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1969

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The YOUTH'S Instructor

Sabbath School Lessons for December 6

The YOUTH'S Instructor®

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

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

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Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright, 1969, Review and Herald Publishing Association, Washington, D.C. 20012.

To contact the editorial staff, write, or telephone Area Code 202, 723-3700.

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

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Be Your Own Librarian

by ROSELYN EDWARDS

ANY LIBRARY needs a librarian. Even if you have only a few books and know just where to put your hands on each one of them at any given moment, there are records that are interesting and useful to keep.

For instance, we have friends who borrow books. Sometimes more than one friend borrows more than one book at a time. Of course they will return them, but in the meantime it is to our advantage to have written down where these books are. Then if we should forget and look for them on our shelves, we have a reminder to turn to when we can't find them.

For me the easiest way is to make a simple notation on an index card. The name of the borrower goes at the top of the card, then the date and the name of the book, like this:

Alice May
10/10/66 *The Day Lincoln Was Shot*

When the book is returned I cross off the name of the book. But I keep the card to use again when the same person borrows another book.

The time to write this down is be-

fore the person walks out of your house with the book, just as it would be done in a library. Otherwise it is as easy to forget to write it down as it is to forget where the book is. That is what I actually did in the case of the book mentioned here. The empty space on the shelf filled in, and when Alice brought the book back I was surprised that it had been gone. If you don't like to write things on cards and file them, then have a little notebook in which to keep these records.

Another record a family needs for their library is an accession record. This simply means to keep a notebook for writing down the name of each book as it is purchased, and including such information as where, when, and for how much.

I use an eight-by-ten-inch spiral notebook for this, and the information about each book fills a line across a page and the facing page. This is the information I record: Accession number, title of book, author, date, publisher and place, purchase price, place of purchase, date of purchase. Typical entries might look like this:

975	<i>Preludes to Prayer</i>	Thomas A. Davis	1966
976	<i>Americanization of Edward Bok</i>	Edward Bok	1923
977	<i>The Children's Hour</i> <i>With Uncle Arthur, book 2</i>	Arthur S. Maxwell	1947
979	<i>African Game Trails</i>	Theodore Roosevelt	1910
980	<i>Profiles in Courage</i>	John F. Kennedy	1956
981	<i>New York Times</i> <i>Guide to Personal Finance</i>	Sal Nuccio	1966

On the facing page is the continuing information:

Review and Herald	Washington	gift	A. V. Edwards	12/25/66
Pocket Books	New York	.75	Brinsfield	1/26/67
Review and Herald	Washington	3.50	Book and Bible	1/29/67
Charles Scribner's Sons	New York	free	Mrs. Jones	2/28/67
Harper and Row	New York	3.50	Book of Month Club	3/15/67
Harper and Row	New York	free	Book of Month Club	3/15/67

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God's

Negatives

by PAUL A. GORDON

NOT long ago our fifteen-year-old son greeted one of my wife's requests with "You never let me make my own decisions!" The subject at the time was whether to continue trumpet lessons. A few weeks later, however, he was glad we hadn't let him quit. In fact, he even began talking about attending a certain academy the following year "because they have a good music department."

Sometimes it is not easy for us to do what others ask us to do. Most of us find it especially hard when the request cuts across the path of something we want to do.

On the other hand, do you like to get a pat on the back for a job well done? Do you warm up to someone who compliments you—maybe even flatters you a little? Do you feel good when someone tells you that you are sharp-looking—whether it's true or not? Come on now, be honest. You might even be tempted to say, "That person has pretty good taste."

But you know the best friend is often a person who isn't afraid to tell you the truth about yourself. He lets you know tactfully that you aren't all that good. We may say he is constructively critical. He is critical to help you improve, not to tear you down.

Now, if criticism comes from some-

one you don't trust, that's a different story. You might say, in response, "Why doesn't he mind his own business?" or "She thinks she's so smart!"

I suggest that the prophet is to be considered a trusted friend. The fact that he speaks for God gives authority and reasonableness to his message. He is honest with you and does not flatter. He tells the truth—even though it hurts sometimes. It was the prophet Micaiah who told Ahab's messenger, "What my God saith, that will I speak."¹

You see, you need to ask yourself some rather pointed questions before you are ready to listen to any counsel or advice. Am I willing to face the facts? Do I really want to improve or do the right thing? Am I ready to hear the negative as well as the positive about myself? Am I willing to admit that I don't have all the answers?

In spiritual growth there are other questions to answer. We must decide whether we want to live the Christian life. If we don't want to learn self-control or self-denial, if we are unwilling to make any sacrifice of personal pleasure of the moment for eternal things, then we had better stop right there to reflect. We'll never pay much attention to the message of the prophet.

So long as there is rebellion in the heart, we are not eager to listen to any suggestions for improvement. If we aren't making an effort to do what we know is right, we aren't likely to be looking for further suggestions. Everything is sure to sound pretty negative in religion if this is our approach. We're somewhat like the simple farmer

who listened patiently to the county agent as he extolled the virtues of all the latest methods for improved farming. As the agent paused the farmer sighed, "All them new-fangled methods you're tellin' me about are good, I guess; but I ain't farmin' half as good as I know how *now*."

Ellen G. White spoke of her call as God's spokesman in these words: "One stood by my side and said: 'God has raised you up and has given you words to speak to the people and to reach hearts as He has given to no other one. . . . You must be unmoved by scorn, derision, reproach, and censure. . . . The world abounds in testimonies given to please and charm for the moment and to exalt self. Your testimony is of a different character.'"²

Do *you* consider the prophet a friend? There's a great story in the Bible that illustrates attitudes about prophets. We've already quoted from it in 2 Chronicles 18. Israel and Judah had become separate nations—Israel was ruled by Ahab, and Judah by Jehoshaphat. To secure mutual safety these two kings made an alliance. As they planned for battle against Syria, Jehoshaphat suggested that the prophets should be consulted for God's counsel.

Now Ahab had little use for prophets, but he rounded up four hundred men who claimed to be prophets. They were probably prophets of Baal. At any rate, they all agreed that Ahab and Jehoshaphat would have victory in the proposed battle of the next day. But something about the whole deal made Jehoshaphat suspi-

cious. He wanted to talk to someone else—"a prophet of the Lord" (see verse 6).

Ahab reluctantly admitted that there was a prophet who had not been called—Micaiah, by name. "But," said Ahab, "I hate him." Rather strong language to use, especially about a prophet. Why did he hate the prophet? Because he was dishonest? Uneducated? Unfair? No, not for any of these reasons. "I hate him because he never says anything good about me," Ahab continued. "He's too negative," the king was saying. But like many others who have been confronted by prophets, Ahab might have heard a great deal of positive counsel if he had been listening and acting upon what he heard.

Well, Jehoshaphat wanted to talk to Micaiah. A messenger was sent to get him. Since the messenger had heard what had been said to this point, he approached Micaiah with the suggestion, "Say something nice about Ahab." Earlier we noted Micaiah's reply, but let's put it into modern language: "What the Lord tells me to say, that's what I'll say!" His message was one of defeat for Ahab, and it all happened as predicted.

Jehoshaphat could not help being impressed. Later as he planned for battle against Moab and Ammon he received assurance of success through the prophet. To demonstrate his confidence he sent his choir ahead of the army—and they were singing. Not the best-calculated tactic for surprise of the enemy, but God honored his faith with victory. As they prepared for battle Jehoshaphat spoke those famous words: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."³

You see, a prophet can be considered a friend—one who tells you the truth, no matter how painful it may be. As a spokesman for God he can always speak with positiveness even though his message may be a negative one. Ellen G. White wrote about her work like this: "'God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. . . . My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter.'"⁴

Some people have said that God's commandments are negative. They say that Christ's death at Calvary did away with them, and that we are now living in a new, positive age. But I would suggest that the commandments have

really been positive all along—it's all in how you look at them. Let me show you what I mean.

Take the commandment "Thou shalt not steal." At first it looks like a negative, but is it really? When it says "thou shalt not steal" it is also saying that as a true follower of God you will not steal. As a Christian you can say, "I shall be honest." After all, that's what it means when it says "thou shalt not steal." It soon becomes second nature to refuse to be dishonest in any way. "We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."⁵

Prayer for Selfless Service

by GRACE V. WATKINS

Teach us, O precious Lord,
To help the ones in need,
Not hoping for reward
Or praise or gratitude.
And teach us, Lord, to know
With holy certainty
That little deeds can glow
As lamps of love to Thee!

Notice another commandment: "Thou shalt not commit adultery." Joseph was in a desperate situation. While he was serving as a slave in a foreign country his master's wife suggested adultery. And it wasn't just a one-time suggestion. The record says that "she spake to Joseph day by day." His response when the crisis came was immediate: "How then can I do this great wickedness, and sin against God?"⁶

This answer did not come by chance. While on his way to Egypt as a seventeen-year-old slave "his soul thrilled with the high resolve to prove himself true to God—under all circumstances to act as became a subject of the King of heaven."⁷

And then there was Samson—pretty sharp in the muscle department but not so good in using his head. He didn't have a chance really—not because God didn't give it to him but because he was with Delilah by choice. There were no promises of God to

claim—in fact, he didn't even think there was an emergency as Delilah pleaded for the secret of his strength. As proof of his unconcern, he went to sleep. While he slept his hair was cut off, and the symbol of his strength was taken away (see Judges 16).

