

Review®

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"Counsel on Early School Attendance" begins on page 6.
See Guest Editorial, page 2.

Report of a
meeting of the

Church School Board.

Sanitarium, Cal.,
Jan 14, 1904.

Ms. F. 102.

The 71-Year-Old School Board Minutes

The Seventh-day Adventist system of schools, from kindergarten to university, has received its impetus and drawn its philosophy largely from the writings of Ellen G. White, the Lord's messenger. As set forth in her writings the schools were to carry a distinctive element of reform with respect to current educational practices—reform in curricula, in teaching materials, in the selection of teachers, and especially in the objectives for the students. Prominent among those reforms was that which concerned the age when the formal education of the child was to be started in the classroom.

As early as 1872, just about the time the first tentative venture by the church into education was being made in Professor Bell's Battle Creek school, a comprehensive statement was addressed to the church by Mrs. White entitled "Proper Education" (*Testimonies*, vol. 3, pp. 131-160). In this statement Mrs. White directed attention to the basic spiritual, intellectual, and physical issues involved in the training of children, and set forth a new concept in a sentence now familiar to all Adventists who are involved with the church educational program: "Parents should be the only teachers of their children until they have reached eight or ten years of age."—*Ibid.*, p. 137.

The subject of age of school entrance was not dropped there. It was repeated by Ellen White in an article appearing in the *REVIEW AND HERALD* of January 10, 1882 (see *Fundamentals of Christian Education*, pp. 57-61), and also in an early book, *Christian Temperance and Bible Hygiene*, published in 1890. In this latter place the instruction took the form: "Do not send your little ones away to school too early. . . . Parents ought to be the best teachers of their children until they have reached eight or ten years of age."—Page 67. (See *Fundamentals of Christian Education*, pp. 149-161.) In the book *Education*, published in 1903, a similar assertion was made: "For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book."—Page 208. And in the latest of the compilations on education made during Ellen White's lifetime, *Counsels to Parents and Teachers*, published in 1913, the counsel was repeated from the 1872 "Proper Education" testimony.

How the Document Was Discovered

Early this year an Adventist educator combing the contents of a file marked "Church Schools" in the Ellen G. White office came upon the document that appears in full, in this current issue of the *REVIEW*. The Document File in which it was found is not basically Ellen G. White material, but is made up of papers, brochures, minutes, records, and pamphlets on innumerable subjects relating to the history of the church, Bible study, development of church policy, et cetera. The file consists of 54 drawers crammed with material old and new, and it is not surprising that an unprepossessing document in this collection should have gone unnoticed for 71 years.

What does the document say?

—It recognizes the differences that exist in individual children as to capacity and need, something that was always present in the adjustable 8-to-10-year idea.

—It emphasizes the desirability of developing good behavior patterns in the child, of teaching good manners, of exerting a type of discipline that will undergird and strengthen self-control in a child, and will also exhibit a good example to the public.

—It acknowledges that not every home has parents that are capable of giving the desired spiritual, mental, and social nurture up to the 8 or 10 age, or are able or willing to take the necessary time.

—It stresses the importance of dealing with problems sensibly and the necessity of taking into account all factors before deciding what age a child shall enter school.

—The obvious alternative to the home plus church school plan was the public school, and these schools were not noted for the purity of their influence.

—Ellen White was concerned that parents be better prepared to care adequately for their home responsibilities in training their children.

—It is costly to educate the children of the church, but the responsibility should not be shirked. St. Helena church school should make provision—room and teacher—for a lower-age section to care for the children of families where the ideal of entering children at 8 to 10 years of age could not be followed.

We might keep in historical context the fact that the 8-to-10-year ideal was given at a time when there were no Adventist church schools. There were sporadic efforts here and there after 1872 to operate schools, but the church school idea did not gain very wide acceptance till 1897.

We believe that this old document discovered in the Ellen G. White Estate vault will shed light on a long-discussed question among parents and school leaders who are conscientiously trying to serve the best interests of their children and of the church. It was thought back there in that meeting of 1904, especially by W. C. White, that the outcome of the meeting would have an influence far beyond the confines of the St. Helena membership, by serving as an example of how the principles might be applied everywhere. There is still time for it to do that.

We have yet a small word of caution. As this old-new material comes into the field, let parents, educators, and school boards hold in focus the entire range of the Ellen G. White counsel on the age of school entrance. This 1904 document does not replace, but complements, the solid emphasis given by the Lord's messenger in her published books on the ideal approach to the training and education of young children. It should be kept in mind that nine years after this 1904 school-board meeting, when *Counsels to Teachers* was published under Mrs. White's direction, the statement setting forth the 8-to-10-year principle was included, indicating that it was not to be set aside. But this new information should help us deal with our local and individual situations with wisdom and reasonable common sense, as Ellen White would certainly urge were she alive and giving counsel today.

W. P. BRADLEY
Chairman of the Board
Ellen G. White Estate

This Week

Not often does one feature dominate an issue, but because of the circumstances surrounding the earlier release of the Sanitarium, California, School Board Minutes of 1904, it seemed wise to inform all our church members regarding this interesting document. Rather than learn of this information through hearsay, it was thought best that all church members should have the opportunity to read the document for themselves.

W. P. Bradley's guest editorial, speaking as chairman of the board of trustees of the Ellen G. White Estate, notes the specific and wide-ranging principles Ellen White has given on the subject of education. One of those principles, the categorical statement that "parents should be the only teachers of their children until they have reached eight or ten years of age," was often emphasized by Mrs. White over a long period of time. It became a distinctive feature of Adventist educational philosophy, contrasting with the prevailing practices in the public school systems. However, in recent years, a massive

reconsideration of early school attendance by non-Adventist educators has provided considerable evidence that Ellen White's counsel was farsighted and constructive.

Elder Bradley points out that the 1904 comments do not replace or compromise Ellen White's oft-repeated principle regarding early school attendance. In fact, the informal school board minutes support the principle in a very practical way.

Paul A. Gordon's introduction to the School Board Minutes emphasizes also that "this report in no way contradicts what Ellen White has said elsewhere regarding this subject."

The School Board Minutes, in applying the "eight or ten years of age" principle, made several points: 1. The home is the best place for a child until he or she is "eight or ten years of age." In a Christian home, where there is warmth, emotionally responsive parents, and consistently applied Christian principles, there is an automatic education of body, mind, and soul. Experience has

proved that such children can easily step into higher grades when they do enter the school system.

2. If the parents cannot, or will not, provide for their children, then the church should provide surrogate homes where children will receive warm, responsive, consistent training in the development of body, mind, and soul, during the crucial early years prior to formal schooling. Mrs. White deplored the disgraceful public behavior of any church member's children who occasionally displayed their undisciplined natures before the world. Whether the parents were both working or they lacked the will or ability to care for their children properly, the net effect was an embarrassment to the church.

In such circumstances, the church should provide facilities for preschool training. Although it would mean that parents properly caring for their young would share the expenses in providing for those who were not able or willing to care properly for their own children, such was the Christian community's opportunity

and responsibility nonetheless.

3. Denominational schools, including the preschool, should not be a duplication of the public school system. Because the objectives of Christian education are different from secular education provided by the public school systems, the content of courses and classroom procedures must be distinctly different, in keeping with the church's higher goals.

The entire report should be read carefully, noting the reasonableness, consistency, and practicality of Mrs. White's counsel, not only in this interesting historical episode, but as this occasion fits into her general principles of Christian education.

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Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

Welcome Exposure

I just finished reading the editorial "Satan's Policy" (Feb. 20) and appreciate it very much. It was not an article that was free of conflict, but you handled it with love and understanding. It was courageous to deal with entertainment problems of institutions.

In preparing the present issue of *Undercurrent*, I found where you were quoted on several occasions in the last three months. We are pleased to see this exposure. We have a wonderful message.

JOHN V. STEVENS, SR.
Glendale, California

Thank you for the clear and forthright editorial entitled "Satan's Policy" (Feb. 20). It was long overdue. It is refreshing to find church leaders not afraid to call sin by its right name. But what of our lambs in the interval till matters referred to are corrected?

C. S. PALMER
Clarkston, Washington

There's a Way

As a teacher in one of our schools, I was glad to see the article on the cost of Christian education (Dec. 19).

In response to the young man who was attending public university (Letter to editor, Dec. 19), I can only say, "What are your priorities?" No one could have had less money to start college than I had. But with a lot of hard work, God's help, two summers and one quarter beyond four years, I made it through. If one really wants a Christian education, he can get it!

SUE FALLANG
Denver, Colorado

Women Like It Too

Re: "Especially for Men" (Dec. 12, 1974).

I'm not a male, but I enjoyed the column just the same.

I agree that it is important for us to pass out tracts. I always carry some in my purse and car. I give them to clerks, waitresses, gas attendants, and bank tellers—to whomever I contact.

I like giving away "An Hour With Your Bible." It has an application form for a Bible course in-

side. If all Seventh-day Adventist members were active distributors of tracts, how quickly the work could be finished.

JUDI HENDERSON
Gentry, Arkansas

TV Control

A fervent Amen to the letter of Caesar Nawalkowski concerning the use of TV (Sept. 26, 1974). I, too, had a satisfying experience of the benefits of TV. After completing a graduate course in audio-visual education, which included TV presentation, I prepared a career-day program to introduce our college curriculum in medical record technology to the community. With me on the panel were a freshman student, a sophomore, and one of the program's advisory committee members.

Since the program was taped, I also had the thrill of viewing our own program. Almost immediately we began receiving calls from interested parents inquiring about the curriculum. I believe that was one of the best years in the history of our MRT program—not only had the enrollment increased but also stu-

dents with a purpose were attracted into the program. If only God's children would educate their sense of values!

Nevertheless, because of the differences in human reactions to the same stimuli, and because the TV has in many ways proved to be the devil's entering wedge into the homes of many Christians, the TV unfortunately has become a point of disagreement. In spite of TV's benefits, those of us whose weaknesses include a lack of TV control perhaps need to apply to ourselves the principle of Jesus' admonition, "If thy . . . eye offend thee, pluck it out" (Matt. 5:29; cf. chap. 18:9; Mark 9:47).

CONSUELO R. JACKSON, R.R.A.
Manchester, Kentucky

Operation Extra Lift

We read with interest President Pierson's response to the church member from Fletcher, North Carolina, who donated \$700 to build one of 300 churches needed in South India (January 9). He stipulated that his check was to build the three-hundredth church, and if 299 others did not

Continued on page 18

Evidence From Ancient Man

Many "facts" and comments about "human evolution" that are passed on to laymen fall into the category of science fiction or myth.

By HAROLD G. COFFIN

HOW DOES ANCIENT MAN DIFFER from modern man? How extensive are the changes, if any, that have occurred? Because of man's natural interest in his own history, many have attempted to popularize the research that scientists have undertaken in the study of ancient man. But such attempts have often conveyed the false impression that the facts have only one meaning with which all scientists agree. The research literature shows a far different situation. Almost every paleoanthropologist (scientists who work on fossil man) has a different conclusion, opinion, or interpretation.

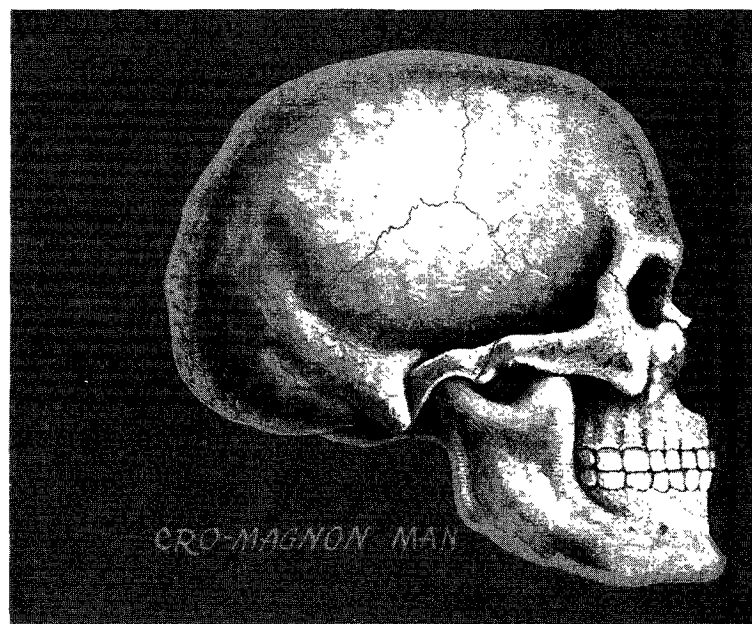
It is not possible to go into detail describing the various discoveries of the remains of so-called ancient man. It is only possible to show how scientists who have studied these remains have held widely varied opinions and that the colorful illustrations one sees of the supposed evolution of ape to man are mostly guesswork.

The only ancient races of men for which we have enough material to give us a reasonably good idea of their appearance are Neanderthal man and Cro-Magnon man. Scientists believe that Cro-Magnon man produced the artistic drawings and colored paintings found in caves in Southern Europe. Skeletal remains of Cro-Magnon man indicate he was equal to or taller than modern man and give no evidence for evolutionary progression. Neanderthal man, on the other hand, does have features that differ somewhat from those of modern man. His forehead is more receding, and his eyebrow ridges more prominent. However, Neanderthal man was close, if not equal to, the size of modern man. He was probably no less intelligent.

Every high school student has seen pictures, perhaps in his own biology textbook, of a scantily clad and hairy Neanderthal man with short neck, stooped shoulder, bowed legs, and bestial appearance. Such pictures grew out of the original description of Neanderthal man given by the Frenchman Boule in 1911-1913.¹ The picture has passed unchanged from book to book, year to year, for nearly 60 years. But Boule based his description originally upon one skeleton whose

bones have recently been shown to have been badly deformed by a severe case of arthritis.

William Straus and A. J. E. Cave, the two scientists who discovered this situation, declared, "There is thus no valid reason for the assumption that the posture of Neanderthal man of the fourth glacial period differed significantly from that of present-day men. . . . It may well be that the arthritic 'old man' of La Chapelle-aux-Saints, the postural prototype of Neanderthal man, did actually stand and walk with something of a pathological kyphosis; but, if so, he has his counterparts in modern men similarly afflicted with spinal osteoarthritis. He cannot, in view of his manifest pathology, be used to provide us with a reliable picture of a healthy, normal Neanderthalian. Notwithstanding, if he could be reincarnated and placed in a New York subway—provided that he were bathed, shaved,



Skeletal remains of Cro-Magnon man show he was equal to or taller than modern man and give no evidence for evolutionary progression.

Harold G. Coffin, Ph.D., is a research scientist for the Geoscience Research Institute, Berrien Springs, Michigan.

and dressed in modern clothing—it is doubtful whether he would attract any more attention than some of its other denizens.”² That was written some years ago. Neanderthal man might attract less attention today if he were not shaved!

Influenced by False Opinions

Straus and Cave further remark that they suspect Boule made this mistake in his analysis of Neanderthal man because he was influenced by the beliefs and opinions of his fellow scientists, who expected to find ancestors of modern man that would be more apelike and more imperfect both in their skull characteristics and in the rest of the skeleton. Social pressure and preconceptions affect all people, including scientists. It causes them to look for and to discover those characteristics that they expect to find and to overlook or fail to see those characteristics that do not agree with their expectations. Thus the two best documented ancient races cannot be used to illustrate evolutionary progression from ape to man. They may differ slightly from the average modern man but many living races do also.

