whose younger members, both the affluent and the poverty stricken, are striving for a large degree of acceptance within their generation.

Now it seems that most young people inherently dislike the insinuation that their religious faith is only the product of environment. Certainly they would far rather believe their faith constitutes a reasonable, intelligent, truthful representation of their personal responsibility both to their fellow man and their Creator.

As the years pass, it becomes increasingly apparent to a maturing individual that many other young people believe just as strongly and fervently in their faith and to all outward appearances are just as dedicated. True, there are some differences—in many instances, those of other faiths do not have to “toe the line” on certain basic issues. Their concepts of entertainment and even

moral standards often differ considerably.

However, if others are basing their conduct on the same source of inspiration, a young person must now start to do some serious thinking. Is his faith really as rational and reasonable as he has been taught to believe? Further, what about the other churches that stake claims to “truth”? If he studies a little history he may quickly get the impression that his church is a relative newcomer, of rather recent origin as churches go. Upon further study, however, he may find that his church has the oldest possible roots and very significantly fulfills one of the most crucial tests of all—the specifications of prophecy in inspiration.

Unfortunately there is the possibility that a young person may decide not to investigate the actual basis for his faith, simply being content with an intellectual assent with certain reservations. What will happen, then, when a strong challenge to his faith is presented? Inevitably his acquaintances will broaden to include sincere individuals who have no faith, as well as those whose concept of inspiration permits a rather liberal interpretation of the Scriptures. Becoming involved with a group of such persons will either present a problem or afford opportunity to a maturing young person.

A problem may arise, for example, when conversing with someone who really doesn't accept the possibility of a miracle. It is relatively easy for a person to retain his convictions

when conversing with those of like faith. It is another matter entirely to do so when confronted by a person who questions the basis of inspiration itself.

Some persons find it extremely difficult to be separated from the thinking of their contemporaries or their peers. And one who is somewhat skeptical usually has a field day when it comes to miracles. It is possible to arrange a bit of logic and evidence to show that miracles just do not happen. The arrows of intellectualism and the harpoon of ridicule have proved to be potent weapons in reducing to scorn and contempt those who disagree with modern science, which some would claim disallows miracles of any sort. And if the miracles have no basis in fact, neither does one have to take seriously the remaining portions of the Record. Having said this, I believe the true skeptic is a very rare type.

More often than not, skepticism veils an inquiring mind in search of deeper truth. What an opportunity, then, for maturing young Christians to reveal, not an argumentative and contentious disposition, but a gentle, persuasive spirit toward all. And what about miracles and science? No reason why we cannot believe in both, as far as I am concerned—provided we recognize certain basic premises that will be discussed in a future issue.

Robert Gentry is a member of the Institute of Planetary Science at Columbia Union College, Takoma Park, Maryland 20912. Any correspondence about his material in this magazine should be addressed directly to him.

# Years of the Bonus

by *LYDIE DELHOVE*  
as told to *GLADYS PIATT ANSLEY*

*PART SIX—CONCLUSION*

**A**FTER our slow beginnings at Lulengele Mission, the medical work increased until in 1956 we were averaging ninety patients a day. There was the usual run of tropical troubles—ulcers and wounds to be dressed, parasitic diseases to be treated. More and more lepers came twice a week for their medications. Monday morning was baby clinic; Wednesday was prenatal clinic with forty to forty-five patients each time. There were Bible studies and health lectures to give. We finally averaged one delivery a day and one out of six of these were abnormal.

Two trained orderlies from Songa (one-year course) helped, and a third, Philip, completed his work under my tutelage, passing his government examination. But the women had too little educational background to accomplish what the women at Malamulo, Nyasaland, did. However, Louisa and a couple of others learned much, and their help was invaluable.

This hospital routine continued until another furlough interrupted. For it, I had planned to go to the U.S.A. again, this time on quota so I could work and earn a little extra for things I wanted for the mission and for myself. Someday in the distant future I might even want to live there, but at the time I never dreamed I was providentially preparing the way to become an American citizen in the not-far-distant future.

Mother had become more helpless. So before I left for my overdue furlough, Paul took her into his home at Songa Mission. Later, in 1958, a nurse friend took mother by plane to Uganda to my sister, Clara. They were living

at Rwese Mission in the northeast Congo. Mother remained with Clara until her death in 1964. During those last years they evacuated with her twice to Uganda during the Congo uprising. Mother died at Rwese and is buried there, 130 miles from father's grave at Rutshuru.

While I was in America on furlough and establishing my American residence as an immigrant, all was not well in the Congo. Rioting had occurred in Leopoldville that January—1959. I didn't understand what was behind it all. But I did want to go back, even if only for one more term.



*Mothers at Lulengele maternity hospital.*

In April, 1959, I left Glendale in my new Chevy station wagon, taking it with me on the S.S. *Steenstraete* from New York to Matadi. But before I left Glendale, the urologist who had operated on my kidney in 1947 discussed my condition with me. My NPN (measure of kidney function) was remaining above normal. "If you want to live a few more years, you'd better curb your activities," he told me in the plainest English.

By the time I was through customs in Matadi's oppressive heat and surrounded by an African hostility that I had never known before, my head



*Patients pose together in front of the Lulengele Mission Dispensary in west Congo.*



*Lydie and patients at Lulengele Dispensary.*

throbbled. What had happened in the months I had been away? The customs official recognized me as D. E. Delhove's daughter. "Don't travel alone, whatever you do!" he warned.

So two cars left that next morning (Friday) to drive to Leopoldville. We drove all day, not daring to stop and risk falling into unfriendly hands. It was nine o'clock that Friday evening when I drove into the Koopman driveway in Leopoldville.

During the next few days I arranged to travel by riverboat on the Congo and Kasai rivers to Port Francqui, taking my car on the boat, since travel on the roads was too risky. I heard more details from the Koopmans of what happened during the January rioting. We know now that it was but a prelude to the Congo chaos following independence in July, 1960, yet at

the time I was with the Koopmans, something like that seemed very distant and remote to us.

Back at Lulengele I dropped into the routine. No political troubles were there at that time, and it was good to be back among our friendly Africans. But I soon realized that I must spare myself if I was to last another four-year term. I called my workers together.

"Festus, Louisa, Philip, I'm not going to do one thing you can do. You must try to do as much as you can by yourselves. I'll be here to guide you and answer questions." Unwittingly, I was preparing them for the responsibility that would fall on them much sooner than any of us realized.

By January, 1960, I knew for sure I was in trouble—this time, uremia. A trip to Luluabourg and lab tests there confirmed it. My NPN was more than twice normal.

The Congo political situation was also deteriorating. Missionaries had been caught in road blocks as tribal warfare between Lulua and Baluba increased. Cars had been stoned. Balubas were fleeing south and out of the Kasai, leaving businesses disrupted for lack of trained help. Soldiers were unable to cope with the mounting tension. Drivers of mail trucks refused to travel on the roads unescorted, so we had to make trips to town to get our own mail and supplies.

And the government doctor had been definite that I should leave. So I made my decision—to ask for permanent return.

The last case that I personally cared for was a young girl, thirteen or fourteen, too far in labor for a Caesarean section to be done, the baby already dead. The girl seemed to tolerate the instrument delivery all right, but two hours later she suddenly died. It was the first maternal death in several years. Strangely, there was not the usual wailing and mourning. They carried her away quietly for burial. It seemed a symbolic way to end my work there. A part of me had died too.

While planning for Lulengele Mission to carry on without a European nurse, I was also planning for my future in America. Having been there twice before, I wouldn't find it a completely new country. But this time it would be different. I must somehow fight the self-pity that could overwhelm me. I planned to surround myself with hobbies to keep myself occupied. Money from my Chevy station wagon I applied on the price of an Opel to be picked up in Brussels. I took it with me on the ship to New York. There Gladys Ansley met me, and we drove across the U.S. to Glendale, California, my home since August, 1960.

My comfortable apartment in a city is far removed from mission life and the once-peaceful village life. I did not expect to be able to work again, so I put my nurse's cap on the shelf among the souvenirs and mementos from Africa. Thirty years had been given me.

But knitting, needlepoint, embroidery, photography, stamps, even America's beautiful music and a pet cat, did not fill the void in my life, though I did not allow myself to think about it often. Then my health improved somewhat.

I have taken the cap off its shelf and now I wear it as I prepare women scheduled for surgery at our nearby hospital. I find here another mission field among patients fearful and anxious about operations ahead of them. Often out of my own experiences I can reassure them.

With only one kidney, and it all patched up, besides seven major operations during my life, I can give an answer to those who ask me. Those thirty years were not wasted—for me or for Africans like Festus, Emma, Yunida, Monga Shesheta, Mose, and others, nor for the nearly 3,000 babies I ushered into the world.

I ask you, how could I have done all that without special help from God?