When a person says, "I'm filled right up to here with religion"—making that familiar motion with his hand across his throat—I suggest that he is really saying, "I don't want to know any more" or "I'm more interested in other things." There is power in positives, but don't forget there is power in negatives too. There are some things to which we have to learn to say No. If we're not ready to say it for ourselves, God sometimes has to say it for us.

We tend to go to the places we want to, eat the food we like best, and see the things that most interest us. But these tastes need to be cultivated for better things—those things that will help to fit us for immortality.

Ask yourself some questions—Am I controlled by feeling or by reason and judgment? Does my body or my mind control me? Is my first thought: It tastes good; it looks good? There is an interesting thought expressed by Job: "For the ear should test words, Even as the palate tastes food—Let us choose for ourselves what is right, Let us know among us what is good."⁸

It is important to remember that everything that tastes good is not good for us, and everything that looks or sounds good may not be good either. Everything is to be tested, not on the basis of the positive reaction of our senses to it but rather on the fact of whether it is right or wrong. This is what Job is telling us.

How would you like to experience the joys of self-control, a strong will power, freedom from slavery to lust or passion? Isn't it time to surrender your will to God's direction? Trust Him as you would a close friend on earth. Take the written counsels of His messengers and prophets as His personal message to you. Then God's negatives will become welcome. You will see them for what they are—aids to victorious, self-confident living here, and a necessary guide to preparation for eternal life.

¹ 2 Chron. 18:13.

² Testimonies, vol. 5, p. 667.

³ 2 Chron. 20:20.

⁴ Testimonies, vol. 5, p. 671.

⁵ Steps to Christ, p. 100.

⁶ Gen. 39:9.

⁷ Patriarchs and Prophets, p. 214.

⁸ Job 34:3. 4. Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

A Safe Course

Earnest Christian youth have always faced pressure to conform to the society in which they must live. These pressures are probably greater now than they have ever been. With some of their peers gathering voice in speaking out against life today, it becomes increasingly difficult to separate truth from error.

Probably the greatest influences any face are those that come from equals, whether in age or education or activity. This is logical. But the conscientious youth wants to make choices in life and conduct that are on the right side. At the same time, he craves the approval of his peers.

Often out of a background of Bible study he is led to question the conclusions of others with similar training. When their behavior seems inconsistent with past teachings, how can he decide whether he should change his own appraisals? His own response to authority, his own judgment of church teachings?

It is good if anyone can focus on the Word of God as basic to all human relations, to every decision influencing choice. Except there is some fixed point to which all questions can be brought, where is the standard by which to measure conduct?

Fellow youth who are sympathetic and not hostile toward God can often supply answers that help. When the life gives evidence that the person is following the impress of God, his words will usually attest to this. It is possible, of course, for anyone to assume a false front, and against such the youth must take caution.

Always the safe course to choose, regardless of the paths being followed by others, is to accept the counsels of God's Word. With prayer for understanding, Scripture becomes a sure guide for every decision.

A controversy is on between good and evil forces. Writing to the Ephesians, Paul said plainly that we wrestle with forces beyond flesh and blood. Are these forces prompting the conduct of some with whom youth associate?

Every day is probationary time. The trend of each day is supremely important to one who wants heaven at last. While he listens to and observes his fellows, he must do it not to approve or disapprove, but to determine what is right for himself. By turning to the Bible as the fixed standard on his horizon, he is better able to shape his own future conduct.

"Put on the whole armour of God," Paul urges. He spells out the separate pieces of this armor, concluding with the plea to pray always, "with all prayer and supplication in the Spirit."

In his last letter to Timothy, Paul gives counsel that is even more appropriate now than it was in earlier times. He encourages the young man to steadfastness, regardless of pressures that would mount about him. We commend its study to anyone who wants help in facing successfully the influences of our time.

wtc

Grace Notes

Light V. W. Stuyvesant, M.D., of Loma Linda, supplied through Photo Mart the cover for this week. The Los Angeles Department of Water and Power building gives a unique touch to an ancient night scene. "The moon was really in the position shown, though not quite as large," he explained.

Letters Next week brings the first of four letters, written to a young man from the pen of the messenger to our church. Her sympathetic counsels give evidence of her solicitude for the youth of the church. The problems of earlier days were not unlike those of our own times.

Light in the Desert

by MARY LANE ANDERSON

I SLOWLY drew a paint-splattered hand across my damp, sticky forehead, pushing the hair back for the hundredth time in two hours. With a grimace of pain I relaxed my grip on the paintbrush and almost left the top layer of my blisters sticking to the handle. My fingers ached, my head throbbed, and I was sure I would never straighten my back again.

So this is what it meant to be a missionary! My premission appointment had been quite different. The mental picture I had formed from mission stories set me in the center of a circle of native dwellings with a picture roll and little children listening eagerly at my feet. Oh yes, since our arrival I had been involved in such branch Sabbath schools. But my husband, Les, and I discovered other responsibilities in our work. Far beyond the regular pastoral duties, this "other side of the fence" had its own adventure, challenge, and reward.

I was on that side now as I squinted at the wall, trying to seek out any other patches that needed touching up. The blue enamel shone in the sunset glow, reminding me that it really was too dark to continue without lights. But there are no lights, I thought, then made one more swift stroke before washing the brush in turpentine.

As the last of the brushes was set on the barrel I trudged to the house to wash with river water. The rest of my painting crew and my husband's helpers had already quit for the day, gone to the river to bathe, and were straggling back one by one. We were proud of our five-man team of Ethiopian workers who had sacrificed their Christmas vacation to come to Asaita to help us. They were not trained painters—just students, teachers, and mission workers who willingly offered their time

and hands for this project. Asaita was our mission stronghold in the vast Danakil desert.

Unfortunately, the clinic had been badly neglected in the past few years. Half the roof of the dresser's house (a dresser is an unregistered nurse with two years' training in one of our hospitals) had blown off in a hurricane during the last rainy season. Since nothing had been done to mend it immediately, the rain-soaked silitex board hung in stained, ragged patches from the ceiling. In places the brilliant blue sky was visible from the bench in the living room.

Les's first glimpse of Asaita had been four months previously when he was asked to take Elder R. R. Frame, of the General Conference, and Elder Alf Lohne, from the Northern European Division, to the outpost on a tour of inspection. There wasn't room for me with six men in a four-wheel-drive Toyota on that trip. It would be the first time I had been separated from my husband for more than twelve hours since our wedding a year and a half before. I thought the two days and one night would never end.

When the men finally banged into our yard late the next evening, their faces were unrecognizable under the layer of dust, but their enthusiasm was unmistakable. Much impressed with the medical and evangelistic possibilities of the area, the two church leaders forcefully expressed their belief that Asaita must stay open. Not even the layer of desert grime could hide their smiles and high spirits! I determined then that I would see this desert oasis for myself.

On our second journey to Asaita, Les and Dr. Harvey Heidinger (stationed with us in Dessie) had patched the damaged roof and ceiling so the house

was partially waterproof and the huge wasps would have to maneuver a little to get into the rooms to build their mud nests. However, the materials were secondhand—sheets of roofing that had formerly blown off and scraps of softboard from the shed. The job was started then, and now we had returned a third time to finish all we could with the small amount of money we had been able to collect. It wasn't nearly enough to re-establish the clinic as it should have been, but it was a beginning.

Monday afternoon our little Peugeot with its burden of softboard and paint had bounced across the desert trail. We hoped to have a sufficient supply to paint the interior and exterior of both the dresser's house and the clinic.

I can still picture the transformation that took place in each of the rooms. At first glance they had been dark, morbid, and grimy. There wasn't even old paint curling off the walls, for the bare brownness of the wallboards was as it had been when first put on many years before. Constant usage and dust from windstorms made it even more dingy-looking. But in the short time we had been attacking the clinic, a magic wand seemed to have touched each room. Our paintbrushes worked vigorously from the first day, and already the shiny enamel had increased the light inside the building by 100 per cent.

Questions filled my mind. What had become of the thousands of Afar people who had come to be healed, who lingered for a few days, then wandered on with their camels and little herds of goats and sheep? Where were they now? How many had been touched by the Christian atmosphere of our little clinic? Could we reach them with the light of the gospel? Why had they come to us with their physical needs instead of



These four girls from the SDA college in Ethiopia are eating wot, a type of porridge.

going to the government clinic? Perhaps we would never know the extent of our work in this place, but I loved these unsophisticated and honest desert folks with all my heart. I enjoyed working around them, having them watch me and try to talk to me.

Concentrating on a window frame Tuesday morning, I suddenly felt shadowed. When I turned about, a slender Afar man stared into my face.

"Are you the doctor?" he asked abruptly. I shook my head vigorously, but he pushed his wife toward me for inspection as though he did not believe I was telling the truth. My white face automatically made me the *hakeme* ("doctor"). The patients could not understand that I had come to Asaita just to paint. A white woman here only to work? Impossible!

That afternoon a man died of pneumonia. Legasa, our dresser, had done everything possible, yet death claimed another victim. With his last breath came a strict enforcement of the Mohammedan rule that no Christian was to touch a Moslem body after death, not even a doctor. Immediate preparations were made for burial; tobacco

was pressed under his closed lips, and a white sheet carefully wrapped about his body. Then four men bore him to the burial ground on a reedlike litter.