The evidences of all the other prehistoric men are very fragmentary. Conclusions that have been based upon these incomplete pieces of bones have been numerous and not always scientific. Mistakes have been made. For 40 years Piltdown man was considered in the evolutionary scheme of man until the discovery that the evidences on which this human specimen was based were a clever deception. Careful examination showed that the bones brought together to make up these skulls were partly human and partly ape. Some of the teeth had been filed and portions of a jaw had been broken away to make it less clear that the bone was from an ape and not from a man. In fact, some of the bone material was not even fossilized but had been soaked in brown stain to make it appear old. When researchers drilled into the bone, they obtained shavings rather than the powder that would be expected from truly fossilized bones. An amateur fossil collector, named Charles Dawson, found the skulls in 1912 near Piltdown, Sussex, England. Although unprovable, it is likely he carried out the deception that misled paleontologists until 1953, when the hoax was discovered.³

The controversy over Java man was one of the most heated

in the history of science. The discoverer, Eugene Dubois, a Dutch physician, kept the fossil pieces for years and allowed only a few privileged people to see them. He himself changed his mind at least once as to whether it was ape or man.⁴

On several occasions, especially with Peking man and the more recent material from East Africa, normal skeletal remains have been found near or among the pieces for which evolutionary significance are claimed. These are never mentioned in the popular literature and are passed by briefly in the research papers.

Lack of Careful Research

Some scientists studying in this subject have been alarmed over the lack of careful research. Sir Solly Zuckerman and his team of anatomists at the University of Birmingham have studied the remains of ancient man for a number of years. Zuckerman has used modern methods of statistical and computer analysis, and has shown repeatedly that many of the similarities claimed for apes and fossil man do not hold up. He has shown how the results from his studies have either been completely ignored or used only in part by anthropologists who are studying fossil men. Concerning the fossil finds in East Africa upon which he has directed special attention, he says, “When compared with human and simian (ape) skulls, the Australopithecine skull (a type of skull found in East Africa) is in appearance overwhelmingly simian—not human. The contrary proposition could be equated to an assertion that black is white.”⁵

Much that filters down to the layman as human evolution falls into the category of science fiction or myth. Zuckerman entitled his lengthy article, from which the above statement was taken, “Myth and Method in Anatomy.” He contends that we may not be through yet with careless and unscientific procedures in the hunt for ancient man.

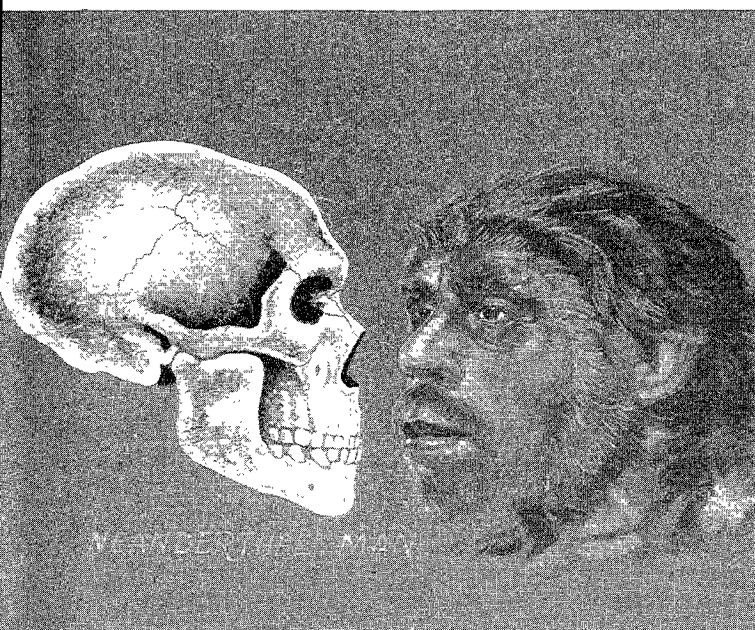
These and other examples illustrate the fact that when scientists deal with fragmentary material, they are bound to make mistakes and that at best the statements they make and opinions they give must stand as theory and speculation.

In many cases the fossil remains that have been found are too inadequate to allow any solid conclusions to be drawn. Although they have usually been interpreted as steps in man’s evolutionary progression, nothing prevents the interpretation that such remains are evidences of degenerate men or races who wandered away from the centers of human culture and lapsed gradually into crude and degraded social practices that may have included cannibalism. These skulls and skeletons may be from individuals who for various reasons were ostracized and expelled from other human gatherings.

This brief discussion of ancient man should be enough to illustrate the fact that no major change from one basic category to another is illustrated here. The evidences may be interpreted to mean that there has been evolution of man or that there has been degeneration of man.

Inspiration tells us that man was made in the image of God and perfect. But that is not his state now. Sin has done its terrible work. But thank God, hope does not lie in a gradual progressive evolution into ages far beyond our life spans; it is a glorious immediate prospect of change “in a moment, in the twinkling of an eye,” physical change into perfection. □

To be continued



The original description of Neanderthal man was based upon a skeleton whose bones had been deformed by a severe case of arthritis.

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- ¹ Marcellin Boule, *Fossil Men*.
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- ³ J. S. Weiner, *The Piltdown Forgery*.
- ⁴ G. H. R. von Koenigswald, *Meeting Prehistoric Man*, p. 55.
- ⁵ Sir Solly Zuckerman, “Myth and Method in Anatomy,” in *Journal of the Royal College of Surgeons of Edinburgh* (1966), vol. II (2), pp. 87-114.

Counsel on Early School Attendance

The minutes of a school board meeting held at "Elmshaven," Thursday morning, January 14, 1904, contain broad counsel on church school attendance.

[See guest editorial on page 2]

THE STORY OF HOW THE DOCUMENT was discovered that begins at the bottom of the next column on this page, is indeed unusual. It had its beginning in a committee meeting on the campus of Atlantic Union College in the summer of 1974. Sponsored by the Department of Education of the General Conference, a committee of six members met to discuss the education of preschool children. Taking into account the Spirit of Prophecy counsels regarding ideal age for children to enter school, they considered guidance for parents of younger children. One question considered was, "What can parents do to help children at home in their earlier years?" Taking Ellen White's recommendation regarding the ladder of progress in 2 Peter 1, the committee began working on an educational program to be known as "The Ladder of Life." (See *In Heavenly Places*, p. 219.)

The committee decided that further study should be done at the Ellen G. White Estate offices in Washington, D.C., in an effort to determine what Ellen White meant when she used terms such as "young" and "very young children." It selected Paul Roesel, a teacher on the La Sierra campus of Loma Linda University and director of the day-care center for the University church, to do the research. Arrangements were made with the university for a leave for this study.

Paul Roesel came to Washington about the beginning of the year. After he studied carefully all obvious sources, the Department of Education suggested that he examine church school board minutes going back to the period when Ellen White was still living. This led him to Document File No. 102, with the unpretentious title "Church Schools, Miscellaneous." There he discovered several general documents regarding church schools. He laid out a few he thought might be of further interest, and began a more detailed study of them. One of these documents carried the title, "Report of a Meeting of the Church School Board. Sanitarium, Cal., Jan. 14, 1904."

Brother Roesel began to read with interest. The first page of the report showed that Ellen White and her son, W. C. White, were present. He quickly saw that Mrs. White took an active part in the meeting. As he read on, he discovered that some of the discussion centered on the age children should enter school. With growing excitement he continued to read. He noticed that this was more than an ordinary local board

meeting. Clear evidence began to appear that while those present were considering the local school, they also had in mind the world educational program of the church. The minutes of this meeting had remained undisturbed and overlooked for more than 71 years. Apparently W. C. White had preserved a copy in his files, and with more urgent matters, these minutes somehow had been laid aside.

Up to 1902 the educational needs of the children in the neighborhood of the St. Helena Sanitarium had been met by the Crystal Springs Public School. Mr. Anthony, an earnest Seventh-day Adventist, was the teacher. On Monday morning, July 14, 1902, before taking up the duties of the day, the parents met to hear Ellen G. White appeal for a church school where the Bible could be taught. To spur the members into launching the enterprise, she offered to lease, without charge, a piece of land at the foot of the hill as a site for the proposed school. A one-room building was erected and in the autumn Sarah Peck, a teacher and one of Mrs. White's helpers, began to teach.

Miss Peck conducted a well-disciplined school with 40 children attending. The initial work made provision primarily for children beyond the ages of 9 or 10. Since Ellen White in her 1872 article on education had called for parents to be "the only teachers of their children until they have reached eight or ten years of age" (*Testimonies*, vol. 3, p. 137), little or no provision was made in the school for children younger than this. As is developed in the interview, this was the course quite generally followed in the newly established Adventist church schools.

As there were differences of opinion on the policies that should be followed, the school board sought Ellen White's counsel. She was apprised of the problem in advance and met with the board on January 14, 1904. Those present at the school board meeting included: Iram James, chairman, and Mrs. White's farm manager; L. M. Bowen, manager of the St. Helena Sanitarium; C. L. Taylor, chaplain of the sanitarium and pastor of the church; H. M. McDowell, sanitarium plant manager; Mrs. J. Gotzian, a well-to-do widow deeply interested in forward moves and a close friend of Ellen G. White; Sarah Peck, an assistant to Ellen G. White and the church school teacher; Brother Dennison, a layman, probably a sanitarium employee. There is reference in the interview to Mr. Boeker, manager of the Sanitarium Health Food Factory.

It is clear to us at the White Estate office that this report in no way contradicts what Ellen White has said elsewhere regarding this subject; rather it provides helpful guidance in view of the less than ideal circumstances under which parents often must plan for the formal education of their children.

PAUL A. GORDON
Associate Secretary
Ellen G. White Estate

Sanitarium Church School Board Minutes

Present: Mrs. E. G. White, Elder W. C. White, and the members of the school board—I. James, L. M. Bowen, Elder C. L. Taylor, H. M. McDowell, Mrs. J. Gotzian, Miss Sarah E. Peck, and Brother Dennison.

Sister White spoke for a time, as follows:

For years, much instruction has been given me in regard to the importance of maintaining firm discipline in the home. I have tried to write out this instruction and to give it to others. In one of the forthcoming volumes of my writings will be published considerable additional matter on the training of children.

Those who assume the responsibilities of parenthood should first consider whether they will be able to surround their children with proper influences. The home is both a family church and a family school. The atmosphere of the home should be so spiritual that all the members of the family, par-

ents and children, will be blessed and strengthened by their association with one another. Heavenly influences are educational. Those who are surrounded by such influences are being prepared for entrance into the school above.

Mothers should be able to instruct their little ones wisely during the earlier years of childhood. If every mother were capable of doing this, and would take time to teach her children the lessons they should learn in early life, then all children could be kept in the home school until they are eight, or nine, or ten years old.

But many who enter the marriage relation fail of realizing all the sacred responsibilities that motherhood brings. Many are sadly lacking in disciplinary power. In many homes there is but little discipline, and the children are allowed to do as they please. Such children drift hither and thither; there is nobody in the home capable of guiding them aright, nobody who with wise tact can teach them how to help father and mother, nobody who can properly lay the foundation that should underlie their future education. Children who are surrounded by these unfortunate conditions, are indeed to be pitied. If not afforded an opportunity for proper training outside the home, they are debarred from many privileges that, by right, every child should enjoy. This is the light that has been presented to me.

Those who are unable to train their children aright, should never have assumed the responsibilities of parents. But because of their mistaken judgment, shall we make no effort to help their little ones to form right characters? God desires us to deal with these problems sensibly.

Model Church Schools to Be Connected With Our Sanitariums

In all our sanitariums the standard is to be kept high. With these institutions should be connected, as physicians, managers, and helpers, only those who keep their households in order. The conduct of the children has an influence that tells upon all who come to these sanitariums. God desires that this influence shall be reformatory. And this can be; but care is required. The father and the mother must give special attention to the training of each child. But you know how the families are up on this hillside. The patients understand how it is. The way it is presented to me is that it is a shame that there is not the influence over the young children that there should be. Every one of them should be employed in doing something that is useful. They have been told what to do. If the father cannot be with them, the mother should be instructed how to teach them.

But since I have been here, the light has been given to me that the very best thing that can be done is to have a school. I had no thought that the very little ones would be embraced in the school—not the very little ones. But it would be best to have this school for those who can be instructed and have the restraining influence upon them which a school teacher should exert. We have a school here because the Word of God could not be taught in the other [public] school. Our brother that teaches that school is fully capable of carrying a school with teaching the Word. He is fully capable of doing that. He has his position, they have hired him, and as long as they let him stay undisturbed, he had better stay there.

But here is a work that must be done for the families, and for the children that are as old as seven years and eight years and nine years. We should have a lower department, that is a second department, where these children could be instructed. They will learn in school that which they frequently do not learn out of school, except by association.

There are to be those who are older, that you have confidence in, who are trying to be Christians, as special monitors. Whenever the children are out of the building, these monitors should take charge of a certain company, and see that there are no wrong things carried on among them. That is what we used to have when I went to school. That is what was done when the children were let out at recess or at noon. And then when in the school, the older ones would take charge of the

younger ones. The teacher would give them the lesson that they should have, and then the monitors would carry them on in the study, say in spelling, in reading, and such things as that, and they would become educated—the teachers as well as the little children were learners. That is the way the primary schools were carried on when I went to school.

I thought it was a little strange that they should have these little classes given into the hands of the students, and I asked the teacher if she would not explain it to me. She said she would. She said that those who were put over these children were learning more in that very discipline of hearing them read and spell and cipher than it was possible for them to obtain in their classes. That is why they were appointed.

Should the Children Be in School?

Now, it seems that the question is about these children going to school. I want to know from the parents, every one of them, who it is that feels perfectly satisfied with their children, as they are, without sending them to the school—to a school that has Bible lessons, has order, has discipline, and is trying to find something for them to do to occupy their time. I do not think there is anyone, if they come to understand it, who will have objections.

But when I heard what the objections were, that the children could not go to school till they were ten years old, I wanted to tell you that there was not a Sabbathkeeping school when the light was given to me that the children should not attend school until they were old enough to be instructed. They should be taught at home to know what proper manners were when they went to school, and not be led astray. The wickedness carried on in the common schools is almost beyond conception.

That is how it is, and my mind has been greatly stirred in regard to the idea, "Why, Sister White has said so and so, and Sister White has said so and so; and therefore we are going right up to it."

God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things.

Here is a sanitarium, and that sanitarium must carry the highest possible influence inside and out. Then, if they see children who come there—sharp-eyed, lynx-eyed, wandering about, with nothing to do, getting into mischief, and all these things—it is painful to the senses of those that want to keep the reputation of the school. Therefore, I, from the light that God has given me, [declare] if there is a family that has not the capabilities of educating, nor discipline and government over their children, requiring obedience, the very best thing is to put them in some place where they will obey. Put them in some place where they will be required to obey, because obedience is better than sacrifice. Good behavior is to be carried out in every family.

We are educating God's little ones in our homes. Now, what kind of an education are we giving them? Our words, are they loose and careless and slack? Is there an overbearing disposition? Is there a scolding and fretting because parents have not the powers to manage? The Lord wants us to take all things into consideration. Every parent has on his hands a sum to prove: How are my children? Where are they? Are they coming up for God or for the devil? All these things are to be considered.

The book that is coming out will have much to say in regard to the great principles that are to be carried out in training the children, from the very baby in arms. The enemy will work right through those children, unless they are disciplined. Someone disciplines them. If the mother or the father does not do it, the devil does. That is how it is. He has the control.