*Lydie in Glendale (1958), with the Chevrolet she took along to the mission field in 1959.*



# Headlines for Career Women

by JEWEL HENRICKSON



WHEN he leaned over and whispered confidentially "There's something I'd like to ask you," I was sure he would suggest dinner at the *best*—at least the *second best*—hotel in town," said Andrea Lambert. A Loma Linda University graduate in dietetics, she has taught home economics in the United States and completed two foreign assignments to mission hospitals. The hint of a twinkle gleamed in her eyes as she told her story with gusto.

The young bachelor from the United States Embassy had been a patient in the mission hospital several weeks. As dietitian she had consulted him on his food preferences.

Shortly after his discharge, she attended the Christmas concert at the YMCA with a nurse friend. He came into the concert hall soon after her arrival and chose the seat next to hers.

"During the intermission we visited. He asked whether I had a way home and mentioned he had a question. Then as the applause died away and

we rose to leave, he asked it: 'Is it all right for me to eat oatmeal?'"

Andrea tilted back her head and let the rippling laughter of her keen sense of humor flood the room. Socially, she is such fun; yet at work so professional.

I wanted to ask, "How did you ever stay single?" Once she casually mentioned "loving unwisely" and went on to something else. Adept in the homemaker's arts—sewing, cooking, entertaining, interior decorating—she also goes in for camping, hiking, reading. In a desert housing project, I watched her transform a huge bare room with a tiny veranda into a charming efficiency unit.

You too know such Adventist women, women who make you wonder, How is it you never married? And, if you wonder aloud, they respond: "My career chose me."

"It just sort of 'grewed.'"

"For me, a family and career would not work."

"My plans are in God's hands."

"I like the challenge of being independent, of making my name count in service for youth."

"A sincere drive to serve God and humanity kept me single." These are responses from many types of fine women, women with the same admirable qualities found among wives and homemakers.

Rita Warren is vice-principal of a boarding academy. Her sense of humor brings a contagious chuckle when she tells of being mistaken for a wife, *and* a mother, by the local insurance agent who submitted her hospitalization claim as Mrs. Rita Warren, maternity case.

She won't admit ever to being lonely. "Everyone is at some time," I argued.

"I have too many wonderful friends among my students," she said. "The rewards have been marvelous. I feel like a millionaire!"

Neither is she "allergic to men or marriage." "But," she says, "how could I ever have accomplished so much, tied to a family? God has been wonderful to use *this* career girl in His cause. I am humble for the many wonderful years and all the fun."

Louise Burns, who retired after thirty-seven years of service, now accepts short-term foreign appointments. Her hobbies are travel, reading, and "everything about homemaking." When I was house guest in her Far Eastern bungalow she plied me with local dishes and their recipes.

"While in the second grade, I decided I would be a nurse," she said. With that goal achieved, "I am making my greatest contribution by helping nurses overseas carry increasing responsibility in their own countries."

A loving and lovable Bible instructor gave fifty-four of her years to Adventism, the longest record of any of the forty women interviewed. She was young "when the career spirit was a youthful dedication to God's work" and "we were not always as marriage-conscious as we have been during recent decades. . . . Not by choice, but by expedience, God used my single life."

Christine Marsh, a secretary in her late thirties, is the only woman who indicated a restlessness and a disenchantment with her career and contribution. "If I had it to do over," she wrote, "I would choose differently—a career with more tangible results of the contribution I was making."

Christine Marsh and Rita Warren

represent two extremes: the restless young woman disenchanted with her work, and the woman who makes her life a book of thrills. But there's hardly a woman, married or single, who hasn't come to the realization that either marriage or a career is what you make it—a situation to endure or a book of thrills to enjoy.

Look around you. Aren't your career women acquaintances in the church's service in the main, balanced, contributing, devoted women? Mine are. These women have a hope—a soon-coming home—to live for. They have a sublime cause to work for, a cause that keeps them working for others, and thus, from self-centeredness.

When Veteran Accountant Elizabeth Dean retired from long and devoted service she told me, "I love the General Conference. I want to die within its shadow." And she did. God will remember her love for His cause.

In man's world of business and pol-

itics some women, a few, achieve the title "Madam President," get to sit in the mayor's chair, or preside as chairman of the board—at top salaries. But these achievements do not often come to the career women in the church world. Some in our church have attained to a departmental secretary, a college department head, an academy vice-principal, an associate secretary of a General Conference department. But the majority of Adventist career women are "behind" or "beside" some administrator or leader, helping his institution, department, or program succeed.

Shirley Hamilton, an associate departmental secretary, puts it this way: "I've had to learn to think like a man but always remember I'm a woman. I must never become bossy. I must always be quick to grant recognition to men. My sense of humor serves me well!"

Another departmental woman "en-

joys personal secretarial work for any man who is devoting full time to the Lord's work." Her chiefs list as her greatest asset her ability to handle the office work while they are on trips.

Copy Editor Rosemary Kane believes "the men would have a very hard and unhappy time running their world without the help and inspiration—and sometimes aggravation—of women."

The over-all influence of the career woman is no doubt greater than that of the married woman. She has more time to give to her work. This is true in such professions as nursing, teaching, Bible instructing. The office worker with her office machines enhances the image and accomplishments of the men who carry the burden of Adventism around the world.

God knows which women can and will contribute most as unmarried workers. Martha Benton is inservice director of an Adventist hospital. She feels "with God there's no stigma on one who does not marry. He does not love us any less. . . . Perhaps some of us are doing work we could not do otherwise."

"I am unmarried because the results are more rewarding," replied a Jamaican Bible instructor. "How could I go out day after day with the confidence of holy angels with me, with brief case filled with Bible and medical supplies, to homes to minister spiritually and physically if I were married? How could I have helped youth with their problems, sent many to college, taking three there at one time, taught them to colporteur so they could earn scholarships, helped them get clothing? I spent most of my earnings on those children. This was the work God had for me in His cause. I have no regrets."

A number of those interviewed have found time and ability to follow more than one line of work. My notes list a secretary-nurse; a Bible instructor-dean of women-dietitian; a copy editor-office flunky-associate departmental secretary; several colporteur-teachers; and a printer-private secretary-accountant-statistician.

Louise Burns told me she spent seventeen weeks in a body cast in a North African hospital during a foreign assignment. Although unable to peek at the keyboard, she taught herself to typewrite, then wrote magazine articles; she knitted a dress; she treasured the Word in Bible texts memorized. And there was no loving husband hovering over her; no dear ones to visit her.

## On Giving Advice

by DOROTHY EMMERSON

THERE probably isn't a person who hasn't felt like giving someone a bit of advice at one time or another. There's Mary, who always looks so sloppy, and she could be pretty. And Bill munches peanuts and chocolate bars all day. No wonder his face is broken out.

But how do you go about giving advice? Certainly you don't want to offend anyone. After all, the sole purpose is to help someone, isn't it?

I have often wondered about Samuel Pepy's advice-giving talent when 400 years ago he noted in his diary: "Got my father, brother Tom, and myself together, and I advised my father to good husbandry, and to be living within the compass of 50 pounds a year, and all in such kind words as not only made both them, but myself, to weep."

We certainly don't want to make anyone weep, that's for sure! With this in mind I would like to pass along a few tips that I have found rather helpful.

1. *Be sure advice is wanted.* It's

always best to wait until you are asked for advice. Sometime Mary might come out with "I just never look right, no matter how I dress"; or Bill might complain, "Other guys don't have pimples; how come I do?" Here is your opportunity.

2. *Always coat your advice with praise.* Everyone has good qualities. Look for these good points, and give your advice in the form of a compliment. "You know, Mary that type of skirt just doesn't do your lovely slim figure justice."

3. *Indirectly offer solutions to a problem.* You can phrase your advice in such a way that the person you are talking to is unaware that you mean to get a point across to him particularly. "How on earth do you do it, Bill! I'm crazy about candy too, but it only makes me gain weight and messes up my complexion to eat sweets like that."

Most important of all, be sure you both are in a cheerful state of mind before attempting to give advice to anyone about anything.

Mayme Overton wrote a book of her experiences in a Japanese concentration camp. A West Indian woman taught country families neatness and hygiene, living with them in their simple homes, showing them how to build latrines, how to prepare food properly, and helping their children get into school.

The outside-of-work interests of our careerists run the gamut from "antiques" to "wedding cakes," with a home art mentioned in practically each list. One talented woman has been involved in thirty different hobbies in her lifetime—thus far.

General Conference President Robert H. Pierson salutes the women office workers around the globe. Keeping in touch with the far-flung Adventist world is no small task, he says, and the office worker is the "key" to this important service.

"I nominate my secretary, who has given forty years of service in this institution, as Career Woman of the Year," wrote a hospital administrator.

