



The Golden Hours

By *THAIS COLE*

Sweet autumn day
with languid breeze,
leaf embers falling
from the trees,

illuminated sky, clear,
cleansing air,
inspiring love and peace
and prayer—

God-given, transcendental
hours!
Your memories, your trees
and flowers,

must last through all
of winter's cold,
till green leaves grow
in place of gold.

**For
Optimum
Living**

Stop Crowding

By RALPH F. WADDELL, M.D.

BEFORE this century dawned the American way of life was rural, but during the past 50 years its urban population has exceeded the rural population. And during the past 25 years there has been a tremendous movement from farm to city, which may well be the greatest migration in the history of the world.

To complicate this unparalleled migration there has also been a movement from city to suburb. Henry Maier has put it, "Two caravans have passed on the urban highway; the Cadillacs of the rich heading for the green fields of suburbia; the jalopies of the poor headed for the hand-me-down housing of the inner city."—HENRY MAIER (Mayor of Milwaukee), *Vital Speeches of the Day*, January 1, 1970, pp. 184-187. The result is that today there are more slum dwellers in this country than there are farmers.

America's great cities have become hotbeds of unrest, vice, corruption, and crime. They are also reservoirs of disease. In 1905 Ellen G. White instructed the church, "The physical surroundings in the cities are often a peril to health. The constant liability to contact with disease, the prevalence of foul air, impure water, impure food, the crowded, dark, unhealthful dwellings, are some of the many evils to be met. It was not

God's purpose that people should be crowded into cities, huddled together in terraces and tenements."—*The Ministry of Healing*, p. 365.

We are appalled with the degrees of juvenile delinquency, drug abuse, armed robbery, assault, murder, and rape sweeping America. These have been attributed to our godlessness, permissiveness, to the Vietnam war, to racism, and to a dozen other conditions around the world. But let us think of urbanization as being a prime factor in the current breakdown of our social structure.

Paul Ehrlich, of Stanford, reminds us that in 1650 the world's population amounted to 500 million. It took 200 more years to double. It doubled again in 80 years. Now the world's population is doubling every 35 years. People, people everywhere, crowding into the cities, adding to one another's misery and to their problems.

James Island, about a mile out in Chesapeake Bay and only one half square mile in size, was uninhabited until 1916, when someone released four Sika deer upon it. The deer enjoyed the new domain, were fruitful, raised a big family, and by 1955 had increased to a herd of 300, or about one deer per acre of land—unusually dense for deer.—BERNARD ASBELL, "The Danger Signals of Crowding," *Think*, July-August, 1969, pp. 29, 30.

Effects on Deer of Overcrowding

Anxious to determine what effect, if any, crowding might have upon the deer, a researcher named Christian visited the island in 1955. He shot five deer and very carefully examined their adrenal glands, thyroid, heart, lungs, gonads, and other tissues. All of the organs appeared perfectly normal except the adrenals. They were greatly enlarged, oversized, overweight, and bulging like a weight-lifter's biceps. Christian found that when animals are under sustained stress their adrenals respond by increasing markedly in size and in activity. Interesting, he thought, I'll wait and watch.

Two years passed; nothing happened. The herd size remained the same. Then in the third year, 1958, more than half the herd died within a short period of time—190 deer, most of them females and the young.

What was it that had killed them? Food was abundant, the animals

were fat, their hair shone, and their muscles were well developed.

Two years later Christian returned and shot a few animals to examine their organs. He found that they were 30 per cent larger in body size than those examined during the time of maximum crowding. The most striking finding in his examination of their organs was that their adrenals were half the size of those examined on his first visit.

In commenting on his findings, Christian stated, "Mortality evidently resulted from shock following severe metabolic disturbance, probably as a result of prolonged adrenocortical hyperactivity." He felt that probably the hyperactivity resulted in potassium deficiency. It was assumed that this syndrome resulted from the overcrowding of deer, one per acre of land.

Deliberate crowding of rats was part of an experiment conducted by another researcher, Calhoun, in which he sought to determine the effect of crowding upon activity, interpersonal relations, and social conduct. Calhoun set up series of four pens in each of several rooms. He connected them all by runways arching over their walls.

Rats' Reaction to Overcrowding

Under ordinary living conditions rats organize themselves into groups of a dozen or so and are stable at that population level. Calhoun found that his penned rats soon multiplied to a total population of 80, averaging 20 per pen, or about twice the comfortable one dozen.

Calhoun's gregarious rats did lots of visiting, and scurried back and forth over the runways from pen to pen. They soon became accustomed to eating side by side. The two central pens became the meeting ground for opposite sexes, with the number crowding into these pens ever increasing.

It was observed that the less crowded end pens soon came under the domination of a husky male who allowed his females freely to come and go but prevented the entrance of other males.

Thus the six to eight rats in each end pen produced a marked overcrowding in the central pens, where a surplus of males and a lesser number of female rats were deprived of rat privacy. Calhoun observed a change in rat deportment, which he termed a "behavioral sink," which may be defined as a cesspool or



In the past 25 years there has been a large-scale movement from farm to city. Studies are now being conducted to ascertain the possible effects of urban overcrowding.

sewer, or any place or thing considered morally filthy or corrupted.

Overcrowding, a shortage of female rats, and loss of privacy seemed to encourage savage conduct. The dominant males became violent. Many went berserk, attacking females, juveniles, and passive males by biting their tails and limbs. The floor of the cage was always covered with blood from the carnage, a situation that under normal conditions never occurred.

From all this there emerged a group of males that made sexual advances on unreceptive females, often those not in heat, and later on other males and finally on juveniles. It seemed that their ability to perceive appropriate sex partners had actually vanished.

Two other types of male emerged from the crowded behavioral sink. One type was completely passive and moved through the group as if each were walking in its sleep. They ignored the other rats and in turn were ignored by them. They looked healthy and normal, but were totally disoriented in all their social relations.

The second type were quite the opposite. They prowled around in packs of three or four. They would

corner a female and court her as a group. They would tease and harass lactating mother rats and upset the nests holding little rats.

It was also observed that under these crowded conditions motherhood lost its glamor. Mothers became careless in building their nests and frequently never completed them. Their litters got mixed up, and no one seemed to care which belonged to whom. Babies were frequently abandoned only to be cannibalized by roving males.

Only four survived out of the 558 born during the height of the sink. Miscarriages were common. Autopsies were done on female rats. Many were found to have tumors of the uterus, ovaries, fallopian tubes, and mammary glands. The adrenals were found to be significantly enlarged. Death tolls were highest among females and the young. (*Ibid.*, pp. 31-33.)

Studies Confirmed

Similar studies on humans were done by a French couple. They studied crowding by determining the number of square feet per person in the home. They found that when each person had less than 80 to 100 square feet, instances of physical ill-

ness and criminal behavior were double those in less crowded homes. Their studies clearly linked crowding with illness and violence, confirming the studies on rats.

The apparent relationship between crowding and behavior, as well as health, is interesting—and significant. Man has manipulated his environment and has amassed large populations in congested cities; now we find antisocial trends and disease increasing as never before. This is true around the world where slum areas are multiplying with deplorable conditions. The rate of increase of urban populations in developing countries is about two and a half times that of rural populations. People are flocking to the cities.

It has been said, "God made the country, but man has made the cities." As we study the natural history of disease we find a close parallel between it and man's relationship to his environment. These changes have time-dependence factors that may delay measurable effects by years or decades. Nevertheless, we need to be aware of the consequences of environmental manipulation, particularly when such is in opposition to the instruction given by our Creator.

We bemoan the state of today's society. We shudder at the thoughts of the destruction going on when sections of our great cities are burned, when universities are closed by mobs, when it becomes unsafe to walk in the streets at night, and when vicious crimes go almost unheeded.

These are signs of disease, the products of maladjusted minds that have come about to a great extent by man's manipulation of his environment. Crowding results in violence, not only in rats and in deer but in men, as well. Scientists are learning through investigation and studies the principles that were given the church through the messenger of the Lord. Present-day conditions and their proven effect upon society point up the timeliness of the statement:

"It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul."
—*The Ministry of Healing*, p. 365.

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The Preparation and Discipline for Prayer



By C. M. MELLOR

CHRIStIANS generally believe in prayer, and yet there are some real barriers to effective praying. One formidable barrier, not only to prayer but to religion in general, is the lack of any real awareness of a need of God and prayer. There are many Christians who faithfully attend church and even have family worship but who have never felt the need of having a time each day for secret communion. We are instructed, "Family or public prayer alone is not sufficient. Secret

prayer is very important; in solitude the soul is laid bare to the inspecting eye of God, and every motive scrutinized."—*Testimonies*, vol. 2, p. 189. A "must" to effective Christian living is having a time each day when one can be alone with God!

A second barrier is the hurry and flurry of modern living, which can crowd out private prayer. With so many interests and obligations, many of them good and necessary, prayer can be forced into the background. Even ministers, teachers, doctors, and local church workers can become so busy promoting important denominational projects and functions that secret prayer becomes neglected. This pleases Satan very much.

Self-sufficiency or self-righteousness is a frequent barrier to prayer. It is easy for church members to become satisfied with their own integrity and to believe they are "as good as other members in the church." This condition is both tragic and dangerous. It is this condition that concerns the faithful and true Witness of the Laodicean message. "As activity increases and men become successful in doing any work for God, there is danger of

trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing it is His power which does the work."—*The Desire of Ages*, p. 362.

Impatience is another block to prayer. Such an attitude is caused in part by the speed-up of our century. When we pray, we want to see quick results or our interest lags. To expect an answer to our prayer is right; but to expect quick results from prayer as one would check on the prompt delivery of goods from a department store is to debase the whole process of prayer. It is imperative for every true Christian to accept the fact that God knows what is best.

"If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to

God in prayer."—*Messages to Young People*, pp. 114, 115.

Essentials of Prayer

Let us consider five essentials of private prayer:

1. *There must be a definite time for private devotions.* It is significant that every person living has the same amount of time—exactly 24 hours in a day. It is important to learn how to master one's daily program and not become creatures of impulse or pressure; but rather make room for life's vital concerns. When a person says he is too busy to pray, he is in reality saying that he considers everything else more important than prayer. "Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the study of God's word or from earnest prayer."—*Testimonies*, vol. 8, p. 53.

To begin with, it may be well to pray by the clock. Set a definite time for your private devotions and then let nothing interfere. Group the day's activities around your prayertime rather than grouping your prayertime around your many duties. If our lives are to be enriched, "we, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish."—*The Ministry of Healing*, p. 509.

Speaking of the days to precede His glorious return, Jesus said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 21:34). "If you expect salvation, you must pray. Take

time. Be not hurried and careless in your prayers."—*Testimonies*, vol. 1, p. 159.

2. *Have a place for private prayer.* Places to pray are not easy to find in this modern crowded world. With many living in apartments and with our contemporary homes so open, it is often difficult to find a place where one can be alone with God. Probably, the first step for those of us who live in homes where there is little privacy is to call a family council where without embarrassment, members might devise together times of solitude for each person of the family.

"Have a place for secret prayer. Jesus had select places for communion with God, and so should we. We need often to retire to some spot, however humble, where we can be alone with God."—*Thoughts From the Mount of Blessing*, p. 84. The rec-

When You're YOUNG

By Miriam Wood

**FOR YOU—
SOMETHING
GOOD** Two young friends of mine have a little ritual they go through rather frequently. They find it amusing and cheering, particularly on days when one or the other is convinced he has little or nothing to be cheerful about. Peering from the doorway of their adjoining offices, one of them chirps brightly, "Remember, something good is going to happen today!" Immediately the other retorts, "But not to me!" With smiles that belie their own words, they then proceeded to attack the workaday world.

They're not serious about the meaning of what they've verbalized, as their brisk actions immediately testify. However, unfortunately an alarming number of young people are serious about this concept—the deadly, insidious philosophy that "nothing good ever comes my way" or that "it's always raining on my parade." Droopy and sullen, they exude an air of overwhelming resentment against life. Well, certainly there is enough bad luck and trouble to go around. I'm not debating that point. It's my feeling that some people do receive more trials than others, but the mystifying aspect of this is that the people who actually do have parade after parade rained on, don't seem to feel cast down or at least not inordinately so. Quite often it's the people who've experienced only one raindrop who are so bitter.

It occurred to me that perhaps one factor in this whole problem could be the inability of human beings to identify, recognize, and classify good things—big, medium, and little—that come into their lives. As an experiment, I determined to list for five days everything in my life that could possibly be termed an unexpected something good. To my shame, I must confess that when I started the experiment I was in a pretty grim mood—one of those "all right just try to convince me" kind of moods. In other words, I wasn't at all receptive to the idea that life was anything but a barren waste inhabited by snakes and scorpions. So I wasn't reaching. I was holding back, figuratively speaking.

After the first day, though, my grim mood was only a distasteful memory; good things just crowded it out. The sobering part is that if I hadn't been thinking in this vein, I'd doubtless never have even recognized them. I'd have gone on being determinedly grim.

In no particular order, here are a few of my good things:

1. During my conscientious, twice-a-year visit to my dentist, I found that I had *no* cavities. All his frenzied, determined proddings with his dreadful little sharp objects couldn't produce even one. Believe me, the resulting euphoria carried me along for at least six hours.

2. As I was nearing a signal light at a busy intersection a small boy, recklessly deciding that his fragile body was indestructible, darted between the lines of cars. Before my horrified eyes he ran full speed into the car beside me. The momentum hurled him to the street, directly in the path of a city bus. Exercising unbelievable skill, the driver missed the screaming child. Amid shrieking brakes and squealing tires, traffic came to a standstill while a self-possessed truck driver leaped out of his vehicle, picked up the little boy, and carried him to the sidewalk.

When I finally was able to find an allowable place to park my car, I raced back, heart in mouth, to give whatever help I might be capable of. To shorten the story, I'll just say that the reckless youngster wasn't even hurt, only frightened. I considered that a great big shining good thing of epic proportions.

3. While I was feeling somewhat lonely and overlooked (an immature, "nobody loves me" mood), a friend phoned and invited me to spend an evening with a group of people whose company I enjoy immensely.

4. A serious physical problem I'd convinced myself I possessed turned out to be nothing more than my overactive imagination. The vast relief I felt more than compensated for the physician's obvious amusement at my wildly inaccurate self-diagnosis.

5. A difficult article I'd agreed to write and on which I couldn't seem to get started, suddenly poured from my typewriter. After innumerable false starts, much ripped-out-and-torn-up paper, there it was—almost miraculously.

6. An unexpected burst of energy and self-discipline enabled me to clean out and sort some boxes of accumulated memorabilia—a task long overdue and one that was highly distasteful.

Well, there were many more good things, but this sampling proves my point, I hope. God really is in His heaven, giving. Don't forget that "something good is going to happen today"—to you.

ord tells of Jesus going into the mountains at night to commune with His heavenly Father. William Miller talked with God in a grove of trees near his house. Some arise early in the morning and spend their quiet time in the living room or study before the other members of the family are astir. Often housewives, after sending their children to school, find a period of quietness when they can study and pray. If we are sincere and give the place of prayer careful consideration, God will help us to know what to do!

3. *The necessity of meditation and enrichment.* The quality of our prayer life depends upon what we bring to it! No preparation for prayer can ever be better than a growing and deepening acquaintance with the Bible and the writings of Ellen G. White.

"The reading of the word of God prepares the mind for prayer. . . . Prayer is the strength of the Christian."—*Testimonies*, vol. 1, p. 504. Rather than reading a long passage at a time, it is often better to read one short unit of thought and let the mind catch the message in it. We should read it as a letter from a friend. It is amazing how many books of the Bible or Spirit of Prophecy can be read in a year if one systematically reads five to ten pages a day.

In reading the Bible for devotional purposes, new meaning leaps out from each page if we ask two questions: First, what did this mean to the person who wrote it? Second, what does it say to me?

