



NOVEMBER 4, 1969

The YOUTH'S Instructor

Sabbath School Lessons for November 8

The YOUTH'S Instructor®

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

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

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ZURICH: *A Worth-while*



Leaders pray around commitment cards from volunteers for the church mission program.

by MORTEN JUBERG

SABBATH services during any Adventist meetings are usually extra special. Be it a General Conference session, a camp meeting, or a day of worship at a World Youth Congress, this day is filled with inspiration and song.

Thousands came to Zurich for the Sabbath. They flooded in from neighboring cities, and countries, too, for the worship program. Those who were not official delegates (about 3,000 of them) attended meetings in Congress Hall in downtown Zurich.

In the crowded Hallenstadion, Elder Samuel Monnier, Sabbath school secretary of the Southern European Division, told the assembled delegates, "This is the exact weather we have waited for." He was right—the weather had cooled for the weekend.

He continued, "Three million people are meeting in worship today. We all serve the same God. We study the same Sabbath school lesson. We are all united."

A special tribute during the Sabbath school program honored those whose birthdays came in July. At that time Elder Monnier asked his 17-year-old son, Erick, to step to the platform. His too was a July birthday.

Speaking to his son, Elder Monnier admonished, "Be faithful and true. Look always to God. Read the Bible and the Spirit of Prophecy writings. Be pure in thought. Today, confirm your vocation to be a missionary for Christ. Your mother and I want to offer you the best gift that can be given to a son—a Bible."

Sabbath school program participants

The Youth's Instructor, November 4, 1969

Among organists taking part at the congress was Van Knauss of Columbia Union College.



Congress

represented lands from many parts of the earth. The young man who prayed for God's blessing on the program was from Malawi. An American sang. The mission story came from Vietnam. In closing, a Scandinavian choir sang and the benediction was offered by a Frenchman.

The climax of the morning service came in the sermon by the General Conference president, Elder Robert H. Pierson. He pulled no punches in his sermon: "Young people, God needs you—the church needs you."

Commenting on the current restlessness of youth in the world, he said, "You ask why there is hypocrisy in the church. You ask why your mother and father do not live up to the standards of the church."

"I am sorry if we who are older have let you down," he stated. "Perhaps

there has been some rot in the establishment. We have made mistakes. You know it. I know it.

"Let me tell you straight, in your own language, just as it is. The mistakes of the older generation, the adult hypocrisy, the rot in the establishment of which you speak so glibly, is not going to save you."

Looking straight at his youthful audience he continued, "You have a judgment to face. You *personally* have a day of reckoning. There will be no 'kick' in being lost. There will be no thrill when Jesus comes and you are not ready. You can't blame it on your mother, your dad, or teacher. *You will stand alone.*"

Noting the sense of urgency that youth feel, Elder Pierson declared, "You are the *now* generation. You are insistent. You are impatient. You scorn



Mrs. T. E. Lucas accepts bouquet given to honor General Conference MV staff wives.

Edmundo Marco, a Brazilian medical student.



Many sought the chance to shake hands with Robert H. Pierson, president of the GC.



procrastination and delay. You want things done *now*.

"So does God!

"You must leave Zurich irrevocably committed to Christ and His way for the rest of your life," he challenged. "This is the day for action. This is the day for courage."

Elder Pierson made a three-part appeal. The first call was for those who had never given their life to God. Many stood in response.

"I want to be more specific in the second part of my call," he told the huge congregation. "I want you to stand if you are one of those who know things are not right between you and God. I want you to stand and make it right this morning."

All over the audience earnest worshippers stood in response to the call with the determination to be better men and women for God.

After lunch I found this dedication to God manifesting itself in a musical manner. Near the front of the vast Hallenstadion I noticed a large crowd. Coming closer, I heard music. Camera in hand, I elbowed my way through the fringes of the singing group until I could see what was happening.

Seated on a grassy plot were three guitarists. Other youth sat with them. Around this nucleus were a hundred people or more, all singing.

With a verve and enthusiasm matched only by youth, all were singing, though in a language unfamiliar to me. I assumed it to be German. At first, even the tunes were strange. Then they sang one I recognized: "Count Your Blessings."

I sang the words with them, "When upon life's billows you are tempest tossed . . ." I watched closely the faces of those singing, wondering what thoughts flitted through their minds as they sang. Some of these youth had faced persecution for their faith. Others, perhaps, had found the Christian way easier. But all could sincerely join in the chorus, "Count your blessings, name them one by one; count your blessings, see what God has done."

This hymn sing was only a prelude to the musical program that took place that afternoon in the auditorium. Probably never in the history of Adventism has there been a program to match it in the variety of music or the diversity of the participants. Even a General Conference session, with all its prestigious music, might not compare to this program featuring youth.

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Above:
One of many choirs was the Dale Wright Memorial Choir, Germantown, Ohio.



Right:
This group gathered for an impromptu hymn sing before the start of the program Sabbath afternoon.

Below:
Vice-President of the GC for North America, Elder N. C. Wilson (left), spoke at the closing meeting.



The Beginning

He could have been a beautiful child. The rejoicing that came when he was born has been repeated countless times throughout the centuries. Had he an older sister? She doubtless rejoiced with her parents over the man-child that had come to bless the home. Had he a brother? There could have been some jealousy, depending on the brother's age.

He probably received the best education his church could provide, though this is uncertain. The fact that money came to mean so much to him may have been a clue to family financial circumstances.

We have no clue as to his age when he joined a fellow Citizen of his country, but we think he was a young man. We do know he was a man of commanding appearance. Somewhere along the way of growth he began to develop the trait of inordinate ambition. This led him to look on his associates as inferior. Maybe he had strong legs and could outrun his brother when they raced. Maybe he could solve puzzles faster than his sister.

Apparently he was open-minded. He really wanted to be obedient as a child, and probably was. He wanted to be well thought of, an admirable trait in any youth. As a financier, he may have helped keep the family accounts. More significant, he wanted to overcome any weakness in his character that would keep him from witnessing to the right.