Dorothy Ogden, of a General Conference service, is singled out by her chief for her positive influence and for her "outreach, which has touched many whom she has personally helped."

When you ask the career women what they believe to be their greatest contributions to Adventism, they modestly respond: "I cannot claim a large contribution; I just filled a corner in nursing that a married nurse could not fill." "I was a witness for the truth before patients and workers." "Just a steady, faithful worker." "I'm a witness to callers on the telephone." "I'm only a missionary nurse." "I am privileged to touch the lives of many, many students."

The realists among them mention: "Perhaps my steady devotion, staying by and keeping the department going during changes and setback." "My pioneering in Bible work and personal evangelism; my writing, my textbooks are still used; helping to win souls." "My counseling with teen-agers." "Editing textbooks." "Compilation of a devotional book for nurses." "A good obstetrical service and midwifery school."

For contributions to Adventism—all wrapped up in one woman, a bundle of loyal, untiring devotion—you receive today citations, tributes, hats off, salutes, and headlines. There'll be full reward in that grand tomorrow!

All names in this article are pseudonyms.

## How Does God See Us?

by J. HILDEBRANDT

I HAVE two volumes of a new edition before me: *A New Testament for Men of Our Generation*. This modern edition of the Bible tries to retell the message of Jesus Christ in a language that men of the atomic age without a knowledge of the Bible can understand. Both volumes contain whole-page photographs taken from the daily life of our modern society.

As I look at this New Testament for the first time, I am rather shocked. It seems to me, at the least, very unusual. Words of Jesus or of the apostles are on one side. On the other side are scenes of turbulent city traffic, with skyscrapers and shining luxury cars, or the façade of a newspaper kiosk with the typical title pages of magazines arrayed from the bottom to the top, and even one of dancing young people of this decade.

Then I discover on the opposite page one sentence printed in italics. The preface of the Bible explains that there is a connection between the italicized sentence and the picture. Thoughtfully I ponder over the photographs and read the words of Jesus and those of the apostle Paul in the modern vernacular. Immediately the text comes to life. It speaks to the modern man.

My eyes come to rest upon two pictures that follow. The first is a photograph of a woman who appears to be in a refugee camp. She is standing together with other waiting people, at the side of the path. We cannot tell how old she is, since her head is not in the picture. It shows only her coat from the shoulder down to the hem. Two shopping bags hang over her left arm. From one of these bags project a crucifix. In front of her dark coat the body of the crucified Jesus, wearing a crown of thorns, seems to be almost white. The contrast immediately draws one's eyes

to the dying Jesus. The crucified in a shopping bag on the arm of a woman! The text in italics on the other side, translated from German, reads, "It is not to be thought that I have it already in my hands" (Phil. 3:12).\*

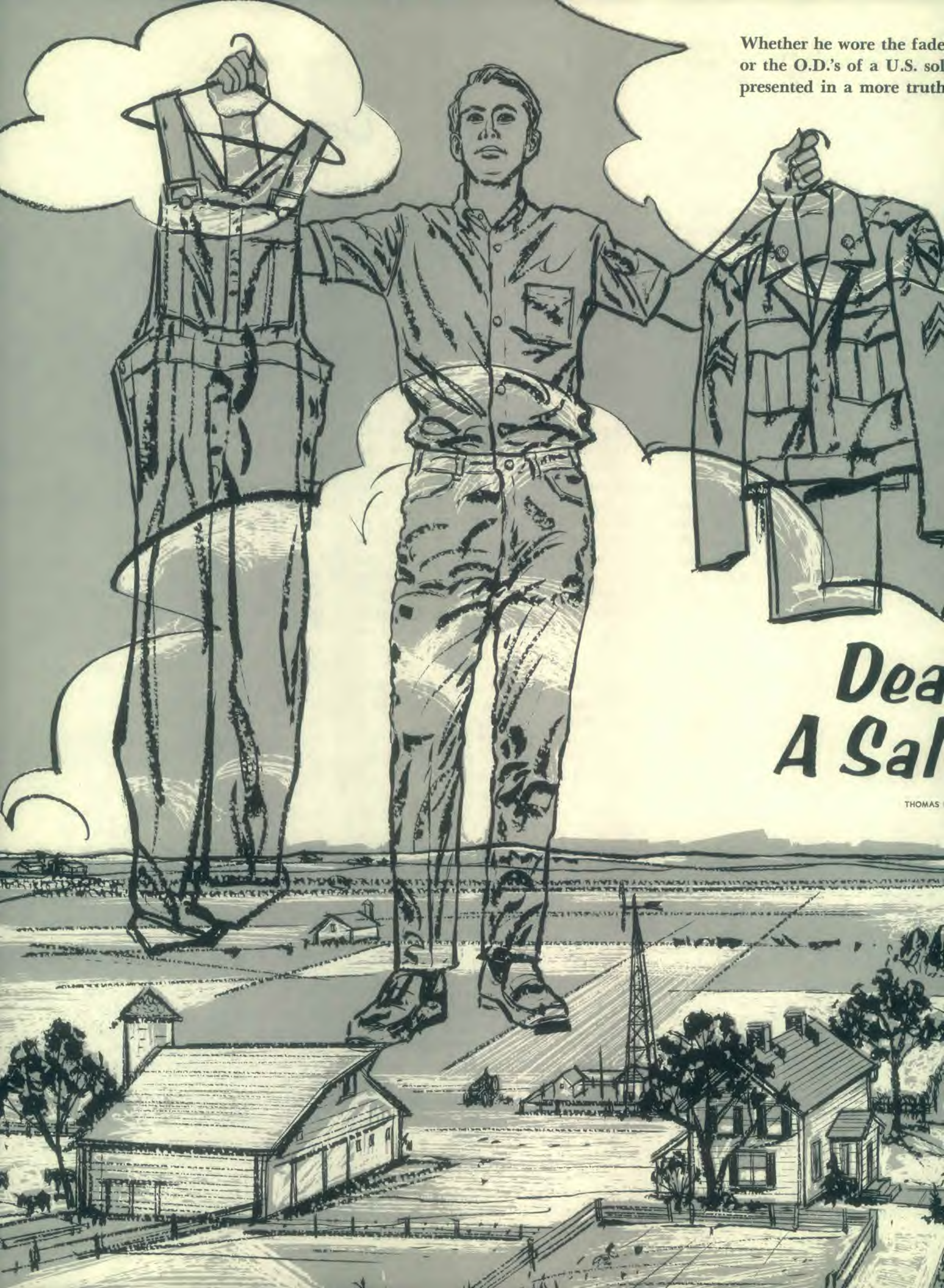
The picture on the next page depicts a famous athlete in action. His muscles from his head to his feet are tense. Using all his strength, he runs toward the goal. His expression shows complete concentration. Evidently he knows only this one goal. On the opposite page I find the text in italics: "Reaching out for that which lies ahead, I press towards the goal" (Phil. 3:14).\*

Here Paul confesses to the believers in Philippi that he has not yet reached the goal, that he has it not yet in his hand. Therefore he cannot sit back in satisfaction, and he is not looking for those behind him. His eyes are directed only toward the goal. He uses all his strength and effort to reach it.

In these words the apostle brings to our mind the following questions: What about our Christian life? Are we self-satisfied and solely dependent upon the redeeming grace of Christ for our salvation, or can we be compared with the athlete on the cinder track, who runs voluntarily and joyfully in order to obtain the prize? Are we as Christ's followers prepared to accept troubles and tribulations and even to renounce the things that are "of the world," or do we think we have eternity already in the bag? Do our fellow men notice that we are running and struggling along the narrow path or do they gain the impression that we already possess the guarantee of a place in Christ's coming kingdom? Above all, how does God see us?

\* From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

Whether he wore the faded  
or the O.D.'s of a U.S. soldier,  
presented in a more truthful



# Dear A Soldier

THOMAS

of a Nebraska farm boy  
Adventism was never  
loyal package . . .

by WILLIAM I. RANKIN

WHEN called to the Army, Paul Johnson was a junior in college, majoring in agriculture. He must have been about the only ag major that year. Few, you know, come to college anymore to pursue agricultural science, even though many, like Paul, have grown up on the farm.

Most boys these days want to learn something that leads to less work, shorter hours, and more pay. Not Paul. He loved the farm.

When he went away to the academy he worked long hours on the academy farm. Dependable he was, too, helping the farm manager keep the irresponsible, fun-loving boys in line, and busy. He never joined in their pranks, nor their goldbricking, yet they idolized him. Good steady Paul—he never had an enemy.