Take the promises you find in your reading and, on your knees, talk about them to God as to a friend. This will be a thrilling experience. Remember, as we read the Bible and the Spirit of Prophecy God often speaks to us.

Meditation and Self-examination

4. *Self-examination is imperative.* After one has become enriched by the study of the Bible and the Spirit of Prophecy, then it is important to do some real heart searching. This can be done in a few moments of meditation when, in the light of what we have studied, we take stock of our acts and intentions, recognize our shortcomings, and make new resolutions and commitments before God.

"Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh! search, as for your life, and condemn yourself, pass judgment upon yourself, and then by faith claim the cleansing blood of Christ to remove the stains from your Christian character. Do not flatter or excuse yourself. Deal truly with your own soul."—*Ibid.*, vol. 2, p. 81.

Probably the reason we do not have

more effective answers to our prayers is that we do not take time to face ourselves. Thus our praying becomes general. The most effective praying comes when we face ourselves and real issues. Then it is we know that God answers prayer!

5. *The act of prayer.* After a sincere heart searching in meditation and after we claim the promises of God as our own, then we come to God as to a friend. To be effective all prayer must begin with God. "True prayer, offered in faith, is a power to the petitioner. Prayer, whether offered in the public assembly, at the family altar, or in secret, places man directly in the presence of God. . . . The greatest victories . . . are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of prayer."—*My Life Today*, p. 18.

Posture in Prayer

The basic principle to follow regarding the proper posture in which to pray when we are alone is that we should adopt whatever posture is most conducive to reverence and receptivity. While it is said that "both in public and in private worship, it is our privilege to bow on our knees

before the Lord when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed'" (*Gospel Workers*, p. 178), it is also observed that "it is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge."—*The Ministry of Healing*, pp. 510, 511.

In regard to diction, shall we address the Deity as "Thee" and "Thou" or use the word "You"? Certainly it makes little difference to God. If we become too familiar, we may lose reverence. It is to be remembered that prayer is a fellowship with God and not a familiar chat with an intimate acquaintance.

"The darkness of the evil one incloses those who neglect to pray. . . . Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ*, pp. 94, 95. ♦♦

(Next week: Lord, Teach Us to Pray)

FOR THE YOUNGER SET

The Secret That Did Not Stay a Secret

By INEZ BRASIER

GREGORY dropped his picture books on the floor. He dropped his Sabbath school papers on top of the books. It was not fun sitting in a chair like this when he wanted to be outdoors playing with his fun-loving puppy.

"I wish I could play right now," he grumbled as his sister, Merrie, came into the living room.

"I know you do," she said, "but I have a secret."

"Is it something nice to do? I'm tired of my old books."

Now, Gregory's books were new. But he had looked and looked at them since he hurt his knee and had to sit in a chair so that it could heal. "Is that secret something really nice to do?"

"I am sure it is."

Gregory started to put his foot on the floor. "Ouch! My kneel!"

Merrie lifted his foot up on the chair in front of him. "Does your knee hurt now?" she asked.

"It doesn't hurt much. What is that secret?"

"You remember we went to the hospital last week to see Frankie?"

"Frankie can't ever walk again. Is the secret something to do for him? But I can't walk for 14 days yet." Gregory was still cross.

"You will not have to walk one step."

Merrie put a box on the table beside Gregory's chair.

"That? There's nothing in that box but my old Sabbath school papers and picture cards."

Merrie did not answer that grumble. She put heavy, bright-colored paper beside the box. She laid two pair of scissors on the paper.

"I know! Frankie likes pretty pictures, and we are going to make a picture book for him."

"That is part of it. The rest is making pretty books of your Sabbath school papers."

"I can put pretty covers on the books, but I can't make such nice ones as you do."

"I will help you," Merrie promised.

Gregory made books of his old Sabbath school papers. Merrie helped him put nice covers on them. And she helped him make pretty books of his old picture cards. Before he knew it, it was suppertime and mother came to wheel his chair to the table.

He was happy. He had forgotten to grumble. "Merrie's secret is so much fun. And my knee does not hurt so much now," he told mother.

"That is because you are doing something nice for someone else," mother said as she smiled at him.

Not My Child

By JUDY SAVOY

RALPH rushes into the house, throws his books onto the table, and begins wailing, "Ooh, that teacher doesn't like me at all, ooooh, ooooh!"

"Has the teacher been picking on you again?" sympathizes mother. "What happened this time?"

And after Ralph gives his tearful version of how the teacher treats him, mom calls the schoolteacher and complains.

"I know Ralph is no angel," she later tells the school board, "but he's no worse than the Johnson boy. And the teacher doesn't pick on the Johnson boy half as much as he picks on Ralph."

Years ago if a child came home with a sob story about the teacher, the parents answered: "So the teacher had to spank you. Well, if you gave him trouble you deserved a licking. And after I find out what you did, I may give you a licking myself." In those days, parents expected their children to behave both at home and at school, and they let the children know it.

Today, parents are supposedly more progressive. For some reason, they think that discipline has gone out of style. Some parents have never spanked their children for fear that the child won't like them afterward. Once, parents taught their children what was right and hoped they'd remember it when they grew up. Nowadays, parents let their children do what they want, but hope they won't want to when they grow up!

And this is exactly what Satan wants. He knows that indulged children make terrible Christians because they lack the self-discipline that would keep them humble and submissive. Satan would be thrilled if all Chris-

tians raised their children with this new theory.

Some parents think that if you spank a child, you don't really like him—even though the Bible says that a loving parent sometimes chastens with a rod (Prov. 13:24). In *Child Guidance*, we are told that "parents should not pass lightly over the sins of their children" (page 273). Also, Sister White implies that parents who complain at the teacher's way of handling their children are the very parents who often allow their children to have their own way.

As soon as a mother says, "My boy is no worse than the Johnson boy," she is rationalizing instead of facing the truth. It is easier on her ego to find someone else who does the same things as her son does than it is for her to tell herself, "Yes, Ralph is very headstrong." In this way she avoids facing the fact that she hasn't done anything about this particular fault. "To indulge a child when young and erring is a sin. A child should be kept under control."—*Ibid.*, p. 272.

How can a parent know if he or she is being indulgent? There are several indications. If you think that all other parents in the church are too strict with their children, chances are that you are one of the indulgent parents. If your children run around the church and are mischievous between Sabbath school and church, again the chances are that you've been too permissive. If you can't bear to spank or discipline your child at his various stages of growth, you need to examine your motives. But the final sign is other church members' having to speak to you or the school board's having to notify you of your child's behavior. Then it's no time to hedge.

Because, for fear of getting involved or of begetting hurt feelings, church members usually won't come to you until the problem gets quite serious.

It is very difficult for a parent to admit to himself that one of his children is unruly, disobedient, selfish, or whatever the particular fault is. But since no one is perfect, we should expect to see faults in our children. We should, indeed, be seeking out their faults so that the children may become aware of these faults and try to overcome bad habits.

Yet some parents, too sensitive about their children, would rather think that no one likes their child because of his looks or talent (or lack of talent) than admit that the child is a rascal. These same parents will take their children's word before that of another church member. And here they commit a great wrong, for Mrs. White tells us, "Do not allow your children to see that you take their word before the statements of older Christians. You cannot do them a greater injury."—*Ibid.*, p. 273.

To discipline your child when he has been naughty will never make him dislike you. In fact, it will make him like you more because he will see that you are standing up to your beliefs. Also, he will realize that you are interested in him enough to want to help him become a better person. Children are happier and safer when they are made to mind than "when following their own inclination" (*The Adventist Home*, p. 470).

Fear of Being Too Strict

Some parents neglect disciplining their children for fear of being too strict. But unless you strike in anger, you need not have this fear. Several years ago, a neighbor boy went berserk and killed his father. When the facts became known, the father was found to have made unreasonable demands on the boy. Besides being expected to behave in ordinary ways, the boy was made to do everything the father wanted, the way he wanted it, when he wanted, and the father always struck in anger when he didn't get his exact wish. Mrs. White tells us that a parent's demands should be few, but that when he gives a command he should see that it is followed.

How can you tell if you are too strict? Again, here are a few pointers to check yourself on. Do you demand that your children do every job the specific way you do it? If so, you may be too harsh. It is right for a parent to give the child advice on the easiest way of completing his job. But if the child likes his way of getting the job

finished better than your way and the job is well done, there is no need for disciplining him.

If your child is nervous, high strung, or restless, you may be overhard on him. A person who is domineering makes a very strict parent. It's right to expect obedience, but one must be sure that he isn't demanding too much. For instance, a very nervous, restless child is often that way because of too many rules in the home.

Do you nag constantly? Again, the fault may lie in too many rules. Any discipline should be administered firmly and in kindness rather than in the heat of wrath, causing hurt to the child just because a parent's will was crossed (see *The Adventist Home*, p. 17). A child who is continually beaten in anger can grow to have just as many problems as the child who is never spanked at all.

Some fathers worry about the results of their being expected to be the final authority in the home. They fear that when the children are grown they will remember their mother for her sweet, gentle ways but will resent their father for his being the one who had to give them the spankings when they wouldn't obey the mother. The father

need not worry if he remembers one thing—to find things to do with his children so that they will know he cares about them. It may be a weekly nature walk, a game of ball at night after work while supper is being dished up, working on MV or Pathfinder projects together, or a variety of things that fathers can do with their youngsters. The fact that a father and his children enjoy doing things together will offset any misgivings either may have over punishments.

Bible Examples

We are given three examples of indulgent parents in the Bible. The first was Aaron, the priest, who was too lenient with his sons. "The father's yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children."—*Patriarchs and Prophets*, p. 360. They were the ones who brought strange fire before the Lord and were killed, to their father's shame.

Eli, the priest, was another indulgent father. "Loving peace and ease, he did not exercise his authority to correct the evil habits and passions of his children. Rather than contend with them or punish them, he would

submit to their will and give them their own way."—*Ibid.*, p. 575.

The prophet Samuel was a third lenient father. Samuel had the benefit of two examples: no doubt he had read of Aaron's wayward sons in the Scriptures, and he knew of the corrupt deeds that Eli's sons committed in the sanctuary every day. Yet somehow, caught up in the cares of his duties as a prophet, Samuel neglected to take Eli's and Aaron's troubles as an example for his own parenthood. "He had been to some extent too indulgent with his sons, and the result was apparent in their character and life."—*Ibid.*, p. 604.

Since Samuel's sons didn't copy his pure and spotless life, we must realize that it takes more than a Christian example to raise our children in the right way. Only as we mingle love with discipline will our good examples be copied by our children. And if we are diligent parents, our prayers concerning our children will be answered. Then our youngsters will be lights in the communities where we live. And we won't have to make excuses for them, because they will become sincere Christians and responsible citizens. ♦♦

Especially FOR MEN

By Roland R. Hegstad

IT'S A MAN'S WORLD—1

My secretary appeared recently with a display button on her dress proclaiming "Feminism lives." I was glad to get the news. After viewing scenes from the Women's Lib movement and hearing the unladylike rhetoric of a few articulate exponents, I had thought feminism was well-nigh sick unto death. To be candid, the most offensive woman I heard during the week turned out to be a male—I think. It's getting difficult to tell. As a friend said, "When my nieces and nephews come to visit I don't know whom to kiss and whom to shake hands with!" When *Life* magazine commemorated women's gaining the right to vote 50 years ago, it promised to bring glimpses of "things dangerous to come." They're here.

One magazine headed its coverage of the Women's Lib movement with the title "You've Come a Long Way, Baby." The accompanying picture, which will never be mistaken for something from mother's photo album, revealed just how far.

When one examines the status of nineteenth-century women, one can understand why they hit the road. In the days when William Miller was sounding the

imminence of a new order, women were minors so far as legal rights were concerned. If unmarried, they became the ward of male relatives; if married, they were part of their husband's chattel. And chattel, as the informed woman knows, not only sounds like, but is related to, cattle. Woman was simply an item of tangible, movable or immovable, property.

Common law dictated that the very being, or legal existence, of the woman was suspended during marriage; and a married woman's every act was performed under the protection of her lord and baron. "Do not put such unlimited power into the hands of husbands," pleaded Abigail Smith Adams, wife of John Adams, second President of the United States. "Remember, all men would be tyrants if they could." Her remonstrance fell on male ears.

Until 1850 wife beating "with a reasonable instrument" was legal in almost every State. The male was the sole determiner of what was reasonable, which seemed to women of the day strangely unreasonable. (But, then, some matters of logic always have seemed to evade the female mind.) The male must accept his share of responsibility for the unenlightened response: Opportunity to gain higher education (and thus higher logic) was denied women on the basis that they, as "weaker vessels," were incapable of exercising the higher intellectual powers. Women were not expected to participate

intelligently in discussions of the political and social issues of the day.

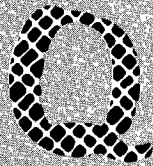
The religious world too was the man's world. Other than in meetings of the Quakers and the Shakers, women were excluded from participation in church gatherings. To mount the church—or secular lecture—platform was to challenge social conventions of the early and mid-1800's. It was not age and frailty alone that caused the 17-year-old Ellen Harmon to shrink from recounting her experiences or, later, penning her "Dear Brother H, I have been shown . . ." It was also the burden of her sex.

Her assignment was not to beat the drums for women's rights, but some of her remonstrances, which seem progressive even today, were revolutionary when written. In fact, if they were better known, she would be memorialized along with women crusaders Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony.

Was the Lord trying to tell us males something when He appointed a "weaker vessel" to herald a great prophetic movement—and that after two "stronger vessels" had quailed at the challenge? The answer seems to be Yes. One hears charges that the church has turned off its hearing aid, that discrimination in hiring and salaries remain woman's lot.

It is a man's world. And this is a man's column. But I too am wearing a button. It proclaims, "Charity lives." So next month we shall examine these charges.

Homemakers' Exchange



What are some of the ways your family has developed for making the Sabbath a welcome and happy day?

► Sabbath is a delight. To make it such has been a real challenge with two small children—ages three and five. We look forward to Sabbath with special joy because every Sabbath we have a birthday party for breakfast. One birthday candle goes in a bowl of fruit for each person. We sing happy birthday to the world and recount the story of Creation while we eat by candlelight.

Since we live in a hot climate, many of our afternoon activities are keyed for the house. The children thoroughly enjoy an in-the-house "walk." Pictures of animals and flowers hidden behind chairs or drapes and in kitchen cupboards bring no end to their delight as they discover a new animal "hiding behind a bush." We always remember Jesus made these for us.

Another game we particularly enjoy is our surprise Bible game. I fill a small gift-wrapped box with cutouts of Bible characters. The children take turns pulling characters out of the box, no looking allowed. Then they have to tell all they know about that character before they are allowed to put it on the small flannel board we set up.

Taking a few minutes each Sabbath to remember Bible verses we've learned is a real challenge to the children, since they get one penny for Investment for every verse they remember.

With ducks nearby to feed, Sabbath books to read, new lessons to study, and friends and neighbors to visit, our wonderful Sabbaths are just too short to do everything we usually plan.

Mrs. James Ehrhart

Yuma, Arizona

► Until my brother and I were old enough to understand and appreciate the spiritual blessings of the Sabbath day, mom and dad made it special in other ways, so we grew up always knowing that Sabbath was to be a different day from the rest of the week.

Sabbath began with a brief worship and a special supper—perhaps Chinese food, perhaps Indian, or Mexican—but always different from the rest of the week. On Friday mom had cooked quantities of make-ahead food so we could feel free to ask visitors at church home to share Sabbath with us.

Of course, we always went to Sabbath school and church, and that was fun, but the really special things included doing things as a family. Since both our parents worked, there were many times when my brother and I amused ourselves alone, but Sabbath we were a family together.