One day he saw and heard for the first time a Preacher who was attracting the entire countryside. By word of mouth, from some of the most prominent men in his church, this Preacher was becoming a subject of increasing talk. Whether by intent or accident, eventually the young man managed to get near enough to the Preacher to observe Him in action.

While he had heard of some of the behavior of the Preacher, now for the first time he saw Him. As he listened to Him talk, his heart must have stirred with unexplainable emotions. There was a quality about the Man, His sincerity, His earnestness, that captivated.

Then the youth saw what must have really thrilled him. The Preacher was surrounded by all kinds of people—husky centurions, healthy shepherds, even little children.

He was also surrounded by another distinct class—men from the vestries of the church, from the highest-ranking officers of the church—and politicians, tax collectors, bankers.

As he observed the Man, listened to His words, he was convinced that exciting times were ahead not only for his church, but for the nation.

What led to such excitement? The Preacher spoke with conviction, with a certainty that made you believe all He preached. His attitude toward the poor, the discouraged, the sick, was extraordinarily sympathetic.

How many times he followed the Preacher before announcing his intention, no one knows. But one day, after thoughtful observation, Judas knew that he would have to join the Man in His peculiar ministry. The association could supply some of his own lack, and at the same time give opportunity to demonstrate his high regard for the dynamic Preacher. wtc

Grace Notes

Zurich The international atmosphere of the first World Youth Congress in Zurich is colorfully portrayed on the cover. Morten Juberg snapped this picture of youth from the South American Division.

Coming "It would not be hard to imagine lanky Jerome Davis as a fleet pass-snatching

end for the Washington Redskins. All his youthful ambitions were directed toward professional football until Jesus Christ came into his young life." Now Jerome serves in a weekly work program in the ghetto area of Washington, D.C. To learn more about Jerome and his work, see "His Concern Touches the Needy" next week.



Vistas

by ROBERT V. GENTRY

THERE are few, if any, who were watching the Apollo flight last Christmas Eve who were not impressed by the tremendous technological achievement of orbiting a manned lunar spacecraft. The suspense in wondering whether the mission would be successful was to a great degree relieved when the words "In the beginning God created the heaven and the earth. And the earth was without form, and void" were spoken by the astronauts.

At the time, I could hardly conceive of more appropriate circumstances for contemplating anew the meaning of these passages. Here were highly trained men, to all intents and purposes dependent upon man's technology for survival, and the message from the moon to the earth was that there is a Creator. While Mission Control Center was aware that the astronauts were going to telecast such a message, the viewers that evening were given no hint of such a radical departure from scientific formalities. To the world at large the message is certainly one that prompts deep reflection on the issue of Christianity and science.

However spectacular the success of the Apollo flight, we can all realize that the entire program itself would have been impossible had not Newton a few centuries earlier been able to formulate accurately the law of gravitation. While the nonscientific community of the world had its attention directed to the immensely powerful rockets and elaborate instrumentation, the astronauts placed the situation in its true perspective on their return voyage. In answer to a query about who was in command, they replied rather profoundly that

Newton was in control. The fact that Newtonian theory could be used to predict the spacecraft trajectory was the basis for the ultimate success of the flight.

With this type of adherence to the predictions of the law of gravity shown experimentally to be valid, not only on the earth but to the confines of our solar system as well, there is little reason to suspect that any doubters of the Newtonian theory remain. Yet, in the face of these overwhelmingly irrefutable facts, the question must be asked: Has Newtonian gravitational theory always accurately described the motion of the planetary bodies within the solar system?

A basic reason for the question is simply that the Scriptures record an event that is not clearly understandable in terms of gravitational theory. We turn our attention to perhaps the most spectacular word in this regard. The Old Testament records a battle between the Israelites and the Amorites. The Israelites had completely surprised the Amorites when Joshua realized that there would be insufficient time to rout the enemy completely.

There is no indication as to what may have prompted Joshua to utter the words penned by inspiration. We supposed that he could have asked for more hailstones, for hailstones evidently were being formed specifically for the destruction of the enemies of Israel on that day. Or perchance he could have asked for supernatural intervention in the form of fire or other natural phenomena to check the flight of the antagonists. Instead, he made a seemingly impossible request from the standpoint of all that he had

ever experienced — that the sun, moon, and earth would completely alter their course, and for a specified time would remain in the same relative position.

Let the record speak for itself:

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."*

Some might have more light on this subject, but it is not within the realm of my knowledge to explain on any rational scientific principles the events of that day, especially as regards the predictions of the Newtonian theory of gravitation. One point, though, seems to be abundantly clear. A request was made and it was immediately answered. Furthermore, there appears no doubt so far as the Bible is concerned that the event cited did, in fact, take place.

It could be said, perhaps, that the Biblical narrative is only poetic in this respect and that the recorded event really did not take place at all, and many, no doubt, take this view. There is another possibility—one that I personally believe to be true—simply that when the Creator intervenes in the affairs of this earth, the events of the natural world, as described by what we call physical laws or basic laws of science, cannot always be depended upon for validity.

Is it not reasonable that the Creator Himself, being the author of all laws, can at any time choose to suspend the operation of one or more of these to suit the accomplishment of His purposes? And perhaps this idea has broader significance when considering the deductions of science in regard to the history of the earth and the periods in which the Creator has intervened.

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* Joshua 10:12, 13.

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Elders Donald F. (left) and R. J. Aldridge (brothers) demonstrate a Chinese rickshaw.

The Sabbath morning crowd (an estimated 13,000) filled almost every seat in the auditorium.



A phrase from the hymn "This Is My Father's World" gave the title, "Music of the Spheres," for the musicale. Narration came from the book *Steps to Christ*.

Surely there was a type of music in the program to please everyone. I listened with pride to a choir from my home territory, the Columbia Union. This was the church choir from Germantown, Ohio, singing one of their favorites, "Peace, Be Still." Then they hurried to catch a bus that would transport them to the downtown Zurich hall to sing for the large group assembled there who were also enjoying the musical program.

For large-choir singing, it would be hard to match the Czechoslovakian group. But, according to my notes, the Scandinavian choir did equally well.