After academy he would have gone to the State university but for one thing. He believed in Bible classes, and for this reason he registered at Union. However, our college had long ago sold dairy and herd, farm equipment and land. What they had left was in the soil bank. The academic dean had to arrange for most of Paul's classes down at the university agricultural campus to make up a major program. They had the latest equipment, acres of experimental grounds, and professors trained as specialists in scientific management. This was what Paul wanted: all the training he could get in scientific farming. He wanted to farm and he wanted to be able to do it the best way known to man. He had read all Ellen White had written on rural living and was eager to learn and apply everything possible on a farm of his own.

Never bashful about wearing overalls on campus when not actually attending classes, he became readily recognized as a farm boy through and through, and he was not ashamed of it. He was content to be just what he was and nothing more, honest to a fault and simple but firm in his religious convictions. Industrious and saving by nature, he always had a bank account in excess of what most college boys enjoy, but generous and soft-hearted, he was an easy touch for a loan. Dozens less frugal than he were indebted to him, some of whom never paid back his generous loans.

If you think Paul a country hick with no definite ambitions, you have him sized up wrong. He carried a per-

sonal conviction that he could be used of his God in a definite way when he had educated himself satisfactorily. He was fairly confident that a call to manage a school farm awaited him when his baccalaureate degree would be conferred. If that was truly the case, then Paul could not turn his back on it, for it would be the Lord's bidding.

In case such a call did not come, he was prepared to move to his own farm. He had located one during his junior year and made a sizable down payment; it was in central Nebraska, in the area he knew best. Here he had grown up on his father's farm and had learned to cope with the characteristics of the prairie land. Evenings, after lessons were prepared, he sat and drew and redrew plans for reconstructing the buildings on his newly acquired farm. He dreamed plans of crop experimentation and cattle purchase.

He didn't plan to batch. Paul had a healthy respect and admiration for the feminine sex. While too shy for the bold game of dating, he nevertheless was not too shy to converse with the girls. He was well liked in their circles, too, and somewhere among them he felt there was a wife for him, one who would love farm life as he did and share it with him. The Lord in His good time would reveal a mate. He was not for rushing into marriage. One must take his time in such serious matters. Meanwhile, he had other important goals to pursue.

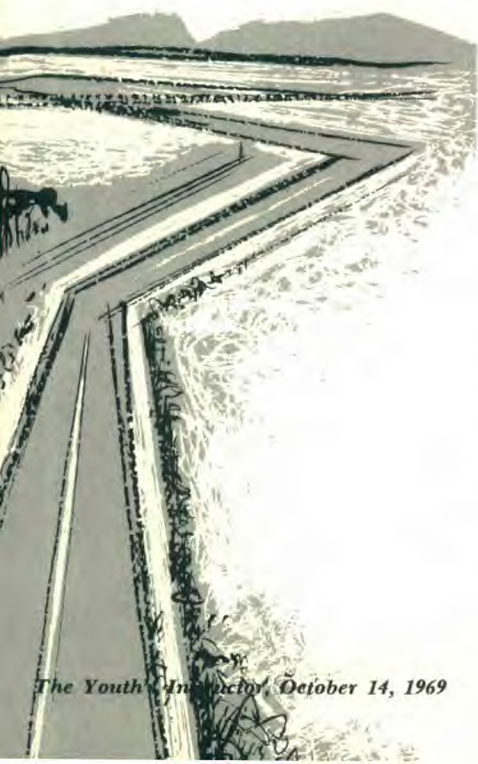
Paul should never have had to enter the service. He carried a doctor's report in his pocket that would have exempted him from the rigors of military life. But sensitive Paul, reluctant to have anyone think he was trying to shirk his duty, kept this report in his pocket and passed through the light physicals on to a quartermaster's supply room to be issued an Army uniform. Army officials were puzzled, however, about this fair-haired boy who looked sleepy all the time and so easily dozed at a desk or wheel of an automobile even while driving.

In his early youth he had been in a hospital where an overdose of narcotic medication was inadvertently given him leaving him in a permanent condition of narcolepsy, as medical men described the condition. This unusual disposition to fall asleep almost anytime he was not especially active had been a real hazard during his growing years. More than once he had dozed while driving a tractor in the fields and had narrowly averted disaster.

Concerned relatives and friends al-

# h of sman

ARTIST



ways made it a point to see that someone rode with him when he drove an automobile and talked to him to prevent his sleeping at the wheel. He had found it a problem to keep from sleeping in his classes and missing important instruction. Even in social gatherings it was not uncommon to see "sleepy" Johnson with head sagging and eyelids closed. He seemed unable to stay awake many times.

Army officials also found it a problem to classify him because of his peculiar beliefs. While they respected him, they were puzzled as to what to do with a soldier who objected to bearing arms. For a time he was assigned to aide work and to driving vehicles, and finally he was sent to San Antonio. Here were many other Adventist boys, most of whom were medics. It wasn't long before someone in authority realized the farm background of this soldier and suggested an assignment to the Army veterinarian school. So to the Chicago area he was sent to attend this school.

Nothing could have pleased him more. His appreciation for the opportunity of acquiring free training in this line, which would aid in his future farm career, was apparent in his good grades. Neither was this training hard for Paul. Having been brought up on a farm, he had a rich background of experience with farm animals, their diseases, and methods of caring for them. He finished the training period with honors, but was reluctant to be transferred because the personable nurses at Hinsdale Sanitarium had been so nice to him. Two or three had seemed to be excellent possibilities as farm wives.

Calls for personnel from Korea, where the war was at a crucial stage, had become urgent. All available military men out of basic training were being shipped out. There came a day when, with mixed emotions, Paul discovered his own name staring back from the travel listing. He was allowed travel expense to drive his own automobile to the West Coast. There he planned to sell it at a good price and apply the money to his farm payment back home.

Korea, the strange, awesome sights of war's destruction, the fascination of a different culture, were breath-taking to a country boy who until induction had seen little beyond the stockyards of Omaha. Stationed first in Pusan and later in Seoul, he soon acquired a secondhand movie camera and began to record on film the varied sights to take home.

Soon after arriving in Seoul he lo-

cated the sanitarium and took pictures of petite nurses in white uniforms and friendly Oriental smiles. He frequented Dr. Rue's orphanage in his off hours and filmed ghastly sights of malnourished children along with the wan and grinning impish ones. He stopped patriarchal grandfathers and shy mothers along the road, filming the typical and atypical so that he might return home with tangible evidence in abundance of the one foreign land he had seen.

He wrote home with unusual facility of the plight of these poor people whom he was coming to love. His letters stimulated gifts of money and clothing from many of his family and friends. Along with his money, he gave of his time and affection, spending hours in the orphanage entertaining the children.

On the streets he gave what he had, short of the shirt off his back, to the many who had so little. One day on the street a small Korean boy caught his attention. He looked so small and lonely. Taking the youngster under his wing, he fed and clothed him. Finding that the boy was an orphan, Paul unofficially adopted Butch and sent him to the Adventist school. The boy learned and later accepted the truths taught

### BELIEVE IT OR NOT

but Robert K. Squire, president of Superior Scaffold Company, of southern California, who employs 80 people and does \$3 million worth of business annually, has launched a new nonprofit corporation entitled "Smart Set International" to combat drinking. He has built his campaign around an effective and simple catch line, "Nondrinking pays."

He launched the campaign in his own plant. It consists of a series of posters and brief selling messages which are stuffed into the weekly payroll envelopes. They remind workers of the substantial benefits accrued to nondrinkers.

One recent enclosure said in part: "Give yourself a raise. Many families spend \$10 a week or more on beer, wine, and liquor. Ten dollars a week is \$520 a year or about 10 per cent of your take-home pay if you earn \$6,500 a year."

W. A. SCHARFFENBERG

there and was baptized into the church.

Paul was driving a vehicle in an Army car pool and living in a barracks just outside Seoul, enjoying every minute of life, when the end came. It came suddenly, unexpectedly, but without pain or distress. One minute he was in gay spirits, teasing the Korean houseboy; the next minute he lay on the bed, where he quietly expired. Apparently life departed with no warning signals except a slight tiredness; those in the barracks said later he gasped for breath once or twice.

The farm boy from Nebraska was reported dead and word was duly carried to his Midwestern home. A close friend of the family, a doctor on duty in Korea, brought word later that the post-mortem examination, at which he was present, revealed no clue to the sudden and mysterious demise. It was as strange as the unusual sleepy condition that had been his lot for so many years.

It was a late November afternoon. An automobile shuddered against the gusts that swept across flat Nebraska prairielands, but drove steadily eastward through a seemingly endless blanket of driving snow. Inside, four of Paul Johnson's best and oldest friends looked ahead to getting home from his afternoon funeral. The storm had begun during the last rites around the open grave.

As the interior of the automobile warmed, the occupants began also to thaw from the numbness of shock that had for hours held them almost speechless. First one and then another began to tell of incidents characteristic of Paul's life and typical of his character. Obviously, all agreed that he had been one of the most conscientious Christians in everyday practice they had ever known.