We went for long rides out of town where we could climb in the hills. My brother and I were all energy in those days, but while we ran and jumped, dad and mother would look for things to point out to us—a cloud formation that meant it would rain, a perfect spider web, a bird's nest, the strata in a hillside, the colors in a stone that daddy

had broken open. Constantly we were reminded to look for the beauty around us. But there were sad things too, like the time we came upon several dead baby birds scattered on the ground. A storm the night before had destroyed their home. Dad reminded us that in heaven there would be no more death and sadness.

Often we stayed in the hills until sundown and then had worship—the four of us singing lustily—while seated on the rocks. Then daddy would ask the question that was a Sabbath evening tradition at our house: "What did you see that was beautiful today?" Around the circle we would go—and often when we had guests the circle would be very large—with everyone contributing a thought about some beautiful moment during the Sabbath day. "The beauty on this earth is a reminder of God's love and the home He is preparing for us," dad would often say. A few Bible verses—sometimes read and sometimes quoted from memory—and prayer would close the Sabbath.

Kelly Graham

Washington, D.C.

► One of the best ways to help our children to enjoy the Sabbath is to teach them to "delight in the simple, quiet beauty with which He has adorned our earthly home" (*Steps to Christ*, p. 85).

A Sabbath walk was a happy must in our family. We felt that there were two things that should be together on the Sabbath—the family and nature.

"Where shall we go today?" and "Don't forget your basket" were a weekly question and admonition. We always took a small basket or sack in which to carry home the treasures—clumps of moss, rocks, flowers, tree buds, or colored leaves.

Nature is so vast and changing that no two Sabbaths were alike. A trip today to the whippoorwill's nest, next week a count of how many flowers we could find, and the next we would spend sitting by a little stream listening to the waterfalls. How could the Sabbath ever be boring?

The arranging of displays or bouquets usually finished the afternoon. A winter bouquet of dried seed pods for grandma, a bowl of moss topped with red lichen for our own center, or a lovely bouquet of wildflowers for a sick friend—such activities help to make it easy to "call the Sabbath a delight!"

Helen Frazier

Wildwood, Georgia

► Throughout the week Sabbath is remembered as we prepare things for the Sabbath. In our spare time we press our clothes, polish our shoes, so that not everything is left for Friday. We do not wish to be tired when the Sabbath begins.

By sunset Friday night the house is clean

and neat and all things are in order. The baths are taken. Secular papers are all put away. Only religious papers are on the table, with songbooks and Bibles on top.

All members sit in the worship room and sing praises to God, study the Word of God, and pray. We eat supper, go to sleep early, wake up early, refreshed and prepared to go to Sabbath school and other services.

In the afternoon, if the weather is favorable, we take a walk in beautiful parks with the children. We attend afternoon services.

If the weather is not fair we read the Bible, play religious songs on the piano, tell Bible stories to the children, and read from Arthur Maxwell's children's books.

Mrs. Blandina Medina

Takoma Park, Maryland

► My family regards Sabbath worship as something special and looks forward to it, especially since, during the week, my husband has evening classes and isn't home. On Friday evening we first have Jonathan's worship, which includes a Bible picture storybook and his lesson illustrated with felt cutouts. After a few songs and prayer, Jonathan enjoys recreating "stories" on his flannel board, using Bible characters and animals, while my husband and I read to each other a chapter or two from a book that we usually borrow from the church library or from a friend. Then we review the Sabbath School lesson and exchange any special thoughts gleaned.

On Sabbath afternoon we read church papers such as the REVIEW or Ellen White's books and address literature to non-Adventists. Then we take a short walk and/or ride in the mountains near our home and enjoy nature, God's second book. We also take along a pocketful of literature to distribute as opportunities present themselves, and they always do! Sometimes we visit friends and shut-ins.

Late Sabbath afternoon we usually drive to a quiet spot overlooking the Salt Lake Valley to watch the sun slowly sink into the lake, and there we have worship.

Margaret Schone Kearnes

Salt Lake City, Utah

NEXT QUESTION

What is the best way to get a finicky child to eat?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

NEW CONTINENTS DON'T JUST HAPPEN

Each October we are reminded of a man who dared to follow conviction and do the extraordinary. His story has been told often, but probably never better than by Edwin Markham. In 1938, Markham was working on a mysterious poem. He carried it around with him everywhere, but he would not reveal its contents. Then, on October 12, he appeared with "Courage," which he had subtitled "Remembering Christopher Columbus."

All the world is in debt to this Italian who persuaded the court of Spain to underwrite his conviction that he could find a short path to the Indies. When he was ridiculed by the learned and uneducated alike Columbus was not discouraged, for, as Markham says: "He knew he was (his constant boast) a servant of the Holy Ghost."

Markham had concluded, as others have, especially after reading Columbus' diary, that Columbus considered himself as a servant of God on that eventful voyage.

The poem depicts the long days and longer nights, the bewildered sailors, the mutinies, the day the needle seemed to feel some secret jar. His men wanted to turn back, but the sheer courage and sense of mission of Columbus kept them headed into the west.

Then came that historic climax—the discovery of the isles off the shores of the American continent. Markham ended his poem with these four lines:

"Now let this startling thing be said;
If land had not been on ahead,
So mighty had been his gallant dare,
God's glad hand would have put it there!"

When asked about these lines, Markham said, "I mean that God in His heavens, the stars and planets in their courses, the sun and moon and stars, the seasons in their cycles, all history, time and eternity and the very angels in heaven are always on the side of the daring, the audacious, the courageous—the man or woman who catches his vision, feels that he is God's servant, and goes ahead regardless of obstacles!"

Every constructive turn in history, every advance in the Christian church, every leap forward in the life of persons or organizations rests first on those men and women of whom it can be said, as Markham said of Columbus: "Some whisper from the vast Unseen held him erect, austere, serene."

Not everyone may find a new continent. Not everyone may have the privilege of addressing a Pharaoh on behalf of his people. Not everyone is qualified to speak before the Areopagus. But no person discovers continents, fends with kings, or awakens the curiosity of the learned if he has not done his homework faithfully and consistently conquered each day's opportunities.

Some Whisper Daily

Yet, everyone can hear "some whisper from the vast Unseen" daily. There is a work to do today that oftentimes we were not ready to do well yesterday. But always there is a level of routine that tends to make all days look alike if the eyes are only on the routine. Those who walk "erect, austere, serene," study their maps, demonstrate their reliability in life's expected amenities, tend their sheep—even for 40 years, if that is the will of God for them. The squared shoulders and quiet heart realize that routine done well is the basic stuff that God uses when He sends a man to find new continents or climb higher mountains.

"God's glad hand" puts men into new oceans only

when they are ready for such moments. Rare is the great discovery that is rooted in sheer luck or happenstance. Fortuitous accidents may seem to explain the discovery of vulcanized rubber or the steam engine, but only a trained mind recognizes the importance of what happened.

The difficulty with so many is that only after plans are laid and big dreams are cultivated is God asked in so that His "glad hand" may make it all come to pass. The "vision" that ennobles and galvanizes a Christian springs out of a sense of mission in the daily duties and his present ability to do well whatever is at hand. New continents do open up even today. New ways to penetrate the neighborhood with love and truth, fresh approaches to dissident sons and daughters, change of lifework for wider service; clinics, schools, and chapels in unlikely places—all loom up at first as distant lands beyond the drawn maps. Yet, the young or old who have made a habit of hearing "some whisper from the vast Unseen" can expect, without presuming, that the angels in their ministry, along with all the agencies at God's command, will empower, inspirit, and cheer him on, regardless of the inevitable obstacles.

H. F. D.

PAGNINI AND ISAIAH 65:20

Since the appearance of our editorial on Isaiah 65:20 in the July 30 issue of the REVIEW, a number of readers have shared with us their views of the passage. We had commented particularly on the clause, "the child shall die an hundred years old." Since this clause so strongly implies death, several of our readers called attention to translations lacking such an implication.

Two referred to what they called Paganini's translation. According to one correspondent, this translation reads, "There shall no more thence be carried out to burial a child of a few days, or a youth, or an old man who has not fulfilled his days, for a man of one hundred years shall be as a youth." A second sent a slightly different version.

Who Was Pagnini?

The correspondents did not identify this "Paganini." The closest we could come to a Bible translator with a name similar to Paganini was one Santes Pagnini, also known as Pagninus or Pagnino, a philologist and Biblical scholar born in Tuscany, Italy, 1470 (d. 1536). According to *New Catholic Encyclopedia*, "He entered the Dominican Order, Feb. 16, 1487. . . . Called to Rome by Leo X, he taught Oriental studies there until 1521. . . . In 1524 he went to Lyons, where he fought successfully against the Waldensian and Lutheran heresies, and where appeared the most important of his several publications, the *Veteris et Novi Testamenti nova translatio* (1528), a Latin translation of the Bible from the original texts."

Checking the Library of Congress, we found a 1747 edition of Pagnini's translation, which, however, does not read like the translations submitted to us; instead, it reads just like the King James Version, *puer centenarius morietur*, "the child shall die a hundred years old."

Of course, it is possible that another edition of Pagnini's translation has a reading similar to that submitted to us by our readers.* But even if it did, the translation would be of little value to us. We would hardly regard Pagnini as an outstanding authority. He was an oriental-

* After this editorial was set in type, we were able to have someone check Pagnini's 1528 edition, a copy of which is in the John Work Garrett Library of Johns Hopkins University. It too reads, "The child shall die a hundred years old." We have thus been unable to verify the translation sent to us by several of our readers.

ist, to be sure, but he lived in the days when Hebrew studies were not highly developed. Nor did he have Hebrew manuscripts not available to us today. His Hebrew text was the traditional Hebrew text extant today.

Since Pagnini's day, in fact within the past 25 years, has come one of the most remarkable discoveries of Hebrew manuscripts, the Dead Sea scrolls. Among them is a scroll containing the complete book of Isaiah. Another scroll contains about one third of the book. In the complete scroll, of which we have examined a photostatic copy, Isaiah 65:20 reads just like the traditional Hebrew, "The child shall die an hundred years old."

The Septuagint's Reading

Another reader sent the following translation: "There shall be no more carried out thence for burial an infant of days, or an old man who hath not filled his time; for the man an hundred years old shall be a youth."

This translation is almost identical with the "Paganini" translation sent us. It should be remembered that if this "Paganini" is the Santes Pagnini described above, any English rendering of his work would be a translation from the Latin and we could expect variations in the English.

But this last-mentioned reader says the source of his translation is the Septuagint and that his translation is "one of the oldest translations of the Septuagint Bible." We assume he means translation into English, for the Septuagint is a Greek translation of the Hebrew Old Testament made in the last few centuries before Christ.

Upon inquiry from this reader, he informed us that the translation was made by Charles Thompson, secretary of the Continental Congress of the United States of America, 1774-1789, as edited, revised, and enlarged by C. A. Muses. This reader also sent another form of the translation. Apparently the first had been made from notes or memory, but the second was from the book, a copy of which he had secured: "Nor shall there any more be an untimely birth there, nor an old man, who shall not complete his term. For he who is an hundred years old shall be young."

A careful examination of the grammar and syntax of Isaiah 65:20 in the Septuagint, leads us to the conclusion that Thompson's translation cannot be defended. We doubt that he was working with manuscripts we do not have that could yield his translation. In our library we have a critical edition of the Septuagint, which shows significant variants in its footnotes. None of the variants shown supports Thompson's version.

The Septuagint should be translated as in Bagster's edition, which has an English translation paralleling its Greek text: "Neither shall there be there any more a child that dies untimely, or an old man who shall not complete his time: for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed."

Caution Reaffirmed

Again we would caution that translations must not be accepted or rejected on the basis of whether they support or deny personal opinions. They must be judged on the basis of how faithfully they reproduce the meaning of the original languages and on the basis of the merits of the texts from which they are translated.

Therefore we feel that for Isaiah 65:20 it is difficult to deny the reading of the traditional Hebrew, which, as we have shown, is supported by the Dead Sea scrolls of Isaiah. The reading is consistent with its context, with the book of Isaiah as a whole, and with the whole tenor of Scripture. If well-established rules of Scripture interpretation are followed, no difficulties are encountered.

In all our study of the meaning and translation of this passage we should not forget the glorious promise it con-

tains. For the faithful, through Isaiah, God promised to create new heavens and a new earth, to create Jerusalem a rejoicing and her people a joy. In the new situation former troubles would be forgotten.

How we should rejoice in the bright prospects of the future! In vision John saw "a new heaven and a new earth." He saw "the holy city, new Jerusalem, coming down from God out of heaven" (Rev. 21:2). He heard the one on the throne say, "Behold, I make all things new" (verse 5).

Who is promised citizenship there? "He that overcometh shall inherit all things" (verse 7). There is much to overcome in this day of multiplied temptations. Satan is angry with the remnant church and is exerting all his energies to destroy its members.

But God's grace is sufficient. Through Christ we can be more than conquerors. The victory will be worth every effort.

D. F. N.

SHADOWS OF THINGS TO COME

Marshall McLuhan, the controversial Canadian professor of English and philosopher of history, has said many things, especially concerning communications, that bemuse, amuse, please, or outrage, depending on one's philosophy and attitude. But recently we came upon a prophetic statement made by him some months ago that impressed upon us once again the kind of future the world must face.

Commenting on the troubled situation around us, he stated, "Violence is going to increase enormously. We are just getting on the fringes of it now." Then, referring to the present teen-age generation, he said, "When the real TV generation reaches maturity . . . that's when there will be real violence."

After expressing the hope that there is time to wake up the world, he remarked: "I'm not optimistic. I don't dream of anyone waking up in time to do anything."

Professor McLuhan's forebodings were echoed by a number of scholars writing a series of articles for *Newsweek* (July 6, 1970), on the subject, "The Spirit of '70."

Richard Hofstadter, Columbia University professor of history, commented on some of today's youth "who give you an existential rationale for acts of incivility, force or violence." "As they see it," he continued, "you don't have to explain your goals, you don't have to explain your program, or even have one." Such a stance can lead only to anarchism.

"A Massive Breakdown"

In his essay entitled "A Massive Breakdown," Eugene D. Genovese, chairman of the department of history, University of Rochester, listed eight or nine ominous conditions obtaining in America, and then stated that when we have these conditions "we had better declare a state of spiritual crisis, for the alternative would be to declare that irrationality, decadence, and disorder constitute our normal and preferred national condition."

In concluding his essay, Andrew Hacker, professor in the department of government, Cornell University, wrote that he foresees that "increasingly we will encounter one another as enemies, that as individuals we stand more vulnerable to the abrasions we effect on each other. Some of us will flee, to further suburbs and hoped-for havens. Others will literally fight, in the streets or through subterranean subversion. And many more will see their morale shattered, their confidence destroyed, their anxieties deepening."

All of which brings to mind the words of John Gardner, former U.S. Secretary for Health, Education, and

Welfare: "If you are not filled with foreboding, you don't understand your time."

"Coming events cast their shadows before," says the old adage. And in the dark picture painted by these and other men we see the grim shadows of the approaching future described in the Spirit of Prophecy.

Today the Holy Spirit is holding back the raging forces of evil in the hearts of men. "So long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people." —*The Great Controversy*, p. 610. But when Jesus leaves the sanctuary "the restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. . . . Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds

of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old." —*Ibid.*, p. 614.

The Role of Seventh-day Adventists

As Seventh-day Adventists we know what our role is. But are we ready to play it? Marshall McLuhan doubts that anyone will wake up in time to do anything about the "real violence" that we are yet to see. But Seventh-day Adventists *must*. We believe we have been raised up to give to the world the last word of warning it shall ever hear. We *must* give it. We *cannot* fail.

From the spiritual drowsiness that enfolds us we are called individually to arise, shake off our lethargy, make sure of our standing with Christ, and stand ready to give the final clarion call to the world when He shall give the signal.

T. A. D.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

IDENTIFICATION SUGGESTION

I suggest that Alan Collins' design (Sept. 3) be used on our stationery, badges, pins, cars, homes, and schools.