There were no tears. Tears are shed in private if at all, for the death of a human is accepted as the will of God. On the other hand, there is much sorrow over the death of a sheep or goat, for animals mean money, food, shelter. Since the Afars do not depend wholly upon *enjerra* (a spongy pancakelike bread) and *watte* (hot vegetable stew) for nourishment as do other Ethiopians, they consider meat, corn, and milk the lifeblood of their existence.

Wednesday meant painting all day again. The floor was liberally spotted, but my workers were willing, if not professional. After finding the assistant manager of the Awash Power Authority, Les struggled with his own problems. He received permission to connect our compound to the generator next door on the condition that all wiring be checked and every mistake located. The power had been cut off before because of faulty wiring. This gave us electricity for working at night.

While painting alone in the hallway

I noticed a white-haired grandfather leaning against the doorpost, watching intently. After a time he began to talk. I couldn't understand a word, but from his motions I gathered he wanted to help me paint. Dipping the brush, I guided his wrinkled hand as he proudly made a few strokes.

"Me'ech! Me'ech! ["Good! Good!"]" he beamed, then disappeared into the adjoining room. There was much talking and shuffling of feet before his friends and relatives peeked around the corner to nod and grin their approval.

One observer, a slim, pretty woman, seemed especially interested. She stood quietly for half an hour, content to watch. Curiously drawn to her, I wished I could have asked about her children, family, and problems rather than continuing my work, but I communicated as best I could with smiles and motions. After I had painted the doors and gone to another room, Les came to inspect my handiwork. When we went back to study the completed work, my friend pointed out a two-foot length of door frame I had forgotten. How pleased she was when I commended her, dipped the brush, and handed it to her!

What a small amount of effort it takes to be friendly, I mused, as she finished the job and smiled shyly at us.

Around noon Legasa called Les into the house and set a twelve-inch stack of paper money before him. When totaled, the rubber-band-bound bills amounted to \$763, earned since the end of October and our last visit to Asaita.

Turning to me, Les said in an astonished voice, "And they were considering closing Asaita! Why, it has earned nearly \$400 a month, enough to meet all expenses involved in salary and operation. It isn't a million, but at least we aren't going in the red! That's wonderful!"

Thursday morning we finished all the ceilings in the clinic. We were exhausted from the neck-and-back-breaking work, but no one complained when we began the second coat on the walls that afternoon. Our painting admittedly was poor, but the Afar patients probably wouldn't worry about the white dripped on blue. Glancing quickly at the completed work, I calculated that one more day would finish the clinic. Then for the house. How thankful I was that only one of the buildings was to be finished inside with enamel. Constant scrubbing dictated that the clinic should have the most enduring finish available, but enamel painting was hard on our hands.

Standing around in groups, the women seemed fascinated with all we did. Mulu, one of the painters, was outside when several women surrounded her and urged her to come with them. After an absence of more than half an hour I began to inquire unsuccessfully about where she was and why she had quit working. A side trip in search of a scrub brush revealed Mulu seated on the ground with an Afar matron squatted before her, braiding her hair in the tiny braids of Asaita fashion. Three others moved in my direction and soon made it known they wanted to do my hair too. One woman felt all the hair on my forehead, to be certain I was a likely candidate for the grooming process.

I refused as pleasantly as I could, knowing that if once braided I would have a harder time combing it out than straightening a two-week mess of back-combing! They only did their hair once, then left it until enough had grown out to make another hairdressing appointment necessary. Between hairdressing sessions the unruly curls were smeared with rancid butter.

Mulu's new hairdo had an unexpected side effect. A particularly aggressive man was so pleased with her identification efforts that he invited her to be his wife, offering her ten camels, one goat, one sheep, and butter for her hair. "You'd better be careful, Mulu," my husband jokingly warned, "or you may find yourself married to him." I remembered the experience of a teacher in the mission-orientation institute at Andrews University who had unintentionally "married" a national girl by simply accepting the food she gave him.

Now it was Thursday evening. I watched as figures moved about in the shadows preparing for the night. At this hour the largest clinic rooms became dormitories, with all the patients and their husbands, wives, mothers, fathers, brothers, and sisters sleeping side by side on mats. In the morning this throng would miraculously disappear or perhaps linger beside the clinic door, hoping to receive one of our empty paint tins. I was bone weary and so thankful that the next day was Friday; but the men had not had enough for one day and wanted to paint in the

house that night. The electricity came on Wednesday night, and we fully expected it to work this evening. Seven, seven-thirty, eight. Still no lights.

"The battery in the generator is dead," Hasen dejectedly announced as he returned from next door and put his paint equipment away. When the roar of the generator finally broke the stillness of the night about 9 P.M. it was too late to work.

Going for a walk, we tried to find the hippopotamus whose bellowing we had heard the night before. Big tracks were visible along the river bank in the light of the moon, a moon so bright we could distinguish colors; but the hippopotamus had disappeared. With our search unsuccessful, we welcomed the healing balm of the cool night breeze and the quietness of a desert bathed in soft moonlight that took away our weariness, buoyed our spirits, and revitalized us for the days ahead.

Friday we painted furiously, finishing the clinic inside and out, with time left to prepare for Sabbath. The whole building looked and smelled daisy fresh. Although the rooms were far from being dry, patients crowded on the floors; worried lest there not be space for them later. Shifting them about long enough to paint had been worse than keeping boys away from jam jars.

We hoped to have fresh well water for showers Friday night, but the pump needed new parts. Les had been digging *chica* (mud) out of the well for several days. Seven meters of mud so gooey that using a shovel was impossible seemed an insurmountable problem when each bucketful had to be scooped out by hand. Mosquitoes and flies bit; the heat and lack of ventilation were nearly unbearable; but still the level of the mud went down. Mulu and Hasen were sure Les would kill himself by working so hard, and the next day three coolies offered their services. They reached water Friday only to discover the pump would not work. Disappointment showed on everyone's face. I was glad the week was over so we could forget all the frustrations for one day.

Sabbath was every bit as refreshing as I had hoped it would be. After Sabbath school we went for a ride through the back country for eight kilometers on a trail that threatened to end at every corner. The Afar homes, igloo shaped and covered with mats and skins, were unlike any native houses I had seen in Ethiopia. Occasionally

BELIEVE IT OR NOT

but in the face of a steady increase in auto accidents, auto insurance costs have been going up and up each year, and some new source of money must be found to pay the damages. The insurance companies feel that since 50 per cent of the accidents are due to alcohol, they shouldn't be forced to carry the whole load when drinking drivers are involved. A proposal has been made that a 1 per cent tax on all alcoholic beverages be turned over to a safety agency of the Federal Government, and this agency be authorized to pay damage claims on a 50-50 basis with all auto insurance claims when drinking driving is involved. Such a plan would hold insurance rates down, and would make the liquor industry carry its share of the damages caused by the use of its product.

W. A. SCHARFFENBERG

women would come into view, leading their camels across the sand, while little children ran beside the car shouting, "Farengie, farengie!"—a term applied to all white people.

We stopped once in what seemed to be a primeval forest. Great trees, topped on their side, thrust dead fingers to the sky. Taking Hasen with him, Les wandered through the woods to a lake far back from the road. Their effort was more than rewarded when a herd of a hundred lumbering baboons loped out of sight. When they got to the lake a flock of gorgeous flamingos stood feeding along the shore, their pink-and-white coloration stunning against the gray rock. Suddenly frightened by the presence of human beings, the slender birds flew away, waving the deep rose of their wings like banners in the blue.

Sundown worship over, we waited to see if the generator would work. There was an unrestrained howl of glee when the lights blinked on. Working later meant leaving earlier, and our crew, eager to go, completed the interior of the house by midnight. Bed had never felt so good, even if we did not have Beautyrest mattresses and innersprings.

Without urging, the painters tackled the remainder of the house Sunday morning. They seemed to guess that if we finished in a few hours a special reward was forthcoming. At that point, going home to Dessie with its cool mountain climate was reward enough. While the men redid some of the interior of the house with a second coat and painted the outside, I spent the morning in the *watte bate* (kitchen), peeling potatoes and onions for dinner.

I had a wonderful opportunity to observe the art of Ethiopian cookery firsthand. Legasa's wife bent over a little clay stove, stirring *watte* with a stick and pouring *enjerra* batter out of a handy gourd pitcher onto the huge, round *enjerra* oven. She pushed a long stick inch by inch into the hollow under the stove as the end deteriorated into a heap of glowing coals. Just one stick kept the *watte* hot enough to boil for an hour. I watched her from my low wooden stool on the earthen floor and leaned against the mud-patched walls to ease the pain in my back. Lifting a spongy twenty-inch *enjerra* from the oven, she stacked it on top of the ones already baked.

We had eaten quite a lot of Ethiopian food during our stay, because without refrigeration our own food

supply had spoiled, and canned goods were far beyond our means. Since our stomachs were not accustomed to the fiery *ber-beri* (red peppers), Legasa's wife made mouth-watering *watte* especially for us. God had protected us in a special way, for we had not had any stomach trouble the whole week we were in Asaita, even though the dishes were washed in river water. All seven of us sat around a flat pan with several *enjerras* on it and a generous scoop of *watte* placed in the middle. Tearing off pieces of *enjerra*, we

when the Awash River overflowed its banks. The pump had to be fixed and the water system put in working order. Eventually, trees would be planted by the house to give all possible shade from the terrific heat.