Finally, one who had known him well half laughed and recalled that Paul had often said there was one job at which he could never succeed—being a salesman. "I couldn't sell anything," Paul would say, "if my life depended on it." There was a brief silence in the car.

Then an older friend at the wheel remarked solemnly, "He couldn't have been more wrong. His life was a glowing example of practical Christianity in action. I don't know anyone who has had a more profound influence on the lives of his associates. Paul *was* a salesman, a dynamic salesman of a unique way of life."

A murmur of agreement filled the car.

# SHARE

## World News of Missionary Volunteers

### College Appoints Third Student Missionary

by Benjie Leach

Keene, Texas—Southwestern Union College, itself in a state of growth and development, is nevertheless desirous of being a contributor to the student missionary program. In the summer of 1967 Southwestern Union College sent its first student missionary, Harriet Carite, to Trinidad. Last year Tommy Kimbrow became its second student missionary and served in Guiana.

Tommy, a junior medical technology major from Keene, Texas, was so impressed by the need in the mission field that he felt constrained to return, and subsequently has been sponsored by the college MV Society and the

Keene church. Tommy comments: "Last summer I had the need of missions presented to me in a very vivid way. A strong conviction out of my experience dictated that I should return, better prepared, to a mission field and render my services as soon as the opportunity would arise. Providentially that opportunity has come, and I am now planning to use my Christian education in a very practical way among the Indians of Peru, beginning in June of this year."

Southwestern Union College's student missionary appointee for the summer of 1969, Reggie Phillips, is a freshman theology major from DeKalb, Texas, and will also labor in Peru this summer at a different mission station. Reggie says: "I believe the student missionary program is a very effective method to promote missions on the campuses of our colleges. I count it a distinct honor to be the student missionary for this summer and am looking forward eagerly to a very exciting and rewarding time. I have read of the accomplishments of other student missionaries and the blessing they per-

sonally received from their work. My goal this summer is to help make the program successful by learning extensively about mission work and contributing to the work in Peru in any way that I am asked to serve. With God's guidance I hope to be of real service to Him this summer and in the future."

Southwestern Union College is proud to be represented by these men who have caught a vision of the worldwide responsibility of Seventh-day Adventists. It is confident that they will, under God, acceptably meet the need in the fields where they will be serving, as well as return to enrich and promote the exciting challenge of mission work on campus.

### Youth Committee Aids Conference Planning

by Charles G. Edwards

Oakland, California—Northern California Conference's newly formed president's youth committee is serving to renew the confidence of the leaders of



Reggie Phillips, 1969 student missionary.

*The Youth's Instructor, October 14, 1969*



Tommy Kimbrow, 1968 student missionary from Southwestern Union College.



James E. Chase and the president's youth committee discuss the youth program of the church. Other meetings are scheduled.



David Hale and Teresa Brown, seniors at Sunnydale Academy in Missouri, interview a student at the University of Missouri.

that conference in the youth of today. They have seen and heard the willingness and eagerness of the youth to help close up any "generation gap" that might exist and work shoulder to shoulder with older members of the church for the advancement of the cause of Christ.

James E. Chase, president of the conference, stated following the first meeting of the committee: "One thing is certain. The young people of today are not going bad. They are as fine a group as can be found anywhere."

The group was recently organized by Elder Chase so that he could hear firsthand the opinions and thinking of the young folks about the existing youth programs and get their ideas and suggestions for improvements or innovations. It is made up of a representative from the married young people of church MV Societies and representatives from the college and from each senior academy in the conference.

The results of the first meeting encouraged the president and other youth leaders present. It was found that the young people are eager to be involved in promoting the work of the church. They have confidence in the Spirit of Prophecy writings and feel that young people should be encouraged to become better acquainted with them.

Members serving on the committee are Carol Case, Carla DuPuis, Parker Fluence, Fred Hardcastle, Bruce Jacobsen, Bill Kaikainahoele, Alicia Knight, James Krussow, Kathy McGann, Craig Newborn, William Oh, Sandi Reynolds, Shelly Schimke, Janice Stevens, Margaret West, Bill Whitlake, Jeff Wood, John Zapara, and Stan Zarodney. Also taking an active interest in the com-

mittee's work are Charles G. Edwards and E. Romaine Chinnock, MV leader and assistant leader of the conference.

Other meetings are planned in the near future. It is believed that they will result in a conference youth program that will provide more involvement for the youth and will keep a continuing sensitivity to their needs. Northern California officials believe that this committee will provide an immensely useful dialog between church leaders and enthusiastic, dedicated Adventist youth.

## Australian JMV Leaders Have Training Session

by R. H. H. Thomas

North Hobart, Tasmania—Forty-five junior-youth leaders and their assistants from 15 churches were brought together for three days of fun, fellowship, and fatigue during the Labor Day holiday weekend in Tasmania. Leading out in the 20 instruction periods was Pastor G. D. Box, Trans-Commonwealth youth leader, and the writer.

The camp gave basic training skills necessary for a developing Pathfinder Club or JMV Society.

After each teaching session the new skills were put into practice by the leaders-in-training. One project was to build two 18-foot towers capable of supporting a three-strand rope bridge across an imaginary 35-foot river.

Topics covered in the 20 sessions were youth psychology, campcraft, pioneering, observation, knot-tying, estimations of heights and distances, visual

To page 18

## Students Conduct Survey on University Campus

by Dorothy Brown

Sunnydale Academy (Missouri)—Participation has indicated great enthusiasm of the student body in behalf of a major religious project of the Associated Student Body.

About 20 Sunnydale students set out on Sabbath afternoon to take university religious surveys. The questions were asked of Missouri University students on the sidewalks around the campus at Columbia. The students tell how, relying on faith, they departed in a torrent of rain. By the time they arrived in Columbia, 30 miles distant, their prayers had been answered, for the sun was shining.

The same plan was followed the next Sabbath afternoon as more students were able to participate, although transportation limited the number. Students surveyed in pairs, one having participated before, the other not having participated before.

The survey itself is fitted for university life. It included 14 questions that take only a few minutes to answer. They concern the major field of study of each student interviewed, changes in religious convictions since coming to the university, feelings toward a more personal religious faith, et cetera.

Some very interesting answers were given. For example: several expressed their idea of the Bible not as the revealed Word of God, but as a history book, folk stories, legends, or works of art.

This project was mainly initiated by several students who had previously



participated in similar surveys in New York City, St. Louis, and Columbia, Missouri, last summer. The group hope not only that will the surveys awaken people who are without God or aim in life but that they will also help to encourage the students of Sunnysdale in their spiritual development.

## Meet a Member of the Little People of U.S.A.

Washington, D.C.—“Most people look down on James A. Cady, but not Queen Elizabeth,” says the lead sentence in a Glendale *News-Press* article. The “looking down” means that James is one of the Little People of America, height 4 feet 8. Before he made his two-week visit to England, Cady wrote the queen that he wanted to meet her. Since the queen was to be away from London at that particular time, he did not get to see her, but she sent a letter by a lady-in-waiting.

James Cady works at the Glendale Adventist Hospital as a data processor. He attended Glendale College and studied computer programming and mathematics. “Little people are becoming more accented in today’s society as we’ve proved we’re able to do more than just work for a circus,” he said.

In a letter to the editor of the *News-Press*, James made a plea for more educational and social development for the little people. The editor gave 15 column inches to James’s letter, in which he said: “These little people of America are patriotic Americans! How they wish their legs and arms were longer

and stronger and not twisted and deformed . . . as so many are. They want to lift their part of the burden and hold a recognizable part in American society. But who recognizes and understands their plight in life to the extent to give them some assistance—just any help or assistance? Only in a few isolated cases has any one of them a good position for earning a livelihood.”

The condition of the little people is caused by a lack of pituitary gland hormone before birth. Science as yet knows very little of how to correct the condition. There are nearly 2,000 members in the Little People of America organization, including some from England, Canada, Switzerland, Yugoslavia, and Australia.

## Newspapers Give Space to Youth for Christ

by Bob Nixon

Nashville, Tennessee—What happens when 25 Seventh-day Adventist young people take over their church’s pulpit for a revival series?

When young members of the newly organized White House, Tennessee, church conducted an eight-meeting revival series during the Easter season, local news editors took notice.

The Goodlettsville *Gazette* ran the story on page one under the two-column headline “Youth Revival at White House.” The newspaper pointed out that the youth would conduct all parts of the daily meetings, “including preaching, reading of the Scripture,

prayers, special music, ushering and benedictions.” The *Gazette* printed a three-column picture below the story showing eight of the young participants.

The Springfield *Herald*, one of two local weeklies carrying a half-page display advertisement inviting the public to the meetings, ran a similar story under a four-column headline on page three. The *Herald* indicated the series would emphasize “What Christ Means to Me,” with “a different point of view each evening.” The topics included love, forgiveness, compassion, God’s ceaseless care, and life eternal.