We want every child to be where he can be impressed in regard to God's claims upon him and to carry God's claims out. The Lord says of Abraham, I know him, that he will command his children and household after him, to keep the way of the Lord. These children are to come up with a

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discipline that they will carry out in their lives, wherever they are. Now here is the work, and it is no light job to decide what to do.

I shall not say so much now, because I want to understand just what I should speak on. I want the objections brought forth, why children should not have an education.

We could do the same as they have in Battle Creek. They took me from place to place in the orphan asylum [Haskell Home] in Battle Creek. There were their little tables, there were their little children from five years old and upward. They were being educated on the kindergarten plan: how to work and how to manage. They had a great pile of sand of a proper quality, and they were teaching the children how to work together, how to make Noah's ark, and how to make the animals that enter into the Noah's ark. They were all doing this kind of work. It takes something.

Whoever has their children have this education should feel an interest to see that the teachers are paid for doing this extra work. There will have to be an extra teacher. Sister Peck cannot teach them all. She could not be around, but she could use those that are older to help and oversee and do the things that the children are learning, and so they can be worked in. Yet the school should be under the supervision of teachers that carry responsibility.

Now, I have perfect confidence in Sister Peck's teaching, but if she carries on what she has carried on—and I am satisfied it is just the thing that ought to be done—there would have to be an extra teacher; don't you think so?

Sister Peck: I think if we did the work in a satisfactory manner, and if we have any more children, we ought to have some extra help.

"Take Care of What I Have Said"

Sister White: My ideas have come out in a crude way, just a jot here and a jot there. I have it written out, but not all. I have more to write. I want you to take care of what I have said. First, understand this. This is the light that has been given me in regard to these things.

Here are children that are quick. There are children five years old that can be educated as well as many children ten years old, as far as capabilities are concerned, to take in the mother's matters and subjects.

Now I want that just as long as Willie's children are here, and they live here,* I want they should have the discipline of a school. If it can be connected with this school by putting on an addition to the building, one room say, for such students, every one of us ought to feel a responsibility to provide that room. Those mothers that want to keep their children at home, and are fully competent and would prefer to discipline them herself, why, no one has any objection to that. They can do that. But provision is to be made so that the children of all that have any connection with this food factory and sanitarium and these things that are being carried on here, should be educated. We must have it stand to reach the highest standards.

Elder C. L. Taylor: Sister White, there is one question that I should like to raise, regarding the responsibility of parents and the relation of that responsibility to the church school. Now, suppose I have a little boy—I have one—seven years old. We are perfectly capable of training him, we have fitted ourselves to do that work. Now, suppose we choose not to take that responsibility, to neglect the boy, let him drift around. Then does it become the responsibility of the church to do what I could do if I would do? That is the question. If I don't take care of my boy when I can, when I am able to do it, would I ask the church to do it in my place?

Sister White: You are not compelled to let your boy go out from your jurisdiction, unless you want him to. That is your privilege. But those parents who have children out of school and don't take charge of them, if they are not willing to have their children brought in and educated, then let them move off

this hill just as quickly as they can, because they should not be here.

C. L. Taylor: I do not believe you catch my point. I have a boy. Suppose I neglect him. Then must the church go to the expense of fitting up a new building, to do what I can do at home, but do not do? Through my neglect, must they be put to extra expense to provide a teacher for my child when I can take care of him myself?

Sister White: You can take care of them, but do you?

Elder W. C. White: She refuses to take your isolated experience.

Responsible to Outside Influences

Sister White: The church here on this hill is a responsible church. It is connected with outside influences. These influences are constantly brought in to testify of us. The question is, Shall it be united, and shall it, if it is necessary, prepare a room—which won't cost everlastingly too much—a room that these children should come to and have discipline, and have a teacher, and get brought up where they are prepared for the higher school? Now, that is the question.

I say, these little children that are small ought to have education, just what they would get in school. They ought to have the school discipline under a person who understands how to deal with children in accordance with their different temperaments. They should try to have these children understand their responsibilities to one another, and their responsibility to God. They should have fastened in their minds the very principles that are going to fit them for the higher grade and the higher school.

There is a higher school that we are all going to, and unless these children are brought up with the right habits and the right thoughts and the right discipline, I wonder how they will ever enter that school above? Where is their reverence? Where are their choice ideas that they should cultivate? And all these things. It must be an everyday experience.

The mother, as she goes around, is not to fret and to scold and to say, "You are in my way, and I wish you would get away, I wish you would go outdoors," or any such thing. She is to treat her children just as God should treat His older children. He calls us children in His family. He wants us educated and trained according to the principles of the Word of God. He wants this education to commence with the little ones. If the mother has not the tact, the ingenuity, if she does not know how to treat human minds, she must put them under somebody that will discipline them and mold and fashion their minds.

Now, have I presented it so that it can be understood? Is there any point, Willie, that I have in the book that I have not touched here?

Elder W. C. White: I don't know. I find, Mother, that our people throughout the States and throughout the world, I must say, sometimes make very far-reaching rulings based on an isolated statement.

Now, in my study of the Bible and in my study of your writings, I have come to believe that there is a principle underlying every precept, and that we cannot understand properly the precept without grasping the principle.

I have believed that in some of the statements which have created a good deal of controversy—like your counsels concerning the use of butter, and your statement that the only teacher that a child should have until it was eight or ten years old—it was our privilege to grasp the principle. I have believed that in the study of those statements that we should recognize that every precept of God is given in mercy, and in consideration of the circumstances.

God said, "What God hath joined together let no man put asunder;" and yet Christ explains the law of divorce as given because of the hardness of their hearts. Because of the degeneracy of the people a divorce law which was not in God's original plan was permitted. I believe that the principle should be understood in regard to such isolated statements as your

* Ages: Henry and Herbert, 7 years; Grace, 3 years.

Fellowship of Prayer

Work in Patience and Love

"Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed."—*The Adventist Home*, p. 208.

► Several years ago I wrote, asking for prayer for my family and I want to share a marvelous answer to prayer I received recently.

One of my daughters who had drifted away came back to the church along with two granddaughters and a grandson and his girl friend. Thanks to the Lord for answered prayers. It all happened so suddenly when I was least expecting it. This experience has done much to strengthen my faith. I shall never cease to thank the Lord for what He has done for me. My advice is to never give up praying for those who are outside the fold.

I am thankful for the opportunity of sharing my happiness and joy with other Christians around the world and for the opportunity of praying with others about their problems. We need to be drawn closer to the Lord, our compassionate God, and to one another.—L. S., of South Carolina.

► I am thankful for the Fellowship of Prayer. I wrote to you several years ago requesting special prayer for our son, who seemed to have turned his back on God. His life was a mess.

We are happy to say the Lord heard our prayer and he is now seeking to serve the Saviour. We cannot thank Him enough.—E. S., of Wisconsin.

► My husband and I work in a boarding academy and have the privilege of working closely with the students. Years ago I sent in two requests, both of which were beautifully answered. Now there are several students for whom we have a

special burden, and would appreciate special prayer. I have faith to believe that these requests will be answered in God's way, and in God's time.

The first student was raised in a Seventh-day Adventist home, but freely confesses he has never felt under conviction to give his heart to the Lord. He is nearly through academy, and does not wish to continue in our schools after that. We would appreciate earnest prayer for him that somehow even though as far as he is concerned the case is closed, the Holy Spirit will continue to work and bring the conviction he feels he lacks.

The second one is no longer a student here, and has been in the world for two years. Recently he joined the Marines. Now he bitterly regrets his decision, and is asking for prayer to carry him through. He expresses a desire to become a Christian, which will be difficult under present circumstances.

There are so many others whom we could mention. These young people who come to us are so precious, just like our own children, and it is heart-breaking when they don't choose to experience the joy of choosing Jesus.

Please remember our youth and especially those mentioned.—Mr. and Mrs. C. C., of California.

► Several years ago I wrote for prayer for my son. He had lost interest in the things of God. The prayer was answered, and today he is a deacon and director of Pathfinders in our small church.—H. S., of Idaho.

We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

protest against the use of butter and the statement that the child should have no other teacher than the mother until it was eight or ten years old.

Now, when that view was given you about butter, there was presented to you the condition of things—people using butter full of germs. They were frying and cooking in it, and its use was deleterious. But later on, when our people studied into the principle of things, they found that while butter is not best, it may not be so bad as some other evils; and so in some cases they are using it.

I have supposed that this school question was the same. The ideal plan is that the mother should be the teacher—an intelligent teacher such an one as you have described this morning. But I have felt that it was a great misfortune to our cause from Maine to California, and from Manitoba to Florida, that our people should take that statement that the child should have no teacher but the parent until it is eight or ten years old, as a definite forbidding of those children to have school privileges. If I understand it, that is really the question before us this morning.

When the brethren study this matter from the standpoint of the good of the child, from the standpoint of fairness to the parents, as far as I can see, they all acknowledge that there are conditions in which it would be better for the child to have some school privilege than to be ruled out. But there is the precept, A child shall have no teacher but the parents until it is eight or ten years old; that settles it.

Elder C. L. Taylor: Brother White, I don't think you have that right, so far as our position is concerned. We do not believe that we have any right to bar out any children because of their age, simply because the Testimony has said so. We have never talked for a moment that we should keep them out because they are too young. We have said repeatedly, "If your children want to come to the school, send them." But, on the other hand, where the parents are able to take care of their children who are younger than eight or ten years of age, we have felt they ought to do it, and not to make that a responsibility of the church. This is especially so when there is a matter of expense—extra expense—involved. Now, that is the only question. We are not holding to a rule saying that no children excepting those of certain ages should come to school: But rather, we say that those who can educate their children at home, ought to do it, rather than to send them to the church school when we are so hard pressed for means and would have to hire another teacher.

Sister E. G. White: Well, if parents have not got it in them you might just as well stop where you are. Therefore, we have got to make provision, because there are a good many parents that have not taken it upon themselves to discipline themselves. They are not disciplined. When the father and mother are disciplined themselves, then we will begin to talk about their disciplining their children. But as long as they are not disciplined themselves, their children are not disciplined. There is so much lacking in the matter, so much to be presumed and ventured, that in the name of the Lord, I say, Establish something where you can have a mind that realizes the importance of the work of dealing with human minds. There are fathers and mothers who do not know anything about how to deal with human minds. They don't know how.

Elder C. L. Taylor: We will take Brother White's children. If Brother White wants to send his boys, they should go to school. I would never say a word against it in the world. I would never say they should not come to school. But, take Brother White, or take my own case, or take Brother Boeker's, if we can educate our children ourselves, would it not be better for us to do it, rather than to send them to the school?

Mrs. E. G. White: No one will force anybody to send them to school. If they cannot see the advantage, and think that home is the best place, why, it is their privilege to stay at home. But then again, there has got to be some advantage.

Sister Peck: I suppose, Sister White, we will never have a church where every family is just what it ought to be, and

there will always be these exceptions to meet; and so some provision shall have to be made for those exceptions.

Sister White: I believe that the people about here that have advantages can each do a little something to support a school for the others. I am willing to do it. I do not think that should be a consideration that should come in at all. [We talk of] "the expense," "the expense," "the expense"—it is nothing at all to have the weight of a thumblefull of expense.

Elder White: As my children have been mentioned, I should like to say a word about this. My interest in the outcome of this interview is not now at all with reference to my own children. My interest in the outcome of this interview is with reference to its influence upon our work throughout the world. My interest for this school from the beginning until now has not been principally with reference to my children.

Sister White: From the light I have, with every sanitarium that is established anywhere there shall be a school with that sanitarium. That is the light given me. That is how it is we are to see that the children are cared for, and the sanitarium shall take an interest to sustain such a thing. It is their business to do it. It is right that they should do it.

The successes and failures and the rulings of this school will affect our church school work throughout California and much farther.

Elder W. C. White: It is known by everybody that Sister Peck has had a broad experience in teaching, and that she has had four years' experience with Mother, dealing with her writings, helping to prepare the book *Education*. My greatest interest for the school has not been my own family, neither has it been simply the St. Helena church.

My interest in this school lies in the fact that it is our privilege to set a pattern. The successes and failures and the rulings of this school will affect our church school work throughout California and much farther, because of Sister Peck's long experience as a teacher, and her work with you, Mother, in helping to prepare the book on education. All these things have put this school where it is a city set on a hill.

Now, my distress at the ruling with reference to the younger children has been not principally because my children were ruled out, but to build up a ruling which I consider is very cruel. It is being used in a way to do our younger children a great deal of harm.

The world is doing a great work for the children through kindergartens. In places where we have institutions, and both parents are employed, they would gladly send children to a kindergarten. I have been convinced that in many of our churches a kindergarten properly conducted for a few hours a day, would be a great blessing. I have not found anything in your teachings or rulings, Mother, or advice to our people that would be contrary to it. But the rulings of our school superintendents has killed, completely killed, in most parts of the country any effort toward providing kindergarten work for our children.

There are a few instances where they stand to carry it forward. Dr. Kellogg does it in his orphan's school that you have seen and praised, and in a few other places they are doing it. At Berrien Springs they ventured last summer to bring in a kindergarten teacher and to permit that part of the work to

have a little consideration; but generally, in about nine tenths of the field, this ruling of our school superintendents kills that part of the work completely.

Mrs. E. G. White: Well, there has got to be a reformation in that line.

Elder White: And the ruling in this school here, and the reasons that have always been given me for this ruling has been based on your statement that a child's mother is to be its only teacher until it is eight or ten years old. I have believed that for the best interests of our school work throughout the world, that it is our privilege to have such an interview as we have had this morning, and also to study into the principle which underlies such things.

Sister White: Yes, it is right that it should stand before the people right. Now, you will never find a better opportunity to have Sister Peck have the supervision over even the younger children. There has got to be a blending in some way.

As for a room, and there should be room, I question which is best, whether it should be connected right with the building, or whether it should be separate. It seemed to me that it might be a building by itself. I do not know which would be best. That must be considered—the advantages and disadvantages. I think Sister Peck, as well or better than any of the rest of us, could tell how that should be.

L. M. Bowen: While there has been a ruling as to the age limit, has it not been on account of space? I don't think any of us are opposed to kindergarten work.

Bro. Dennison: It was not altogether on room, was it? I know we talked there with Sister Peck. Did you not explain that the reason why the children were barred out was on account of the Testimonies?

Sister Peck: We did not have room this year.

Elder White: The other thing has been used to cut off discussion.

Elder Taylor: Sister Peck has told us over and over again that she has told parents to send their children, if they wished. We did not say that they should.

Elder White: My personal interest as far as sending children to school has entirely passed now. I have no thought of sending my children here. I don't expect to. But in the interests of truth, in the interests of principle, and in the interests of a good understanding of where we are, and how we are to treat other people's children, I am just as much interested as I have ever been.

Elder Taylor: We have talked this: That the church school will not be a blessing to a community when it comes to take a responsibility that the parents themselves can carry. And when we go ahead and put our money into a building, it does not make any difference whether it is a building or a room. But when we take the responsibility that could be carried by the parents, then the church school becomes a curse or a hindrance, rather than a blessing. Now that is all I have ever heard when we have come to the point.

It has been a matter of eight years, because we have recognized all the way along that some of six are better able to go to school than others of eight or nine. But it is the principle of others bearing the responsibility. Now, so far as any one here is concerned, I have never known that anyone has kept his children from school because provision was not made.

Elder White: That is the first intimation that I have ever had of any such position. I have never heard that before.

Brother Iram James: That can't be so, because you will find on the minutes that Horsemann's children were voted out, when they wanted to send them.