The program continued for one of the shortest hours I have ever experienced. Following the musicale, Elder Lawrence Nelson, of the General Conference MV staff, introduced in panoramic form a five-part soul-winning technique called "Real Happiness Is." A new, well-illustrated printing of *Steps to Christ* has been especially prepared for this new thrust among youth.

Then, members of the Takoma Academy Chorale, of Takoma Park, Maryland, portrayed how Christ's words can change hearts. Though appearing under Bible names, the characters were in modern dress—the language was 1969 version.

The kid on the street—the boy with the five loaves and two fishes; and the soldier—the centurion, had their lives transformed. The reactionaries—the "sons of thunder"; and the businessman—Matthew, became disciples of Jesus.

Elder Nelson talked of how the life of each one who meets Christ is changed. He challenged youth in attendance at the congress to work for other youth on a one-to-one basis.

If all this didn't add up to enough soul blessing for a dozen Sabbath days, more remained for the closing session, "Commitment '69," with Elder Neal C. Wilson as the speaker.

In his message Elder Wilson told of the needs of the church for more personnel. "We need evangelists who are not afraid to tackle the large metropolitan cities of the world," he stated. He called for youth in attendance to

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DEATH...

in 88 Days

by **ALFRED J. WEBB**

FIRST OF TWO PARTS

FOR the murder of Roy Franklin Thomas I sentence you to death in the electric chair to be carried out eighty-eight days from today."

I sat stunned, unable to move as the judge finished speaking, rose, and left the courtroom. Here were mingled the friends and the enemies of the eighteen-year-old youth, Felix W. Fesmire, Jr., who had just been sentenced to die in the electric chair.

He had received two life sentences to be served consecutively for the murder of his father and a ten-year-old brother, Bucky. The death sentence was for the murder of a seventeen-year-old high school friend, Roy Franklin Thomas. On the faces of those leaving the courtroom I could read satisfaction on some, concern on others, and indifference on the rest.

Gathered around "Buddy," as his friends called him, were his mother, his sister Barbara, and his attorneys. I wanted to speak to him before leaving the courtroom. I made my way through the thinning crowd to where Buddy stood and heard him say, "This isn't the end, Sis. There is no use to cry. Anyway, if this is the way God wants it, then we must accept it. I want God's will to be done, for He knows what is best. My attorneys are going to appeal the death sentence. We will simply have to leave it in God's hands. I am not afraid to die . . . not now."

Only Buddy and I knew how much meaning was in that statement. As I laid my hand on his shoulder I could only say, "Son, I'm sorry. Is there anything more that I can do?"

"No, Dad"—he had begun to call me by that name—"you have done all that any father could do. We will just have to leave the future in God's hands. Thanks for everything, especially for the faith into which you have led me. I know that everything will be all right."

The deputy sheriff and two armed guards came and as Buddy was led away through the remaining crowd of curious onlookers, newspaper reporters with their camera flashbulbs popping, and the television newsreel cameras grinding away, he turned and quietly said, "If you have time, please come by the cell before you leave. I want to talk to you for a little while."

He disappeared down the stairs. I slumped into one of the nearby chairs and began to relive the nine months that had elapsed since I first became acquainted with this slightly-built, pale, dark-haired youth who suddenly seemed so much older than his eighteen years.

I could not realize that this was really happening. "Why am I here anyway? Why did this have to happen to someone with so much promise and talent that could be used in the Lord's work? Where do we go from here?" These questions I asked myself over and over again. I didn't have the answers.

My involvement in this real-life drama came as the result of a long-distance telephone call from a recently baptized member of my church. I had arrived home late one Sabbath afternoon from speaking in one of the churches in my district. Several times during the day I had the feeling that I was to become involved in the life of this young man who was being held

for murder. When I arrived home, my wife said, "You had better call Jane."

"Why? Is something wrong?"

"She called today. It is about the young man they are holding for the triple murder. She wants you to visit him."

"What? Visit him? I have never visited anyone like this. I wouldn't know what to say. In fact, I wouldn't even know how to begin."

"Call her anyway. She's quite upset about it."

Picking up the telephone, I dialed Jane's number. As the telephone rang I mentally listed all the pastors in the nearby churches who could do a much better job in this situation than I. Jane answered the telephone and came right to the point.

"Elder Webb, will you go to the Cheyenne jail and visit Buddy, this boy who is accused of murder? Someone must see him. The feeling is running so high against him here that even his own pastor will not visit him. Will you go? Maybe you will be able to reach him. He is really a good boy at heart, though his background has not given him much of a chance in life."

I hesitated. I offered excuses. But she continued. "I tried to see him myself, but was refused. I was told that no one can see this boy but his family and his attorneys. Maybe they will let a minister see him. Will you please try to see him?"

There was an urgency in her voice that I could not refuse. I promised to try. She gave me the telephone number of the jail and the residence phone of the deputy sheriff, and hung up.

When I had first heard of this crime three days previously I said to myself, "Well, this is surely a fulfillment of



prophecy indicating the times in which we live—"without natural affection," and promptly put it out of my mind. After all, I reasoned, I had never heard of this boy, and there seemed little or no possibility that I might become involved.

During the next two days I read about the account in the newspapers and went along with the thinking of almost everyone. "It's simply a case of another rebellious teen-ager who had too much to drink and this is the result," I heard many say. "He has been in trouble since he was a young boy, and this isn't the first murder he has been tried for," remarked others.

But I was getting involved. I began by calling the deputy sheriff, Stan Hoffman, that night.

He was pleasant when I introduced myself by long-distance telephone and made my request. "I'm sorry, Pastor Webb, but no one is permitted to visit this boy," he replied. "We have strict orders from the D. A.'s office that no visitors will be permitted other than his attorney. His family [he had none locally] is only permitted to visit with him for five minutes, twice a week. Besides, we don't permit visitors on week-ends. Sorry."

I explained that I had been called by a resident of the town in which Buddy lived, requesting that I visit him.

"Who called you, Jane——?"

"Yes. Why?"

"She tried to visit him earlier, but that is entirely out of the question. You can call his attorney if you wish, but I doubt that it will do any good. He might make arrangements for you to visit him sometime next week."