The last glow faded from the desert sunset, and I was alone to feast on the beauty around me. Yes, I could honestly say Asaita was enchanting—but perhaps not to the person who looked for air-conditioning and tight screening in a sweltering, mosquito-infested desert next to a river polluted with

Memo for a Mirror Frame

by ELAINE V. EMANS

Sometimes I take laughter for granted
And spend the coin of it freely,
Even extravagantly, as if
It had small value, really.

It's only when I lose it, turning
Pockets inside out in my need
To find a bit, I realize
It was gold coin indeed.

Today I'll be aware of its shining
Store (though not be a miser)—
Using it *gratefully*. Tonight
I'll be happier, wiser.

dipped up a little of the vegetables and popped them into our mouths. No silverware. One dish. That is the way to housekeep, I thought enviously.

As the smell of the open wood fire filled the little kitchen and the flaming sun cast its last rays through the open door that evening, I regretted that our stay had ended. For us it had been a marvelous challenge and adventure. We would leave a sparkling clinic and house with gates swinging proudly once more. The work was not nearly done though. There were still many missing sheets of asbestos, which left gaping holes in the roof. The paint had run out before we had finished the inside trim or the fence, but the improvement was indescribable.

We recognized that the asbestos roofing could not be replaced until more funds were available, so until then we determined to do what we could. A dike needed to be built around the garden area and well, or it would become a swamp in the rainy season

schistosomiasis. We did not feel persecuted because the well was filled with *chica*, the pump broken, the electricity off. These things were frustrating in that they publicized deterioration and neglect, but they were repairable.

Our eyes saw beyond the immediate decay to a time of prosperity and success, a time when once again Asaita, the desert light, would shine for Christ and for Seventh-day Adventists. The task belonged to us alone, for the sultan of the Afar people allowed only one mission, ours, to move into his desert territory. If we were not able to accomplish what he felt needed to be done, the door would shut and someone else would be given the once-in-a-lifetime opportunity of bringing Christ to these desert inhabitants.

We were leaving now, leaving with prayers and plans for a better Asaita in the future. But we would return to continue the work we had begun. Asaita would indeed be a flaming light in the desert.



Teaching Obedience Early in Life

by EDNA MAE FAIRCHILD

BLESS me, Mamma, bless me," begged our three-year-old, David, his tear-stained face in my lap as he knelt in front of me. What did he mean? He wanted me to pray with him again to ask Jesus to forgive him for what he had done wrong. Before I spanked David we talked about how important it is to follow the rules and to obey mothers and fathers and so learn to obey God more perfectly. I pointed out to him that I didn't spank him because I enjoyed it but because it was necessary. Then after the spanking I asked him, "Do you remember why I had to spank you, David?"

Sobbing, he answered, "Yes, 'cause you love me and want me to be good." Then he threw his arms around my neck and asked, "Will you forgive me, Mamma? I'm sorry I was bad. I want Jesus to help me to be good."

Later that same day as I was sitting in the chair reading, the experience of the morning must have come back to his mind, for again he wanted me to pray with him. Of course, I explained as I had done before that if we faithfully ask Jesus to forgive us, He will do so, and it isn't necessary to ask again. But how glad I was that he had remembered he needed the help of Jesus to be obedient.

Is a child of three too young to obey? If he disobeys, is he too young to be disciplined in some way? Should we wait until we can reason with our children before expecting them to be obedient? I firmly believe that the answer to all these questions is No.

Ellen G. White wrote, "The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin."* When David was only a few months old he was making too much disturbance during the church service one Sabbath. I quietly spoke to him and tried to quiet him, but even at that age he didn't appreciate my efforts to restrain him. He showed this by stiffening his entire body in my arms. He was already telling me that he had a mind of his own and a determined will.

Up the stairs to the ladies' lounge I went to administer several hard pats. Back into the sanctuary we went when his crying had stopped. A little later he began to fuss again. The whole experience was repeated. This time when we returned from the lounge, he must have decided he didn't like the spankings, for he settled down and did not disturb the church service again.

Parents cannot wait to train their

little ones until their desire for wrongdoing is in control of their desire to do right. If parents do not control their children, Satan will. He is waiting to snatch our children from us by any means he can use. If we do not carefully and prayerfully direct the will of our children to the side of right, he will have them on his side. Wrong habits will be strengthened, children will become more and more stubborn as they grow older, and it will be almost impossible to lead them to Jesus. The home will be an unhappy place, a continual battleground with children in the place of authority their parents should occupy.

In what a sad state is much of the world today! Children, young people, and older ones, too, have little respect for parents, teachers, and those in authority. Many young people wander here and there from one place to another, from one strange interest to another, seeking something they may never have had—something to which they can cling, somebody to respect and obey. They have had their own way since childhood; they have been indulged by parents who are permissive; they have been shielded from frustration by being allowed to do what they wish, when they wish, where they wish, with no questions asked and no answers expected.

This state of affairs can be traced in great measure to lax discipline in the home. When children cry out for someone to take them in hand, when they plead for someone to care enough about them to turn them from their wrong ways, to lead and direct them, why aren't parents ready to answer the call from their own children?

Do not fail your children in this most important part of their training! Don't wait until you feel you can reason with your child. Expect obedience from him. God will help those parents who want to be helped, but He cannot cooperate with those who neglect this work.

Mrs. White tells us that it is the duty of Christian parents to have well-disciplined families. But this is not an easy task. How much more simple to say to the child, "All right, do as you wish. Follow the way you like." Instead of this, however, we should be like Abraham who commanded his household after him. Commanding, of course, shouldn't have the connotation of the orders barked by a tough army sergeant, but in love coupled with firmness, we must see that our children

* *Child Guidance*, p. 230.

obey us and do as they are asked. Think of the evil and sadness that resulted from Eli's neglect of duty in allowing disobedience in his sons. Remember Samuel's sons who were allowed to follow their own ways until they were a byword for sin and wickedness in Israel. And do not forget the downfall of Samson, who though physically strong was unable to rule himself.

If we allow our children to rule over us, if we indulge them to their own hurt, we will be responsible for what they might have been had we trained them to a life of obedience to home rules and to God. If we fail to see wrong in our children because they are our children, if we are partial to them and overlook their faults, we are contributing to their downfall.

Some children are naturally stubborn and want their own way. We must be especially careful in dealing with them that we do not turn them from us by being overbearing and harsh and severe. Quite often we hear parents say of this type of child, "I can't do anything with him." Here is a little child of three or four, and his mother, many times his age, with years of experience in living, admitting in his presence that she does not know how to cope with him. One can almost see the gleam of triumph in the eyes of the child.

Well he knows that his indulgent mother is now bowing to his authority. And he decides that if he is so bad that she can do nothing with him, he must be very bad indeed. This feeling grows with age, and when the child reaches the place of somewhat mature judgment, he has heard this statement repeated so often that he honestly feels he is so bad that nothing can be done for him. So why try? He then continues through life being perverse and unyielding, getting along with no one and respecting no authority.

Discipline is not like the putting on of a dress, to be worn one day and changed the next. Discipline must be continuous. Some children are permitted to do something one day with never a word of reproof from father or mother. The next day the same thing is done, and parents explode with a torrent of words or apply the paddle in a rough, angry way. How is the child to understand what is expected of him? Is obedience something demanded sometimes and not others, depending on the whims of parents? Will our children who are one day indulged and the next day reprimanded

grow up thinking that God does not always expect obedience, that circumstances change His requirements?

Children do not learn to obey overnight. Just when we begin to feel, perhaps, that they're really learning to do right and to do our bidding through love and a desire to serve God, their carnal nature will again assert itself. But we must not give up in despair. Bit by bit, as we put forth effort every day, every hour, as we patiently work to help the children put their will on the side of right because it is right, as we take time patiently to instruct them through admonitions from God's Word, we will see results.

How it will thrill our hearts to know

that our children are trying to be obedient, that they are beginning to realize that life is a battleground, that a continual struggle is going on in their hearts, and that they must decide whether to serve God or Satan. Tears still come to my eyes as I remember the prayer of our five-year-old during family worship one evening: "Come into my heart, dear Jesus, 'cause I'm ready, and I want you to live there always, not Satan." If we can help our tiny tots to realize that only through the help of Jesus can they be obedient, then our work of discipline will be easier, and one day when they are older they will thank us for loving them enough to demand their obedience.

WIT SHARPENERS

Country Living

by MYRON HARVEY

Fill in the words in the top section. Use these letters in the lower section as indicated by like numbers. A letter over a given number is placed above its corresponding number in the lower area. When completed you will have a helpful quotation from *The Adventist Home*, page 141.