F. C. Sowell, news editor of Nashville’s 50,000-watt Radio WLAC, picked up the news item from the Goodlettsville *Gazette* and commented on his Sunday morning What’s Happening program: “Here’s some more good news on the doings of teen-agers who want to help make this a better place in which to live.”

After giving all the facts about the Youth for Christ series, Sowell added his personal comment: “Not even the Supreme Court of the United States can take prayers and the reading of the Bible away from these children. They are going to demonstrate their respect for the same line of Scripture that our astronauts so dramatically expressed their confidence in during their trip to the moon: ‘In the beginning God created the heaven and the earth.’ Don’t ever believe anything else, you youngsters! The future of our country depends on the likes of you.”

“When the first meeting began,” commented Pastor Miles Roy Coon, “the 110-seat church was half filled. But



James Cady “gets around.” “This,” he says, “is Miss America and five runners-up, including myself.” Right: James at his desk with Dick Headley.



Leading out in youth meetings at White House, Tenn., (from left) Brenda Tinmon, Ginger Ayers, and Carol Day; Johnny Tinmon, David Hinson, Joe Ayers, James Ayers, Donnie Day.

as the news spread, the number of those attending increased. At the end of the series the church was filled.

"The minister of the First Baptist church in White House attended the opening meeting," continued Pastor Coon, who helped participants prepare their 15-minute talks and their Scripture lessons, announcements, and prayers. "The Baptist minister was so impressed by our Adventist young people and their message that he wanted to buy copies of all eight sermons. He also asked whether the participating musical groups from Madison Academy could take part in a community revival series this summer. He wants our church members to take part in the revival and our laymen to serve on the various planning committees.

"One young man, Fred Parkhurst, asked his high-school English teacher to come the night he spoke," Pastor Coon said. "She did and was so impressed she asked him to give this same sermon to the entire English class the next day. He did—and received a good grade!

"One night a Springfield radio announcer attended," said Pastor Coon. "The next morning as he began his radio program he said, 'Last night I heard the finest sermon I have ever heard in my life. It was given by a young man, a Seventh-day Adventist, at the Youth for Christ revival at the Horseshoe-Cumberland Presbyterian church.'"

Pastor Coon explained that the new

congregation has been worshipping in the Presbyterian church on Sabbaths because it has no church home of its own. As a result of being guests of another church, the youth decided to conduct their revival on a nonsectarian theme of "What Christ Means to Me." Pastor Coon expects a regular Adventist evangelistic team will present distinctive Adventist doctrine in the area within a year.

After the radio announcer had attended the meeting, Fred Parkhurst took a copy of the special Easter message tape produced by the General Conference Radio-Television Department to the announcer as a gift from the young Adventists because of his interest in them. The announcer said he would evaluate the tape. Then he surprised Fred by cutting into the program that was being broadcast and giving Fred five minutes to tell all about the youth revival.

Near the end of the series the Springfield *Herald* printed a half-page story, including the entire opening sermon by Carol Day, under a six-column headline opposite the editorial page. The story totaled nearly 65 column inches. The sermon title: "What Christ Means to Me Is Love."

Obviously impressed by ten-year-old Walter Tinnin, who pronounced the benediction, the newspaper commented, "A stool was placed on which he stood to be seen above the pulpit."

"One father who didn't believe in God attended—out of curiosity—each

meeting in which his children participated," observed Pastor Coon. "During the closing message, when the young speaker delivered her call for decisions for Christ, this man rose to his feet and dedicated his life to the Lord. So did many others, including several non-Adventist young people.

"This was the first evangelistic thrust by this new church," commented Pastor Coon. "But our two months of hard work in planning, writing, and memorizing paid off. The entire community welcomed these youth meetings. In all the news reports the name Seventh-day Adventist was prominent. I'm confident we broke down much prejudice.

"No one knows the ultimate result of this evangelism," said Pastor Coon. "But already the young people are planning another series. With this unusual beginning, there is no knowing what the Lord will do through the work of these faithful young people."

## JMV LEADERS

From page 16

aids, program ideas, planning of programs to cover a year's activities, safety precautions, preservation of flora and fauna, drilling techniques for marching and ceremonies.

During the weekend the new Australasian Division JMV Classes were introduced and studied in discussion groups, plus films on youth problems and outdoor activities.

## Attendance Is High at Voice of Youth Meetings

by Cliff Hoffman

Jamestown, North Dakota—The young people of the Deisem church, under the direction of Mrs. James Toay, recently conducted Voice of Youth meetings in Jud, North Dakota.

The average attendance of non-Adventists at the meetings was at least 40. The peak non-Adventist attendance was 52. The young people of the Deisem church did all the preaching. They also provided vocal solos, duets, trios, choir, instrumental solos, and full band numbers. It was a great inspiration to visit these meetings and see the fine youth in action.

Young people participated as speakers, ushers, usherettes, and in the musical program. Many other members of the Deisem church helped. A fine group of five people were baptized.

# Sabbath School Lessons

Prepared for publication by the General Conference Sabbath School Department

OCTOBER 18, 1969

## SENIOR

### III—Searching the Scriptures

**MEMORY VERSE:** "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

**STUDY HELPS:** *Education*, pp. 185-192; *Early Writings*, p. 88; *Gospel Workers*, pp. 302, 303, 152; *Testimonies*, vol. 2, pp. 650, 651, 692; vol. 5, p. 708; vol. 6, p. 131; *The SDA Bible Commentary*.

#### Adequacy of Biblical Revelation

**1. How is man's spiritual life sustained? Deut. 8:3 (last part); Matt. 4:4.**

**NOTE.**—"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought."—*Education*, p. 123.

**2. How did one Bible writer reveal his confidence in the writings of another prophet? Dan. 9:2. Compare Jer. 25:11-14; Ezra 1:1.**

**NOTE.**—"Daniel searched the portion of the Old Testament which he had at his command, and made the Word of God his highest instructor."—*Fundamentals of Christian Education*, p. 358.

#### Approaching the Sacred Text

**3. When David needed special guidance, what did he do? How did the Lord respond? 1 Sam. 23:1-5. Compare 1 Sam. 10:22.**

**NOTE.**—"When we desire to know the way of the Lord, we should go as a church or as individuals to the Word, for we shall find safe guidance there. A good Bible concordance is a great help, and the Spirit of Prophecy was given to the church in the last days as an inspired Bible commentary. Here our minds are attracted to the Scripture and to its teachings, so that we may learn the meaning of God's Word and to reverence and obey the Lord.

**4. For what did the psalmist pray? Ps. 119:18-20.**

**NOTE.**—"The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.' Psalm 119:18."—*The Great Controversy*, pp. 599, 600.

**5. What inquiry was made of Israel's watchmen? What reply was given? Isa. 21:11, 12.**

**NOTE.**—"God's watchmen upon the walls of Zion today should be ready to give an answer to those who inquire what hour of earth's long night it is, and when the dawn of eternal day may be expected."—*The SDA Bible Commentary*, on Isa. 21:12.

**6. What spirit did the prophets manifest in receiving and communicating God's truth to the people? 1 Kings 22:14. Compare Num. 22:38; Jer. 1:7.**

**NOTE.**—"The spirit shown by the prophets in humbly receiving and communicating the messages God gave to them should be seen in the churches today among all believers. The Bible should be searched in an effort to find the truth on a given subject but not to prove and promote pet theories. See *Counsels to Parents, Teachers, and Students*, pages 341, 463. The world needs the messages of God in the Book, not the theories and twisted ideas of worldly philosophers and false teachers.

**7. What danger does the wise man point out? Prov. 16:25.**

**NOTE.**—"Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

"God has given us His Word that we may become acquainted with its teachings, and know for ourselves what He requires of us."—*The Great Controversy*, pp. 597, 598.

#### Methods for Bible Reading

**8. In what manner was the Word of God brought to Israel in ancient times? Deut. 31:10-13; 11:18-21. Compare Ezra 7:6, 10; Neh. 8:1-8, 18.**

**NOTE.**—"Every seventh year the whole law was to be read in the assembly of all Israel, as Moses commanded."—*Patriarchs and Prophets*, p. 503.

"Not alone the men of Israel, but 'all the women and the little ones' listened to the reading of the law."—*Ibid.*

Ezra and the associate Levites read the Torah, or the five books of Moses, to the people of God who gathered at Jerusalem in connection with the Feast of Trumpets (*Prophets and Kings*, p. 661). The readings continued for many days, so keen was the interest and desire of the people to know God's will.

There is a certain advantage to the reading of God's Word in sweeping, panoramic sequences, whether privately, in family worship, or in study groups. This method of study might be called "the telescopic method," taking a lengthy, grand sweep of the Bible, reading one book after another in order.