I expressed my appreciation for his time and assured him I would contact the boy's attorney, an elderly man and a former district attorney in the small Western town where the boy was being held.

"I don't suppose it will hurt anything. I don't think it will do much good, either. I don't think he has had anyone call on him, and I guess spiritual guidance of any kind can't hurt him much. However, I don't know that it can help him much, either. Not now. He needed it long before now. Meet me at the jail at ten o'clock Monday morning. I'll have to go with you, though. I don't want you or anyone else talking to him unless I am there."

Monday morning, driving the twenty-five miles to where Buddy was held, I rehearsed and re-rehearsed

what I would say. I had been doing the same thing since Saturday night. It was my first experience in this kind of situation. I had memorized texts that I planned to use even though I could turn to them in my small Bible. I repeated these texts aloud over and over again as I sped along the highway toward an encounter with a young man that was to change my life and his.

When I arrived at the jail the attorney was not there. He had been delayed but had sent word that I was to wait for him. As I waited I again silently prayed that God would give me words to speak to this young man, that he might realize the love that Jesus has for sinful men and that that love was meant for him, as well as for anyone else.

I had been waiting maybe thirty minutes when a tall, thin, elderly man walked into the small waiting room. It was Mr. Grant, Buddy's attorney.

"I am Pastor Webb from the Elk City Seventh-day Adventist church. I talked with you Saturday night about visiting with your client, Buddy Fesmire." He spoke briefly with the sheriff and his deputy, then indicated he was ready to go.

As we started up the steel stairs that led to the second floor of the jail he said, "You will be able to talk to him through a small opening in his door. I don't know what kind of reception you will get. He is very quiet. He doesn't talk much, and what he says really doesn't make too much sense. He is probably still in shock. He is a tough one, too. You can never tell what he is thinking."

We reached the top of the stairs and turned into a small corridor with a cell door on either side. The door on the left was to Buddy's cell. The small opening the attorney had referred to was covered with a steel plate, which the deputy sheriff unlocked and swung back, revealing a barred opening about twelve or fifteen inches square.

"Buddy, there is a preacher here who wants to talk to you," said his attorney as the deputy sheriff moved back about three steps. "Do you want to talk with him?"

A dark-haired, pale, and frightened young man came to the opening and stood without saying a word. "This is Pastor Webb from Elk City," the attorney said, and then stepped to one side. He stood approximately three feet away, opposite the deputy, where

he could hear everything that was said and see everything that happened.

I don't remember much of the conversation as I talked with this frightened young man. I suddenly couldn't remember anything I had rehearsed before coming to visit him. And I don't remember whether I used any of the texts I had intended to use. I talked to the young man about Christ and His love for him. I talked about the second coming of Jesus, and the earth made new, and then suggested we have prayer.

When our prayer was finished I looked at him. "Buddy, do you want me to come back to visit with you again?"

"If you want to, I guess you can," was his short but courteous reply after a moment's hesitation.

"No, Buddy, not if I want to, but if you want me to."

Hesitating momentarily, he replied, "Yes, I would like for you to come back if it is all right with Mr. Grant and the district attorney."

I reached through the bars of the small opening and shook his hand. "I'll be back on Wednesday morning," I assured him, then turned and with Mr. Grant walked down the metal stairs that were to become so familiar to me over the next few months.

On Wednesday I drove up to see him, but was refused permission to visit. Everyone was too busy. I assured them I would be happy to return the next morning. The following morning I was permitted to visit with him for another five minutes and agreed to see him again on Monday morning.

After I arrived at the county jail on Monday morning, Mr. Grant's office called and informed the sheriff that he could not get away to accompany me to see Buddy and requested that the sheriff go with me. Our visit was about the same length as the previous visits. After our prayer together, the boy requested that I come back as soon as I possibly could without causing me too much extra trouble.

I visited him again on Wednesday, and on Friday, and could tell that the sheriff and his deputy did not appreciate my visits. They had to accompany me each time and stay with me as long as the visit lasted. I wasn't too happy with the situation either. It seemed impossible to talk openly and frankly about his eternal life with others present.

The following Monday morning when I left home I asked the Lord to

make provision for me to see Buddy alone. I felt that I must talk with him about his eternal life under circumstances that would make it possible for him to respond. The Lord answered that prayer. When I arrived at the jail Mr. Grant had called and left word that he could not get away from his office but would get in touch with me later. The sheriff and his deputy were involved with other prisoners, who were going to court, and could not spend time to go with me to visit him. After several telephone conversations between the district attorney's office, Mr. Grant's office, and the sheriff's office, the deputy came to the door of the small waiting room and asked, "Do you want to see the boy today?"

"Yes, if it is possible," I replied, trying to appear calm.

"Go on up," Mr. Hoffman said, "but keep it short. Not more than thirty minutes."

I breathed a prayer of thankfulness and started up the metal stairs with four Bible-study guide sheets and a gift Bible for Buddy in my hands.

At the close of our thirty-minute visit, which had extended to forty-five, I asked the youth whether he would like to pray. Without more than a moment's hesitation he began, "Heavenly Father, I thank Thee today for sending this man to show me the true way. I know that I do not deserve Thy love or consideration. I want to find the right way. I want to learn to love Jesus the way this man has been talking about. Forgive me and help me to learn to love Thee, and show me the true way. Amen." It was a simple but earnest prayer that came straight from the heart of a young man seeking to know God's way for his life.

In subsequent visits, which became longer and longer, I learned that Buddy had been born in Leachville, Arkansas, on September 30, 1948. Soon after his birth the family moved to Dell, Arkansas, where his father was city marshal. There were two other children in the family: Barbara, a half-sister, older than he, and a younger brother named Bucky.

"We were a happy family, but we never went to church," he told me on one of our visits. "My sister and I always went to Sunday school, but never to the church service. My father worked on Sunday, and we could never go as a family."

"Up until I was in the sixth grade my parents seemed to get along, but

then it all changed. They began to fight and argue a lot, and before long they were separated but later went back together.