Elder Taylor: That was last year, when we had no room; but this year it has been talked all along that if they would send them, send them. It looks to me that the church school can become a hindrance if it opens up and says, Send the children; it is the best place for them; send your children.

Sister Peck: It has been a question in my mind on that point, Sister White, what our duty as teachers is—whether it was to try to help the parents to see and to take up their responsi-

bility, or to take it away from them by taking their children into the school.

Sister E. G. White: If they have not felt their responsibility from all the books and writings and sermons, you might roll it onto them from now till the Lord comes, and they would not have any burden. It is no use talking about responsibility when they have never felt it.

We want to have a school in connection with the Sanitarium. It is presented to me that wherever there is a sanitarium, there must be a school, and that school must be carried on in such a way that it makes an impression on all who shall visit the Sanitarium. People will come into that school. They will see how that school is managed. It should not be far from the Sanitarium, so that they can understand.

The Very Best Kind of Discipline

In the management of the school there is to be the very best kind of discipline. In learning, the students cannot have their own way. They have got to give up their own way to discipline. This is a lesson that is yet to be learned by a good many families. But we hear, "Oh, let them do this. They are nothing but children. They will learn when they get older."

Well, just as soon as a child in my care would begin to show passion, and throw himself on the floor, he never did it but once, I want to tell you. I would not let the devil work right through that child and take possession of it.

The Lord wants us to understand things. He says, Abraham commanded his children and his household after him, and we want to understand what it means to command, and we want to understand that we have got to take hold of the work if we resist the devil.

Well, I do not know whether we are any farther along than when we began.

Elder Taylor: Yes, I think we are.

Sister White: But some things have been said.

L. M. Bowen: I think we know what we will have to do.

Sister Gotzian: Enough has been said to set us thinking, and to do something.

Sister White: The Lord is in earnest with us. Yes; we have got to be an example. And now you see there are so many sanitariums, and so many schools that must be connected with them. We have got to come to our senses and recognize that we have to carry an influence—that is, an influence in regard to the children.

Elder Taylor: There is another matter, on the studies. I have a burden for recognizing what Brother White says—that this school should be an example. I have felt that we are still following too much the plan of the public schools. We are cramming the students, the little children carrying all the way from five to ten studies. It seems to me that we really ought to begin to make a change by getting away from the plan of cramming and stuffing, and get back to the simple principles of teaching them to read and write and spell, and getting those foundation things. We should work that plan out here, and see if we cannot make a success of those principles that have been given us in the Testimonies.

Sister White: Yes, I think the practical is of great value. The practical working out of these things should be accomplished not by merely a lesson, but the lesson must be so simple that the students can take it in, digest it, and know the reasons for it. If they do that, there cannot be so many studies. There must be fewer studies, and more drill.

Sister Peck: I think that is right, Sister White, I think we ought to have more thorough drill in the fewer lines of study.

Elder Taylor: As it is now, parents are constantly comparing the church school with the public school. They say, If you make a change, and begin to cut off certain things from certain classes, why, you don't give my children as much as they can get in the public school.

Sister White: If they prefer to send their children to the public school, let them send them. But [offering] these many studies is a great fallacy.

I have seen such precious talent that is sacrificed. A father says that a child can have so much money. And that is all he can have in his schooling. Some of the most precious youth came to Battle Creek. The father said so and so. They would go to the public school. And they would sit up with a little lamp burning, long into the night, to get all these studies that they had to have. Well, when they came to get through with that, they just broke down. Some of the most precious talent broke down, and they died in a short time.

Sister Peck: Even if they don't break down, Sister White, their knowledge is so fragmentary and without foundation that it is of no real use to them in after years.

Sister White: Your school is to be a sample school. It is not to be a sample after the schools of the day. It is not to be any such thing. Your school is to be according to a plan that is far ahead of these other schools. It is to be a practical thing. The lessons are to be put into practice, and not merely a recitation of [theory].

Elder Taylor: I am satisfied that when we begin to move in that direction, we will see real light come in.

Sister White: Brother Leininger's children had no need to have died, but they were not under the discipline of the care that they ought to have had. The Lord wants us to have that education that we can utilize, and the most simple education that the children can have now is the very best for them. Then there will be a reaching out after more and more education, as years come on. But they are not to stuff themselves right now with things clear beyond their years. It is not the right thing to do. We have got to have our A.B.C., and the Alpha is not the Omega. We must learn that.

No Bible in Public School

My idea is to have advantages for the little ones. We are not to throw them into Brother Anthony's school, because they are children, and don't have to pay anything. Brother Anthony I believe will do his best as far as the schooling is concerned, but he cannot teach the Bible. There is the Bible. That is what we want. It is to teach our children when they rise up and when they sit down, and when they go out, and when they come in. Your children here must be in such a school as that. You cannot teach them the commandments of God, the law of God, and importance of the law, in a public school.

What is their reading lesson—do they have reading books?

Sister Peck: We have three classes in reading. The youngest class uses a little *Bible Reader* that Professor Sutherland got out. I don't know whether you remember it. Another class uses a book that Professor Bell has prepared; and another class is using *Mount of Blessing* this year.

Sister White: Well, this has got to be worked out some way. Have you got any propositions to make? Let us hear them.

Sister Peck: No, I don't know that I have any propositions to make. I believe our school board here is solid on the idea of doing everything we can to work out this educational problem, not simply for the sake of this school here, but for the sake of our educational work in general. I am sure that we all appreciate very much the privilege of having you with us and helping us along this line. I know that what we have gotten this morning will really be a great help to us in working out this problem and planning for the school as we ought. We have talked over these matters a good deal in one way and another, and of course we meet a good many difficulties, too, and we shall expect to meet them. But we will have to learn how to overcome these difficulties.

I have wished a good many times that in our school here we might have another department, not altogether because the school could be improved, but because I have longed so much for an opportunity to give more time to solving some of these questions that are perplexing the minds of all our teachers. I feel sure that I could be a help in some lines more than I am now, if I were freer to work out some of these problems. If the problems were solved problems, it would not require half the energy to execute the work. But so many of our prob-

lems are unsolved problems. We have never been over the ground, and we are going over a new road. We have to cut our way every step, and to do so takes more time and energy and thought than it will when we have been over it once, and can go over it again. I have often thought that some of our people feel that we should handle so much, because other teachers do, and because teachers in ungraded schools in the past have handled all the way from fifty to one hundred students, and they learned a good deal, too. But we have another problem altogether to solve. It is another question to manage.

Sister White: We are educating for the kingdom.

Sister Peck: And everything is new, and it does mean a great deal more when the road is new and untried, than when we are following a road hundreds of years old.

Elder Taylor: In the number of studies today, we have duplicated all that the public school has, and then we have added Bible, and nature study, and manual training, and generally vocal music.

Sister White: I cannot see a particle of sense in that. Just cut off some of those studies. Teach them the Bible. Have that as one of their living, practical points of education. That is what it ought to be. We should take no account of how many things they bring out in some other schools. We are on a different road.

Elder Taylor: Now take the matter of history. We have history in the public schools, U.S. History. We are expected to teach history in our church school, but we cannot teach history in our school as they teach it in the public school. Sister Peck, at the present time is simply working it out to connect all the events that have come into our history and the history of this country, with the Bible in the fulfillment of prophecy. She helps the children to see the signs of the times, and the working out of God's plans, and she keeps their minds in touch with God all the time. I have felt that if we could have time in our schools for that, we could cut off other studies that crowd in, and then we would begin to see light come in, and our children would get hold of God.

Sister White: I think we should consider that problem. If there are those who do not want to send their children to our school, at which preparation is given for the future eternal life, to learn here the Alpha of how they should conduct themselves for the Omega, the end, then they can take their children and put them where they please. If this is the public school, all right. What we want is to educate our children for the future immortal life, and we have but a little time to do it in. This is the work to be accomplished. We are to educate them how to behave, and all of this. I tell you, the teacher carries a big responsibility to [inculcate] principles to work upon for all time.

We must educate our children so that we can come up to the gates of the city and say, "Here am I, Lord, and the children that Thou hast given me." We must not come up without our children to hear the words, "Where is My flock, My little flock, that I gave you—that beautiful flock that I gave you, where are they?" And we reply that they have been left to drift right into the world, and so they are unfitted for heaven. What we want is to fit them for heaven so we can present the little flock to God, and say, "I have done my best."

We think that another teacher should be brought in. We need one that has a good, all-round disposition. One that is even, and that can mold and fashion. These little ones move by impulse, just as they feel.

I think what care the Lord had over the children of Israel. They were so forgetful. He told them just what to do. He told them to plaster the rock, and they were to write on this rock the commandments of God. This was after that they passed over Jordan. You see how particular He was.

And then there were the two mounts, there were places that they had to go through that repetition, one the mount of curses and the other the mount of blessings. From these two prominent positions the advantages of the blessing and the disadvantages of the curse were pronounced. □

For the Younger Set

The Locked Door

By LUZ LAPITAN
As told to Ella Ruth Elkins

IT WAS EARLY morning in the Philippines as Luz pushed away from the breakfast table.

"Luz," said Mother, "I'm going to market today, and you mustn't turn on the TV while I'm gone, for you might break it. Only your father knows how to make it work right, and he's away in Los Baños today."

Luz nodded Yes as she picked up her school bag and hurried off to school.

Time passed slowly that morning at school, but finally lunchtime came, and all the children hurried to get their lunches. After eating, everyone hurried outdoors to play. Pretty soon Luz and some of the other girls got tired of what they were doing.

"What shall we do?" asked Rene, Luz's friend.

Luz's face brightened. "I know! We can all go over to my house! It's not far. Just you and I and Vivian and Lulu will go."

Eagerly they followed Luz into the house and sat down while Luz brought cool glasses of water to drink.

"Oh, Luz, you have a TV! Aren't you lucky!" Lulu eyed the TV. "Why don't you turn it on and let us watch a show?"

Luz's heart beat fast and she felt funny inside. "There's something wrong with the set and I can't tune it in right."

"Can't you try?" asked Rene.

"Yes, can't you try?" echoed Vivian.

"Well . . ." Luz bit her lower lip. "I'll try just once."

On flashed the lights, and a perfect picture came onto the screen!

A few twists of the knob, and the sound came in just right. Luz was pleased that nothing had broken. The other girls were laughing, and Luz knew they must be enjoying themselves. So she

sat down and watched the show with them. On and on it went. Finally Luz looked at the clock.

"Oh, no!" Luz threw both hands into the air. "Look at the clock!"

There were four faces white with fear, for the clock on the wall said five minutes to two!

Luz jumped up and snapped off the TV. "Come, let's run!"

But alas, when they got to the school the door was locked.

"Oh, Luz, what'll we do?" cried Vivian.

"There's only one thing for us to do if we want to get our bags and that is to wait out here until school is dismissed. Then we can go inside after them," replied Luz.

So all four girls sat down in the shade to wait and to repent for what they had done.

Finally school was out and Luz, Rene, Vivian, and Lulu tiptoed into the schoolroom to get their bags.

The teacher looked up in surprise. "Why girls, where have you been?"

Luz knew she would have to answer for them all, so she stepped forward and explained to the teacher what happened. Then she added, "I'm so sorry, ma'am. It's all my fault. We won't do it again."

The teacher showed them what the assignments would be. Then very quietly the girls got their bags and sadly walked home.

When Luz got to her house she went into her mother's room and told her what had happened, that she had disobeyed her and she was sorry.

Luz's mother put her arms around her daughter. "You see, if you hadn't done that, then you would not have been punished by your teacher when she locked the door of the school. I won't spank you. You have already been punished. But next time, don't disobey me!"

And she didn't.

Think Right to Feel Right

By CLARENCE N. KOHLER

OPTIMUM HEALTH INCLUDES the whole man—mind, spirit, and body. A contented and cheerful spirit with a complete trust in the loving care of a merciful God is of more value than wealth, prestige, and honor. Millions who are physically ill do not understand the intimate relationship that exists between the mind and the body. "The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, under a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body."—ELLEN G. WHITE, *Healthful Living*, p. 233.

Again, "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Testimonies*, vol. 5, p. 444. There may be those who would perhaps discount this statement, but when one realizes that the mind governs the vital force that affects every cell in the human body, he begins to understand the importance of a healthy mind.

God Is the Source of All Good

Mental impressions and activity, feelings of emotion—joy, grief, or passiveness, and every innermost thought—convey their influence to the entire physical being. When the mind is darkened by fear, anxiety, guilt, the body is affected and ill health is the consequence. God is the source of all life and love, joy and peace, and when we sever the love line by self-worship, distrust, or anxiety, we suffer the penalty.

The National Association of Mental Health reports that more people are hospitalized for mental illness than for polio, cancer, heart disease, tuberculosis, and all other diseases combined. The picture becomes even more unpleasant when we realize that there are uncounted millions suffering from emotional and mental disorders who are never hospitalized. These include the depressed and the worried; the anxious and the fearful; the lonely and the discouraged; the disillusioned and rejected; as well as those who suffer from guilt and remorse. The list is endless. This is why someone, somewhere in the United States, attempts suicide every two and a half minutes around the clock. Millions throughout the world are sick, mentally, morally, spiritually, and physically. Why? One reason could be, "They have bartered away the true God for a false one, and have offered reverence and worship to created things instead of to the Creator" (Rom. 1:25, N.E.B.).

God created man a worshiping being, and worship he must. If because of ignorance, rebellion, or a sin-darkened mind he fails to worship the true God, he bows down to false gods. Thus an understanding of true worship is vital to our total life experience. True worship includes the recognition of God as our Creator, our Redeemer, and the giver of every good and perfect gift. When we begin, even in a limited fashion, to comprehend this basic truth, our hearts are filled with gratitude

and we freely witness to His wonderful love and mercy to us. We then become a link in the great love cycle, which begins at the throne of God and is manifested in the life and sacrifice of Christ. Our response to this great love flowing from God, manifested in loving ministry to others and in paeans of praise, complete this wonderful cycle of love. And when we by our witness and worship become a link in this great golden chain of love, our happiness and peace are complete.

The devil is the great universal counterfeiter, and he has sought to change every truth into a lie. He has supplanted this wonderful love cycle with the destructive fear cycle. By his lies and deceit he has made fear and distrust a compelling motive in mankind. Far too often men seek to serve God and keep the commandments through fear, and not love. Through the millenniums the enemy of God has persuaded man that God is not to be trusted and that loyalty and obedience to Him bring only trouble and distress. Far more than we realize, our activity is motivated by fear, pride, and the desire to gain the approbation of men. This is not pleasing to God. Jesus stated, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). Fear is highly contagious, and too often because of our lack of trust we create this fear pattern in our children.

Look at yourself in the mirror and ask the question "Am I motivated by love or fear?" Be honest. Seek God earnestly for the answer. For we are told in Jeremiah 17:9 that "the heart is deceitful above all things, and desperately wicked: who can know it?" We would do well carefully to evaluate our desires and our motives. True worship eventually excludes all fear, self-seeking, and the desire for the plaudits of men; seeking by God's help to manifest only trust, love, and obedience.

Surrender to Find Peace

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). This is a personal work and comes only through prayer and the study of the Word. "Many who profess to be Christ's followers have an anxious, troubled heart because they are afraid to trust themselves with God. They do not make a complete surrender to Him, for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender they cannot find peace."—*The Ministry of Healing*, pp. 480, 481.