CLIFTON V. THOMAS

Long Beach, California

I agree with many previous letters regarding a symbol whereby we might recognize other members of our organization. But what about that day when we are the only organization that will not join the future world church, and we are blamed for all the world's troubles—an identifying pin then would bring trouble on our individual heads. Would we still wear it?

WALTER GRIFFITHS

Victoria, Australia

MASS CIRCULATION

It was with much interest that I read (August 6) that *The Desire of Ages* is to be printed in paperback form and placed on select newsstands, and that the new South African publication *Home and Health* is to be distributed by South Africa's leading newspaper distributors (August 27).

We have other books and magazines that we would do well to consider distributing through news agencies and religious book stores. *Christ's Object Lessons* and *Steps to Christ*, to name only two, are suitable for public consumption.

Last year a local religious book store ordered some copies of *Your Bible and You* from the West Virginia Book and Bible House. Because I was in the office when the order came in I was asked to deliver these books. When I asked the bookstore owner how she happened to order them, her reply was that people asked for them.

It seems that the time has come to get our

books and papers in mass circulation, and to avoid any reason for being considered a silent minority.

FRED N. VARNEY

Lynchburg, Virginia

DARK COUNTIES

Re request for information on "Dark Counties" (Aug. 20). Our church in Lynch, Nebraska, is in an area where the map is so dark, it is black! One could travel through many, many counties in Nebraska before he would find an Adventist church. Not only is this area known for its scenery, its farms and livestock ranches equal any in the country. We can't think of a better place for loyal, missionary-minded Seventh-day Adventists.

FRANCES MASNEN

Verdel, Nebraska

I think Mrs. Wainwright's suggestion that a map be published showing areas that need Adventist families is an excellent idea. If several families would move into these areas and establish a small church, think of the souls they would win to Christ!

I also am enthused with the idea of a small pin that would help Adventists to recognize fellow believers more readily. It would also serve to let others know we have committed our lives to Christ, thus opening the way to Bible discussions and witnessing.

REGINA HOCKING

St. Cloud, Florida

MATTERS OF RELEVANCE

The relevance of the matter of dress (Aug. 13) appears insignificant when compared to the issues of today, such as the population explosion, health problems of the ghetto, Vietnam, and starvation in the United States.

One wonders how anyone could take the authority upon himself to prevent another person from attending a worship service, because that person is "immodestly dressed." The Lord does not look upon the outward appearance, but looks upon the heart.

DR. AND MRS. JACK L. GILLILAND

Lodi, California

THOUGHTS ON THE "PLUS"

F. W. Foster touched on several of the crucial "plus" features that should make Christian education superior to that offered through public school systems (August 13).

Several assertions, however, may be contested.

He infers that church-school children, when measured by "evaluative instruments in basic subject areas," test higher than their public-school counterparts. It is implied that such higher scores are the result of church-school education—without considering that the samples of population could be different *before* such education or that socio-economic and/or home factors could also influence this educationally measured output.

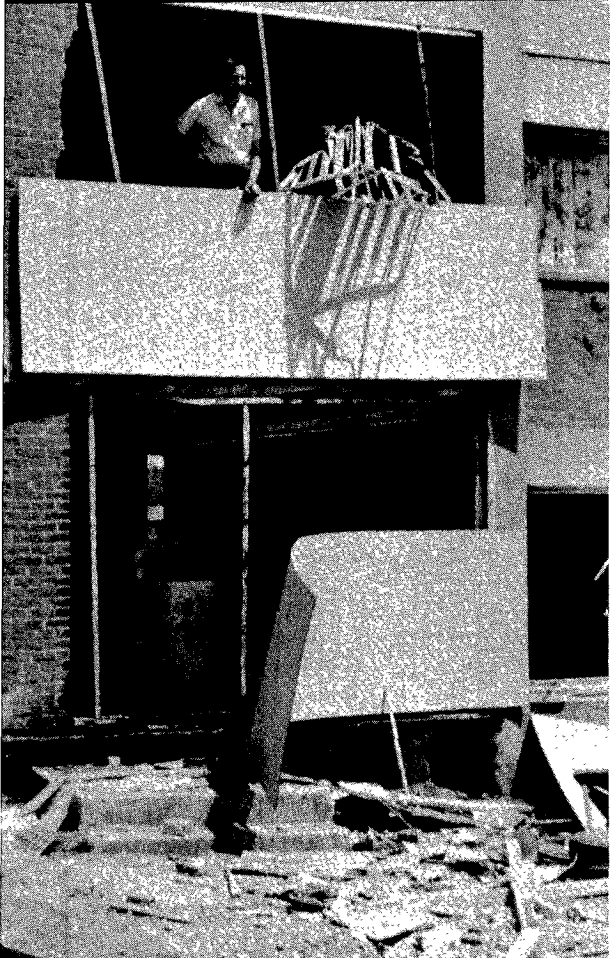
The author also refers to the "theory" of evolution and the apparently proven fact of Creation. Would it not be appropriate to acknowledge that theories, though providing bases for operation, remain as theories until such time as demonstrable evidence can be produced to substantiate the theory? Neither evolution nor Creation has such demonstrable evidence—and to infer that one does and not the other is to grossly distort the entire premise of scientific inquiry or rational conclusion.

The author asserts that "what young people learn, what they are taught to believe, is extremely important." How tragic that learning and believing are here equated both in means of acquisition and in significance. To teach one to believe is contradictory of the function of education. Education does not teach belief—it provides for a confrontation with beliefs (plural) offering a rational assessment of each and allowing for the creation of a belief system—perhaps unique—for each student. To resort to "teaching belief" is to rely upon indoctrination tactics totally incongruous with the true sense of education.

Physical education received its share of the writer's criticism as well when he alleged that public education completely shirked its responsibility of educating students about the inherent value and worth of their bodies. Mr. Foster may not be aware of the intensive funds that have been, and are being, devoted to this very topic in *public* schools.

JIM KAATZ

Lakeside, California



A furious tornado turned our once-cozy apartment into a hideous wreckage.

An Ill Wind

By CORA STARK WOODS

TOO big for toys—too little for boys! How does one decorate a cake for an eleventh birthday? I finally settled for pastel flowers with "Happy Birthday" printed across the center. I placed the eleven candles and slipped the cake out of sight into the now-cool oven. Tomorrow my daughter would step over the threshold between little-girlhood and young-ladyhood. How cruelly abrupt this step would be, I could not imagine! Nor did I dream that neither she nor I would eat that cake!

Though nearly two decades have passed, every detail of that day is still vivid in my mind—from its glorious spring-fresh beginning to its hideous, November-dark ending. Just two months previous to that June day we had moved into a brand-new apartment. We had purchased a few new pieces of furniture and painted or

varnished the rest. At long last I was the proud possessor of a lovely spinet piano. How carefully I guarded it against a scratch! I seemed especially efficient that June morning—every inch was vacuumed or dusted and polished. Every piece of linen and clothing was washed and ironed. Food preparations were made well in advance. There was so much of "Martha" in me—so little of "Mary."

It was early afternoon and time for the station wagon to arrive to take my daughter and me across the city to a baby-sitting job. I accepted this job as a means of subsidizing my teacher-husband's salary without leaving my daughter alone or with someone else. Little did I realize that this was a life-and-death decision!

We were so happy playing with this bright little baby that we scarcely noticed how oppressively hot the day

had become. By late afternoon threatening clouds were forming. My husband came from his summer job to join us in awaiting the return of the baby's mother. Five o'clock came and the mother had not arrived. Patience was certainly not one of my virtues and I could not understand why she was late, but God knew and cared. A severe thunderstorm came up between five and five-thirty. Then the telephone rang and the mother asked me to take the child to her grandmother's—another life-saving delay and another frustration.

Tornado!

After leaving the baby at her grandmother's house, we started home. We had scarcely gone a mile when police sirens forced us to the edge of the highway. At every turn we were blocked by traffic tie-ups. One word—"tornado"—was passed from car to car. Tornadoes just did not happen in New England. I grumbled, "How people exaggerate; probably a tree in the road!" We gave up trying to reach home and stopped at an ice cream bar. Finally, we drove up a hill that looked down on the series of brick apartments where we lived. There seemed to be some destruction in the apartments close to the main street. Ours was back in about a quarter of a mile. Cars were moving rapidly. Hundreds of people were walking. As usual, I was thinking with the Martha part of me. I moaned, "I'm afraid we'll be out of electricity tonight and the food will spoil"—a gross understatement!

It was increasingly evident that we would not be able to drive home for some time so we drove as close as we could and started walking. Cars and ambulances raced back and forth. Hundreds of bewildered people hurried past us wheeling carriages or carrying treasured objects, including sacred images. Many people bore deep bloody scratches on their bodies from flying glass. Drivers and pedestrians were frantically searching for or waving to each other. As we approached the apartment area, it was hardly recognizable. All wires were down, wooden houses nearby were off their foundations. Cars were overturned, trees toppled, debris everywhere. We were overwhelmed with compassion for these victims though we still did not conceive the extent of this disaster or that we were involved.

Carefully, we picked our way over the wires. Suddenly my husband took my arm and cried, "Look!" There standing on end was what remained of our new living room divan, torn and stained. Further investigation positively identified this as our apartment. Cautiously, we stepped



No more letters or manuscripts will be typed on this badly mangled family typewriter.

**“It is
an ill wind
that blows
nobody
good”**

through the broken picture window. My lovely platform rocker was folded like an accordion—how many hours I had sat in that chair, rocking my baby and then reading to her as she grew older! Lamps and tables had disappeared. Then my eyes fell on my beautiful piano pelted by shattered glass and flying fiberboard.

Horror-stricken, I turned away. Family photos were floating in water from bursting pipes but I stood paralyzed without enough presence of mind to pick them up. My husband was on his knees searching for papers in a pile of solid mahogany wood that had once been a beautiful Governor Winthrop desk—we had saved dimes for several years to purchase it. The salesman insisted, “A real heirloom; it will last forever!” Finally, my husband found the paper and with dejection in his voice, he moaned, “We are not covered for wind!”

Together we made our way to what was the dining area and kitchen. I spotted the electric clock on the floor. Significantly, it was stopped at five-fifteen! As I looked from the dining set utterly buried in bricks from the huge toppled powerhouse chimney, to the overturned refrigerator, sobering thoughts filled my mind. Dishes were smashed in the broken cupboards; even the sink was gouged; the stove had gone through the wall into the living room and had pushed the piano three feet forward! I picked up the clock and recognized it as a symbol of God’s protection. Had the baby’s mother been on time, my hus-

band and daughter would have been sitting at the table and I serving the evening meal!

We breathed a thankful prayer and made our way upstairs. Our bed springs were as rolled up wire. Bureaus were toppled and smashed. What few toys had not blown out of our daughter’s room were worthless. Her wall had also been broken down by the falling chimney. We looked outside down onto the pile of bricks and watched our daughter, still young enough to care, trying to unwedge little doll dresses and games from between the bricks. We knew there would never be money to replace the toys. Sadly we remembered the birthday cake trapped in the bent oven and the presents that had blown away—but thank God she was there and there would be other birthdays.

Voices outside the apartment brought reality to this nightmarish scene. “Everyone out of the area!” Over and over they repeated this command. I did not catch the significance of this but my husband tenderly explained to me that the National Guard had moved in and we must leave. I sobbed, “But this is our home; we live here!” He explained that this was for our protection. When he told me about looting, I said, “But who would steal from people who have lost so much!” How little I knew and how much I was to learn in the next few weeks!

Darkness was very near, so we called to our daughter who came away from her brick pile empty-handed, almost as though any object would be a reminder of an event we wanted to forget. Again we picked our way over the fallen wires, without so much as a toothbrush or sleeping apparel. Stonily the National Guard repeated, “Everyone out of the area!” We decided to go to my mother-in-law’s home about seventy miles away. First we stopped at the baby’s home to assure the mother of our safety. I learned much of humanity from this wealthy Jewish family. The husband was out, as he had converted his week-old station wagon into an ambulance. She greeted us as though we were family, and offered to move into her mother’s home and let us use her home until we could be relocated. She offered money which we refused, but since she was so eager to help we asked her to telephone relatives that jammed lines had prevented us from reaching. I wondered if I, a Seventh-day Adventist Christian, would have moved out of my house for a baby-sitter or even a friend!

The trip to my mother-in-law’s gave us time to evaluate more rationally the situation. As we con-

templated the many "What if's," God's mercy was unmistakably apparent! What if this had happened at night? What if school had been in session and my husband and daughter had been home by four o'clock? What if I had taken a better job and left my girl in that area?

Still the full impact of the disaster did not reach us until the newspaper came out the next morning. Ninety were dead in our area; hundreds were seriously injured, many treated on hospital lawns; a baby was blown to its death from its mother's arms. A little girl had fallen out of an upstairs window to a jagged half-window below losing both legs! Many were seriously emotionally disturbed from the fear of flying furniture or witnessing loved ones perish. Not only were our lives spared but even our emotions. Since we were together, we suffered none of the anxiety of those whose loved ones were en route from work. God's unfailing protection overshadowed all material loss.

The next day we came back fully expecting to sort out our possessions. But we were not allowed to enter the area without a permit. The necessary red tape required two weeks. Meanwhile, the conference permitted us to use one of the visiting ministers' cabins. The treasurer, with a sense of humor, wrote "Gone With the Wind" on the stub of the check he issued to replace the uncashed one that no doubt had blown away.

In the weeks that followed, we were overwhelmed by good Samaritans. Since there were no cooking facilities in the cabin, we ate at the little college restaurant. Whenever we tried to pay for a meal the owner refused, saying, "This is the least we can do!" As a compromise we left enough to cover the cost of the food under our plates, but of course this did not take care of the service. My former employer gave me a job on the spot even though he was overstaffed with students at that time of year. Kind friends kept an eye on our daughter while I worked. Total strangers gave us money, clothing, and even furniture.

After we left the cabin a faculty member offered us his vacant apartment for the remainder of the summer. Combined gifts of money from the Red Cross, the conference, and churches we had previously attended added up to the amount of our insurance policy had this been a fire instead of a tornado.

As soon as we were permitted to re-enter our apartment, the conference provided a truck and a worker to help my husband. One of the re-

pairmen said, "Somebody up there was with you that night. We looked through those bricks eight times for your bodies." The Red Cross lady wrote down grimly—"Total destruction."

Perhaps one of the most considerate acts was performed by a couple who invited us to their son's birthday party two days after the tornado. When someone told them that our daughter had missed her birthday celebration, they bought another cake, and even though it was Saturday night they were able to find a few gifts in the small village store. Most significant of these was her first pair of nylons—a very appropriate present for a girl who would never own another doll!

The Ill Wind Brought Some Good

The Jewish woman asked her wealthy friends to bring clothing and linen to our church. Clothes were piled high and the Dorcas woman gave us first choice of these items, which bore labels from stores we had never entered. Our girl especially enjoyed her first unsupervised selection of clothing. She had so little to make her happy these days that I felt it best to ignore some of her choices for the present. She was later given a complete, almost-new wardrobe more in keeping with our standards. How often I have recalled the words of one of the church elders who was watching her with amusement. He said, "It is an ill that blows nobody good."

The good that came to us from this ill wind still remains. We recognized God's care in the smallest details of life. My husband's two new suits had been put away in a garment bag. The bag fell but was pinned down by bricks that did not puncture the plastic and even the two weeks of exposure to dampness had not harmed them. A fragile cake plate with matching stemmed dessert dishes, that had been my mother's, remained intact amid piles of broken china and glass. It was like Christmas morning when an occasional irreplaceable, cherished item would appear. Our camera and slides were safely jammed in a closet and had not been stolen as so many things had been from our neighbors. We had no silver or jewelry and looters were not tempted.