State of being corrupt; as decay; impurity.	18 19 6 9 20 66 8 2 38 3
A wrinkle or groove of a corrugated surface.	57 41 23 28 54 47 5 12 13 45 14
A dwelling; an apartment.	15 7 21 10 71 17 37 22
Infinite duration. An endless time.	27 30 29 33 46 35 39 24
For that reason; because of that.	43 16 32 44 34 1 60 63 55
To that place. He went hither and _____.	59 26 50 67 31 58 64
To be commanded or instructed with authority.	61 69 11 73 86 70 4
Occurring once each year; yearly.	48 49 51 65 74 53
A young person.	82 62 84 68 80
Place where birds hatch their young.	56 81 36 79
Nature's white winter blanket.	40 85 72 25
Act or fact of losing.	75 77 42 76
As a light, no longer on or burning.	83 52 78
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24	
25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47	
48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70	
71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86	

Key on page 16



At age eight Agnes was translator for the spirit medium of the monkey god.

by EILEEN MAYBERRY LANTRY

FIRST OF THREE PARTS

It's Not Far to Canaan's

AREN'T you afraid to go so far alone, Agnes?"

"No, not a bit. Really, it's not far to Canaan's land now. You see, I've been on the journey for twenty years. This three-and-a-half-hour jet ride is only the miraculous crossing of the Jordan; my river is the South China Sea." Agnes smiled coyly.

"I don't quite understand," I said. "It's obvious why you feel that Hong Kong is your promised land, the land of Canaan, but this is no crossing of the Jordan."

"Oh, but it is. I'm sure it was no more difficult for God to hold back those flood waters than for Him to arrange events that led to my receiving this plane ticket."

Agnes paused and a faraway look came into her dark eyes. From habit she lifted her head heavenward, and as if she were talking to someone else, she added softly, "I'm no more afraid than were the priests as they put their feet into the muddy waters. The same Power who directed them has led me. True, my wilderness wanderings, unlike the Israelites', were all on this twenty-eight-mile-long island of Singapore." A light came into her eyes as she added, "Besides, I'm not going

alone. Jesus is with me, and I'm holding tight to His hand."

Her smiling brown eyes, rimmed by glasses, sparkled with love—a deep, mature love for her God, and a new, vibrant love for the young man who would meet her at Hong Kong's Kai Tak airport.

Our conversation was interrupted by the loudspeaker. "Cathay Pacific Flight 572 departing for Bangkok, Hong Kong, and Tokyo is now loading. Passengers please proceed to the departure gate immediately."

Almost bursting with happy eagerness, she walked with quick steps to the waiting airline bus. Then, just before stepping into the door of the plane, tiny, ninety-four-pound Agnes Low, a girl of gigantic faith, turned to signal a happy good-by to her friends waving from the Singapore international airport. She was on her way to the country where Canaan Lee lived, the man she loved, but whom she had never seen.

Was the smoke of the jet as it disappeared in the blue akin to the cloud that led a million people from slavery to the promised land? And Agnes had been a slave—a slave of the devil.

Many years before, she had been deeply involved in a form of Buddhism that demands complete devotion to the monkey god. While in a hypnotic trance the spirit-medium priest shows his devotion by cutting his body and tongue with a sword. The blood is caught on specially prepared green and yellow papers covered with Chinese characters. Those who come for healing pay large sums for these blood-stained papers. They then burn them and either drink the ashes or bathe in them.

The monkey god, through the spirit medium, recommends various Chinese herbs and other treatments believed to aid in the cure of cancer, mental disorders, and other serious illnesses. Since there are many dialects in the Chinese language, the worshiper often finds it difficult to understand the complicated instruction the spirit medium gives. Therefore he finds it necessary to have someone on hand to translate for him.

As an eight-year-old, Agnes Low had become deeply intrigued with the power of this strange monkey god. Amid the din of clashing gongs and pounding drums, she often watched the medium writhe in frantic dancing as he slashed his body and tongue with

and

a sword. She heard his loud chants and smelled the strong incense and pungent herbs. She was convinced he must be healing those who came for a cure, and she wanted to have a part in this mysterious healing power.

"I'll help you," she volunteered. "I'll translate for you. If I pray to the monkey god, I know he'll give me the ability to say the right message to the worshippers."

Every day this tiny black-haired girl spent her spare time helping the spirit medium as he gave messages from the spirit world to those who came for help. The evil power that worked through both of them brought messages of fear and hate to the sad devotees who came seeking comfort and love.

One day a schoolmate told Agnes of a different power.

"Come with me tomorrow to an unusual kind of school, not like the government school. It's held on Sunday morning. They tell stories of a strange man who has a magic power that is even greater than that of the spirit medium."

Immediately she was interested, and she went. She didn't understand much of what was said, but there was a pic-

ture in the room. It was of a man in a long white robe surrounded by small white animals. They didn't resemble the mangy dogs of the city, the scrawny cats or huge rats of the alleys. They were smaller than the bony cows that roamed the streets. Nor did they seem cross like the animals she knew, which were always ready to fight.

Pressing close to this man, they were looking at the baby animal he held in his arms. Agnes heard the teacher say this man was good, kind, and loving. He had power to do wonderful things, and especially liked little children.

This was hard to understand, she thought to herself. Who was this man Jesus? Why was His power so different from the spirits' power? Even animals weren't afraid of Him. Where did He live? Did they have to put out food to appease Him? Did He bring curses too? Did they burn incense and paper money for Him? Why was He kind and good? The devils never were.

But no one answered her unspoken questions, and she was too shy to ask. As she continued to go to Sunday school her curiosity grew. And so did her bewilderment. She was possessed with a desire to know who this Jesus man was and why He was so powerful. But no one ever took time to explain to the little translator.

One night when she was nine she had a dream. Walking down a broad road, she came to a strange, narrow path. There was barely room for her two tiny feet, but as she ventured forth a light glowed on the path. The farther she went the brighter the light. Beside the path were flowers of all colors. Used to the dirty gutters and cluttered cement of crowded streets, she was fascinated by the brilliance of the flowers. There were no wild, unkept trees, no dead leaves, dirt, rubbish, or thorns anywhere. She felt a strange happiness.

Then she saw the animals—beautiful, clean white ones—gathering



Agnes Low and Canaan Lee at the time of their engagement.

around a Man with a robe even whiter. In His left hand He held a long, curved stick and in His right arm nuzzled a baby animal.

Suddenly she remembered the picture at Sunday school. Could these animals be the sheep the teacher had talked about, and was He holding a lamb? Maybe this was the man Jesus who was loving and tender and very fond of children.

With joy in her heart she shouted as she began to run toward Him, "Are you Jesus? I am here."

Unless highly recommended, she could not enroll. She cried pitifully, for she had no one to help her. The gods to whom she prayed didn't hear. Then someone told her of a church-operated school on the far side of the island that might accept her.

Timidly she asked the headmaster for permission to enroll in Southeast Asia Union College. Briefly he explained that she could attend if she was willing to abide by the Christian standards held by the faculty. She agreed, for she felt this was her chance.

swered and she felt a growing love for the God of the Book she studied. But most of all, she longed to become a friend of Jesus, and to worship Him as her God.

In Singapore school is often held on Saturdays. This proved to be a great help for Agnes, for her mother didn't know that the school she attended on Saturday mornings was different from the other days. One day in Sabbath school she learned there are two main kinds of foods—clean and unclean. All her life she had enjoyed pork, prawns, shellfish, and many other unclean foods that are found mixed with vegetables, the typical Chinese menu.

"But," she reasoned in her heart, "I am not a Christian so I can eat what is called unclean in the Bible. That Book is only for Christians and I'm still a Buddhist."

Each evening as she ate with her family she heard the quiet voice, "Jesus said it is unclean." But she loved the taste of pork and prawns. Surely that which was so tasty was not wrong. Still with every mouthful came the thought, It is unclean.

Finally she tried to pray. Her first prayer was the simple prayer of a child. "Lord, make me strong to obey You. I love pork, but I love You more."

From that day on pork seemed tasteless and she no longer cared for it. Since she prepared most of her food after the family ate, she secretly used eggs instead of pork. But her mother soon noticed she was not eating the food they offered to the idol in the living room. There came a clash of wills, for the daughter's determination was matched by that of her mother.

"If you will not eat the food I provide for you," she threatened, "then you shall have nothing but rice and eggs. I shall put pork in everything else."

The abundant fresh fruits of the tropics were denied Agnes. For one month she ate nothing but white rice and eggs. Remembering how God supplied the children of Israel with nourishing food in the wilderness, she asked Him to put all the vitamins her body needed into this simple food. And the God of Israel, seeing another slave from sin on the way to the promised land, performed another miracle. Although she worked hard to provide money for her family, and took full schoolwork besides, she remained physically healthy and mentally alert.

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

Opinionated Fellow

by FRANCES HALL

He has his own island
complete with coconut and mango trees
surrounded by shallow water
blue as a long lagoon
protected by coral reefs
against the rigors of any tide.

But the surf pounds in the distance
and at night the sea's roaring
affirms reality. Sometimes
he hears thunder and knows
that elsewhere there are storms.

At that moment she awoke. Where were the sheep and the shiny, narrow path? Where were the beautiful flowers with tints of gold, the glorious sky, and the Man with the kind eyes and loving smile? The little girl lay on her cot bewildered. What did it all mean? Would she ever know?

After the dream she was even more eager to attend Sunday school each week. One day an uncle saw her trying to pray to Jesus.