Surrender and obedience, as well as gratitude and praise, are integral components of worship. Self-abnegation, capitulation of self, is the most difficult act of the human mind and will. But this God requires. Our God is a God of love, mercy, and longsuffering. He is most kind and gracious, not willing that anyone be lost. He also is a God of truth, majesty, and power, a jealous God who cannot accept partial surrender or halfhearted obedience. You must let God be God and as God He has the prerogative to be the absolute monarch of your life. When you accept the gift of God, which is eternal life through Jesus Christ, you must permit His Spirit to have full and absolute control of your life. Your aims, purposes,

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Feelings of emotion—joy, grief, or passiveness, and every innermost thought—convey their influence to the entire physical being.

and desires, as well as your activities both mental and physical, are under His jurisdiction. This is not bondage as the devil purports, but glorious sonship, the most thrilling experience that can come to any human being. The great sorrow of heaven is that so few enter into this thrilling father-son, father-daughter, relationship.

God is love. Every lovely and loving thought, word, and act stems from Him. God is the Creator. All that is beautiful, perfect, and good comes from His hand. This wonderful Creator-God has placed in every human heart a hunger—a hunger so deep and insatiable that nothing short of true worship, implemented by the Holy Spirit, will satisfy this hunger. Until the spirit of man unites with the Spirit of God, and cries, "Abba, Father," there is no peace, no rest, no genuine happiness. Augustine stated it thus: "Thou hast made us for thyself, and our souls are restless until they find rest in thee."

How do we obtain this experience? What must I do to acquire this peace and trust in God? We are told, "When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind and health and energy to the body."—*Ibid.*, p. 247. We need the sunlight of God's love. When the windows of the mind are opened to the sunlight of God's word; when the heart yields itself fully to the gentle wooing of the Holy Spirit; when the soul hungers and thirsts for righteousness; then the sunshine of God's love

will fill the life and we will behold God in all His beauty and truly worship. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Some suggestions that may help—they are not new, but they are pertinent—talk with God morning, noon, and night. When you open your eyes in the morning thank Him for His wonderful love, for the blessings of a new day. Ask for guidance in every detail of your life. Seek to do nothing, large or small, that would in any way displease God. Before you close your eyes in sleep clear the record and thank Him for His mercy and protection that day.

Power in Bible Promises

Read. Study. Memorize. Fill your mind with the precious truths from the Word. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). Place choice texts on small cards, carry them with you and memorize them. There is power in the Word. Fill the mind with scriptures and use them in all your thinking and activity. When this is done you will have an answer for every problem, strength for every trial, and an "It is written" for every temptation. Begin reading the Psalms seriously. Use a red or a blue pencil and underline the texts that are meaningful to you.

Read the Gospels, especially the book of John. God talks to us through the pages of the Book. The promise is "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). Read, study, the writings of the servant of the Lord. They are of inestimable value. The books *Steps to Christ*, *The Desire of Ages*, and *The Ministry of Healing* are among the many that will help you understand more fully the true meaning of worship.

To love the Word and to seek the presence of God is not a natural inclination of the human heart. It requires effort and determination. If one perseveres and makes Bible reading a definite part of the daily program, soon it will become the best part of the day. You will say with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103). This love for the Word will change your whole life. It will remove doubts and fears, discouragement and guilt. Your heart will be filled with joy, peace, and a confidence that "all things work together for good to them that love God" (Rom. 8:28). This experience is a must in the total picture of healthful living. In spite of the trials, troubles, and griefs of this old world, joy, peace, and contentment may be ours. God would have it thus. "God has in store love, joy, peace, and glorious triumph for all who serve Him in spirit and in truth."—*Testimonies*, vol. 8, p. 247.

Never forget it. God loves you and created you for His glory. Your happiness is His happiness. He longs to fill your heart with the peace and joy of heaven so, in turn, at that great day you can help fill heaven with thanksgiving and praise. □

The Greatest Gift

Three of the most sacred words

in the universe are

God, love, and live.

By VADA KUM YUEN

IT IS CLEAR from Scripture that the gifts and operations of the Spirit of God are divided into two categories: (1) those received in the regular course of events, by heredity, through education, or in the ordinary working of God's providence. These could be called the natural or ordinary gifts. (2) Gifts such as miracle-working power, being able to prophesy, speak in tongues, which could be distinguished as supernatural or extraordinary.

But gifts of either kind are simply a means to an end, not an end in themselves. The supernatural gifts particularly are often the attention getters—as the siren to an ambulance, the neon lights to a city street, the nectar to a flower, the glittering diamonds to a celebrity's costume. They may be designed merely to arrest the attention, attract the eyes and interests of the crowd. The role of these gifts is necessary and vital, but the possession of them does not of itself guarantee eternal life.

What then is this "end" product of the gifts? What form of experience guarantees life eternal? Perfect obedience to God's laws? In a way, yes. But there has to be a better answer. Dwarfed intellects, degraded passions, and fallible judgments are scarcely the stuff and foundation upon which to build perfect obedience to perfect laws.

God Is Love

Maybe then it's "grace"? That's the love of a superior for an undeserving inferior. But God shows amazing grace to all men, yet not all men will be saved. Perhaps it's "faith"? But 1 Corinthians 13:2 implies that faith enough to remove Mount Everest to the middle of the Pacific is not sufficient. The devils have faith in God. Obviously their faith does not save them.

"Obedience" is important. Grace is altogether marvelous, beautiful, true, and absolutely vital. So is faith. But none of these holds the complete answer. These gifts are valuable only because they are ingredients of (not "held in addition to") the greatest of all gifts.

In 1 Corinthians 13 Paul identifies this complete answer. It is "the more excellent way"—love. "Love takes the precedence of faith."¹ Just as all vices are summed up in "selfishness," so all virtues and graces are summed up in "love."

Love is "the sum of righteousness."²

"Love is the basis of godliness."³

"Love is the underlying principle of God's government."⁴

Love is the "foundation of the Christian's character."⁵

"Only the service of love can be acceptable to God."⁶

"All who love God will live again in the Eden above."⁷

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Are we somehow disappointed that the greatest doctrine is so simple? That there is nothing sensational, spectacular, or flamboyant about this greatest of all gifts? That which sets us apart as holy in the eyes of God, the ordinary gift of love in the heart, is in fact something so quiet and unassuming in nature that others all around us could have received it and we might not even know.

The opposite to grace is "worship." This is the supreme love of an inferior for a superior. It is only as the worship of man meets the grace of God that eternal life is secured for that man. That worship, that supreme love in a man's heart, is the greatest of all God's gifts. "Saved by love," in God's heart and mine, is the greatest doctrine of all, for it includes and enhances all others.

Sin is the transgression of the Ten Commandments all right. But our concept of the law, God's goodness and righteousness, His character, should be so elevated and magnified that we see sin as the transgression of God's original, eternal, and perfect law of love. There are aspects of the Ten Commandments that are not eternal; for example, the existence of servants, husbands and wives. It is the principle of love that is eternal.⁸

There's nothing resembling a plastic flower, nothing static, cold, or deadly legal about love. It's as alive as life, full of fresh challenge to the imagination. Sin is the transgression of the promptings of love in the heart—an educated love—taking the Ten Commandments as the starting point. God's law is fulfilled when men love God supremely and their neighbor as themselves.⁹ Surely it is only with this concept of "law" that anyone could be moved to exclaim as did David, "How love I Thy law!"¹⁰ Obedience, courage, temperance, faith, miracle-working power—no gift or grace is of any saving value to its possessor unless it is within the framework of love, is motivated by its spirit.

Is it strange, then, that the forces of evil have been so seemingly successful in dragging this word *love* to the dust, slinging mud at it till some seems to have stuck so hard even Christians are often loathe to use it? No more should Seventh-day Adventists balk at the doctrine of love, at verbalizing the word because some faiths and cultures have perverted its use, than we should cease to believe and speak of God because His name is so often heard as a profanity from coarse and irreverent lips. Neither should we always approach the doctrine of love with a defensive air, somehow afraid its teaching will make hearers throw obedience to the winds. Love constrains to an obedience by choice, an obedience akin to the perfect obedience rendered by inanimate objects in the natural creation.

Love looks at another person as having important value, then acts with intelligent purpose toward him—regardless of feelings, just as we are to keep cultivating our relationship with God whether or not we happen to feel like it. Anyone can love the lovely. It is as we love the unappealing, our enemies—treating them fairly, from principle—that we come nearest to being perfect as God is.¹¹

Three of the most sacred words in the universe must surely be *God, love, and live*. In a sense, the terms are synonymous.¹² We cannot have one without the others. □

REFERENCES

¹ *Testimonies*, vol. 2, p. 36.

² *The Desire of Ages*, p. 504.

³ *Christ's Object Lessons*, p. 384.

⁴ *Ibid.*, p. 49.

⁵ *Ibid.*

⁶ *Patriarchs and Prophets*, p. 42.

⁷ *Christ's Object Lessons*, p. 87.

⁸ See Ellen White, *Signs of the Times*, April 15, 1875.

⁹ *Testimonies*, vol. 8, p. 139.

¹⁰ Ps. 119:97.

¹¹ Matt. 5:46-48.

¹² *Christ's Object Lessons*, p. 258.

When Sickness Strikes

Life runs along smoothly. Then suddenly crippling sickness strikes.

Perhaps the blow is terminal disease. All dreams lie shattered. Life's ambitions must be scrapped.

Whatever the calamity, a difficult readjustment is necessary. Does the Christian stand at an advantage in moments such as these? Does his faith provide a fortitude in the hour of trial that is not available to the non-Christian? This is certainly what the Bible teaches. But it is not always experienced.

Let us consider the case of the apostle Paul. There was danger of his becoming exalted through the many divine revelations given him. On one occasion, apparently in vision, he was taken to Paradise where he "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:4). He tells his story this way, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me" (verse 7).

There has been much discussion among commentators as to what Paul's "thorn in the flesh" might have been. Many of the older commentators conjectured that his affliction was ophthalmia, an inflammation of the eyeballs. There is a hint of eye trouble in Paul's Epistle to the Galatians: "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me" (Gal. 4:13-15).

According to one passage from Ellen White, bad eyesight was an affliction Paul suffered: "Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 12:7-9, p. 1107.

Paul Suffered Depression of Spirits

In another passage Ellen White amplifies this subject: "A deep sadness still rested upon the mind and heart of Paul because of his apprehensions concerning the Corinthian church. While at Philippi he commenced his second Epistle to them, for they hung as a heavy weight upon his soul. The depression of spirits from which the apostle suffered was, however, attributable in a great degree to bodily infirmities, which made him very restless when not engaged in active service. But when working for the salvation of souls, he rose superior to physical debility. He felt that the disease under which he suffered was a terrible impediment to him in his great work, and repeatedly besought the Lord to relieve him. God did not see fit to answer his prayers in this respect, though He gave him assurance that divine grace should be sufficient for him."—*Ibid.*

Several points are worthy of note in Paul's attitude toward

his affliction. First, he did not blame God for it. He recognized it as "the messenger of Satan" (2 Cor. 12:7).

"Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin. . . . God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy."—*The Desire of Ages*, p. 471.

To us this observation by Ellen White is an important point for one stricken with disease to remember. If he looks at his affliction as proceeding from God, he is unwittingly a victim of Satan's false propaganda.

But does not God allow the suffering? The answer to this question must be carefully considered. Those of Calvinistic persuasion lay great emphasis on the belief that whatever happens God has decreed. Discussing the decrees of God, one systematic theologian defines them as follows: "God has decreed all that comes to pass" (Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology*, p. 151). But Seventh-day Adventists are more closely identified with the Arminian persuasion and emphasize the free will of man as well as the sovereignty of God. Particularly through the teachings of Ellen White, the role of Satan in world events is unveiled. When God decided to permit Satan to live, God agreed to allow Satan a measure of freedom of action in this world to demonstrate the principles of the type of universal government Satan was advocating.

Consequently, some of the things that happen are acts of Satan; others are acts of God. But some would argue that if God allows Satan a certain freedom of action, then whatever Satan does is still God's will. We contend that the acts of God and the acts of Satan are still to be distinguished. Instead of saying when sickness strikes that God allows it to come, we prefer to say that because of certain issues in the great controversy that are involved, God does not prevent the sickness; in fact, He cannot prevent it without prejudicing His case before the universe.

God does not like to see His children suffer. His great heart of love is grieved over their pain. He would remove it if the greater issues were not involved. And many times He has been able to thwart Satan's designs. This Jesus demonstrated in His earthly ministry of healing.

At this point the incident of Paul is again instructive. Paul prayed three times that the "thorn in the flesh, the messenger of Satan" might depart from him (2 Cor. 12:8). He had prayed for many others and their diseases had been taken away. But his prayer in his own behalf was not answered as he had hoped. He prayed not only once but three times. The answer came "My grace is sufficient for thee" (verse 9). God would help him bear the affliction Satan had brought, and bring good out of it. As Ellen White said in the quotation cited above, "Suffering is inflicted by Satan, and is overruled by God for purposes of mercy." "My strength is made perfect in weakness" (verse 9), God told Paul. Despite Satan's annoyances, hindrances, and even heavy blows, God brings good out of the situation if we relate properly to it.

Not only will good come to those afflicted; it will come to the entire universe. By exercising the freedom granted him,

Satan unveiled his true character. As a result all the intelligences in the universe will see God's justice in the destruction of the author of sin and suffering. The further benefit is that the universe will have been forever inoculated against evil. Sin, once destroyed, will never raise its ugly head again.

We were deeply touched, recently, by the testimony of one who had just discovered that he was the victim of terminal disease with other complications. Writing to a close friend of the family, he said, "On Tuesday afternoon . . . the original diagnosis . . . was confirmed. That was hard to take, as you can imagine, but everything is going to be all right, I know. God can still work miracles. That night my wife and I had a long talk together and really faced this whole thing for the first time together. Sometimes I believe God tests the fervency of our prayers and delays answering in order for our faith to be tested. No matter what happens, time is very short as far as this earth is concerned. We got to thinking about how it might be like a father telling his little boy that it was time to go to bed. The boy might argue and say he wants to stay up a little longer, but the father would be apt to say, 'Son, there's a better day tomorrow, a new day in which to do the things you want so much to do.'

"If that's what God is telling me, why should I question His wisdom?"

Such faith is not born overnight. We share his testimony trusting that it may lift the many of our readers who, too, are victims of Satan's malicious blows. Like Paul this sufferer is praying that the messenger of Satan buffeting him might depart from him. At the same time he recognizes that in view of the issues involved in the great controversy, this may not be possible, and he is prepared to rest his case in the Lord's hands, knowing that God will work good out of the affliction and that He will supply the grace necessary to sustain him.

Only in eternity will the complicated play and counterplay in the great controversy be unveiled. There each of us will be able to see how they affected his life. What a sound of rejoicing will ascend from the host of the redeemed when at last the author of disease and suffering is annihilated! May the day be hastened when the announcement John heard proclaimed with a great voice will become a reality, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

D. F. N.

Not Seventh-day Adventists

The burial of a hypnotized man near Cocoa Beach, Florida, as part of an unusual Easter celebration to simulate the burial of our Lord, was announced in late March by Jack Moore, "an elder in the church of God Seventh Day Adventists" (as the news media reported it).

Because Mr. Moore's church believes that Jesus was crucified on Wednesday and rose on Saturday, the hypnotized volunteer was to be put in a casket and "buried" on the beach Wednesday afternoon preceding Easter. The police said that they lacked jurisdiction because the rites were planned on private property. However, as the day approached, Mr. Moore was not able to find a willing subject. Instead, he "symbolically" entered the casket himself each evening, Wednesday through Friday, for one hour, to witness for his Lord.