Several months passed before we moved into an apartment of our own. We were physically exhausted from repairing salvaged items. But we were spiritually renewed by the blessings blown to us and the complacency blown from us by the ill wind. My husband's faith has become stronger than it was the day he re-

cued the worthless insurance policy from its solid-mahogany ruins. Our daughter, an only child and the first grandchild on both sides, has learned the joy of anticipation as we were unable to supply her wishes. I learned a lesson in patience from a delay that saved my life. When the Martha part of me struggles to take possession, I recall how quickly a perfectly organized home can turn into shambles. I want only to have "that good part, which shall not be taken away." We all feel a deeper sorrow and compassion for those who suffer from the daily tragedies of these last days. We know the power of God is greater than the power of Satan and He can bring good even out of evil if we belong to Him.

In this day of materialism even among God's people, we are grateful for the scars left by the ill wind—from the pots and pans with bent covers to the no-longer-beautiful piano. But beauty is such a fragile thing, with furniture as with people. Now when my baby granddaughter sits on the bench beside me and swings her chubby legs in rhythm to the music, what is one more scratch compared to her happy face? When I visit the home of a more affluent friend and am tempted to replace some item in my home for a more luxuriant one, the words "And then cometh sudden destruction" come to my mind, removing all envy. Our motto has become, "Use it up, wear it out, make it do, or do without." Materialism at last has given way to a desire to lay up treasure where moths do not corrupt or thieves break in. We long to share with others the blessings blown our way by the ill wind. ♦♦

In shambles of what had been our kitchen we uncovered our daughter's birthday cake.





First Fruits From Upper Burma Baptized Recently

Three women speaking the Maru and Lisu languages of Upper Burma photographed before their baptism last June.

In January, 1969, Evangelist Khang Haung was sent to work with the people of Kachin State, near the Chinese border. These people live a simple life, cultivating rice and opium poppies. Evangelist Khang Haung taught Bible truths to a group of them for one year. Finally nine people gave up their opium smoking—a very difficult task—turned from spiritism, and accepted the Adventist message. These nine, including the three above were baptized, becoming the first fruits of the colorful hill tribes of that section of Burma.

PE YEE

Secretary-Treasurer, Upper Burma Section

GREECE:

Loma Linda Heart Team Again Working in Greece

In 1967, the Loma Linda heart team spent some time in Greece. While there they contacted some important people, such as the archbishop of the Orthodox Church, and King Constantine and his wife, Anna-Marie. The team was with us again in 1969.

This year the team, made up of Drs. E. Wareham and Joan Coggin, who were here previously, and three other doctors, D. Wilson, J. Jacobsen, and K. George-son, are in Greece once more. Plans are to have students and staff of the Loma Linda School of Medicine work in Greece on a three to six months rotating basis.

I had the opportunity of traveling recently with Drs. Wareham and Coggin to Macedonia, in the northern section of Greece. The capital of this area is the beautiful city of Thessalonica. While we were at Thessalonica one of the patients who had been operated on last fall, by chance met the two doctors. Upon interviewing him the following day, he related to me the impression this meeting made on him. "When I saw the doctors I thought I must surely be dreaming! You have no idea what these people have done for me. Here I am a man of 30 and I had cardiac disease. The doctors here in Thessalonica had given up all hope for me. I kept thinking of my wife and two girls, of the possibilities before me, and kept asking, Why must this be? Then I went to Athens and the heart team operated on me. Now I am like a new man! And these people did it all."

We are grateful to have the Loma Linda heart team with us, and are happy for what they are able to do for some of the Greek people.

NICK GERMANIS
President, Greek Mission



Island Delegates Attend Australasian Quadrennial

The quadrennial session of the Australasian Division, held in August, had the largest national delegation of lay members and workers ever attending from the South Pacific Islands. They are, back row (from left): Kororame, Luke Kavata, Daniel Kuma, Micah Kanawai, J. H. Daniel, Louis Solomon, Kila Kai, Esava Tausere, Micah Moveni. Front row: Joeli Puni, Pini Tavondi, Mrs. Pini Tavondi, Mrs. M. K. Ravai, Dr. M. K. Ravai, Masindah Pilae, H. Fui, and Dr. Haynes Posala.

These nationals conducted the Sabbath afternoon meeting of the session and gave a report of soul-winning endeavor in their union missions.

M. G. TOWNEND
PR Secretary, Australasian Division

TRANS-AFRICA:

Adventists Witness on Historic St. Helena

A small group of Seventh-day Adventists on the historic island of St. Helena are actively witnessing for their beliefs.

St. Helena Island, situated in the Atlantic Ocean, far off the western coast of the great African continent, will forever be associated with Napoleon Bonaparte, who was exiled there by the British. Despite the many territorial changes Britain has undergone in recent decades, St. Helena still comes under her jurisdiction.

Alwyn G. Du Preez, a missionary from South Africa, who at present is in charge of our work on St. Helena, has just sent an interesting experience:

"Soon after our arrival we were invited, together with various island dignitaries, to a formal welcome dinner at the stately country mansion of the governor, His Excellency Sir Dermot Art Murphy, C.M.G., O.E.E., M.A., L.L.B.

"While we were chatting in the drawing room after the meal, the governor

beckoned me to come and sit next to him. On the other side of the governor sat the Church of England minister to whom he had been speaking. Turning to me, Sir Dermod said that he had just been telling this minister all about what the Adventists had done for him some years ago while he was a district commissioner in Nigeria.

"One day, during some riots, His Excellency was badly injured in the right cheek by some flying object—perhaps a sharp stone. He was immediately taken to the nearest hospital, which happened to be Adventist owned. After prayer and skillful surgery by one of our doctors, the governor quickly recovered, and today there is hardly a trace of the injury, except for a faint scar.

"The governor said he was most favorably impressed by the Christian kindness, friendliness, efficiency, and skill of the medical staff as well as the entire setup of the hospital. Sir Dermod ended the conversation with the words: 'Thanks to your Adventist doctors who restored my face to normal and gave me back my looks, I have a very high regard for your people.'

"Sir Dermod Murphy is a Roman Catholic. What a unique situation—a Roman Catholic praising the Adventists to a Church of England minister."

Because of the position that St. Helena occupies in the Atlantic, unusual opportunities for Christian witness occur continually. Our missionary keeps on hand a stock of literature and Bibles in a large number of languages. He was able to distribute some of these to Russian seamen who called at the port on one occasion. One Russian reported that his mother was a Seventh-day Adventist. Later correspondence revealed that the Russian was able to take the Bible home to his folks, who rejoiced to own a personal copy of the Holy Scriptures.

Frequently ships in distress call at the island. One such ship was manned by Korean seamen who had lost everything. These were fitted out from welfare supplies that had come to St. Helena from the Central European Division. Literature supplies have been furnished to the island by brethren in Australia and Britain, enabling Elder Du Preez to maintain a worth-while ministry for men from many parts of the world.

ALVIN E. COOK
Ministerial Secretary
Trans-Africa Division

ARGENTINA:

Medical Workers Build Church in Argentina

Loma Linda Sanitarium, Chaco, Argentine, is one of the newest Seventh-day Adventist medical institutions, having opened in 1966. Since its opening its doctors, nurses, and other employees have endeavored to witness for their faith, in addition to helping patients physically. Thus Sabbath after Sabbath the consulting rooms were used for Bible study.

Their witness has not been without results. Four years ago there were only seven

believers in Chaco. But with some baptisms each year, we now have a church with 90 members. Each Sabbath more than 100 persons come together to worship.

For a time our members met in a small hall, but soon the need for a chapel was felt, for the hall was not large enough to enable us to invite friends. Consequently, a piece of land was purchased, and our believers began to sacrifice to provide funds to build. Many of our members gave a second tithe for this purpose. Money was also collected from non-Adventist friends, and thus little by little it was possible for the walls of our Rogue Sáenz Peña church to go up.

During their free time our doctors, dentists, nurses, and laymen and their wives mixed concrete for the foundation of a new church.

Although the chapel was not entirely completed, the first meetings were held in the building July 11. During our first two Sabbaths there was not even glass in the windows, and it was extremely cold, but the hearts of the believers were warm with happiness and thanksgiving that the Lord had been so good to them.

ARTUTO J. WEISS, M.D.
Medical Director
Loma Linda Sanitarium

PHILIPPINES:

First Circulation Manager Appointed in Far East

A. N. Santiago has been appointed circulation manager of the Philippine Publishing House. He has been for the past five years North Philippine Union Mission publishing secretary. Pastor Santiago is the first man to occupy this post, and is the first circulation manager in the Far

Eastern Division, which has six publishing houses.

As circulation manager, Elder Santiago takes charge of promoting Adventist books and magazines in the three Philippine unions. In 1969, the North Philippine Union Mission alone accounted for sales amounting to \$411,062.18.

F. D. Lao, formerly South Philippine Union Mission publishing secretary, succeeds Pastor Santiago.

B. B. ALSAYBAR
PR Secretary
North Philippine Union Mission

Brief News

TRANS-MEDITERRANEAN DIVISION

✦ One of the main book stores of Zagreb, Yugoslavia, displayed for sale the Yugoslavian *Signs of the Times* and two of our small books in its window.

✦ A castle is being used as an Adventist school at Marucevec, Yugoslavia, some 50 miles from Zagreb. A course for 50 pupils is being offered this present school year. It is planned to add a class each year.

✦ *Steps to Christ* has been translated into Bulu, a dialect of equatorial Africa.

✦ The activities of the Loma Linda heart team will make possible the establishment of a medical unit in Greece. The team will assist in three Five-Day Plans, to be conducted in October, November, and December.

✦ The international fair of Thessalonica, Greece, has offered a booth to our mission.

LYDIE ERDMANN, Correspondent



Seventh-day Adventist church members at Chaco, Argentine, appreciate their new chapel.

WE TAUGHT IN ASSAM TRAINING SCHOOL

By CECIL HAMMOND

Young people all over the world share a common thirst for knowledge. Opportunities for formal education vary widely. Language, dress, and culture also vary. Through a window on the world take a look with me at the teachers, students, and campus of the Assam Training School, where I had the privilege of teaching for more than two happy years. The school is nestled in the picturesque Khasi and Jaintia Hills of North-east India.

I saw this school for the first time, five years ago. I had traveled more than 6,000 miles from my home in Durban, South Africa—2,000 of them by train across the heart of India from Bombay in the West through Siliguri in the foothills of the Himalayas to Gauhati on the mighty Brahmaputra River. From here I went 100 miles by bus to Jowai through Shillong, where I changed buses after an overnight stop. The roads wound through pine-forested country, up hill and down dale. I made the journey with a motley group of passengers who smoked home-grown tobacco and chewed betel leaf.

My wife—we had been married scarcely a month—traveled with me. As we listened to the conversation of the passengers we wondered if we would ever be able to understand their languages. My wife had come from Kenya and I from South Africa. Being both of Indian parentage, we understood some of the languages of India, but not those of these tribes.

The bus finally reached Assam Training School, in a beautiful rural setting, five miles from Jowai, the nearest town. Alighting, we saw, standing 100 yards away, the school's 23-year-old gray wooden buildings with their corrugated iron roofs. At the entrance to the campus stood well-constructed gate posts, but there were no gates or fences.

At this twelve-grade school, away from the hustle and bustle of town life, I would teach English, history, Bible, and even for a while mathematics, besides being school librarian. My wife, appointed cashier-accountant, taught English as well.

The staff houses were arranged in horseshoe formation with the school buildings set in the center, in line with the gates at the front and the principal's bungalow to the rear. The dormitories lay in the horseshoe. Built on a rise and framed by graceful pines, the principal's roomy bungalow dominated the surroundings.

Since our house was under construction we shared a temporary triplex, with two *mistris* (artisans, a carpenter and a bricklayer) in the next room and a newly arrived bachelor teacher at the far end. Each unit had a bedroom seven and one-half feet square, a small open-hearth kitchen, and an even smaller bathroom. Lavatory facilities were about 20 yards away. This triplex lay at the edge of the campus, about 100 yards to the rear of the principal's bungalow. Lying in bed at night, we often heard jackals howling and leopards screaming. Whenever possible, we avoided going out at night, for leopards from the nearby jungles prowled around. But our feathered friends with bright-colored plumage compensated for our having to live near the jungle. They would sit on the pine trees alongside our room and sing to us in the early morning.



Students load sacks of potatoes that are harvested each year from the school's potato fields.



Assam Training School, showing in the foreground the boys' dormitory with the girls' dormitory across from it. To the left are the school buildings, with the principal's bungalow on the right.

One morning, we heard that a leopard had taken away the headmaster's dog during the previous night. The tracks were clearly visible. Leopards love to feed on dogs and even come to human dwellings to snatch them away. In the early hours of the same morning, nearby villagers had shot a leopard (possibly the same one) measuring seven feet nine inches, from nose to tail tip. This was the largest we had ever seen.

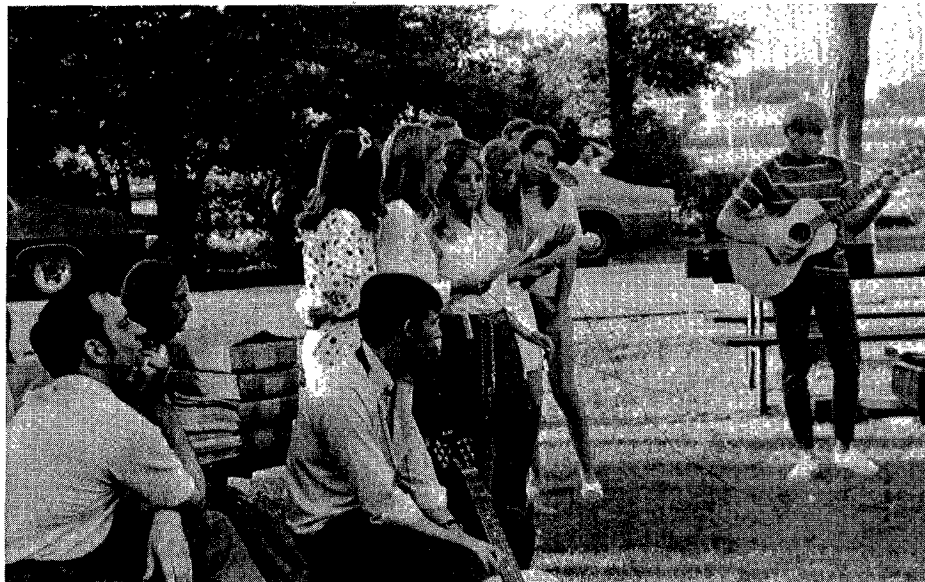
The cosmopolitan staff came from different parts of India and abroad. There were Khasis, Pnars, Biharis, Mizos, Americans, a Naga, a Malayalee, a Santali, a Garo, an Australian, and ourselves. Sharing our social and religious activities helped to dispel loneliness. We went with various staff members to Jowai each market day.

Markets were held eight days apart—no one knew why, but it had always been so in the area. Each market day, classes were arranged to permit us to go in the school jeep. Often I ended up as the driver. In the market, buyers can pick anything from a juicy worm, a suckling pig, a bullock, or pony, to seasonal vegetables and fruit, grains, nuts, and herbs. The lanes in the market are narrow and customers are jostled or unceremoniously pushed along if they dawdle or block the way. On my first visit, I stood aside to let a woman carrying a bag on her back pass, and before I knew what had happened, I was sprawling on cabbages and cauliflowers. I often wondered what I would have done if I had landed on tomatoes instead!

The students' day was full. Their day began with the rising bell at 4:30 A.M. Worship followed at 5:00. From 5:15 to 6:15, the students prepared for their lessons. Breakfast followed. Classes began at 7:00. There was a mid-morning break and classes were over for the day at 12:00. Lunch was served in the cafeteria from 12:00 to 1:00. The work period ran from 1:00 to 4:00. After a free hour, the students gathered for supper at 5:00. Evening worship was held at 5:45 and study went on till 8:30 with lights off at 9:00 P.M. This program was followed to make the best use of daylight and to leave little time for idle hands. Electric current came from a moody generator that operated only in the early morning and evening, and which forced us many times to use candles, and gasoline lamps.