"This child is learning some crazy ideas. This is the end of her going to Sunday school." She was never allowed to go again. However, she did enjoy her work at school, for she loved to learn. After three years in a Chinese school she enrolled in a government English school. Not knowing a word of English, she had to begin again at primary one. Unsympathetic teachers gave her little help, so progress was slow.

At sixteen she was termed overage and denied entrance into the overcrowded secondary schools. In vain she applied at private and convent schools.

That night she used all her persuasive powers on her Buddhist mother.

"I need to improve my English, mother, and I cannot attend a government school. This will help me get a better job, so I can bring more money home to you," she explained, careful not to mention her deep longing to learn more of the kindly Jesus.

"All right, I will help you with your school fees, but be sure you pay no attention to their Christian god."

Still too shy to ask questions, Agnes took in every word in Bible class and listened eagerly in chapel. Often she could not rest at night as her active mind tried to piece together the puzzle of this God she could not see but could talk to. The many gods she worshiped had always been spoken to face to face. These marvelous Bible stories, the powerful miracles performed by Jesus, the strange new beliefs, were all so confusing. If only she could understand.

Months later someone told her of the free Voice of Prophecy lessons. Secretly she took every course that was offered. One by one her questions were an-

The Unwanted Child as a Person

by **HAROLD SHRYOCK, M.D.**

IN THE two previous articles of this series we have considered the circumstances that cause parents to resent a child and the kinds of behavior this resentment produces in parents. Now we come to the question, What happens to the child?

When a child is not welcomed by his parents, what effect does this have on his personality, on his relation to other people, and on his prospects of success in life? What can he do to rise above his handicap and live normally?

I met Rob when he was in his early twenties. He was a good-natured, "harmless" sort of fellow who took life as it came. In two years of marriage he had assumed practically no responsibility for their household affairs. Both he and his wife had jobs, but Rob spent the money he earned for the things that appealed to him—a motorcycle, a speedboat, and the gadgets that went along with his hobbies—leaving it to his wife to pay the rent, buy the groceries, and otherwise keep their home in order.

At the time Rob and his wife talked with me they had just come to a crisis because he had lost his job. He had in-

curred a traffic fine of more than a hundred dollars and he was wanting his wife to make the payments on some of the things he had bought.

To understand what started Rob in this pattern of indifference to reality we have to turn back to the circumstances of his childhood.

He had been an unwanted child. His parents had not told him this in so many words, but their frequent quarrels with each other and their differences of opinion over how they should deal with him, their threats of separation and divorce—all these said louder than words that they had not wanted to be parents in the first place.

Typical of this situation, they had tried to cover up their real feelings by doing more for Rob than parents usually do for a child. They had indulged him to the point that he never had a normal opportunity to face life as it really is. Every time he was in trouble they had found ways of getting him out without his having to pay the penalty for his mistake. They had provided a bigger allowance of spending money than most boys have. When he overspent his allowance, they made up

the difference. They had set the example of telling white lies rather than accepting blame.

He seemed to appreciate the suggestions I made on how he could become more realistic in facing life's responsibilities. But when, at our second conversation, I asked him what he had done to improve his situation he hesitated for a moment and said, "I thought over the conversation we had last week and I agree with the opinions you expressed." He was admitting his shortcomings but, as yet, he had done nothing to correct them.

Rob is a classic example of persons whose parents did not welcome their coming into the family and who overreacted in the opposite direction by protecting and overindulging the child, thus handicapping him in his adjustment to life on his own.

Now that Rob was in his twenties, he was becoming rather old to form new habits to replace those he had learned as a child. Stern self-discipline would now be hard for him to learn, being accustomed, as he was, to having the things he wanted whether he could pay for them or not.



I suggested that Rob employ an accountant and turn over his financial affairs to him. This person would not only arrange an operating budget for Rob but would carry the responsibility for coaching him, dollar by dollar, in all his expenditures, making sure each dollar spent was in harmony with the budget agreed upon.

But the inability to handle money was only one of several problems that confronted him. He will have to struggle the rest of his life to rise above his lackadaisical attitudes.

Marvin was only nine when his father decided to leave his wife and children. Marvin was the oldest. He had been fond of his father and now he took the matter personally, believing that if his father had really cared for him, he would not have abandoned him.

After a period of struggle to make a living for herself and the children, the mother remarried. But Marvin never adjusted well to his stepfather even though he tried to be a good dad to the boy.

Marvin finished college with better-than-average grades. After college he took a job but tired of it after a few months and switched to another line of work.

The last I heard of him, Marvin was twenty-six years old, still single, and still moving from one job to another. His earnings were not enough to pay his expenses and he was asking his mother and stepfather for a gift of money so he could travel to places he wanted to visit.

We feel sorry for children such as Marvin who have been rejected by one parent or the other at a time of life when they needed the love and understanding that parents unitedly are able to give. But the misfortune of having one parent shirk his responsibility does not excuse a child, as he grows up, from doing his full part to make life successful. Marvin, unfortunately, had rested on the excuse of his being rejected by his father. But in life as it is lived excuses are not accepted as substitutes for personal worth and personal accomplishment.

Many unwanted children are made available for adoption at the time of birth. In most cases the adoptive parents receive the child cordially. But when the time comes in this child's life that he realizes his own parents rejected him, he wrestles with the thought that they did him an injustice. Even though his adoptive parents are

good to him and may be doing much better for him than his own parents would have been able to do, he is tempted to think of his present parents as substitutes.

When difficult circumstances arise, it is easy for him to compare present conditions with his mental image of what home life with his natural parents might have been. But this mental image is fictitious. It is easy to make it appear in a favorable light so that by comparison his present circumstances are inferior. Thus he finds it easy to tamper with Satan's promptings to do something that is far out.

Millie was six years old when she learned that when she was a babe her own mother had made her available for adoption to the people who were now her parents. This did not seem to bother her just then, for her adoptive parents were kind to her even though they were quite strict. Millie was a good student and became a skilled musician. She was popular with the young people of her age. But in the back of her mind was the thought that she had been rejected as an infant by the person who should have cherished her most. Millie determined to settle for nothing less than the best and the greatest.

Unfortunately, she did not define life's greatest values in terms of spiritual realities, but in terms of material things. Thus she became willing to marry a man who gave promise of becoming wealthy. He was soon earning high wages and she was able to enjoy the luxuries her proud heart craved. This carried her into worldly pleasures, into fashionable entertainment, and into worldly vices.

At the time I met her she warned me, "Don't talk about religion." Her problems included marital difficulties, complications of the use of drugs and alcohol, and broken health. How successful the devil had been in persuading her to retaliate against the misfortune of her having been rejected by her own mother!

I think of June, the attractive

adopted daughter of a Christian physician and his wife. June had had many advantages including those of a Christian home and the opportunity to attend Christian schools. But as she came to the age when she was accountable directly to God for her decisions and conduct, she succumbed to the temptation to take out her resentment against her real parents by taking a fling into questionable activities.

Her adoptive parents were heartbroken and humiliated by her worldly behavior. "I feel I can no longer carry on as church elder," the father confided.

"What did we do wrong?" the mother asked, pathetically.

Here was a case in which the adoptive parents had done the best they could, but June had failed to learn the lesson in self-mastery the Lord had given her opportunity to learn.

As Christians and Seventh-day Adventists we do not believe that a person is necessarily the victim of his circumstances. We recognize that the Lord sometimes permits us to pass through difficult and trying experiences, but we interpret these to be His means of giving us opportunities for higher attainments than we would reach if our lives were uncomplicated and uneventful.

Each of us has the generous opportunity not only to live victoriously in this life but to be eligible for redemption and eternal life if only he submits to the promptings of God's Spirit as He indicates the course his life should take. Difficulties in life are providentially controlled for the person's benefit and for the welfare of the divine plan in each case.

"God keeps faith, and he will not allow you to be tested above your powers, but when the test comes he will at the same time provide a way out, by enabling you to sustain it."*

In a sense even Jesus was considered an unwanted child. As He grew up He bore the taunts of those unkind persons who chose to blame Him for His mysterious parenthood. But Jesus was victorious in fulfilling His Father's purpose in His life in spite of the hardship and misunderstandings He faced. Modern children of God, even when they happen to have been unwanted by their parents, can do the same if only they will rely upon the same source of help as did Jesus.

KEY WIT SHARPENERS

Words to Be Discovered

Corruption; Corrugation; Tenement; Eternity; Therefore; Thither; Charged; Annual; Youth; Nest; Snow; Loss; Off.

"Find a retreat in the country, where there is not so strong an influence to corrupt the morals of the young."

* 1 Cor. 10:13. *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

A Sense Called Common

by **PAULINE FLOYD**

I FEEL I'm right!" is a type of statement that can be made with the same conviction early scientists used in saying "The world is flat." Unless such a statement is backed by evidence of rightness it falls short of being sensible or scientific. There are people who believe they have built-in common sense, an infallible horse sense, a conviction that may cause them to wear blinders in certain areas of judgment.

"Social behavior seems largely conditioned by intangibles. That is why intuition, personal interpretation, judgment and 'horse sense' are factors not to be ignored in studying human reaction."¹ People cannot escape these reactions in the daily flow of living.