Two points to be observed: (1) With friends like this, Christianity hardly needs any enemies. What ridicule, disdain, and outright disgust must this bizarre event bring to non-Christians

as well as to those who regard the crucifixion and resurrection with high and sober reverence.

(2) This publicity stunt in no way is sponsored by or affiliated with the Seventh-day Adventist Church. The news media misquoted the name of the religious group involved; the correct name is Church of God (Seventh Day). This group was first known as the Marion Party, a defection from the Seventh-day Adventist Church, in the mid-1860's, based in Marion, Iowa. Although this group retained observance of the seventh-day Sabbath, they differed from Seventh-day Adventists on many points such as the millennium, how long Jesus was in the tomb, various aspects of health standards, and the gift of prophecy in the remnant church. There are several splinter groups operating under the name Church of God (Seventh Day).

While we wish spiritual well-being to all, never shutting the door to anyone who desires spiritual brotherhood, we feel the necessity periodically to make clear the difference between the Seventh-day Adventist Church and other bodies with similar names.

H. E. D.

Letters *continued from page 3*

respond his check was to be returned.

We do not question this brother's intention to encourage others to good work. However, we are also sending a check for \$700 to Operation Extra Lift, but our contribution is unconditional. We do not wish to build the last church, but trust our gift will be used to build one of the first. If the need exists, why wait? We therefore request our check be used *immediately* for its intended purpose.

CALVIN AND MARGARET
TRAUTWEIN
Walla Walla, Washington

Room for Economy

With great interest I read the article "Is Christian Education Overpriced?" in the December 19 issue. I too am concerned about the number of our young people who want, but cannot afford, to attend a Seventh-day Adventist school.

In the depression years of the 1930's, when the annual cost was about \$300, I couldn't afford it either. But my problem was solved by Madison College, where hardly any money at all was required.

Madison College is gone now, and times have changed. Modern standards call for highly qualified faculties, broad curriculums, adequate teaching equipment, and sound buildings.

However, there is still room for economy. Such things as purely ornamental architectural embellishments, meals that offer more variety and luxury foods than necessary, snack bars, and expensive social functions in public restaurants, all increase costs. The author suggests that

these exist because the constituencies "demand" them, in the same spirit that they insist on expensive cars and luxurious houses.

Apparently one of our big educational needs has been overlooked—the need to make all of our members familiar with God's "blueprint" for Christian education, as set forth in His messages to the remnant church. When we realize that the primary purpose of Christian schools is to prepare students to meet Jesus, we will be less concerned with wall-to-wall carpeting, ornamental bell towers, and formal social occasions. Our priorities must be different from those of the world, or our schools may actually hinder Jesus' coming, instead of hastening it.

I would like to see one college, or even a junior college, in North America where some of the features of the old Madison work-study and eat-what-you-grow plans are revived. There must be many youth who would be willing to accept a slightly Spartan way of life in order to have a Christian education.

HELEN RADEMANN
Maywood, New Jersey

University Witness

The article "My Witness in a Jesuit University" (Feb. 20) was an inspiration to me.

Stories such as this should be published more often in the REVIEW. They bring courage to those in other countries who are experiencing difficulties in non-Adventist colleges and universities.

HAZEL VON MAACK
Collegedale, Tennessee

Practice Economy in Your Home

By SUE WESCOTT

THERE ARE NUMEROUS WAYS that one can economize in order to have more to put into the Lord's treasury, but every Seventh-day Adventist will have to study individually how best he can economize. We have such counsel as: "Use your inventive facilities in seeking to economize. . . . The intellect is a talent; use it in studying how best to employ your means for the salvation of souls. . . . Practice economy in your homes. . . . Parents, for Christ's sake do not use the Lord's money in pleasing the fancies of your children. . . . 'Gather up the fragments that remain, that nothing be lost.' John 6:12. These words were spoken by Him who had all the resources of the universe at His command; while His miracle-working power supplied thousands with food, He did not disdain to teach a lesson in economy. . . . If you have extravagant habits, cut them away from your life."—*Testimonies*, vol. 6, pp. 451, 452.

I have two children in church school. My husband is employed by the denomination. I do not have a regular job outside the home as many women have in order to make ends meet, nor are we stingy with the Lord because we don't have two salaries. Some may wonder how this is possible, but it is. And there are many blessings connected with such a program. But the circumstances are not the same for all, and for some families it may not be possible to live on one salary, but if one would give up his wants, God would surely supply his needs.

I will share a few ideas on economizing that have worked in our family.

In the food area, do not throw anything away. Use leftovers before they have a chance to spoil, or

Sue Wescott is a homemaker in Sequim, Washington.

freeze them to use at a later time. Plan a grocery list and use it when shopping. As a general rule, skip the knickknacks. Save up store coupons that offer a certain amount off, and use them when planning to buy specified items.

If at all possible, have a garden—even if it is just a tiny one. (Put the trimmings from vegetables and other discardings, such as eggshells and peanut hulls, into the garden compost.) From this garden, freeze or can what can be saved for the future. Also, if wild berries grow in your vicinity, they can be picked and used. There is a gluten flour on the market now that one can use for making vegetarian steaks with such ease (no washing) and such economy that I can heartily recommend it to others. Some of the steaks can be ground for burger. It costs approximately 35 cents to make a four-quart container of steaks and broth. Make your own bread, granola, and soy cheese.

Avoid Expensive Ingredients

Do not buy foods from the market when they first come in season, but wait a few weeks until the price comes down. Devise ways for making food tasty without using expensive ingredients. Use powdered milk in cooking and drinking, or enrich with whole milk. Bulk buying can be a saving. A motto of our Sabbath school Investment leader this year is, "Invest in health." How? By putting what money one would spend for soda pop and other needless and unwholesome items into Investment. If all did this, what an Investment overflow there would be and we all would receive the benefits of better health.

If the paying of bills can be worked into the monthly shopping trip to town, then one can save by paying bills in cash (and getting a receipt) rather than using a check

and thereby paying 21 cents extra for each bill (10 cents for the check, 10 cents for the stamp, and one cent for the envelope).

Put pride aside and use the thrift shops for purchasing some of the family clothing. Or one might exchange clothing with friends or relatives in order to keep up with the needs of growing children. Resist the ever-changing fads. What a mint the menfolk could have saved on the new wide ties alone if they had continued wearing the good ones in their closets. It would be an advantage to know how to sew. There are many items other than clothes that can be made.

With a suds-saver, the laundry water, if still clean and sudsy after the first wash, can be drained into a tub and used for the second and perhaps the third washerful.

Bypass most of the costly entertainment and places of amusement and in their place take bicycle trips, go caving, take bird walks and learn bird calls, go to the beach, play badminton and croquet. And there are many other pleasures that cost practically nothing.

Some of the maintenance of the family car can be done by the husband. Walk more and invest in health while saving on gas. If gas is cheaper at another station, then this can be a saving.

The home can be made comfortable and attractive without being extravagant. In decorating the inside make dried-flower arrangements, place live plants in the right spots, make some wall hangings (enjoyable) instead of purchasing them. And while thinking and planning to build a home make sure it is built on high, well-drained ground, and that the rooms are well lighted and ventilated, for this will give better health and thereby save on medical expenses. See that the members of the family drink plenty of water between meals, get proper exercise and rest, and have nothing to eat between meals and this too will be another saving in health.

Most of the things mentioned seem of small consequence, and this is true if considered by themselves. But in sum these little items are considerable. When spending money we should remember that it belongs to God and that He has entrusted it to us to use wisely. □

Plans Are Laid for Francophone College

By WALTON J. BROWN

A SPECIAL master-plan committee, appointed by the General Conference, met recently in Yaoundé, Cameroun, to develop and present detailed plans for a new school. Higher education opportunities will be provided for the French-speaking (Francophone) Seventh-day Adventists in the area of Africa stretching from Senegal, on the extreme western edge of the African bulge, through the Ivory Coast, Togo, and Dahomey, on past Cameroun and Zaïre, and reaching to Rwanda and Burundi in the Central Africa lakes area.

This new postsecondary school is being developed in an endeavor to meet the need for the preparation of workers to serve this area which, at the close of 1973, had a total of 149,389 members scattered throughout three of the four divisions responsible for the work in that great continent.

The leaders of the Equatorial African Union Mission in Yaoundé made us welcome. W. A. Howe, my associate, and I were taken about 70 miles southwest to the Seventh-day Adventist compound in Sangmélina. Before that, however, we were taken to visit the 900-student Maranatha Primary School in the capital.

There we found a typical problem, too often a problem in our schools—approximately 90 per cent of the students were from non-Seventh-day Adventist homes. In spite of this situation, which too often weakens the program of Seventh-day Adventist education, there were some positive results. During the 1974 school year seven students at Sangmélina's day school had been baptized; ten had been baptized the year before. During the current year 15 were in the

Walton J. Brown, Ph.D., is acting director of the General Conference Education Department.

baptismal class. The leaders indicated that these results were greatly aided by the activities of the youth department classes.

In Alen, 40 miles into the bush from Sangmélina, we visited a 140-student primary school. Joined by the chief of the neighboring village, we watched a presentation by the students, who put on a display of physical education drills combined with enthusiastic singing and the use of batons (sticks). The 90 per cent of non-Seventh-day Adventists in this school chose to attend it rather than one of the two nearby public schools because

of the high quality of instruction given. In the national examinations at the end of the previous year all the students had passed, and the year before 80 per cent had succeeded—far more than the average throughout the nation.

Other problems discovered by the committee members before the time of their meeting were similar to those being faced in other areas of the world:

1. The gradual incursion of government control into the operation of Seventh-day Adventist schools at all levels, especially where state financial aid is involved. In the Cameroun, for example, about 70 per cent of operational costs are being met by government funds, and some schools, for varying reasons, have been turned over to the authorities. In two neighboring countries all schools, except

those that had received no state financial aid, have been taken over by the governments.

2. Another problem, not generalized, is the obvious lack of commitment on the part of some church workers. In one case, some teachers were suing to get back the tithe they had paid in recent years. In another case, a group of pastors were stopped from taking legal action against the church in an endeavor to get higher salaries only through valiant efforts of church leadership.

3. Labor unions and political parties are attempting to gain a foothold in Seventh-day Adventist schools.

Over the weekend a half dozen of us were taken to Nanga-Eboko, about 100 miles west of Yaoundé, while other members of the committee were taken to other



FRENCH-SPEAKING WORKERS ARE NEEDED BY IVORY COAST MISSION

The work of the Ivory Coast Mission is growing steadily. Pictured above is the group of believers who meet in Abidjan, said by many to be the most modern city in Africa.

There are 685 members in the field, served by an African working force of eight, of whom three are ordained ministers. J. M. Cherenfant is in charge of the district of Daloa.

A building program is in progress in Bouake, the second largest city of the Ivory Coast, at the Ivory Coast Secondary School. Four hundred and fifty students attend the

school, which includes a small theological seminary. R. L. Joachim is principal and business manager. Five primary schools in the field, with a total enrollment of 1,212, complete the educational picture.

During 1974 nearly 100 people were baptized. The mission's greatest need, according to J. J. Bouit, mission president, is an evangelistic center and a medical unit, although another ever-present need is French-speaking evangelists and teachers for this field.

PAUL SUNDQUIST
*Communication Director
Northern Europe-West Africa Division*

churches. The Cameroun Training School, proposed site for the new college for French-speaking youth, is in Nanga-Ebokoko. It was established as a mission compound with a small primary school. The school grew throughout the years, but since new buildings were fitted into available spaces the institution does not have the appearance of a "campus." Village goats roam the grounds at will, mowing the grass at no cost, but also preventing any kind of landscaping plan.

Four of us took turns preaching. The membership is so large that two meetings have to be held on Friday night and on Sabbath morning.

There was much special music by both adults and youth, but what really intrigued me during the church service was the group of older sisters sitting in the left-hand corner, holding bamboo instruments of varying heights and widths, and with containers of pebbles or corn or something that made them rattle. At given times during the service they would stand up, one woman would chant a short song, and then all would sing while they rattled the gourds to create rhythm, hit the floor with the bamboos on the downbeat, and thumped the top of the bamboos with their hands on the upbeat.

During Sabbath school my attention was drawn to the front right-hand corner of the church, where all kinds of products were stacked and adorned with palm fronds and wild flowers. These were tithes brought in by the members.

After sundown those products—including corn, bananas, plantains, manioc, peanuts, and chickens—were measured under the watchful eyes of deacons, elders, and members. Each member had a printed card, and when the amount had been calculated, it was written down on the card, which served as a receipt.

On Saturday evening we visitors met with the faculty in the principal's home and discussed future educational plans as well as the present educational situation. All of

this was of great value for the studies that would be carried on by the master-plan committee beginning the next day and continuing through the next three days.

Committee members represented the Trans-Africa, Euro-Africa, and Northern Europe-West Africa divisions. The presidents and directors of education from each of these divisions were present, as well as some of the secretaries and treasurers. There were three representatives from the General Conference, and representatives from Zaïre and the local union, the local fields, and Cameroun Training School.

The full committee was subdivided into four subcommittees to study the physical plan and the plan for academic development, to establish a constitution and bylaws to regulate the control of the institution, and to develop a financial plan for both operations and capital development. These subcommittees spent many hours in study, and then the full committee dedicated further hours to discussing these reports, making changes, and then giving approval to a final document to submit to the General Conference and, in turn, to the three divisions concerned. (It should be added that the establishment of this college in Africa will also indirectly benefit other divisions where there is a French-speaking membership.)

Final Plans

The final plans, if approved, provide for a school to be called the *Seminaire Adventiste d'Etudes Supérieures* (Adventist College for French-speaking Africa). Its main purpose will be to prepare ministers and educators, although eventually it could also offer junior college-level instruction in business and secretarial science. Special courses in Seventh-day Adventist education will also be offered for students who have completed their *baccalaureate*, which qualifies them to teach on the lower secondary cycle (four years), and for those who have completed the *licence*, which qualifies them to teach in the upper

cycle of the secondary school (three years).

It was suggested that property adjoining the present campus be purchased and that a new dormitory for upperclassmen and possibly another classroom block be constructed, so that there will be a somewhat separate area for higher instruction. A master plan for grounds that will look more like a school campus was drawn up.

This institution probably will develop slowly. There are two students in the first-year college course, and it is

not expected that there will be too large an influx of students, since not too many Adventist youth in Franco-phone Africa have reached the university-level preparation that is the prerequisite for entrance into the *Seminaire*. But the need of French-speaking workers, qualified to bear responsibility, is very great, and the divisions and General Conference feel that in spite of the sacrifice and expense, this project must be carried through. Young people of today must be prepared to be the leaders of tomorrow.

Increasing Disasters Call for Increased Giving

"We interrupt this telecast to bring you a special announcement. Hurricane Zelda, with winds of more than 150 miles per hour, smashed into Far Away City, leaving 425 people dead, 2,946 wounded, and the residential and business districts in shambles!"

News bulletins such as this have become commonplace as the world waxes "old like a garment." Tornadoes, earthquakes, floods, cyclones, famines, droughts, and other natural disasters increase the toll. Add to these the destruction that man inflicts upon himself, the shortage of food in some areas of the world, and now recession, depression, and unemployment, which are worldwide.

Calls for emergency assistance pour into Seventh-day Adventist Welfare Service almost daily. Church members must respond to these needs. This is a part of the commission God has given the church. Members must share their abundance to relieve in some measure the sufferings of fellow human beings, no matter what the cause of the suffering.