The students came from north, south, east, and west, speaking 27 languages and dialects. They dressed in colorful clothes. Our medium of instruction was English. Many students finished their high school and went on to college and returned to serve their people.

In spite of the many ups and downs of the hills we enjoyed our teaching appointment, working with the teachers and students, whom we learned to love.



Youth who took part in the Hartford drug discussion wait for the session to begin.

Milwaukee Youth Hold Outdoor Drug Discussions

By GORDON ENGEN

Public Relations Secretary, Lake Union Conference

Young people of the Milwaukee Central church, who had a growing urge to make friends with and influence non-Adventist young people in their communities, had their desire realized one Sabbath this past summer. In the process they made an impact on other young people and discovered that their project had made a profound change in themselves.

Looking for a common interest by which they might contact other young people, they settled on drugs. Recognizing that drug use has become a major problem, the Milwaukee MV Society chose as their theme, "We have something better than drugs—Christ."

Their next problem was to find a way to interest young people of the street in what they had to say. They quickly ruled out public meetings of an evangelistic nature, since this medium would miss the very ones they wanted to reach.

Finally they decided on a free-discussion group at a local park, featuring music and former drug users. "To Pot or Not" was the name they chose for the session.

For their first session, they decided to go 30 miles north to the small community of Hartford, population 6,000. Some thought this unwise, for drugs, they argued, would be no great problem in a place like Hartford. However, on closer investigation they found that any young person could get access to almost any kind of drugs within 20 minutes in Hartford.

To spread the word, they started by printing several thousand handbills.

From City Hall they obtained the names of all young people born from 1940 to 1954. Then they mailed nearly 600 flyers to those on the list.

Hartford radio station WTKM agreed to play five half-hour tapes on drugs, using spot announcements to plug the session. The station even secured local merchants as sponsors for the programs. Reporting later, the station manager said that when he played the tapes and announced the program planned by the Adventist young people, the station's switchboard "lit up like a Christmas tree with calls."

On Friday night before the session, which was held on Sabbath, July 11, the young people went to downtown Hartford passing out handbills wherever young people congregated—the teen bars, dance halls, and similar places. They personally contacted about 2,000 young people that night.

A sound car crisscrossed the town on Sabbath afternoon with music and announcements. In this way many were reached who had been missed by the handbills.

As the time for the session approached, the Adventist youth gathered for a gigantic prayer band. With them were a number of non-Adventist friends who had agreed to help with the music. "To hear them pray was an experience I'll never forget," said one young person.

About 65 Adventist young people gathered in the park at 7:30 P.M. and began singing contemporary sacred music. Between musical selections, former drug users told their personal experiences. One

such person was Caleb Alonso, a former TV and recording star from South America, now studying theology at Andrews University.

When darkness fell they showed the film *Marijuana*.

The Adventist young people mingled with the 35 non-Adventist youth who came. When they divided into small discussion groups, each Adventist young person had to be ready to answer for his own faith. "It really made me think and come up with reasons for what I believe," commented one academy-age girl.

Discussions did not stay on drugs. Inevitably they drifted to religion, in almost every case started by a non-Adventist. "It was rewarding to hear our own young people get in and really pitch on difficult questions," one Adventist observer remarked.

By the 9:30 closing time not all were ready to go. Some groups stayed on until 11:30. Adventist young people have maintained contact with several of their new-found friends and have begun studying with them.

To our young people this was a thrilling experience. Their enthusiasm has led them to make plans for larger sessions in Milwaukee. The church pastor, Lee Huff, has offered to make the church fellowship hall available for continuing discussion groups.

What has been the effect on Adventist young people in Milwaukee? "They have even astounded themselves," Cliff Newkirk, the Milwaukee MV leader, stated. "In the past we were lucky to have only a handful of young people and older ones turn out for MV meetings. But given something like this to make their religion practical, more than 65 of them were willing to drive about 60 miles, some of them making several trips, to share their faith.

"And you ought to hear them study and discuss their Sabbath school lessons now. They have caught a vision of what their religion means."

Atlantic Union

Education Workshop Group Finishes Assignment at AUC

Three elementary education development workshop groups, in session in South Lancaster, Massachusetts, for the past five weeks, have completed their summer assignment. Representatives from the five conferences in the Atlantic Union and Bermuda worked in the areas of language, arts, social studies, and mathematics. In addition to the development of guidelines and curriculum-enrichment materials, extensive work was done in the area of textbook appraisal and analysis.

Mrs. Jean Prest, Southern New England Conference elementary supervisor, was coordinator and chairman of the mathematics workshop; Belvena Barnes, of Ber-

muda, was chairman of the language and arts group; and Betty Chapin, of the New York Conference, was chairman of the social-studies committee.

Details of the developmental program were presented to Atlantic Union Conference elementary teachers at their convention, held at Painted Post, New York, September 27-30.

L. E. SMART
*Educational Secretary
Atlantic Union Conference*

✦ Thirty-six persons were baptized in the Berean church, Nyack, New York, on August 8. The baptisms followed three weeks of evangelistic meetings conducted by R. C. Connor, the church pastor.

✦ Two additional doctors, Myron K. Krueger and Donald J. Lang, joined the Parkview Memorial Hospital staff at Brunswick, Maine. Dr. Krueger practices internal medicine, and Dr. Lang is an ear, nose, and throat specialist.

✦ More than 40 were baptized as a result of the White Plains Faith for Today Bible-lecture series conducted by Gordon F. Dalrymple. Additional baptisms are planned. Associated with Elder Dalrymple have been A. A. Klingstrand, Harold Baptiste, Bert Benson, Ray Nelson, Don Clark, Roland Shoemaker, and six students from Andrews University. Follow-up services were held in the Hartsdale church. L. L. Reile, Greater New York Conference president, directed the series. Roy Thurmon was the coordinator of the program.

✦ The Coney Island mission was organized into the Coney Island church by the Northeastern Conference recently. This brings the total number of churches to 44 in the conference. Charter membership was 22. Plans include the launching of an evangelistic campaign in the Coney Island area to help build up the membership.

✦ George C. Mills, Bennington, Vermont, pastor, was ordained at the Northern New England camp meeting this summer.

EMMA KIRK, *Correspondent*

Canadian Union

Canadian Flying Professor Wins Members for Church

F. A. Knutson, professor of language and communications at Cambrian College, North Bay, Ontario, formerly a full-time pastor in the Ontario-Quebec Conference, has, for several months, taken time from his teaching program to pastor a district until a full-time pastor arrives.

Dr. Knutson has part ownership in a small amphibious plane in North Bay, which he uses to get to his churches on Sabbath. By this means he is able to visit two small churches that are a long way apart.

The It Is Written television program was beamed into the North Bay area. As



Dr. F. Knutson talks with Mike Stenfors, local elder of a church that he pastors.

a result some 250 people began the gift-Bible program, and a branch Sabbath school was begun by the former pastor. A company has now been organized, and Dr. Knutson has continued this school. Several people are preparing for baptism.

Dr. Knutson's influence in the community is an asset to our work. We need many more such dedicated witnesses for Christ.

L. R. KRENZLER
*Departmental Secretary
Ontario-Quebec Conference*

✦ Peter Remple was baptized recently at Powell River, on the western coast of British Columbia. Mr. Remple's first contact with Adventism was through the It Is Written telecast. He took the Bible course offered, and his name was sent to Capt. Clyde Gildersleeve, of the British Columbia Conference's mission launch, *The Northern Light*.

THEDA KUESTER, *Correspondent*

Central Union

✦ R. C. Clarke, Missouri Conference evangelist, is conducting a series of Bible-prophecy lectures in Columbia, Missouri. Jim Hoehn, the district pastor, is assisting him.

✦ More than 300 attended the Central States Bible Conference held this summer. Speakers and discussion leaders were: W. S. Lee, Central States Conference president; M. A. Burgess, a former conference departmental secretary; L. Butler, Riverside Sanitarium and Hospital chaplain; L. Paytee, inner-city director of Southeastern California Conference, and James H. Jones, Grand Rapids, Michigan, church pastor.

✦ The Colorado Conference held regional meetings at Grand Junction, La Junta, and the Aztec-Farmington areas this summer instead of a camp meeting. Gale George, of Montrose, Colorado, was presented an award as Layman of the Year from the Grand Junction area. Wetzed D. Williams, M.D., was the recipient of the award in the Aztec-Farmington area. Mrs. Margaret Rentfro was given the award in the La Junta area.

✦ J. A. Crews is holding a series of meetings in the Phipp Auditorium in Denver, Colorado. The pastors in the Denver area are assisting in these meetings.

✦ B. L. Hassenpflug began a city-wide evangelistic program in the new Central church, Kansas City, Missouri, September 19.

✦ Willis M. Adams, Jr., pastor-evangelist in the Newcastle, Wyoming, district; Edward J. Johnson, until recently pastor in Worland, Wyoming; and Kenneth C. Taylor, Laramie, Wyoming, district pastor, were ordained in the Wyoming Conference recently.

✦ Eighteen were baptized as a result of evangelistic meetings held in Rock Springs, Wyoming, recently. Student literature evangelists worked with Myron Tait, district pastor. Of those baptized, seven were contacted by two students, Darlene Shoemaker and Sue Staples.

✦ Ronald E. Whitney, David M. Villemain, and Lowell G. Dunston were ordained at the Nebraska camp meeting.

✦ Stanley A. Hagen was ordained in the College View church, Lincoln, Nebraska, August 22. Elder Hagen has been appointed Sabbath school, lay activities, and MV secretary for the Central Brazil Mission.

CLARA ANDERSON, *Correspondent*

Columbia Union



Layman of the Year Chosen by Potomac Conference

Donald L. Rima (right), pastor of the Bladensburg, Maryland, church, admires Layman of the Year award presented to Virginia and Merle Morris during the Potomac Conference area camp meeting, held in Takoma Park recently. Mr. and Mrs. Morris, who are members of the Bladensburg church, have had 14 baptisms in the past 12 months.

JOHN W. MCGRAW
PR Secretary, Potomac Conference

✦ Shenandoah Valley Academy has begun its sixty-third year of operation with a 10 per cent increase in enrollment. Seven new teachers have joined the staff.

✦ Democrat Senator Joseph D. Tydings,

of Maryland, spoke at a Columbia Union College ceremony renaming the college's library in honor of Librarian Emeritus Theofield G. Weis.

✦ John F. Estrada, Jr., pastor of the Danville-Martinsville district of the Potomac Conference, was ordained at the Potomac area's camp meeting recently.

✦ Marvin Clark, of Roseburg, Oregon, is the new principal of Tappahannock elementary school in Virginia.

✦ The Philadelphia Gas Company and Food Fair financed an opportunity camp for 11 boys at Camp Manatawny in Pine Forge, Pennsylvania, this summer.

✦ The Seventh-day Adventist churches in Montgomery and Prince Georges counties, Maryland, sponsored booths at fairs held at Oxon Hill and Gaithersburg. A total of 24,632 pieces of literature was distributed. It is estimated that 50,000 persons saw the displays.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Three hundred and sixty Michigan Conference elementary and junior academy teachers met in late August at Camp Au Sable near Grayling for their annual retreat and convention.

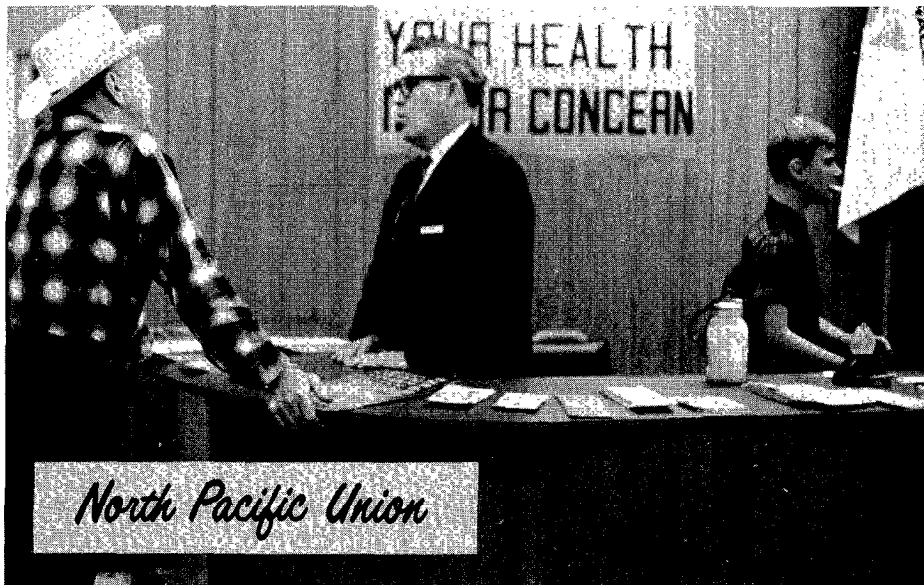
✦ Battle Creek Sanitarium was one of two Michigan hospitals honored recently at the American Hospital Association convention in Houston, Texas. The other was the University Hospital in Ann Arbor, Michigan. Earlier this year, Administrator Richard E. Lane accepted a plaque from the Michigan Hospital Association honoring the sanitarium for its significant contribution to medical work in the State.

✦ Dr. Charles L. Dale, chief pathologist at the Hinsdale Sanitarium and Hospital, and Willis C. Graves, chaplain, attended the First National Conference on Smoking and Health sponsored by the United States Government, September 9-11 in San Diego, California.

✦ Multimedia audio-visual teaching aids are part of the coronary-care training given nurses at Hinsdale Sanitarium and Hospital. This training is available in an on-the-job instructional program where nurses assigned to the intensive-care unit can use tapes, filmstrips, and movies to supplement the regular instructional methods. It also serves as a refresher course for nurses who have had an extended absence from coronary-care nursing.

✦ John A. Kroncke, pastor of the Pioneer Memorial church at Andrews University, has spoken at several community gatherings featuring temperance. One such gathering involved 1,500 concerned citizens in the Benton Harbor, Michigan, area, who met to discuss alcohol, tobacco, and drugs.

GORDON ENGEN, *Correspondent*



Walla Walla General Hospital chaplain W. H. Ward talks to a fairgoer about smoking.

Many View Drug Films at Walla Walla Fair

Nearly 2,000 people watched two drug films, *Marijuana* and *Bennies and Goof Balls*, at the Walla Walla General Hospital's booth during the Southeastern Washington Fair and Frontier Days in Walla Walla, Washington, September 3-6.

With continuous showing from 10:00 A.M. to 11:00 P.M., the films attracted a wide age group. Many waited in line for the showings, making the drug booth one of the biggest attractions in the fair-ground's exhibit pavilion.

"Although the booth was decorated and designed for the younger set, many parents with genuine concern watched the movies," says Jim Roberts, assistant administrator and chairman of the booth.

A newspaper ad, radio spots, and gate handouts announcing the films were part of the preparation preceding the four-day showings. Information brochures giving symptoms of drug users and an identification chart for drugs assisted in the many questions that were asked throughout the fair. More than 20,000 brochures were distributed.

Jack Engeln, hospital pharmacist and president of the Southeastern Washington Pharmaceutical Association, was on hand to answer questions about the films and the narcotics display at the information center of the booth. "I talked with several youth and parents on the use and dangers of drugs," Engeln says. He reports that he made several contacts with clubs and organizations who wanted to order the films.

JIM ALDRED, *PR Director*
Walla Walla General Hospital

Northern Union

✦ Thirty-two boys from almost every district in the State of South Dakota attended Flag Mountain opportunity camp this summer. The district pastors served as counselors. The camp was under the

direction of L. J. Pumford, conference MV secretary.

✦ The Philadelphia and First churches of Des Moines, Iowa, have experimented with a pilot feeding program for hungry children in the inner city. Supplied food was prepared in various homes, and a total of 194 vegetarian meals were served during the trial program. The Model Cities Program has asked the church members to be available for a winter feeding program.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The first union-wide Spanish workers' meeting for ministers and Bible instructors was held at Soquel, California, in early September. During the meetings the workers pledged to double their present membership of more than 5,000 in the next five years. The Spanish coordinator, Samuel Weiss, and John Osborne, union ministerial secretary, planned the session.