Common sense is part of the human-relations phase of the social sciences that may not be too seriously researched, if indeed it even receives much thought. This is a field in which it is easy to become emotionally involved. Fervent thinking concerning relationships and ideas may appear to be logical and right when actually it is

wrong. Two courses are possible when decisions are to be made. One is to be discriminating, a process of learning to relate rightly to God and man. The alternative is action based on snap judgment, or on unconsecrated desires.

Can a Christian safely depend on something as intangible as common sense? There is a need to understand its development before answering.

"That which may look like common-sense judgment to the researcher may well be unreliable and based upon the permanent organic and emotional and intellectual biases received in the early years of growth and which he will never fully overcome."²

Take time to research, or think seriously, to double check before reacting or deciding too hastily—a bias may be showing.

Common sense is a "good, sound ordinary sense; . . . good judgment or prudence in estimating or managing affairs, . . . free from emotional bias or intellectual subtlety, . . . not dependent on special or technical knowledge."³ This is an ideal to grow toward. It isn't something that can be

carried into the laboratory and magnified and studied like the tangibles, but the results of its workings can be felt and seen by everyone. Notice that it is something that can be possessed regardless of special or technical knowledge. The formally uneducated may have an abundance of it, while the one who has been schooled may show a lack of it.

No two persons observe shape, size, color, speed, et cetera, the same because of the differences in development of individual senses. It is possible to say cloth has color, but not agree just what color it is. Excellent hearing will not give the listeners the same response to a musical rendition, nor will twenty-twenty vision guarantee equal appreciation of a magnificent scene. Why? George A. Lundberg indicated that the senses are conditioned by training, by physiological and environmental conditions, fatigue, age, temperament, and personal sensitivity in response as was learned through past experience.

People often see and hear just what they want to. Christians must recognize these influences and not be unscientific



Pauline Floyd at her home.

in expecting their intangible common-sense mechanism to be more dependable, if even as dependable, as the tangible senses of sight and hearing.

A child in all seriousness told his family he was nine feet tall. When asked how he knew he was so tall he explained he had measured himself with a shoe. This was sense to the child in line with his past learning, but not to others. It had not produced true conclusions. If the child has proper training in measurements, he will drop the false and develop more reliable judgment based upon his maturing common sense. And so it is in the pattern of the Christian's experience and growth.

Have you at some time been very sure about the rightness of the music you listened to, the dates you enjoyed, the job you wanted, or the way you accepted or rejected school and church responsibilities? The list can be as varied as are people. These often are the events in life that turn out to be times of measuring oneself and feeling nine feet tall. Later your growing common sense aided you in re-evaluating those decisions.

What are some of the factors in developing a common sense that is spiritually oriented and trustworthy. You are a student in this course all your life. Christ is the Example, Scripture the text, and the Holy Spirit the tutor. Pray that you won't be a flunk out.

The achievement is gradual. "Anyone who lives on milk, being an infant, does not know what is right. But grown men can take solid food; their perceptions are trained by long use to discriminate between good and evil."¹ It is easy to want to push aside the milk and reach for the solid food before the senses are ready to exercise such judgment. Paul cautions that long use is involved in training the senses to "discriminate between good and evil."

A healthy sense does not let preconceived ideas be substituted for an open mind. It takes both an open mind and a strong character to rise above the self-interest that is often seen. The real scientific breakthrough comes when this sense is made dependent upon God rather than upon self.

Some sound counsel on where there is need:

"In this age of the world, when vice and fashion control men and women, Christians should possess virtuous characters and a large share of good common sense. If this were the case, countenances which are now clouded,

bearing the marks of disease and depravity, would be hopeful and cheerful, lighted up by true goodness and a clear conscience."²

Notice the need is for "a large share of good common sense." It is part of the shield from vice, fashion, and clouded countenances that are becoming more prominent in modern society. Mounting pressures create clouds, faith seems afar off, and common sense appears to have been sacrificed to following the trends.

"There is real common sense in dietetic reform";³ it will protect against the marks of disease and depravity. Developing "senses exercised to discern"⁴ in this area would include researching personal habits of eating, exercising, studying, working, and resting, among others. Such common sense is rewarded by virtuous characters and countenances hopeful and cheerful, lighted up by true goodness and a clear conscience. Take a long look at yourself and others, and ask, "What do these countenances reflect?"

Common sense should be developed in the area of emotions too. Weigh the evidence and anticipate the results.

"The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter."⁵

Infatuation is a reaction that destroys common sense. A consecrated common sense reduces emotional misjudgments.

"The do-nothing system is the greatest curse that has befallen our race."⁶ In this age of do-nothing there are mixed reactions to working with the hands. Those planning a professional career may feel that sense dictates the bypassing of manual types of jobs.

"An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill."⁷

Thus your job can be an opportunity to "develop that practical wisdom which we call common sense."

There are times when the best sense

results in wrong decisions. What then? An incident from a short outing will illustrate such a situation.

Five girls went to the mountains for a picnic after work. Hours later they tried to return home over a strange, lightly traveled road. They arrived at a ridge road and questioned whether to turn right or left. They discussed the problem in relation to where they had last seen the cloud-covered moon, and which general directions they thought they had been driving downward. Four voted for left, one for right.

Several miles of driving left brought them to a scenic-view road sign and they recognized they were traveling in the wrong direction. A U-turn was made and hours later they were back home. They had done their best, but were quick to reverse their course when the evidence indicated they were wrong.

When this happens in life a person should be just as quick to make a personal U-turn. The signs along life's highway are not usually as plain as was that road sign. How much easier it would be to make decisions if they were!

Realistic evaluation is one of the goals of a Christian researcher in this field. He must be objective enough to step outside himself, to reweigh impersonally his previous notions, and to pray for spiritual aid. He can depend too much upon his common sense if he has not nurtured it with regard for God's claim upon him.

"Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve Him best. The church of God who are trying to do good by living out the truth and seeking to save souls, can be a power in the world if they will be disciplined by the Spirit of the Lord. They must not feel that they can work carelessly for eternity."⁸

With the eternal welfare of His children in mind, God encourages the development of a sense called common.

¹ John M. Pliffner, *Research Methods in Public Administration* (New York: The Ronald Press Co., 1940), p. 11.

² George A. Lundberg, *Social Research* (New York: Longmans, Green and Co., 1951), p. 45. Reprinted by permission David McKay Company, Inc.

³ *Webster's New International Dictionary*, Heb. 5:13, 14. *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

⁴ *Testimonies*, vol. 2, p. 535.

⁵ *The Ministry of Healing*, p. 319.

⁶ Heb. 5:14.

⁷ *Messages to Young People*, p. 450.

⁸ *Testimonies*, vol. 2, p. 535.

⁹ *Education*, p. 220.

¹⁰ *Testimonies*, vol. 4, p. 71.

Sabbath School Lessons

Prepared for publication by the General
Conference Sabbath School Department

DECEMBER 6, 1969

SENIOR

X—Treasures New and Old

MEMORY VERSE: "Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52).

STUDY HELPS: *Christ's Object Lessons*, pp. 95-114, 124-134; *Christian Service*, pp. 7-29; *The SDA Bible Commentary*.

The Great Storehouse of Truth

1. From what source does the householder bring forth "things new and old"? Matt. 13:52.

NOTE.—"The great storehouse of truth is the Word of God—the Written Word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw."—*Christ's Object Lessons*, p. 125.

"By the 'old,' Christ refers to all the will of God as revealed 'in time past unto the fathers by the prophets' (Heb. 1:1 . . .). By the 'new,' He refers to His own teachings (see Heb. 1:2 . . .).

"It is important to note that neither upon this occasion nor at any other time did Jesus depreciate the value of the OT Scriptures or even suggest that in the future they were to have less force. . . . The OT is not invalidated by the NT, but amplified and given new life. Both were inspired by Christ and both are full of truth for the sincere seeker."—*The SDA Bible Commentary*, on Matt. 13:52.

2. How did Jesus show that He accepted the authority of the Old Testament Scriptures? Matt. 4:4, 7, 10. Compare Deut 8:3 (last part); Ps. 17:4.

Opening God's Treasure Store

3. In what manner are we to relate ourselves to divine revelation? Ps. 119:9-16. Compare Ps. 19:9, 10.

4. How did Christ illustrate the search for, and discovery of, heavenly treasure? Matt. 13:44. Compare verses 45, 46.

NOTE.—"This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth.

"In the parable the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure. The earth itself is not so interlaced with golden veins and filled with precious things as is the Word of God."—*Christ's Object Lessons*, p. 104.

5. Why are the things of the Spirit unappreciated by some? 1 Cor. 2:14. Compare 2 Cor. 4:3; John 3:19-21; 9:39-41.

6. What effect is seen in the life of one who obeys the truth? 1 Peter 1:22.

NOTE.—"While your minds become sanctified by obedience to the truth," is Murdock's translation (Syriac New Testament). Willingness to do what God says is a prerequisite to receiving the life-giving benefits of God's Word. Having learned the truth it is essential to act upon it at once. See Acts 8:27-38.

7. In His prayer how did Jesus indicate that His disciples are to be sanctified? John 17:17. Compare Matt. 7:15-20.

NOTE.—"The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that His disciples might be sanctified through the truth, and He says, 'Thy Word is truth;' while the psalmist declares, 'Thy law is the truth.' All whom God is leading will manifest a high regard for the Scriptures in which His voice is heard. . . . 'Ye shall know them by their fruits.' We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to His voice, trusting in His wisdom, and making His Word the man of their counsel, then, while they make no boasts of superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 17:6, p. 1147.