In 1974, in more than 47 countries of this earth, SAWS sought to alleviate suffering and to help the deprived by providing clothing, food, medicine, shelter, equipment, supplies, and money to a total value of more than \$3,474,000. In addition, the victims of disasters in the United States of America were provided emergency gifts of food, clothing, medicines, and other necessities valued at thousands of dollars. In other sections of the world, such as the Sahel in Africa and the sub-Saharan regions of that continent, not only is SAWS endeavoring to bring immediate help to the famine-stricken people of those areas but it is also planning long-range programs in agriculture, irrigation, crop rotation, and diversification to help to prevent such food shortages from arising again.

Seventh-day Adventists gave \$522,974 to the Disaster and Famine Relief Offering last year. The shrinking value of the U.S. dollar and other currencies and the multiplying number of natural and man-made disasters mean that church members must increase their giving in order to respond to ever-increasing emergencies.

C. D. HENRI
Vice-President, General Conference



This view of the La Sierra library inspired judges to enter the library and landscaping on the upper mall in a City Beautiful contest.

New Library Is Built on La Sierra Campus

By ILA ZBARASCHUK

A COLLECTION of books and periodicals and a place to study? Certainly. But so much more. That's the picture of the recently completed three-level 57,729-square-foot library on the La Sierra campus of Loma Linda University, Riverside, California.

The book collection now totals more than 127,000 volumes, with 850 periodicals available to students. There is also an extensive audio-visual area that includes microfilm and microfiche; with the latter technique, 20,000 volumes are contained in one file cabinet.

The media service department, under the direction of Frederick Anderson, assistant librarian, is also building an oral-video archives. The collection already includes conversations on video tape with Arthur White, discussing his grandmother, Ellen G. White, and William Landeen, former president of La Si-

erra, telling how he obtained his collection of 1,600 volumes on Martin Luther and the Reformation.

That collection is now part of the Heritage Room on the La Sierra campus and is available to Loma Linda University

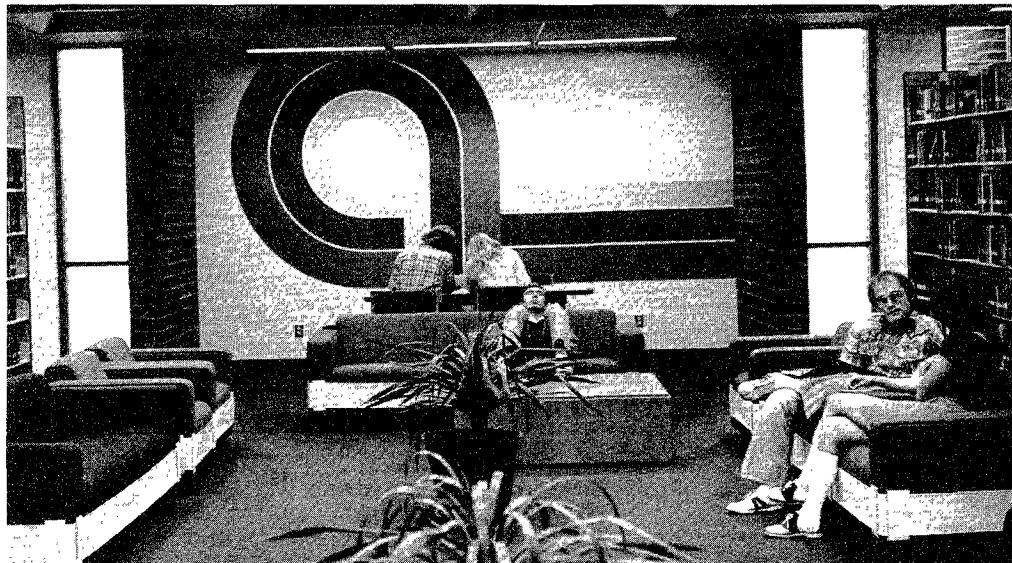
students for original research. No one will put a value figure on the collection, but La Sierra campus teacher Paul Landa calls it "a church historian's dream."

Also housed in the Heritage Room are materials relating to the history of the Seventh-day Adventist Church and the Millerite Adventists. Current projects by La Sierra campus students involving use of material in the library include Seventh-day Adventists and prohibition, Sunday laws in

Tennessee, and the development of Sabbathkeeping in the early days of the church.

One of the larger areas is the curriculum laboratory, a cooperative function of the library and the School of Education. Textbooks, curriculum guides, picture files, teaching kits, models, and filmstrips are available for students' use as they prepare to teach in elementary and secondary schools.

Throughout the library boldness in both color (pur-



Typical of the bold, colorful designs in the library is this relaxing study area on the lower level.

Ila Zbaraschuk is La Sierra campus information officer at Loma Linda University, Riverside, California.

ple, red, and blue) and design has been followed. "We wanted the students to like to come here," says George V. Summers, Loma Linda University librarian. The number of students who use the library, often more than 200 at one time, indicates their approval of the campus' newest addition.

The red-brick structure recently won a first place in the annual Institutional Awards in the 1974 City Beautiful Contest sponsored by the Riverside Chamber of Commerce.

The maintenance of the La Sierra campus as a whole also received a top award. It had not been entered in the competition; however, during their visit to view the library, contest officials themselves decided to enter the campus in the contest.

Up on the third floor a vital service for the entire denomination goes on. There the SDA Periodical Index is compiled under the editorship of Grace Holm. Virtually all major articles in most English-language SDA periodicals (including the REVIEW AND HERALD) are compiled in a manner much like that used in the *Reader's Guide to Periodical Literature*. This means approximately 520 issues are compiled in a six-month period. Church publications in French, German, and Spanish are also indexed selectively.

MALAGASY

Mission Constructs New Youth Camp

H. Long, Indian Ocean Union Mission youth director, reports a new youth camp under construction on the island of Madagascar—the Mantsoa MV Camp, named after the lake that borders the property.

The camp is built on three lots (four hectares and 20 acres) donated to the church by the Government of Youth Activities. Campers swim at a beach approximately 100 meters long at Lake Mantsoa.

Completed facilities include three "chalets" for

housing, a kitchen, a dining lodge, meeting facilities, and bathroom facilities. Since the cabins are not built yet, a large area has been leveled off to provide space for pitching tents. A small amphitheater has been built for campfire activities.

The camp does not have electricity as yet, although power lines run close by. Camp leaders hope to raise money for electricity soon.

LEO RANZOLIN
Associate Youth Director
General Conference



Madagascar youth are helping to build their new camping facilities.



A lake and some of the Madagascar countryside can be seen in this over-all view of Mantsoa MV Camp.



Three "chalets," a kitchen and dining lodge, bathrooms, and meeting facilities have been completed.

VENEZUELA

Mission Workers Become Evangelists

Ernesto Santos, West Venezuela Mission president, believes in getting every worker in his field involved in evangelism. With this purpose in mind, he invited José Osorio, Colombia-Venezuela Union evangelist, to spend a week in the city of Barquisimeto instructing the administrators, pastors, doctors, teachers, and office personnel of that mission in methods of effective evangelism.

The week of profitable study was followed by practical experience as the workers joined Evangelist Osorio in a city-wide crusade. The evangelist's theme for the series, "How to Find Real Happiness for a More Rewarding Life," attracted approximately 800 people to every meeting.

More than 1,000 persons witnessed the baptism of 110 at the close of the series. Five pastors officiated at the baptism, which was held in the swimming pool of the Lawyers' College in Barquisimeto.

The results of the time of study and practical experience are already being felt as the workers, back again at their posts, carry out their determination to lighten every corner of West Venezuela with God's message for this hour.

JUNE TAYLOR

*Inter-American Division
Editor*

NORTHERN EUROPE

Colporteurs Meet at Anglo-Dutch Institute

One hundred and thirty-five British and Dutch literature evangelists met recently for a combined institute. J. N. Hunt, General Conference associate publishing director, spoke at this gathering.

Motto for the institute was "Give Us This Mountain." Paul Sundquist, Northern Europe-West Africa Division youth director, emphasized this motto during a Friday evening hour of consecration. Then all delegates signed the Pledge of Dedication to the task of helping to complete the Lord's work through the

literature ministry. New and higher goals were set by all literature evangelists.

Before parting, the group celebrated the Lord's Supper.

J. T. KNOPPER
*Publishing Director
Northern Europe-West
Africa Division*

COLOMBIA

Branch Sabbath School Doubles Church Membership

Branch Sabbath schools of the Sharon church in Bogotá, Colombia, have produced 132 new members. Leading the church's outreach is Cesar Grau, who began his work as a ministerial intern in the Upper Magdalena Conference shortly after graduating from Colombia - Venezuela Union College.

After putting the church membership records in order, he found that the church had 115 members. He and the Sabbath school superintendent, Cecilia Roso, set a goal of doubling the membership through branch Sabbath schools.

Caught up in the enthusiasm of their superintendent, the Sabbath school members went to work immediately. Some directed up to 15 branch Sabbath schools in different suburbs. Some of these branch Sabbath schools soon became groups, and one developed into a small church.

Mrs. Roso organized a branch Sabbath school in the home of a family made up largely of young people who had been receiving visits from two women from another denomination. In studying the Sabbath school lessons, the young people became convinced of the errors of their visitors and told the women that their teachings were not backed up by the Bible. This made the women very angry, but the family members resolved to join the Seventh-day Adventist Church.

First one daughter was baptized, then four others, the mother, and two aunts. As soon as they were baptized they organized branch Sabbath schools in the homes of relatives. Already an uncle

and cousin have been baptized, and other relatives are in the baptismal class.

Formerly the scene of much religious persecution, Colombia is open to the gospel. At the present time there

are not enough church buildings to take care of all the people being baptized.

ARTURO WEISHEIM
*Sabbath School and
Lay Activities Director
Colombia-Venezuela Union*



YUGOSLAVIAN CHURCH IS OPENED IN SYDNEY

Janko Poljak, West Yugoslavian Conference president, was a guest at the opening of the first Yugoslavian church in Sydney, Australia, on Sabbath, December 21. R. R. Frame, Australasian Division president, gave the opening address; C. D. Judd, Trans-Tasman Union Conference president, cut the ribbon to open the church; and F. T. Maberly, Greater Sydney Conference president, formally opened the main doors.

Plans for the new church, which seats 300 people, were drawn by an Adventist designer, G. W. Richardson, of Sydney, and most of the building was done by Yugoslavian church members. Resident minister is D. Jakovac.

There are now five non-English-speaking groups meeting in Sydney—Chinese, French, Polish, Russian, and Yugoslavian.

How to cook Japanese style without cholesterol or animal fat. Use Loma Linda Tender Bits. Oishi!



SUKIYAKI

- 1 (19-oz.) can Loma Linda Tender Bits, cut on slant
- 2 tablespoons vegetable oil
- ½ pound fresh bean sprouts
- 2 cups Chinese cabbage, shredded (romaine lettuce or spinach may be substituted)
- 2 celery stalks, cut slantwise
- ½ pound snow peas, fresh or frozen
- 3 mushrooms, fresh or canned
- 3 green onions, sliced
- 2 tablespoons each soy sauce and honey

Saute Tender Bits in oil. Add vegetables in order given. Add soy sauce and honey. Cover and cook 10-12 minutes or to desired tenderness. Serve over cooked rice or noodles. Serves 4-6.

Another easy way to serve Loma Linda foods—all vegetable protein, contains no meat, no cholesterol, no animal fat. It's tomorrow's food today.



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Mr. Grocer: Loma Linda Foods will redeem this coupon for 10¢ plus 3-cents for handling, if you receive it on the sale of 19-oz. TENDER BITS and if, upon request, you submit invoices proving purchases of sufficient stock within the past 90 days to cover coupons presented for redemption. Coupon is void if taxed, restricted or prohibited by law. Coupons will not be honored and will be void if presented through outside agencies, brokers or others who are not retail distributors of our merchandise, unless specifically authorized by us. Sales tax must be paid by consumer. Cash redemption value of 1/20 of 1¢. Offer good only in the United States. For redemption, mail to: Loma Linda Foods-Coupon Redemption Center, 11500 Pierce St., Riverside, California 92505.

Coupon expires October 30, 1975

Save 10¢

Afro-Mideast

● S. Gichuhi, pastor in the Central Kenya Field, was killed instantly in a traffic accident on February 5, in Nakuru, Kenya. He was traveling on a motorcycle at the time.

● In the Kampala, Uganda, area during December, 128 persons were baptized, reports D. I. Isabirye, field president.

● Two new churches have been dedicated in Uganda, one in the Nakoseka district and one in the Keperka district. In Keperka more than 500 people were present for the service.

● In 1974 the Uganda Field had an increase of 43 per cent in tithes. There is also a building program under way at Bugema College in Uganda, as the college is being made a senior college.

Inter-American

● The Pacific Colombian Mission conducted its annual assembly for literature evangelists from February 10 to 16 in the city of Cali. This mission's 80 literature evangelists sold 1,786,000 Colombian pesos (US\$67,396) worth of books last year.

● A group of 16 Lacondon Indians attended the first session of the South Mexican Conference held in the city of Tuxtla Gutierrez in January. These Indians are members of the Sabbath school that was organized for their tribe more than a year ago. Many of them, their chief included, are preparing for baptism.

● The new secondary school in Ensenada, Baja California, Mexico, organized its first graduating class recently. The seven boys and five girls in the class chose as their sponsor the school principal, Arturo Lopez, who has placed his training as an oceanographer at the service of Seventh-day Adventist youth.

● The North Dominican Mission's new MV campsite was the scene of an MV

Leadercraft Course, January 17 to 19. In attendance were 45 senior Missionary Volunteers and several district pastors. This course is the first in a series planned for the North Dominican Mission.

● L. V. McMillan, president of the Belize Mission, began an evangelistic series entitled "The Belize Bible Festival" on March 2 with an attendance of 1,200 people from all sections of the city of Belize.

● A teachers' institute was held the latter part of February in Tijuana in the Pacific Mexican Mission. Forty-six teachers attended from the entire northern section of that mission.

Northern Europe-West Africa

● During the semester break in February, 1975, some 40 young people from the three Polish conferences met at the Spiritual Seminary, Podkowa Lesna, Poland, for a week of discussion, instruction, and fellowship. The meeting, sponsored by the Polish Union youth department, was the first of its kind; further meetings are planned.

● B. B. Beach, Northern Europe-West Africa Division secretary, visited Finland recently. He spoke with Chancellor Mikko Juva, president of the Lutheran World Federation, at Helsinki University, and Martti Simojoki, Lutheran archbishop of the Finnish State Church. Dr. Beach's visit to Finland gave favorable publicity to the Seventh-day Adventist Church. The Finnish Broadcasting Company recorded on tape a lengthy interview, as did the paper *Kotimaa*, the organ for the state church.

● M. A. Bediako, youth director of the West African Union, has been elected president of the Ghana Conference, and David Amponsah has been elected secretary-treasurer. J. K. Amoah, president for the past ten years, has retired. During his tenure the membership has more than doubled, reaching 23,000.

South American

● The Home Study Institute supervised by the school staff of River Plate College in Argentina has in its eight years of activity graduated 822 students, chiefly of four countries—Argentina, the United States, Brazil, and Peru.

● Three churches were dedicated in mid-January in the Central Argentine Conference: Villa Mercedes church in San Luis Province, Villa Mercedes church in San Juan Province, and Albardon church some six miles to the north of San Juan.