"We moved to Texas, where my father got a job on a ranch about sixteen miles west of Amarillo. We were happy on the ranch for a while, but there was no church around for us to attend. My mother got a job working in a cafe in Amarillo, and then real trouble began.

"My mother and father started having fights again and finally broke up for good. My sister went to live with my mother in Amarillo, and Bucky and I stayed with dad. We moved to Hammon, Oklahoma, where my grandmother was living at the time, and dad began drinking heavily. It wasn't much of a home, and dad and I didn't get along very well.

"My mother came to see my brother and me sometimes, and once when I was nine dad let us go stay with mom for a while. I loved both my parents then, but it wasn't long until my mother and I couldn't get along either. She would never stay at home. The few times she would come home I would run away. She would call the police and have them bring me back.

"I started getting into trouble with the law because I'd steal something to eat, or something to sell so we could buy something to eat. We stayed with mother for a few months and then went back with dad. We never seemed to stay with either of them for long."

I could tell there was a lot of hatred in Buddy's heart, though he always treated me with the utmost courtesy and kindness. Our visits became longer and longer. We talked about his childhood, what he liked to do as a hobby, and what he wanted to do for his life-work if he should ever be released from prison. But most of the time we studied God's Word together.

During one of our visits he told me, "When I was twelve years old I was sent to Cal Farley's boys ranch about forty miles north of Amarillo. I ran off from there seven times. On the seventh time another boy ran off with me. This time we weren't coming back. We stole a truck, and in the chase a policeman and the boy with me were killed and I was injured in the right shoulder.

"After I was released from the hospital I was sent to the Gatesville State Training School for boys and remained there for almost two years awaiting trial for the death of the

policeman. In October, 1966, I was taken to Canyon, Texas, tried, and found not guilty. I was then taken to court for armed robbery and sentenced to five years but placed on probation and allowed to return home with my father and Bucky.

"I really wanted to go straight. I wanted to do the right thing, but my father had now become an alcoholic, and I started drinking because of my shoulder wound. I had been on dope and I didn't want to get back on dope again after already breaking the habit. As my drinking became worse, so did I.

"Then I thought about God and some of the things I had learned earlier in my life, and I started going to church. I finally became a member. I didn't really want to be baptized, but I went ahead anyway even though my heart wasn't in it. I thought that after I was baptized maybe things in my life would change, but they didn't. I continued in the old way of life: drinking, smoking, and running with the wrong crowd. The pastor knew this, but didn't seem to care.

"My Sunday school teacher really tried to help me. I thought a lot of her, but the pastor didn't like it because he thought she was trying to do too much for some of the more rowdy boys and girls of the community. He had her dismissed from teaching our class. After she was dismissed we stopped going to church, and here I am in trouble again."

As Buddy and I visited, studied, and prayed together it became evident that he was changing from an embittered young man to one who was increasingly leaning on God for the help that he needed to face what lay ahead. In a short summary of his life, the boy wrote, "I may be facing death, but I have finally found salvation and God's mercy through the studies and books that have been brought to me by the Seventh-day Adventist pastor.

"There are still more things coming, but with a friend that is like a real father to me and the Lord Jesus to hold my hand, I am ready to meet and face anything that is to come. I have faith such as I have never had before, and the Lord has cleansed my soul and given me something to cling to. I have yet many things to learn, but I have faith in God and I'm willing to give Him my all and follow Him all the way."

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

Sabbath School Lessons

Prepared for publication by the General
Conference Sabbath School Department

NOVEMBER 8, 1969

SENIOR

VI—The Historical Bible

MEMORY VERSE: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

STUDY HELPS: *Education*, pp. 146-158, 51-70; *Patriarchs and Prophets*, pp. 44-51, 90-104; *Fundamentals of Christian Education*, pp. 84, 85; *SDA Bible Dictionary*, pp. 230-234, 342, 343, 354-358, 473-480.

A True Record of Creation

1. What does the inspired historian say concerning our world "in the beginning"? Gen. 1:1-5, 31; 2:1-4. Compare Ps. 33:6, 9.

NOTE.—"Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence. . . .

"It may be innocent to speculate beyond what God's Word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the Word of God, and seek to account for His created works upon scientific principles, are drifting without chart or compass upon an unknown ocean."—*Patriarchs and Prophets*, p. 113.

2. What does the Bible teach about the origin of man? Gen. 1:27; 2:7; 5:1, 2; Luke 3:38. Compare Eccl. 7:29.

NOTE.—"Akin to the theory concerning the evolution of the earth is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

"When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another,—considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, 'God created man in His own image, in the image of God created He him'? Genesis 1:27. Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—'which was the son of Adam, which was the son of God'? Luke 3:38."—*Education*, p. 130.

3. How did Jesus affirm the truth of the Mosaic record of man's creation? Mark 10:6-8. Compare Gen. 1:27, 28; 2:22-25.

NOTE.—"Neither evolution nor special creation of basic types can be demonstrated in the laboratory. This situation has existed as far back as authentic records extend. Therefore, the scientists (and many famous names appear here) who are asserting today that evolution of new basic types is as completely demonstrated as is the shape of our earth are completely wrong. If they would be truthful they would have to say, 'We cannot

prove in the laboratory that evolution of new basic types has occurred, or is occurring, but we believe such to be the case.'"—Frank L. Marsh, *Evolution or Special Creation?* p. 4.

An Accurate Record of Human Catastrophes

4. What great catastrophe befell man in the Garden of Eden? Gen. 2:15-17; 3:1-7, 22-24. Compare Rom. 5:12, 21; 1 Cor. 15:21, 22.

NOTE.—"According to Bible history a succession of falls and curses have occurred on the earth.

"The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God came upon the earth at the Flood."—*Spiritual Gifts*, vol. 4, p. 121.

5. What calamity overtook the world in Noah's day? Gen. 6:5-8, 17, 13, 14; 7:1, 11-13, 17-24; 8:15-19.

NOTE.—"Apart from Bible history, geology can prove nothing. . . . In the history of the Flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them."—*Patriarchs and Prophets*, p. 112.