✦ Eighteen were baptized at the conclusion of services conducted by Kenneth Lacey in the La Habra, California, church. He was assisted by Elder and Mrs. Gerald Wood and lay workers.

✦ Students in 17 of Northern California's schools have reported 2,350 Bible studies given during the past school year. More than ten baptisms have followed from the work of the 244 student laymen.

✦ A new self-supporting secondary school has been started at Castle Valley, Utah. The school has been made possible by the purchase of property by medical laymen.

✦ Spanish members in Stockton, Northern California, have mended and labeled nearly 4,000 pounds of clothing for welfare use.

✦ Ground was broken for the new Rolling Hills, Southern California, church, September 27. Joseph H. Apigian is the pastor.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Seventy-nine boys and girls from the Carolinas attended friendship camp at King's Mountain State Park, August 2-7.

✦ The new Camden, South Carolina, church was opened on Sabbath, August 29. The city mayor and a local Presbyterian minister participated. E. S. Reile, the conference president, delivered the sermon.

✦ Nine persons were baptized at Middlesboro, Kentucky, recently by Smuts van Rooyen, following summer-long youth volunteer evangelism.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

Interracial Cooperation Brings Mutual Blessings

Last August I conducted a small evangelistic series in a rented hall in a black community for a small regional church of the Southwest Region Conference. The meetings were a follow-up of ground-work done by a layman, Dr. H. E. Alexander. One Bible instructor and two student literature evangelists were helping me.

At the beginning everything seemed to go wrong. The first night the slide projector, the public address system, and the air conditioner gave trouble. With the air conditioner out, the temperature soared to more than 100 degrees.

On that first night, 20 people were present; only two were visitors.

Understandably, the next night only 15 attended. But by the time the Sabbath question was presented, two weeks later, more than 80 people were present, more than 20 of whom were visitors. And when the meetings ended, at the close of four weeks, eight were baptized and others were preparing for baptism. What brought about the change?

We give God the glory, but He used two white brethren from our Adventist church in another community.

These two brothers attended the meeting the first night. Seeing our problem, they determined to help. They persuaded other members of their church to attend the meetings, until almost one third came with friends.

Not only did the white brethren attend the meetings, they gave other types of support to me. Two of the men placed a large sign in front of the building advertising the meetings. Two other young men rented a public address system that was used on their car to announce the meetings in town. One man donated a large new air conditioner. Others put advertisements in the newspaper. It became apparent to the visitors attending the meetings that blacks and whites were working together in the series.

As a result of the work of togetherness, God has blessed this little experimental evangelistic thrust. And of the eight baptized, five were black and three were white.

In the spirit of cooperation in these

meetings we saw something of what will happen when God pours out His Spirit and finishes His work.

H. L. THOMPSON

Ministerial Intern

Southwest Region Conference

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

"KINGLY POWER"—1

The attention of all the delegates at the General Conference session of 1901 must have been captured as Ellen White used the words "kingly power" in her opening address. It was April 3; the session had just been formally opened when she came forward and began to speak. Her opening statements set forth the qualifications of true leaders and pointed out where weaknesses had been evident. Finally she said: "God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line."—*General Conference Bulletin*, 1901, p. 26.

It was not the last time she was to say that or something like it. During the next several years she continued to express the same principle as she counseled leaders of various aspects of the work, even including the president of the General Conference. Speaking to the teachers of Emmanuel Missionary College on September 23, 1903, she said: "We are to have no kings, no rulers, no popes among us."—Letter 212, 1903.

What did Ellen White mean by those expressions, and what situations led her to speak in this way? It is only fair that they be put into the historical setting of the years 1901-1903.

As the president, George A. Irwin, opened the 1901 General Conference session, he asserted, "This will be the most important Conference ever held by the Seventh-day Adventist people." Viewed from the standpoint of the accomplishments of that conference those prophetic words can hardly be called an exaggeration.

The Seventh-day Adventist Church, its general organization only 38 years old in 1901, came to that conference in a critical state, and a mood of pessimism could have left the frail craft of the church grounded and swept by the tides of doubt and internal dissension. The type of organization into which the various lines of work had drifted was self-defeating, and left the church without cohesiveness, with little kingdoms striving to have their own way, each in its own domain. It was against these kingdoms and those who

controlled them that the charge of kingly power was leveled in 1901.

What were these kingdoms? They were the agencies, the corporations, and the boards established with all good intentions by the Adventists, that operated various aspects of church and institutional work, not subject to any central direction except as certain leaders might serve on several of the boards of management. The list included the International Sabbath School Association, the International Tract Society, the National Religious Liberty Association, the Foreign Mission Board, the corporations that operated the colleges and publishing houses, and above all, the International Medical Missionary and Benevolent Association.

This last organization employed more people and controlled more money in 1901 than did the General Conference itself. In fact, at that time there were three agencies independently sending missionaries into the overseas fields, the General Conference, the Foreign Mission Board, and the above-named International Medical Missionary and Benevolent Association. The General Conference itself was comparatively weak, had no certain income, and while it seemed to carry the name and prestige of the church's central office, it actually operated apart from these strong agencies where so large a proportion of the church's activities centered.

This brief account is not a history of the 1901 General Conference; it only introduces that moment in denominational history to indicate where the "kingly power" lay. As the conference recognized its need and prayerfully counseled together and waited God's guidance, the first outlines of our present-day structure began to appear: union conferences, General Conference departments, and a truly representative General Conference Committee. It led to the abolishing of the independent agencies, to the unifying of the church functions in a representative way in the General Conference, and a dispersing of most of the burden of detailed institutional operation out into the union conferences.

Yet more must be said on this subject of "kingly power"—another time.

(Next: "Kingly Power"—2)

Faith for Today Offers Eight Free Bible Courses

By DONALD W. MCKAY

Department of Public Relations, Faith for Today

When Faith for Today first appeared on television, some twenty years ago, it offered its viewers one Bible course. Today it has eight.

When the first Bible school began, it had only one staff member. Today a dozen competent instructors process all test sheets and answers. Perplexing Scripture questions are referred to specially trained counselors. This individual attention to students and their problems pays dividends in leading many to Christ. More than 147,000 students have graduated from Bible courses. Of these, 15,972 have been baptized.

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The eight courses offered by Faith for Today are:

Faith for Today Basic Course: This 34-lesson course covers essential Scripture subjects and is the foundation for the next three.

Life of Christ: In 28 lessons the student covers an informative and devotional course on the earthly life of the Master.

Adventures in Prophecy: A 34-lesson verse-by-verse study of Daniel and the Revelation. The outline proofs of Biblical inspiration reveal last-day events, and clearly point to Christ's soon coming.

Drama of the Christian Faith: This 21-lesson course covers Christian history

from the fall of Jerusalem to the present time, and goes beyond to explore the culmination of the great controversy between Christ and Satan, which ends with Christ's second coming.

Adventures in the Holy Bible: Stories, puzzles, and quizzes are included in 26 lessons for those between eight and 12.

Life at Its Best: Built around a story sequence involving four college boys, these 21 lessons give an excellent insight into the happiness found in God's way.

Healthful Living: An outline of general health and hygiene according to Biblical principles and modern science is given in 14 lessons. Diet, proper exercise and relaxation, good mental health, and advice for smokers, are among the subjects covered.

Israelite Heritage: Designed especially for those of Jewish background, this course of 40 lessons tells of the Old Testament heritage and Messianic prophecies, and demonstrates the New Testament fulfillment.

Application for enrollment in any course should be addressed to Faith for Today, Box 8, New York, N.Y. 10008, indicating the course you desire.



Mrs. David Hegarty, staff, Mount Vernon Academy, formerly office secretary (Lake Union).

Brad Ingram, manager, Book and Bible House (Alabama-Mississippi), from Columbia Union College.

Don Jacobsen, evangelist (Ohio), formerly departmental secretary (Southeast Asia Union).

Wayne Judd, staff, Mountain View Union Academy (Pacific), formerly staff, Mount Vernon Academy.

Michael F. Kabool, pastor, Bristol-Kingsport district (Georgia-Cumberland).

Kenneth Kissinger, pastor, Ellijay, Georgia, district.

Walter R. Livingstone, Jr., director of continuing education, Hialeah Hospital (Florida), from public health service.

Cheri Lutz, staff, Mount Vernon Academy, formerly a student.

Mrs. Leona McKenzie, food service director, Mount Vernon Academy.

Terri Milliken, staff, Mount Vernon Academy, formerly a student.

Donna Morse, director of dietary, New England Memorial Hospital, formerly a temporary administrator, same hospital.

Wayne Norton, associate pastor, Forest Lake (Florida), formerly a student at Southern Missionary College.

LaVern Opp, staff, Mount Vernon Academy, formerly departmental secretary (Oklahoma).

Raymond Plummer, assistant pastor, Marietta, Georgia, from Andrews University.

Paul Rouse, dean of boys, Georgia-Cumberland Academy, from Highland View Academy (Chesapeake).

Charles Soles, pastor, Albany, Georgia, from (Potomac).

James Temples, maintenance supervisor, Georgia-Cumberland Academy, from Mount Vernon Academy.

Mrs. Lorene Temples, dean of girls, Georgia-Cumberland Academy, from same position, Mount Vernon Academy.

Harold West, pastor, Kress Memorial church, Orlando, Florida, formerly pastor, La Mesa, California.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

C. Dunbar Henri (OC '33-'34; '36-'39; AUC '39-'41), to be president East African Union, Nairobi, Kenya, Mrs. Henri, nee Lorraine Delores Davis (OC '41-'43), and three children, of Atlanta, Georgia, left New York City, August 13.

H. Marvyn Baldwin (Springfield business college '29-'31; CUC '31-'32), returning as assistant treasurer Far Eastern Division, Singapore, and Mrs. Baldwin, nee Rose Marie Fellabaum (CUC '32-'34; WS&H '37-'41), left San Francisco, California, August 23.

Homer LeVerne Bissell (AU '55; also summers '59, '61, '64), returning as YPMV and educational secretary East Indonesia Union Mission, Mrs. Bissell, nee Juanita Maxine Croxton (AU '51-'53; summer '64), and three children, left San Francisco, California, August 25.

Paul L. Jensen (SMC '59), returning as publishing secretary Japan Union Mission, Yokohama, Mrs. Jensen, nee Shirley Jean Jones (SMC '57-'59), and three children, left Los Angeles, California, August 25.

Clifford A. Ortner (UC '51; University of Nebraska, summers '54-'57; University of the Pacific '60-'62), returning as principal of the Ayer Manis School, Serian, Kuching, Malaysia, and Mrs. Ortner, nee Vera Hoehn (attended UC '43-'44; University of the Pacific '60-'63), left San Francisco, California, August 25.

Susan Lynn Harris (LSC '66-'68), returning as secretary and accountant in Japan Union Mission, Yokohama, left Los Angeles, California, August 25.

Bruno W. Steinweg (BC '29-'32; AU '33; SDATS '48), returning as manager Chile College, Chillan, and Mrs. Steinweg, nee Virginia Duffie (AU '30-'35; SDATS '42; University of Michigan '54), left Miami, Florida, August 26.

Mrs. Wm. Henry Shea, nee Karen Ruth Olsen (attended WWC '51-'52; LSC '55; LLU '59), and three children, of Loma Linda, California, left Los Angeles, California, August 26. Dr. Shea preceded them, having left June 18 to serve as a physician in the Port-of-Spain Community Hospital, Trinidad.

Ervin E. Ladd, M.D. (University of Cali-

(Continued on page 27)



Mrs. Donald McKay, Faith for Today Bible School supervisor, shows staff members E. E. Duncan (center) and W. R. Lawson how Bible school correspondence is filed.

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AT YOUR BIBLE HOUSE

From Home Base to Front Line

(Continued from page 23)

fornia '40; attended PUC '41-'42), to be a physician in the Pusan Sanitarium and Hospital, Pusan, Korea, Mrs. Ladd, nee Margaret Jeanne Crane (attended University of California '39-'41; PUC '41-'42), and daughter, of Portland, Oregon, left Portland, August 26.

Charles J. Griffin (attended SUC '57-'61; UC '61; AU '62), returning as president North Coast Mission, Fortaleza, Brazil, Mrs. Griffin, nee Evelyn Ruth Moore (attended SWUC '56-'57; UC '61), and two children, left Houston, Texas, August 27.

John T. Mason (Junior College 1938; Louisiana State University '41), returning as publishing secretary Trans-Africa Division, Salisbury, Rhodesia, Mrs. Mason, nee Iris Norrine May (attended UC '46-'47; Texas Christian University '47; PUC '50-'51), and two children, left New York City, August 27.

Ernesto A. Aqui, M.D. (Philippine Union College '56; Far Eastern University Institute of Medicine '61), returning to his homeland as physician Miller Sanitarium and Hospital, Cebu City, Philippines, Mrs. Aqui (also to serve as a physician), nee Erlinda G. Cayabyab (Philippine Union College '56; Far Eastern University Institute of Medicine '61), and two children, of Livingston, New Jersey, left New York City, August 29.

Donald W. Bailey, D.D.S. (University of Maryland '70), to serve as a dentist in the Far Eastern Island Mission, Agana, Guam, Mrs. Bailey, nee Silvia Rocco (Brazil College '58), and two children, of Takoma Park, Maryland, left Los Angeles, California, August 30.

Donald W. Christensen (PUC '66; AU '67; University of Washington '67; attended North Texas State University '69), to serve as business teacher Taiwan Missionary College, Taipei, Mrs. Christensen, nee Sharon Sue Miklos (PUC '65; attended SWUC '68-'69), and son, of Keene, Texas, left Los Angeles, California, August 30.

Palmer G. Wick (UC '52; AU one semester '62), returning as president Thailand Mission, Bangkok, Mrs. Wick, nee Alice Virginia Tyler (UC '45-'51), and three children, left San Francisco, California, August 31.

Barbara Twist (attended WWC '65-'67; PUC '70), to be music teacher Antillian College, Mayagüez, Puerto Rico, of Angwin, California, left San Francisco, California, August 31.

D. W. HUNTER

Adventist Student Volunteer Corps and Other Workers

Richard George Carlson, as teacher in the Lake Titicaca Mission of Peru, one year, student missionary (UC), of Minneapolis, Minnesota, left Minneapolis, August 16.

Larry Lee Thomas, as teacher, Kowloon Adventist School, Hong Kong-Macao, one year, student missionary (LLU), of Monterey Park, California, left Los Angeles, California, August 16.

Joan K. Murphy, as teacher at the Palau Mission Academy, one year, student missionary (SMC), of Wilson, North Carolina, left Los Angeles, California, August 17.

Gerald Robert Reynolds, as English teacher, Pakistan Adventist Seminary, Chuharkana, West Pakistan, one year, student missionary (PUC), of Angwin, California, left San Francisco, California, August 23.

Miletus Carol Henneberg, as teacher in the Masanga School, Sierra Leone, West Africa, nine to 12 months, student missionary (PUC), of Lodi, California, left New York City, August 25.

Gary John Herr and **Irene Faye Herr**, as teachers at Japan Missionary College, one year, student missionaries (AU), of Berrien Springs, Michigan, left Chicago, Illinois, August 25.

C. O. FRANZ

New Books

By **Harry M. Tippett**

Young people interested in athletics should read Herbert Ford's story of **Rudo the Reckless Russian** with avid interest. John Rudometkin, son of immigrant Russians, is the hero of this remarkable account of an excellence in amateur and professional sports that came from diligence, determination, and dedication to the highest principles in athletic competition. John became nationally known in the sports world. Then tragedy struck in the form of a malignant disease that nearly ended his life. But the telecast Faith for Today entered the picture, and Carolyn, John's wife, was baptized into the Adventist faith. John struggled through the valley of the shadow for months, was eventually anointed, and slowly healed by prayer and good nursing. John joined his wife in conversion to the truth. Here is an exciting story that supports the palmist's confidence, "God is my King of old, working salvation in the midst of the earth." A Pacific Press Destiny book. 128 pages, illustrated, \$1.85.