● In 1974 the Buenos Aires Academy celebrated the thirtieth anniversary of the accreditation of its courses. As part of the celebration, a renewed and enlarged worship room, with seating capacity for 220, was inaugurated.

● During the third quarter, 1974, the Inca Union reached 93,380 Sabbath school members in the 1,602 organized Sabbath schools in Peru, Ecuador, and Bolivia.

Southern Asia

● M. D. Moses has been appointed director of a new region in the Central India Union consisting of the territory of Orissa and the five districts of Bastar, Bilaspur, Durg, Raigarh, and Raipur.

● Twenty-five persons baptized on January 11 form the nucleus of the ninth Tamil church in Bangalore, India. Thirty persons are in the baptismal class.

● The first Seventh-day Adventist church in the Indian State of Orissa was dedicated by R. S. Lowry, Southern Asia Division president, on January 11.

● Fifteen students from the Karmatar Elementary School were baptized November 20, 1974, by B. Nowrangi, East India Section secretary. Choosing to be baptized in their nearby home village of Manipur, another four students were baptized there by B. Tudu.

● The largest baptism ever held in the North India Section took place at Roorkee High School in December, with 356 people taking their stand for Christ.

Trans-Africa

● The South African Union has just put into service its thirty-fifth "Meals on Wheels" vehicle. The Round Table Service Club of Witbank, Transvaal Province, donated the vehicle; Rotarians supplied the kitchen plant; and local business organizations and farmers supplied groceries and vegetables.

● Two young men who recently graduated from the theology course at Helderberg College are now serving as dean of men at institutions within the division, Peter Van As at Helderberg College and Gavin P. Watson at Anderson School.

● J. B. Cooks, former president of the Rhodesia Conference, is now engaged in pastoral work in Gwelo, Selukwe, and Que Que and is conference Sabbath school director.

● More than 100 applications for the Bible correspondence course have been received by the Voice of Prophecy in Cape Town, South Africa, as the result of the Quiet Hour radio broadcast on Swazi Radio.

North American

Atlantic Union

● Wayne Clark, formerly assistant treasurer of the Greater New York Conference, is the new assistant manager of the Southern New England Conference Adventist Book Center.

● The Atlantic Union College board of trustees voted on February 17 to proceed with plans to construct a field house next to the present gymnasium. Plans call for construction to begin as soon as necessary building arrangements can be made.

● The pupils and faculty of

Browning Elementary School in South Lancaster, Massachusetts, raised more than \$6,000 in a walk-a-thon recently. Sharing the benefits are Faith for Today (\$300); the Voice of Prophecy (\$300); Overseas Bible Textbooks (\$600); a school bus (\$1,350), and audio-visual equipment, air conditioners, playground equipment, and teacher instructional material.

Canadian Union

● A new Manitoba-Saskatchewan Conference youth camp, situated on the shores of Blackstrap Lake, about 25 miles south of Saskatoon, Saskatchewan, is under construction. It should be ready for use late this year or early in 1976.

● Sabbath school offerings in the Canadian Union for 1974 were \$820,331, an increase over 1973 of \$138,558.

● February was proclaimed Stop-Smoking Month for the city of Corner Brook, Newfoundland, and all of western Newfoundland, by Corner Brook mayor Pat Griffin. A Five-Day Plan to Stop Smoking was conducted by Max Mercer.

Central Union

● To launch Project '75 activities in the College View church, Lincoln, Nebraska, 17 lay ministers have been chosen. These people will each oversee one Lincoln territory and will ask five or six others to help them be responsible for such activities as caroling, distributing literature, and contacting interested persons—gift Bible students, Faith for Today viewers, and Voice of Prophecy listeners. The five or six persons under each lay minister will, in turn, ask others to help, and thus the whole church will become 17 working teams.

● The Eureka, Kansas, church is planning to build a new church and school.

● Sombat Sornsuan, a Union College student from Thailand, was baptized February 8. His brother, also a student at Union College, was baptized a year and a half ago.

Columbia Union

● Bryce Pascoe is the new director of the Better Living Center in Philadelphia, Pennsylvania. The center holds Five-Day Plans, Right-Weight Control programs, cooking schools, and good-food parties for residents of the Philadelphia area.

● Sligo Elementary School, Takoma Park, Maryland, has added a greenhouse to its campus, where gardening classes are taught by Betty Lundsford. Plants for summer gardens will be sold at the school's annual fair.

● Station WPVI-TV recently featured Allegheny East and New Jersey Pathfinders on its highly rated Dialogue program.

● Ten persons were baptized into the New Brunswick, New Jersey, church, two as a result of a layman witnessing at her job.

● The 1975 R. Allan Anderson Lectureship series held at Sligo church, Takoma Park, Maryland, was attended by 160 ministers from the Columbia Union. Raoul Dederen was guest lecturer.

● Consecration services were held January 18, 1975, for the new Ephrata, Pennsylvania, church. The \$80,000 brick structure was completed in December. Robert Clarke is pastor of the church's 26 members.

Lake Union

● Three new members were added to the Rhinelander, Wisconsin, church on February 8.

● The Lake Region Conference has held youth leadership workshops in the Chicagoland and Detroit areas. Leon Davis, Atlantic Union Conference youth director, and Danny Davis, Allegheny East Conference youth director, led the workshops.

● Spanish Central church members of Chicago, Illinois, have purchased a new church home, a former Lutheran church in the same vicinity as the old church, which they have outgrown. The new

church seats 1,100 and has a fellowship hall and Pathfinder room.

● Twenty Adventists who have been on a vegetarian diet for at least 15 years are participating in a University of Illinois research project to help determine why Adventists experience 40 per cent less cancer of the colon than the general population.

Northern Union

● The Seventh-day Adventist Community Services of Bismarck, North Dakota, entertained Lt. Gov. and Mrs. Wane Sanstead and Senator and Mrs. Howard Freed, along with other business and professional men and their wives, at a vegetarian supper on February 18 in the church auditorium. Various departments of the church worked together to plan and serve the dinner. Although many of those who attended said it was the first time they had eaten a vegetarian meal, the Lieutenant Governor said he and his wife had often exchanged meals with Seventh-day Adventist neighbors.

● Five young people were added by baptism to the Hurley, South Dakota, church as a result of a special youth evangelism campaign conducted by the pastor, Weldon Treat.

● Martin Warter, of Fargo, North Dakota, did his personal witnessing by giving his boss, a U.S. Government foreman, copies of *Steps to Christ* and *What Jesus Said*. The boss and his wife are now members of the Fargo church.

Southern Union

● Forest Lake Academy achieved the highest number of points for temperance activities of the academies in the Southern Union. Although 75,000 points are required for a first-place award, Forest Lake's activities yielded 313,862. Louisville, Kentucky, Junior Academy and Georgia-Cumberland Academy also received first-place awards.

● More than 600 blood-pressure readings were taken during a four and a half hour

screening program conducted February 16 by members of the White House, Tennessee, church.

● Donald Sharpe, of Largo, Florida, led the Southern Union in literature sales through March 13. Sharpe's sales totaled \$10,446, an average of more than \$1,000 per week.

● More than 2,500 homes were visited February 22 by members of the Fletcher, North Carolina, church. Literature was left with the people as a part of the preparation being made for evangelistic meetings.

● The 116-member Palatka, Florida, church raised \$5,292 for Sabbath school investment during 1974. Charles Gall was investment leader.

Loma Linda University

● John W. Mace has been appointed acting chairman of the department of pediatrics at the Loma Linda University Medical Center, replacing the late Robert F. Chinnock.

● The Riverside chapter of the National Foundation of the March of Dimes has given the LLU School of Medicine a \$10,000 grant. The funds will be used to help patients who are unable to afford genetic services and genetic counseling.

● Former Israeli foreign minister Abba Eban was the first guest lecturer at the first annual Robert E. Cleveland Lecture. The annual Cleveland Lecture Series was conceived to honor the contribution of Dr. Cleveland, former vice-president for academic affairs, to the life of LLU. He died in 1973 as a result of a hiking accident.

● P. William Dysinger, professor of international health, and associate dean in the School of Health, and Hedrik Edwards, a doctoral student in the School of Health, left for Honduras in early February to write a grant proposal for developing a community health program in the area surrounding the Seventh-day Adventist hospital in Valle de Angeles. The project is part of Mr. Edwards' doctoral work.

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- Old Joe, the Surprise Horse-** A preacher family on the farm and the story of their big surprise.
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- robbers to hunting gold nuggets, it's an adventure.
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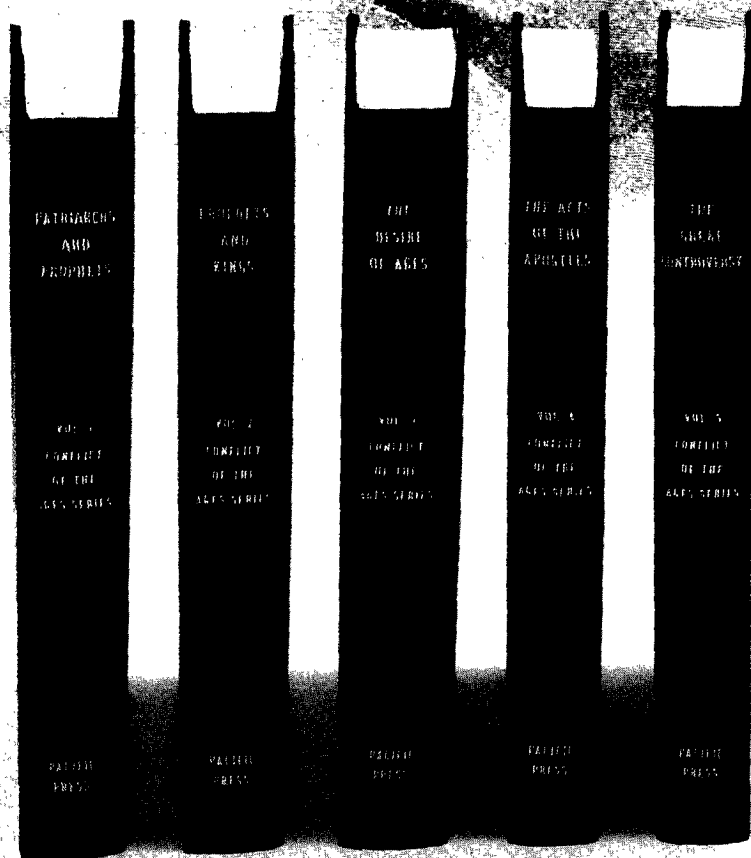
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The Back Page

10 Indian Churches Are Completed

Ten of the 300 churches in India for which REVIEW readers sent donations (Jan. 9, p. 2) have already been dedicated and donors have been notified. Another 30 churches are under construction, and the South India Union expects to complete another 50 by the time of the General Conference session, according to D. R. Watts, union president.

"Our original plan was to complete 150 of the churches during 1975 and an additional 150 during 1976," writes Elder Watts. "Since the funds came in sooner than expected, we are trying to speed up our program and finish the building of these churches quickly."

ROBERT H. PIERSON

Vietnam Report

Busy workers in Saigon, South Vietnam, request that no telephone calls be made to them about the adoption of orphans, relief supplies needed, or personal items. Telephone connections are often unsatisfactory, and the workers in Saigon are already overloaded.

Seventh-day Adventist World Services (SAWS), sponsored by the Lay Activities Department of the General Conference, can best help with questions about adoption, food, clothing, and relief supplies. Howard D. Burbank, SAWS director, can be reached at the General Conference number—(202) 723-0800. As additional relief clothing is needed, SAWS will work with Community Services to get the appeal to Adventist churches.

LeEllen Bradshaw, a church member in Pasco, Washington, and the operator of a registered adoption agency, has been directly involved in the orphan airlifts. She is alert to the emergency and keeps in close touch with Elder Burbank. Her telephone number is (509) 547-1102.

Harvey Rudisaile, Saigon Adventist Hospital administrator, reports that the Vietnam Mission staff and over-

seas missionaries are rendering calm and courageous service. Care of the orphans and other victims of the tragic crash of the C-5A Galaxy in Saigon was a tremendous challenge to the hospital staff. No Adventist relief workers or orphans were on that ill-fated flight.

Other overseas workers still in Saigon besides Mr. Rudisaile are Eugene Domke, hospital maintenance engineer; Dr. and Mrs. George J. Wiesseman; Dr. and Mrs. H. Glenn Stevens; and Dr. Stewart Shankel. Physicians from the Loma Linda University School of Medicine, Bruce W. Branson, James D. Simpson, and William Taylor, are also giving relief help in Saigon. Only the most essential volunteer overseas staff remain in Saigon. The Far Eastern Division and General Conference are keeping in close touch with developments.

Adventist teachers and pastors have been displaced from schools and churches. Hundreds of church members and their families are refugees. Direct help is being coordinated by the General Conference and SAWS. Contributions marked Vietnam Relief may be sent to the General Conference, at 6840 Eastern Avenue NW., Washington, D.C. 20012.

DUANE S. JOHNSON

African Leadership Course in Angola

The first leadership course for African workers in Angola, Portuguese Africa, took place at the Bongo Mission Training School, March 3 to 20.

The 39 African leaders plus one European, all from the Angola Union Mission (32,000 members), who attended this practical, concentrated course have a new vision of what leadership and denominational administration is. Classes ran from 8:00 A.M. to 5:30 P.M., six days a week.

Organization, Bible doctrines, psychology, human relations, communication, health and hygiene, and finance were taught by several local teachers. M. S. Nigri, General Conference vice-

president, taught leadership.

The General Conference and the Euro-Africa Division conducted this training course to prepare our Angolan leaders to fill administrative positions in that country.

M. S. NIGRI

FFT Documentaries

Faith for Today has developed two 30-minute pilot documentaries for use as alternate telecast programs offered to television stations for airing. Roy C. Naden produced the special programs, one a report on the work and mission of Seventh-day Adventists, the other on suicide.

Pastor Naden, who also serves as program host for the Today's Life series, said that if the documentaries are approved for airing by FFT's board of directors, other documentaries could be produced in the near future. It is planned that the films already produced will be made available shortly on a rental basis to churches and clubs.

RICHARD J. BARNETT

Sabbath School 1974 Statistics

Recent reports indicate that world Sabbath school membership at the close of 1974 stood at 3,166,723, with more than 90,000 members added during the year. Reports indicate that 159,363 persons baptized in 1974 had been led into the church principally through Sabbath school influence.

The total of offerings given in Sabbath school for the support of the church's world mission program was \$23,053,680. This was a 17.59 per cent gain over last year's total and is almost six times the rate of the membership gain.

Nearly 220,000 boys and girls attended Seventh-day Adventist Vacation Bible Schools in 1974.

R. CURTIS BARGER

Ohio Session

A master plan for the development of Mount Vernon Academy was a major item ap-

proved at the Ohio Conference triennial session on April 6 in the Mount Vernon, Ohio, church. More than 400 delegates were present for the conference session.

Philip Follett, president, and Arthur E. Harms, secretary-treasurer, were unanimously re-elected. Directors of the various departments also were re-elected, with the exception of John R. Shull, education director, who will retire after a lifetime in educational service. D. H. BAASCH

In Brief

Died: Esther Feltus, 68, church school teacher for many years and a missionary to Southern and Southeast Asia, April 7, 1975, in Takoma Park, Maryland. □ D. C. Duffield, treasurer, Christian Record Braille Foundation, April 11, 1975, in Lincoln, Nebraska.

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