A Comprehensive View of History

6. What does Paul say of the creation of the world and man and of the distribution of nations? Acts 17:24-30.

NOTE.—"Paul is stating the historical truth that all men, and consequently all nations, sprang from one common ancestor, Adam. . . . But there was no place in Paul's theology for a 'superior' race. He believed the Genesis account of the creation of man. He saw the oneness of physical structure, of potential or actual development, which forbids any one race or nation—Hebrew, Hellenic, Latin, or Teutonic—to assume that it is the cream and flower of humanity. Compare Gal. 3:28; Col. 3:11, where Paul stresses the unity achieved through belief in Christ. The Christian is doubly obligated to recognize the oneness of men—through creation and through salvation."—*The SDA Bible Commentary*, on Acts 17:26.

7. What impressive dream did King Nebuchadnezzar have, and what did Daniel say it signified? Dan. 4:10-12, 20-22, 27. Compare 2 Sam. 23:3, 4.



NOTE.—"To Nebuchadnezzar the king the true object of national government was represented under the figure of a great tree. . . . This representation shows the character of a government that fulfills God's purpose—a government that protects and upbuilds the nation.

"God exalted Babylon that it might fulfill this purpose. Prosperity attended the nation until it reached a height of wealth and power that has never since been equaled—fitly represented in the Scriptures by the inspired symbol, a 'head of gold.' Dan. 2:38.

"But the king failed of recognizing the power that had exalted him. . . . To the ruler of Babylon came the sentence of the divine Watcher: 'O king, to thee it is spoken; The kingdom is departed from thee.' Dan. 4:31."—*Education*, pp. 175, 176.

8. What was predicted concerning the latter end of Babylon? Jer. 51:12, 13, 63, 64; Isa. 13:19; 14:22, 23.

NOTE.—"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."—*Ibid.*, pp. 176, 177.

9. In what language was the final overthrow of all earthly dominions foretold? Dan. 2:44; 7:27. Compare Eze. 21:26, 27.

NOTE.—"The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message: [Ezek. 21:26, 27 quoted]. That time is at hand."—*Ibid.*, p. 179.

10. What did Jesus say concerning God's Word? What reason is given for studying the Scriptures? John 17:17; Rom. 15:4.

NOTE.—"Thy Word is truth." This is true of the historical records of the Bible as well as of its teachings. Whether the inspired writings deal with men as individuals or with nations, the truth is told. There is no glossing over the record. Even the sins of God's servants and His judgments upon them are revealed. There are also strong archaeological proofs that the Biblical records are true.

"Many critical scholars admit today that the Bible has to be treated with greater respect since the archaeological evidence has shown how accurate its records are."—L. E. Froom, *Our Firm Foundation*, vol. 1, pp. 62, 63.

The Future in God's Hand

11. What words of certainty concerning the fulfillment of Ezekiel's prophecies did God speak to the house of Israel? Eze. 12:27, 28.

NOTE.—"All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order."—*Education*, p. 178.

12. What prophecy of international significance did Jesus give? Matt. 24:6, 7.

13. For how long will God's Word endure? 1 Peter 1:24, 25.

NOTE.—"From the rise and fall of nations as made plain in the pages of Holy Writ, they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As 'the flower of the grass' it has perished. So perishes all that has not God for its foundation. Only that which is bound up with His purpose and expresses His character can endure. His principles are the only steadfast things our world knows."—*Ibid.*, p. 183.

VI—Rahab and Deborah

MEMORY GEM: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might" (Judges 5:31).

ILLUMINATION OF THE TOPIC: *Patriarchs and Prophets*, pp. 483, 491-493; *Prophets and Kings*, p. 369; *Christ's Object Lessons*, p. 301; *The SDA Bible Commentary*.

STUDY AIM: To observe from the experiences of Rahab and Deborah how God uses all types of people to accomplish His will.

Introduction

For forty long years the Israelites had wandered about in "that great and terrible wilderness" of the Sinai Peninsula. A new generation with new leaders is now about to cross over Jordan into the Promised Land; and the two spies sent by Joshua to investigate the fortifications of Jericho won Rahab and her family from paganism to the worship of the living God.

A century and a half after Israel's settling in Canaan, and after periods of apostasy in Israel and oppression by neighboring kingdoms, Deborah, the prophetess, became judge over the chosen people. During the 450 years throughout which the judges ruled in Israel, she was the only woman who appears to have been elevated to that office.

1—Rahab Protected the Spies

1. What did Rahab admit to the spies whom she received in Jericho? Joshua 2:1-11.

"Josephus and some of the rabbis refer to Rahab not as a harlot but as an innkeeper, to whose house the spies went for lodging. . . . One source stresses the point that persons who kept inns in those early times—this was about the fourteenth century B.C., according to W. F. Albright—were not always the most moral persons. Sometimes they were all called harlots."—EDITH DEEN, *All of the Women of the Bible*, pp. 66, 67.

2. What request did Rahab make of the two spies? What assurance did they give her? Joshua 2:12-14, 16-21.

"After making her confession of faith Rahab proceeded to enter into covenant relations with God and the representatives of His people for the preservation of her life. Surrendering her life to God, she received assurance that it would be preserved in the coming judgment of Jericho. . . . She asked two things, (1) that she and her family might be preserved, as she had preserved them, and (2) that the spies would give her 'a token of truth,' which the Israelites would recognize and respect. She had no husband, but mentioned a mother, father, and brothers, and sisters. After she had extracted from the spies an oath that they would preserve her life and that of her family, they designated the 'token'—a scarlet cord in the window. . . . Like the blood sprinkled upon the doorposts, this cord assured the safety of those residing within."—*The SDA Bible Commentary*, on Joshua 2:11, 12.

3. By what method did Rahab save the spies? Joshua 2:3-7, 15, 22, 23.

It must be remembered that Rahab lived in a corrupt pagan society, and that among the "abominations of the heathen" such things as lying and immorality were not regarded as flagrant sins. To save the

lives of her guests she told a series of falsehoods.

"Rahab was faced with what seemed to her a choice between a greater and a lesser evil: to share in the responsibility of the death of two men whom she believed to be messengers of God, or to tell a lie and save them. To a Christian a lie can never be justified, but to a person like Rahab, light comes but gradually."—*Ibid.*, on Joshua 2:4.