## YOUTH

### III—Rebekah, Mother of Millions

**MEMORY GEM:** "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have

**9. How did the Ethiopian eunuch study the prophets? Acts 8:26-38.**

**NOTE.**—"The eunuch sought to understand of whom the inspired writer spoke. Philip explained to him that it was Jesus, showing that Isaiah 53 pointed to the suffering Messiah. The eunuch believed and was baptized. By a careful study of each portion of the chapter he was led to the light. This verse-by-verse Bible study is the best method and has been called "the microscopic method." There is also the "topical" or "subject" approach, for which a good concordance or Bible subject guide is helpful.

**10. How did the Bereans read the Bible? Acts 17:11.**

**NOTE.**—"The noble Bereans read the Word of God 'daily.' Theirs was not a hasty or occasional or disconnected study.

God has given to some men and women the gift of opening the Scriptures to others. The labors of these men and women should be respected. But no living human being is to be considered an infallible interpreter. The Bible explains itself, and we should study it for ourselves and not read it through the spectacles of others.

**11. What promise is made to those who love the Lord? 1 Cor. 2:9-13.**

**NOTE.**—"The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student."—*Fundamentals of Christian Education*, p. 127.

#### Key to the Kingdom

**12. What did Jesus give to Peter? Matt. 16:19. Compare Matt. 18:18; John 20:22, 23.**

**NOTE.**—"The 'keys' to the kingdom of heaven are the words of Christ (see DA 413; cf. John 1:12; 17:3). It is important to note that Christ Himself speaks of the 'key' here referred to as 'the key of knowledge' of how to enter the kingdom (see Luke 11:52). The words of Jesus are 'spirit' and 'life' to all who receive them (see John 6:63). It is the words of Christ that bring eternal life (see John 6:68). The Word of God is the key to the new-birth experience (1 Peter 1:23). . . .

"Christ simply bestowed upon Peter and all the other disciples (see on Matt. 18:18; John 20:23) the authority and power to bring men into the kingdom. It was Peter's perception of the truth that Jesus is indeed the Christ that placed the 'keys' of the kingdom in his possession and let him into the kingdom, and the same may be said of all Christ's followers to the very close of time."—*The SDA Bible Commentary*, on Matt. 16:19.

**13. What did Peter say that the unlearned and unstable had done with Paul's writings? 2 Peter 3:16 (last part).**

**NOTE.**—"If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error."—*The Great Controversy*, p. 599.

"I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible."—*Selected Messages*, book 1, p. 17.

no need of spoil. She will do him good and not evil all the days of her life" (Prov. 31:10-12).

**ILLUMINATION OF THE TOPIC:** *Patriarchs and Prophets*, pp. 171-182; *Messages to Young People*, pp. 435-463; *The SDA Bible Commentary*.

**STUDY AIM:** To trace the fundamental causes for Isaac's happy home back to their source, his wife, Rebekah.

## Introduction

The longest chapter in the book of Genesis is devoted entirely and in minute detail to the charming, beautiful, and romantic story of Isaac and Rebekah. Here God is presiding over one of the strangest courtships and marriages in recorded history. There is the bridal mission of Abraham's overseer; the 450-mile trip by camel caravan to Padan-aram. He follows God's signs to the very young woman God wants Isaac to marry. He receives a warm reception from the parents of the bride-to-be. The decision is made to accompany the now not-so-strange stranger back to his master; the romance bears full flower under God when the two young people meet at the end of the return journey. All in all, a thrilling story of how God leads and then works out His plan on behalf of two young people who are quite willing and ready to go God's way.

### 1—The Commission Given to Eliezer

1. How old was Isaac when his father sent for Rebekah, and how long had Sarah been dead? See. Gen. 17:17; 23:1; 25:20.

Abraham was ten years older than Sarah. Isaac was born when his father was one hundred years old, and his mother ninety. He was therefore 37 when his mother, Sarah, died. Since Isaac was forty when he married Rebekah, three years had elapsed since the death of Sarah.

2. What kind of servant was Eliezer, and what was the character of Isaac? Gen. 15:2; 22:8-15; 24:2.

"Isaac was the one divinely appointed to succeed him [Abraham] as the keeper of the law of God and the father of the chosen people, but he was yet unmarried. . . . Abraham's habitual faith in God and submission to His will were reflected in the character of Isaac; but the young man's affections were strong, and he was gentle and yielding in disposition. If united with one who did not fear God, he would be in danger of sacrificing principle for the sake of harmony. . . . Isaac, trusting to his father's wisdom and affection, was satisfied to commit the matter to him."—*Patriarchs and Prophets*, p. 171.

3. What solemn charge did Abraham give Eliezer? To what city did he come? Gen. 24:2-10.

It was Eliezer who raised the question as to what to do if the mission failed. He had every natural reason to doubt. But even so, Abraham would have none of it. He could look back on a lifetime which testified that God knew, every time, always, exactly what He was doing. He had prepared Isaac for this moment, and he could therefore trust God for the desired results. There is a lot of faith moving here.

### 2—Meeting at the Well

4. For what did Eliezer pray, and how was his prayer answered? Gen. 24:11-21.

"A lovely description is this—so serene, so gentle, so marked by purity of purpose and the sweetness of right response. . . . Presently the girls of the countryside would be coming to draw water from the well where he had halted with his camels. If there should be one among them whom God intended as the

bride of Isaac, how should he, Eliezer, know her? By something that she wore? by some particular feature of her looks? No. There was a more important criterion than that—the criterion of her spirit. The girl who should be the quickest in discernment, the kindest—the swiftest to help—that was the girl he would be seeking."—*The Interpreter's Bible*, on Gen. 24:10-20, pp. 653, 654.

5. What did Eliezer give to Rebekah, and what did he discover about her? Gen. 24:22-27.

"Rebekah must have had to make several trips down to the well in order to carry enough water in a pitcher for ten thirsty camels. Eliezer gazed in silence, believing all the more in God's goodness. Before asking who her kindred were, he rewarded her with an earring and two bracelets, all of heavy gold.

"Then he asked, 'Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? . . . When Rebekah told him she was the daughter of Bethuel, whom the servant knew to be his master's nephew, and when she also added graciously, 'We have both straw and provender enough, and room to lodge in,' he humbly thanked God for leading him to the house of his master's kinsman."—*ERRIN DEEN, All of the Women of the Bible*, pp. 22, 23.

### 3—Rebekah's Decision

6. What story did Eliezer tell Laban and Bethuel? Gen. 24:32-49.

"Eliezer was welcomed; and as he recites the whole story of his mission, there shines in it again his high sense of heavenly guidance. Abraham had told him, he said, that 'the Lord . . . will send His angel with thee, and prosper thy way,' and he thanked God that this had come true. . . . 'And I being in the way, the Lord led me to the house of my master's brethren.' Note the bright meaning in those words. Eliezer was 'in the way' and so the angel of the Lord went with him. The divine guidance . . . comes to those who, knowing they are on the road of duty, have only the one purpose to pursue it to the end."—*The Interpreter's Bible*, on Gen. 24:21-49, p. 658.

7. What response did Rebekah's father and brother make? What request did they make on her behalf? Gen. 24:50-55.

"In harmony with normal Oriental custom, Laban and Bethuel must approve of Rebekah's proposed marriage to Isaac. Since the Lord had already decided the matter, however, they had no alternative but to concur. So far as they were concerned, Jehovah's decision was not subject to further debate on their part, and Eliezer was free to take Rebekah to Canaan."—*The SDA Bible Commentary*, on Gen. 24:50.

8. Referring the question to Rebekah, what decision did she make

## Recipe of the Week

### CREAM OF SPINACH SOUP

### SOUP ENCORE

Yield: 4 cups

1 10-oz. pkg. frozen spinach  
1 cup boiling broth  
2 tbsp. minced onion

Salt to taste  
1 cup canned milk

1. Boil spinach in broth for 2 minutes. Add minced parsley.
2. Blend until smooth. Add salt.
3. Return to saucepan and stir in canned milk. Reheat.
4. Float slice of lemon on each serving.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

concerning the time of her journey? Gen. 24:57, 58.

"Rebekah must go to be Isaac's wife, 'as the Lord hath spoken.' Then Eliezer thanked God that his quest was completed, and he was eager to turn home. 'Hinder me not,' he urged, seeing the Lord hath prospered my way. When Rebekah's family wanted to keep her with them a little longer, Rebekah herself was called—doubtless with the hope that she would surely shrink from going so very quickly. But instead of that she answered simply, 'I will go.' And so the story comes to its climax as though to say that God's purpose for Isaac was achieved through no arbitrary compulsion, but with the free consent of this girl's heart. A dignity is accorded to her womanhood which was unusual for the ancient Orient."—*The Interpreter's Bible*, Gen. 24:50-60, p. 659.