Have you ever read the story of the storekeeper in the Fiji Islands who claimed that the international date line ran through his store? At one end of his shop was Sunday, at the other end Saturday. He managed to keep his store open seven days a week, closing his Sunday side on Sunday and his Saturday side on Saturday.

The date line has posed problems in Sabbathkeeping that have aroused bitter contention. The matter will be resolved for many in Robert Leo Odom's revision of **The Lord's Day on a Round World**. Here is a scholarly documentary on the whole problem of Sabbathkeeping, supported by an impressive bibliography and extensive reference material. It will enrich your confidence in the Sabbath and your faith in God's Word. Hardbound, 256 pages, \$5.95. Southern Publishing Association.

Informed Seventh-day Adventists, knowing the importance of establishing the calendar dates of Bible time prophecies, are familiar with the dispute over the beginning of the 2300 years of Daniel 8, so important to the unfolding of last-day events. Ezra referred to his return to Jerusalem as being in the fifth month of the seventh year of the reign of King Artaxerxes. How do we discover the modern equivalent for that date? Our Julian calendar was not in existence—what calendar did he use? How do we distinguish between Babylonian years and Jewish years? How accurate is the B.C. scheme of dating? **The Chronology of Ezra 7**, written by Siegfried Horn and co-authored by Lynn H. Wood, two of our archeological scholars, explores

all the abundance of materials that in proper perspective uncover the truth. This revised edition with its appendices examines everything pertinent to these specific calculations. Your reference library should not be without it. 192 pages, hardbound, \$5.95. Review and Herald Publishing Association.

NOTICES

Literature Requests

[Weight limit for printed matter to the Philippines: 6 lbs. 9 oz. each parcel, tied or open-ended; postage approximately \$2.00.]

Utod Adventist Rural School, c/o Viola Pena, Utod, San Francisco, Quezon, P.I., needs *Guide, Primary Treasure, and Little Friend*.

Bansud Adventist Rural School, c/o Santiago Aguilera, Bansud, Oriental Mindoro, P.I., needs *Guide, Primary Treasure, and Little Friend*.

WANTED: A continuous supply of Bibles, hymnals, Spirit of Prophecy books, *Message, These Times, Liberty, Listen, Life and Health, Signs, Insight, Instructor, Guide*, tracts, picture cards, by Pastor G. S. Wilson, SDA Church, 16 Club Road, Byculia, Bombay-8, India.

Dominador T. Liguin, Tandag, Surigao del Sur, P.I., wishes Bibles, commentaries, concordance, Bible dictionary, *The Great Controversy*, health and geography books, songbooks, Christmas and other greeting cards, *Signs*.

A constant supply of textbooks, library books, songbooks, Bibles needed for 24 schools by B. T. Esteban, educational superintendent, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I., C-341.

Send greeting cards and missionary materials to Pastor Moses Attali, Box 14, Kwamang Nsuta, Ashanti, Ghana, West Africa.

WANTED: A continuous supply of Christian Home Calendar, *Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You*, and other denominational and Spirit of Prophecy books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo B/A, Ghana, West Africa.

WANTED: A continuous supply of old Bibles by Idamac Melendy, Review and Herald, Washington, D.C. 20012.

WANTED: A continuous supply of *Modern Ways to Health, Behold the Man, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus, hymnals, Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, tracts, Bibles, by Pastor Peter Amoateng, SDA Mission, P.O. Box 22, Kintampo B/A, Ghana, West Africa.

W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508, desires only *Life and Health, Listen, and Instructor*.

Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras, desires *Instructor, Signs, Guide, Little Friend, Primary Treasure*, picture cards, tracts in English, German, and Arabic; also other German literature.

Pastor I. C. Ladia, Kabacan, N. Cotabato, P.I., needs *The SDA Bible Commentary*, Spirit of Prophecy books, and a continuous supply of Bibles, songbooks, tracts, clean magazines, and children's and youth materials.

Send *Review, Signs, Guide, MV Kit, Instructor, Message, These Times*, Christmas cards, books, Bibles, and picture cards to the following: Helen Guines, Bula, General Santos City, P.I.; Samuel Lamera, Southern Mindanao Mission, General Santos City, P.I.; Malachi D. Ferenal, Southern Mindanao Mission, General Santos City, P.I.; Ross T. Varona, Southern Mindanao Mission, General Santos City, P.I.; Mrs. Adelina V. Adil, Kiamba, South Cotabato, P.I.; Arthur Cabansag, Southern Mindanao Mission, General Santos City, P.I.; Violet T. Carpena, Southern Mindanao Mission, General Santos City, P.I.

Church Calendar

Sabbath School Visitors' Day	October 17
Community Relations Day	October 17
Temperance Day Offering	October 24
Week of Prayer	November 7-14
Church Lay Activities Offering	November 7
Annual Sacrifice Offering	November 14
Ingathering Crusade Launching Day	November 14
Ingathering Campaign	November 14, 1970- January 2, 1971
Ingathering Crusade Program	December 5
Church Lay Activities Offering	December 5
Thirteenth Sabbath Offering (Inter-American Division)	December 19
Soul-Winning Commitment	January 2
Church Lay Activities Offering	January 2

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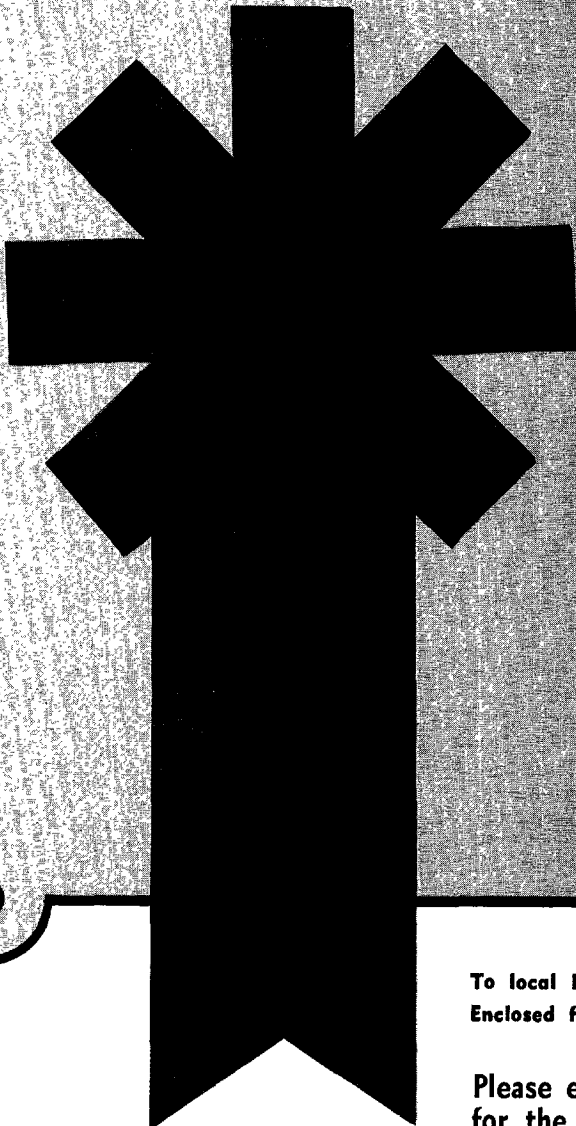
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This Week...

"Two caravans have passed on the urban highway; the Cadillacs of the rich heading for the green fields of suburbia; the jalopies of the poor headed for the hand-me-down housing of the inner city." This is how Henry Maier, mayor of Milwaukee, describes today's changing social structure in America's cities. See page 2.

This week Ralph F. Waddell, M.D., secretary of the General Conference Department of Health, discusses the effects of crowded living on the family and society. He reports on interesting experiments that were conducted to ascertain the reaction of animals to overcrowding. Studies have also been done on humans.

Dr. Waddell was elected secretary of the Department of Health of the General Conference in 1966. Besides his M.D. degree, he holds a Master of Public Health and Tropical Medicine and a Doctor of Public Health degree. He has served the church's institutions in the Far Eastern Division, as well as in America.

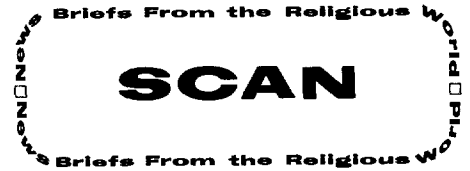
With this issue C. M. Mellor begins a series of three articles on the subject of prayer (page 4). Elder Mellor is Ministerial secretary of the Northern California Conference. He speaks with authority on his subject, having studied prayer extensively in preparation for conducting schools of prayer at camp meetings and in various churches.

Prayer, the breath of the soul, is absolutely essential to the vitality of Christian experience. Because it is essential, Satan is doing all he can so to fill the Christian's time with activities of one form or another that the Christian will neglect prayer. This is why we constantly need to be encouraged to pray.

This issue presents a first. Following our editorials is a story by Cora Stark Woods, entitled "An Ill Wind" (page 13). From time to time we plan to run stories of a nature to appeal to young and old in this section. This is in response to numerous requests for a section in the REVIEW for stories of this kind. Reader response to this new feature will be appreciated.

Mrs. Woods, of Springfield, Massachusetts, describes herself as a housewife, an active church member, and a woman of varied interests. Her writing ventures have resulted in her being published in her high school magazine, the *Lancastrian*, the *Youth's Instructor*, and the *Review* in which several of her articles have appeared.

This is the time for subscription renewal for the REVIEW at the special campaign price of \$7.95. Urging his members to subscribe, one conference president observed, "The cost is less than two cents a day, hardly enough to keep a pet canary or a parakeet alive, but the value and help a person receives from reading the REVIEW is beyond comprehension."



WORK OF WITNESSES BEARING FRUIT

TORONTO—Jehovah's Witnesses of Canada, at their annual convention here, were told that their years of faithfulness to the laws of Jehovah were now beginning to bear fruit.

Glen How, general counsel for the Witnesses in Canada, charged that the clergy and laity of the "false religions" are abandoning religion—but "Jehovah is blessing His people with spiritual prosperity and providing a huge increase in ministers."

Kenneth Little, director of the Canadian branch of the Watchtower Bible and Tract Society, Inc., reported that 1,453,942 ministers were working in house-to-house ministries in 202 countries—an increase of 117,000 in one year.

PASTOR CITED AS CHIEF INFLUENCE

NASHVILLE, TENNESSEE—More than half of the United Methodist theological students responding to a recent survey cited the pastor as the most influential factor in their decisions to enter the ministry.

The study disclosed that a definite decision to prepare for the ministry was made by 43 per cent of students during the college years—ages 20 to 24. More than one third made the decision by the time they had finished high school, with slightly less than one third deciding between 15 and 19 years of age.

However, 68 per cent of the students said they had considered the ministry as a possible vocation choice by the time they had completed high school. An additional 21 per cent became conscious of the ministry as a vocation during college and 10 per cent after they were 25 years old.

ORTHODOX CHURCH CANONIZES FIRST AMERICAN SAINT

KODIAK, ALASKA—The first American saint in Eastern Orthodox Christianity was canonized and proclaimed to the world recently at a small wooden church overlooking the Gulf of Alaska.

St. Herman came to Alaska in 1794 to minister to the natives of the Aleutian Islands. He lived in the area for four decades, building an orphanage on Spruce Island and performing many feats considered miraculous.

BUSING OF PAROCHIAL SCHOOL STUDENTS UPHELD

ST. PAUL, MINNESOTA—The Minnesota Supreme Court has upheld the 1969 State law authorizing the use of public funds to bus parochial school students, but it warned that the law "brings us to the brink of unconstitutionality."

Speaking for a unanimous court, Associate Justice James Otis said the law did not violate the constitutional separation of church and state because the pupil, not the sectarian school, is the principal beneficiary of the aid.

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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First Pathfinder Club Organized in Liberia

The first Pathfinder Club in Liberia was organized recently. Sponsored by the Monrovia Seventh-day Adventist church, the club has some 70 members at present in addition to counselors and teachers leading out in the program.

N. GIBSON

Hewitt Center Reports on Special Research Projects

The executive committee of the Hewitt Research Center, an Adventist organization whose function is to discover ways of utilizing the church's resources as fully as possible, met in Chicago on September 17. The purpose of the meeting was to report on a study the center had undertaken for the General Conference regarding the cost of Christian education and on other matters.

According to D. Harold Phillips, chairman of the research section, the first phase of the education study will be ready by January or early February.

The committee also reported on, and



Japanese Workers Explain Tobacco Dangers to Public

Five workers of the Japan Union Mission demonstrated the dangers of smoking to bystanders at the Yokohama Central Station recently. Led by Kenji Soneda, mission temperance department secretary (in white), they distributed literature and answered questions concerning the effects of continued use of tobacco.

Because of the growing concern for increased evidences of cancer in Japan, many people showed deep interest in this presentation. Since this was a first-time experiment for this type of demonstration, no special follow-up was planned except for those who signed up for the health correspondence courses. In the future, this plan is expected to be used again to foster interest and enthusiasm for Five-Day Plans to be scheduled in local areas.

LOIS MAY WATTS

made proposals concerning, a study the center had made of the cost of moving Adventist workers in North America, and of a computer program to make available lists of qualifications of personnel for rapid screening for any position. The General Conference will shortly make decisions regarding the proposals.

The Hewitt Research Center engages a special group of highly qualified people to process each study it undertakes. Several of our denominational organizations are availing themselves of the center's facilities.

The center's board is eager to serve the church in other studies that will provide information pertinent to the solving of some of the church's most pressing problems.

W. J. HACKETT

First Student Missionary to Greece Sponsored by LLU

Linda Jensen, a student missionary sponsored by Loma Linda University, La Sierra Campus, left San Francisco on September 10 for Athens, Greece, to begin an English-language school for children. Linda will be pioneering this program in Athens as the first student missionary to Greece. Her work will be under the supervision of Nick Germanis, president of the Greek Mission.

Like certain other Adventist youth serving overseas in the student missionary program, Linda is paying the round-trip transportation expenses herself. To do this she sold most of her material possessions, including her automobile. Such a sacrificial commitment by our youth could bring a new spirit on campus and hasten the completion of the work that this church has been called to do.

JOHN HANCOCK

Committee Studies Needs of Regional Conferences

A special committee appointed by General Conference officers recently studied the financial needs of Regional conferences. The committee was made up of ten representatives from the General Conference, all Regional conference presidents, seven union conference presidents, three Regional conference treasurers, three black pastors, and three black laymen.

For some time the General Conference has recognized the special needs of the rapidly expanding work among America's largest minority. In recent years efforts have been made to assist conferences whose tithe per capita is lower than the church's national average. The committee recommendations, considered at the Autumn Council, are an extension and refinement of these developing policies.

Robert H. Pierson, General Conference president, and Kenneth H. Emmerson, General Conference treasurer, were in attendance. Neal C. Wilson, vice-president for North America, served as chairman. The committee met at the Riverside Sanitarium church, Nashville, Tennessee.

C. E. BRADFORD



Emperor Haile Selassie Opens Ethiopian Youth Congress

The first Ethiopia-wide Youth Congress of Seventh-day Adventists was opened by His Imperial Majesty Haile Selassie I. His Majesty graciously agreed to light the torch signaling the opening of the congress. The torch was then carried by a relay of Pathfinders the 23 kilometers from Addis Ababa to the Akaki Adventist Mission School, where the congress was held.

The last of the runners passed the torch to Les Anderson, MV secretary for the Ethiopian Union. Pastor Anderson then lit a flame that continued to burn throughout the whole congress.

The congress, which was held August 27-30, had more than 300 youth in attendance.

REG BURGESS

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