4. How and when was the promise of the spies respected? Joshua 6:12-25.

"The fearful work of vengeance and destruction was complete. But through the carnage and the debris and the dust of fallen structures, the two spies made their way quickly in the direction of the house of Rahab. There they saw streaming from the window the red cord which Rahab, faithful to their directions, had hung there. Entering into the house and going up to the chamber on the wall, the spies tied the rope about Rahab and lowered her to a place of safety amid the army of Israel. Then her father and mother and all her kindred were lowered to safety in the same way. The same scarlet rope that had saved the spies saved Rahab. Ever afterward she dwelt with the people of Israel; and if in the table of our Lord's ancestors in Matthew's Gospel Rachab, the wife of Salmon, the mother of Boaz, means Rahab, then Rahab the Harlot had the high honor of being one of our Lord's ancestors."—MACARTNEY, *Great Women of the Bible*, p. 53.

5. In what list of heroes do we find Rahab listed? Heb. 11:31.

"It is a mercy of God that even the most degraded and unpromising may take their place in faith's roster of fame. We know nothing of this poor woman's former life. We know only that she risked death, denied her own people, and gave friendly welcome to the spies because she believed in Israel's God and in the future that belonged to the people of God. She and her family were saved and her name was later given a place of honor among the Hebrews."—*The Interpreter's Bible*, on Heb. 11:29-31, p. 733.

2—Deborah, Prophetess and Judge

6. What was the situation in Israel when Deborah appeared on the scene? Judges 4:1-4.

"This general may have been a king in his own right [Sisera], ruling over the city in which he dwelt. Harosheth was 16 mi. northwest of Megiddo, where the plain of Jezreel narrows down before joining the coastal plain of Acre. The plain represented a natural terrain for Sisera's formidable task force of 900 chariots of iron. . . . Against such a threatening foe the Israelites, in their state of sinful rebellion, could not stand, and they were soon overcome and forced to pay tribute."—*The SDA Bible Commentary*, on Judges 4:2.

7. What two-fold office did Deborah hold? Judges 4:4.

Recipe of the Week

SQUASH—ACORN BAKED WITH STRAWBERRIES VEGETABLE ENCORE

Yield: 6 half squashes

6 acorn squash halves
1 10-oz. can frozen strawberries

6 tsp. oil
Salt

1. Clean squash halves and brush center with oil. Salt.
2. Divide the berries among the 6 squash halves.
3. Bake in moderately hot oven until done or about 45 minutes.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

From page 7

Deborah is the only one of the judges mentioned as possessing the prophetic gift.

"Deborah was the wife of an obscure man named Lapidoth. The rabbis say she was a keeper of the tabernacle lamps. If so, what a wonderful yet humble task for this woman who was to become so great in Israel! Later, when her faith in God became the strength of Israel, she would become the keeper of a new spiritual vision that would light all Israel.

"In all of her roles, first that of counselor to her people, next as judge in their disputes, and finally as deliverer in time of war, Deborah exhibited womanly excellence. She was indeed 'a mother in Israel.' She arose to great leadership because she trusted God implicitly and because she could inspire in others that same trust."—*All of the Women of the Bible*, pp. 69, 70.

8. Whom did she commission to deliver Israel, and on what condition did he agree to accept it? Judges 4: 6-8.

"Barak knew the scattered, disheartened, and unarmed condition of the Hebrews, and the strength and skill of their enemies. Although he had been designated by the Lord Himself as the one chosen to deliver Israel, and had received the assurance that God would go with him and subdue their enemies, yet he was timid and distrustful. He accepted the message from Deborah as the word of God, but he had little confidence in Israel, and feared that they would not obey his call."—*The SDA Bible Commentary*, Ellen G. White Comments, on Judges 4:8, 9, p. 1002.

9. What part did Deborah play in the war which followed? Judges 4:10.

"Deliverance was imperative. Unlike Joan [of Arc] she did not herself lead an army; but without her Barak would never have had the confidence and courage to do so. She called him. . . . Many a man seemingly so sure of himself is but the façade behind which is the firm structure of a woman's will. One senses the primitive drive of this prophetess and judge, the passion in which patriotism and religious feeling were fused, the abandon with which she urged Barak on to his duty and stood beside him as he did it."—*The Interpreter's Bible*, on Judges 4: 1-10, pp. 713, 714.

10. How did Sisera meet his doom? Judges 4:17-21.

3—Deborah's Song of Victory

11. Although spoken of as the song of Deborah and Barak, who was the real author? Judges 5:7.

"To celebrate this great victory the Ode of Deborah, one of the earliest martial songs in history, was composed. . . . Deborah took no credit to herself. She gave all the credit to God, for she knew that only He could cause the earth to tremble, the heavens to drop torrents of

consecrate themselves as nurses, teachers, medical workers, and in a dozen other fields.

At the conclusion of his sermon commitment cards were distributed to the delegates. After these were collected, platform participants knelt in prayer, asking God to bless in a special way those who were willing to work for God.

The end of the program came quickly. Elder Wayne Hooper, of the Voice of Prophecy, directed the entire congregation in the singing of the "Hallelujah Chorus."

After the closing prayer everyone seemed reluctant to leave. Many clustered around Elder Pierson and Elder Wilson to get autographs. Others chatted with new-found friends.

But the congress was over. With the morrow would come the return to the mundane—the everyday experiences of wrestling with sin and its associated problems. Today had been an oasis.

Probably there were many who had

water, and the mountains to melt."—*All of the Women of the Bible*, p. 73.

12. Who did Deborah single out for censure in her song? Judges 5:23.

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God."—*Testimonies*, vol. 3, p. 281.

13. Who are singled out for praise in Deborah's song? Why? Judges 5: 18, 24.

While God is given full praise for the glorious triumph, His heroes in the conflict are also eulogized. The poem especially commends the valiant soldiers of Zebulun and Naphtali as "a people that jeopardized their lives unto the death."

What Is in This Lesson for Me?