**9. With what wish did Rebekah's family send her away, and when was it fulfilled? Gen. 24:60; 1 Kings 4:20.**

"Rebekah's family invoked upon her the blessings promised by God to Abraham. A numerous posterity is still considered by Orientals to be the greatest of blessings, and was the main object of their wish for her."—*The SDA Bible Commentary*, on Gen. 24:60.

**10. When and where did Rebekah meet her future husband? Gen. 24:61-65. How did their meeting and marriage compare with present-day courtship and marriage?**

"The centuries succeed one another, customs change, and the center of life shifts from old lands to new; but the primal realities abide. Rebekah comes to marry a man she has never seen; and when she realizes that he is near she immediately veils herself that he may not yet see her. To modern western thought that belongs to a bygone time; but what has time to do with these four words, 'And he loved her.'"—*The Interpreter's Bible*, on Gen. 24:61-67, pp. 659, 660.

**11. When God plans a marriage, will it involve human love? Gen. 24:67.**

"When the sacred nature and the claims of marriage are understood, it will even now be approved of Heaven, and the result will be happiness to both parties, and God will be glorified. . . .

"True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity and influences of Heaven."—*Messages to Young People*, p. 455.

**12. What joy came to Isaac and Rebekah after twenty years of childlessness? Gen. 25:20-23.**

**13. What dangerous division appeared in the home of Isaac and Rebekah? Gen. 25:28.**

## THE SECRET OF NUNOBIKI

From page 4

then another. The three men wrote steadily back and forth. Another hour. Fascinated, the two Koreans continued to ask questions. Midnight was approaching. Finally came the question for which Hide waited. "We wish to be baptized. There will be no time in the morning, and we cannot leave Japan until we have taken this step."

Joyfully Hide stepped to the cupboard and took down two graceful Japanese lanterns. He lighted two candles and impaled them on the sharp metal at the base inside the lanterns. "I know of a place near here," he wrote. "The hour may seem awkward, but it is actually the best time. My countrymen do not yet know much about God and do not understand our ceremony of baptism. At midnight no one will see. It will be a secret between us and God."

Hide hurried out into the darkness. There were several believers near the church, and it was to their humble homes that he directed his steps. A whispered consultation in the moonlight, and the faithful ones dressed quickly and followed their pastor out into the night.

It was a strange little procession that made its way toward Nunobiki by the flickering light of the paper lanterns, carefully stepping over the stones and brush that littered the narrow path. The

"Isaac loved Esau . . . but Rebekah loved Jacob.' For that divided favoritism perhaps both Isaac and Rebekah were to blame, but Rebekah more aggressively so than Isaac. Her love for Jacob was so fiercely jealous that it broke loose from any larger loyalty. As between her twin sons, she wanted Jacob to have the best of everything, no matter how he got it; and to that end she would not scruple at trickery and unfairness both toward her husband and her son Esau. There was something of the tigress in Rebekah, instinctively protecting the cub that by physical comparison was inferior."—*The Interpreter's Bible*, on Gen. 25:28, p. 668.

**14. What fatal mistake did Rebekah make as a result of her partiality for Jacob? Gen. 27:1-29.**

"Rebekah divined his [Isaac's] purpose. She was confident that it was contrary to what God had revealed as His will. Isaac was in danger of incurring the divine displeasure and of debarring his younger son from the position to which God had called him. She had in vain tried the effect of reasoning with

night was balmy, with only a hint of the daytime humidity. At last they paused at the base of the rocky cliff down which the falls of Nunobiki tumbled and splashed in the moonlight. Into the quiet, cold pool at its base Hide led his converts. As the little group of hastily assembled believers watched, the first Korean converts to the Adventist message were baptized.

The pages of the future do not unroll to our human eyes. As Hide slept through the remainder of that June night he could not fully realize that this night had opened a new chapter in the expansion of the Advent message that was to sweep through Korea—the Land of the Morning Calm. He could not see himself as the first missionary to that land. Nor could he see in the future a journey to a more distant land where he would visit with God's chosen messengers for these last days. He could not see the trials that would shake men's faith in his beloved homeland in the years to come, and he would not have cared to.

His torch of faith, brightened by the events of the night, burned strong and steady, and he felt no fear for anything that lay ahead. Peacefully he rested, lulled by the distant pounding of Nunobiki and the sweet knowledge of the secret they shared.

Isaac, and she determined to resort to stratagem."—*Patriarchs and Prophets*, p. 180.

**15. Where was Rebekah laid to rest? Gen. 49:31.**

"Rebekah would never see Jacob again. More than twenty years would pass before he returned.

"She would spend her last years with a son who would always remember his mother's part in deceiving him and with a husband who naturally had lost some of the confidence he once had in her. . . .

"When Jacob did return, his mother would be sleeping by the side of Abraham and Sarah in Machpelah's quiet sepulcher."—*All of the Women of the Bible*, p. 27.

### What Is in This Lesson for Me?

Is God as willing to guide His children today in making a choice of a lifetime companion as He was in the days of Abraham and Rebekah? Will I be willing to accept counsel and guidance from God and godly parents as was Isaac?

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► In 1963-1964 college students, in general, paid about 40 per cent of the cost of their education in terms of current running expenses. Students in private colleges paid almost two thirds of current expenditures, whereas students in publicly supported institutions carried little more than one fifth of the burden. USDHEW

► More than 400 pounds of gold gild the stairs and halls of Hungary's Parliament Building at Budapest. The building was completed in 1904 under Emperor Franz Josef I of Austria-Hungary. National Geographic Society

► Commentaries on the teachings of the Buddha will be written in gold in a set of 125 volumes put out by the Bhutan Government. Official sources have estimated that about 5,000 tolas (1 tola=180 grains) of gold would be needed for the purpose. The King of Bhutan has already donated 1,570 tolas. ISI

► To help the hungry feed themselves, CARE aid ranges from \$2 seed and \$11 hand-tool packages to special purchases costing thousands. Last year in packages alone CARE delivered enough implements to equip 38,000 farmers and their sons, plus seeds to grow 5,800 tons of vegetables. CARE

► Of an estimated 280,000 inhabitants of Macao, all but 8,000 are Chinese. Any one born in the tiny Portuguese outpost on Red China's doorsill, whether of European or Asian parents, is a Portuguese citizen. National Geographic Society

► Mental health researchers report that a common chemical, lithium, is a potentially important weapon for fighting manic-depressive illness, one of the nation's most widespread forms of mental disease. For more than 100 years a variety of medical uses has been proposed for lithium compounds, and research is continuing to investigate how lithium works its change within the body. VA

► Book learning was supplemented with projectors, filmstrips, microscopes, record players, and live goldfish, snakes, lizards, and toads in a model library program initiated last year in Derby, Kansas. The machines and animals could be checked out the same way as books, but only after students had instruction in their proper handling and care. USDHEW

► Manufacturers are promoting gasoline tanks made of polyethylene. They say it resists shock in accidents better than a steel tank, weighs 21 pounds less, and is moldable to fit into previously unused chassis space. National Geographic Society

► Hotels and motels are experimenting with electronic cooking. A by-product of radar detection research during World War II, an electronic range is a miniature transmitting station that sends out rays that strike the food to be cooked. Electrons within the food are thus set in motion and friction among them generates such intense heat that food is cooked in a fraction of the usual time required. The result is not only speed but also better taste, more uniform cooking, and better digestion. Highway User

► When *Queen Elizabeth II* came into New York Harbor on May 7 at the end of her maiden Atlantic crossing, 4 days 16 hours and 35 minutes after she left Le Havre, she brought with her 1,451 passengers. Capacity is 2,025 passengers, 918 crew. There are 12 decks, 978 state rooms, 20 public rooms, including dining rooms, discotheque, cinema, and synagogue, and four swimming pools. BIS

► United States population stands at 202,254,000, and had the slowest yearly rate of growth in more than 20 years, in 1967. A birth rate of 17.9 babies for 1,000 persons was an all-time low record for the United States, and the Census Bureau estimates 1968 and 1969 figures will be even lower. AMA

► Because Rhode Island was the first to declare independence of Great Britain—on May 4, 1776—the State celebrates Independence Day twice a year, on May 4 and on July 4.

National Geographic Society

► Estimated average food costs at home for a family of four with two school children amount to about \$40.60 per week on a liberal-cost plan, \$34.80 for a moderate plan, and \$26.10 for a low-cost plan. The average American family wasted about 400 pounds of edible food in the course of last year.

Minutes

► British agricultural production is worth almost \$5 billion a year. It is highly mechanized, with one of the heaviest tractor densities in the world—one to every 36 acres of arable land. Britain produces two thirds of her requirements of temperate foodstuffs, but food imports still account for one sixth of her total import bill. BIS

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