Deborah is one of the answers inspired history gives to the strange notion that women are the weaker sex. It is certain that Deborah did not know anything about such a theory. Should I avoid leadership because I am a girl? Does not this story show that it took both Deborah and Barak to achieve victory?

Questions for Class Discussion

1. Is it right to deceive in order to save life? What would be better to do?
2. How could a woman whose house

wondered, as I did, when I first heard about plans for the congress, "Would it be worth while? Would the expense, the tremendous amount of work, the movement of thousands of youth to one spot on the globe, produce something tangible in the onward progress of the gospel?"

I am firmly convinced it was worth the effort and expenditure.

In an age when youth clamor to be heard, the Seventh-day Adventist Church, at least in one manner, told its young people that it cares about them. Even if a delegate had not attended one meeting, and this seems improbable, just the association with other Adventist youth of all complexions, many races and nationalities, would have left him with an indelible impression.

It did for me.

I am convinced that the future of the church, however long it may be on this earth, is in good hands.

was on the wall of Jericho be saved when the walls were shaken down?

3. What two famous Bible characters were descended from Rahab? Matt. 1: 5, 6.

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► If a man could stand on the surface of the sun he would weigh about two tons.
National Geographic Society

► Traffic violators in Cleveland, Ohio, can get a \$5 reduction on their fine if they are wearing a seat belt at the time of their arrest.
Ford Times

► Increasing interest in astrology has brought the total of persons in the United States who are making a living in this activity to 10,000, while there are only 2,000 professional astronomers.
Science

► With a self-constructed polyester yacht, a wagon builder, a weaver, and a carpenter from Westphalia have set out from the East Friesian Islands to sail around the world. They hope to make the voyage in four to five years' time, studying marine life along the way.
GIC

► Dutch merchants in the seventeenth century started the modern sea-shell craze by returning from the East Indies with rare and beautiful shells. Cultivated and fashionable Europeans assembled "cabinets," large rooms containing shells, minerals, bones, and other natural curiosities.
National Geographic Society

► Almost within sight of the national Capitol, there is a gold mine that operated profitably for 50 years, closing in the 1930's. It is a short distance up the Chesapeake and Ohio Canal Road, and it still contains a lot of gold. It closed because gold in any quantity does not pay for the labor needed to get it. A museum now operates on the site.
Ford Times

► The Oceanographic Museum of Monaco, hewn within the solid rock on which stands the palace of the prince, plays a key role in the study of marine radioactivity. Since 1961, the International Atomic Energy Agency has been running an independent laboratory at the museum in order to measure the radioactivity of the water as of the fauna and flora of the ocean, and to predict the effects of man-made radiation.
WHO

► Standards developed by the United States Air Force have led to a recommendation that ear "defenders" be worn if the noise levels exceed 85 decibels. What is not generally recognized is that the level of "ordinary" noise in a community frequently exceeds the 85-decibel level. In a series of measurements made in one kitchen, a dishwasher raised the noise level in the center of the kitchen from 56 to 85 decibels, while the garbage disposal raised it to more than 90 decibels. A food blender produces about 93 decibels. Power lawn mowers, outside air conditioners, power tools, construction and transportation sources add to the noise pollution.
Bulletin of the Atomic Scientists

► Pipelines are spreading across the world's continents much as railroads did a century ago. Most carry oil and gas, but some transport wood chips and cement, among other products. In Switzerland plastic pipelines bring milk down from high mountain pastures to villages below. In Kenya, a pipeline carries the melted snows of Kilimanjaro to water a desert. A study at Rensselaer Polytechnic Institute in Troy, New York, indicated that it would be technically feasible to whisk passengers through pipelines in jet-propelled vehicles at speeds up to 2,000 miles an hour.
National Geographic Society

► Artificial blood that keeps animals alive and well for periods up to eight hours was reported at a meeting of the American Federation of Biology. Animals' circulations were supplied with a milky synthetic liquid chemically related to rocket coolants and Teflon. Research will determine how the artificial blood might be put to medical use.
AMA

► Because a great number of the men work outside their communities, women in the Yukon are learning to man fire engines in case of emergency. They are also taking instruction in first aid and fire prevention.
CDEA

► There are more than 7 million students in American colleges and universities.
AT&T

► When a 12-foot bull whip is cracked it creates a sonic boom that breaks the sound barrier at 14,000 feet per second, well above the speed of sound.
National Geographic Society

► According to figures recently released in Bonn, the Federal Republic of Germany is now second to the United States among donors of foreign aid to the developing countries. The 1968 total was \$1,625 million.
GIC

► By trimming a mere ounce and a half from a standard telephone receiver, the Bell System has developed a smaller, improved unit, which will eventually save more than 200 tons of cobalt, copper, nickel, and molybdenum per year.
AT&T

► Machines today do 99 per cent of the world's work; oil runs most of them and lubricates them all. It is also the raw material from which chemists have already produced some 2,000 substances. All this uses up a billion gallons of oil a day, underlining the need continually to find new sources of supply.
Lamp

► Doctors and dentists will soon be able to practice anywhere in the European Community without changing the permanent location of their practice. The European Communities Commission, in proposals providing the groundwork for freedom of movement in these professions, hopes to facilitate exchanges of people and information, participation in joint research, and the execution of common projects, especially in hospitals.
European Community

► While 90 students from colleges in the Rocky Mountain and Pacific States earned school money during the summer, they also helped to develop community resources. Working as interns with local, State, and regional economic development agencies, the youths were for the most part majors in economics or one of the other social sciences. A United States Department of Commerce grant supported the program to build closer relationships between the colleges and the communities.
USDHEW



Give thanks unto the Lord,
For he is good: for his mercy
endureth for ever.

Psalm 107:1

Worthington Foods is pleased to announce at this Thanksgiving season, **Holiday Roast**, a two-pound delicately textured, deliciously flavored new vegetable protein food. Frozen and moderately priced, **Holiday Roast** surpasses turkey nutritionally, economically, and--we believe--in overall palatability. With **Holiday Roast**, Worthington Foods wishes you and yours a wonderful Thanksgiving and the best of health and happiness.