Receiving and Imparting Truth

8. With what common things did Jesus illustrate the truths He taught? Luke 13:18-21. Compare Matt. 13:33.

NOTE.—"The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God."—*Christ's Object Lessons*, pp. 98, 99.

9. What did Jesus declare Himself and the truths He taught to be? John 6:32-35.

YOUTH

X—The Most Beautiful Queen of All

MEMORY GEM: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

ILLUMINATION OF THE TOPIC: *Proph-*

NOTE.—"I am the bread of life," the Author, Nourisher, and Supporter of eternal, spiritual life. . . . To eat His flesh and to drink His blood means to receive Him as a heaven-sent teacher. Belief in Him is essential to spiritual life. . . .

"It is not enough for us to know and respect the words of the Scriptures. We must enter into the understanding of them, studying them earnestly, eating the flesh and drinking the blood of the Son of God. Christians will reveal the degree to which they do this by the healthiness of their spiritual character. We must know the practical application of the Word to our own individual character-building. We are to be holy temples, in which God can live and walk and work. Never must we strive to lift ourselves above the servants whom God has chosen to do His work and to honor His holy name. 'All ye are brethren.' Let us apply this Word to our individual selves, comparing scripture with scripture."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 6:35, 53-57, p. 1135.

10. How did Jesus feed the hungry multitudes? John 6:5-13.

NOTE.—"In Christ's act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others."—*The Desire of Ages*, p. 369.

Advancing in the Light

11. What wish did Paul express on behalf of the Ephesian believers? Eph. 1:15-19.

NOTE.—"In eternity we shall learn that which, had we received the enlightenment that it was possible to obtain here, would have opened our understanding. . . . Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages the faithful Householder will bring forth from His treasures things new and old."—*My Life Today*, p. 360.

12. How did the wise man describe the path of the just? Prov. 4:18. Compare John 8:12.

NOTE.—"New light will never contradict old light. It is not independent of old light but often an unfolding of it. Sometimes what is called 'new light' is simply a rediscovery of an old truth, 'new' to the student, which may have been lost sight of for a time. The Bible is a center of light and, unlike, its reserves of radiant knowledge are inexhaustible.

13. What is the result of walking in the light? 1 John 1:7.

NOTE.—"If we walk in the light we walk with God, from whom the light shines, and have fellowship not only with Him but also with all others who are following the Lord. Serving the same God, believing the same truths, following the same instructions on the pathway of life, we cannot fail to walk in unity. The slightest sign of ill will between us and our brethren should make us review our own conduct, to be sure that we are not veering away from the lighted path of life."—*The SDA Bible Commentary*, on 1 John 1:7.

ets and Kings, pages 598-606; *The SDA Bible Commentary*.

STUDY AIM: To see the difference between women like Esther and those like Jezebel and Athaliah; to discover what it was about Esther that has preserved her name through the ages as an ideal for womanhood.

Introduction

If Jezebel and Athaliah are examples of womanly vices at their worst, surely Esther serves to illustrate womanly virtues at their best.

Because of national apostasy, God used Nebuchadnezzar to punish His rebellious people. Jerusalem was captured, the magnificent Temple was destroyed, and multitudes of the Jews were carried into Babylonian captivity. With the overthrow of Babylon by the Medo-Persians, kings Cyrus and Darius issued decrees permitting the Jews to return to their homeland; but a large number preferred to remain in the lands of the East. During the reign of Xerxes (called Ahasuerus in the book of Esther) from 486-465 B.C., the dramatic events described in the book of Esther took place. As the narrative of the book opens, Mordecai, a Benjamite, is a trusted employee at the Persian court in Shushan.

1—Persia Gets a Jewish Queen

1. In what way was Esther related to Mordecai? Esther 2:5-7.

"The book of Esther takes as its name that of the heroine of the story. Her original Hebrew name was Hadassah, . . . but she probably came to be known as Esther about the time of her marriage to Ahasuerus (Xerxes), king . . . of the Medo-Persian Empire. . . . Her Hebrew name, Hadassah, means 'myrtle,' while Esther is probably a Persian name meaning 'star.' Mordecai, who had adopted Hadassah, his cousin, as his daughter, may have given her the Persian name Esther at the time he charged her not to make her nationality known."—*The SDA Bible Commentary*, "Introduction" to the book of Esther, p. 457.

2. What decision on the part of Queen Vashti led the king to choose a new queen of Persia? Esther 1; 2:1-4.

"Having displayed the wealth and glory of his kingdom, Ahasuerus' thoughts finally turned to his beautiful queen. The display of her beauty would, he thought, climax the exhibition. . . .

"The reason for the queen's refusal is not clear. . . . Ahasuerus' order specifying that Vashti wear the royal crown implies that he was thinking of her, not merely as a beautiful woman, but also as the first woman of the land. . . . Nothing in the record gives us a clue to the reason for Vashti's refusal to obey the king's command."—*The SDA Bible Commentary*, on Esther 1:11, 12.

3. How did it happen that a Jewish maiden was brought before the Persian king? Esther 2:8-11.

"Why did Mordecai give this counsel [not to make her nationality known], which clearly involved disobedience of the laws of Judaism, at a time when the Jewish people were not yet threatened? Jewish commentators have had trouble with this passage, as is indicated by this interpretation of a Midrash: 'He thought to himself: How is it possible that this righteous maiden should be married to a non-Israelite? It must be because some great calamity is going to befall Israel who will be delivered through her.'"—*The Interpreter's Bible*, on Esther 2:8-18, pp. 842, 843.

4. What was the king's decision when Esther presented herself before him? Esther 2:16-19.

5. How did Esther show her continued respect for Mordecai even after being chosen queen of Persia? Esther 2:20.

The cordial relationship between Esther and her foster father is an eloquent tribute to the happy, congenial home life provided for the adopted daughter. In this delightful environment Esther developed beauty of character, as well as beauty of appearance.

"Happy the home where parental authority is balanced with respect for the individuality of its youth, where parental control is exercised with the object of developing self-control. Like Esther, such youth leave home with well-balanced personalities and disciplined characters."—*The SDA Bible Commentary*, on Esther 2:20.

2—The Jewish Nation Threatened

6. What action on the part of Mordecai angered Haman, and how did the latter seek revenge? Esther 3:2-15.

"Through Haman the Agagite, an unscrupulous man high in authority in Medo-Persia, Satan worked at this time to counterwork the purposes of God. Haman cherished bitter malice against Mor-

decai, a Jew. . . . Scorning to 'lay hands on Mordecai alone,' Haman plotted 'to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.' . . .

"Misled by the false statements of Haman, Xerxes was induced to issue a decree providing for the massacre of all the Jews. . . . A certain day was appointed on which the Jews were to be destroyed and their property confiscated."—*Prophets and Kings*, p. 600.

7. What was Esther's first reply to Mordecai's appeal for help in this crisis? Esther 4:4-12.

8. In what urgent words did Mordecai repeat his appeal, and how did Esther respond? Esther 4:13-17.

"In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity they decided to appeal to Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. . . .

"The crisis that Esther faced demanded quick, earnest action; but both she and Mordecai realized that unless God should work mightily in their behalf, their own efforts would be unavailing. So Esther took time for communion with God, the source of her strength."—*Ibid.*, p. 601.

3—Esther Defeats Haman

9. After spending three days fasting and praying, where did Esther go, and with what result? Esther 5:1-3.

"While fasting, Esther had perhaps worn sackcloth and ashes, but these she now exchanged for the splendor of her royal attire. Leaving the women's apartments of the palace area, Esther passed through the garden probably surrounding the royal hall, and entered the court, immediately in front of the open throne hall. Taking up a position directly in front of the throne, but at a distance from it, with the object of attracting the king's attention, Esther awaited his pleasure. She knew that at the hour of her coming he would be seated upon his throne and could not fail to see her."—*The SDA Bible Commentary*, on Esther 5:1.

10. In response to the king's invitation, what request did Esther make? What second request followed at the banquet? Esther 5:4-8.

"Why does Esther postpone, not merely once but twice, taking advantage of the king's benevolent mood? The rabbis were troubled over this in view of the fact that Esther was gambling with the lives of many Jews who were depending upon her. Again literary considerations have dictated the postponement. This not only builds up a situation of suspense, but allows an interval of time during which important developments take place."—*The Interpreter's Bible*, on Esther 5:4-8, p. 856.

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From page 2

In the back of my accession book I have reserved a few pages for recording each of the children's books. I have room to write down one hundred books for each child.

When our oldest daughter had a hundred books I bought her an accession book of her own. We copied the information on the first hundred books into her notebook, and now it is her responsibility to keep up this record herself.

In each book we acquire I write the accession number on the title page. That way I always know where to look in the notebook when I want to remember where the book came from or how much it cost.

Not long ago my husband built some more book shelves, and I stopped everything and spent a day arranging and rearranging books on the shelves. My family teased me about it, of course.

11. What dramatic denouncement of Haman did Esther make at the second banquet? Esther 7:1-4.

"Let my life be given me. This was very artfully, as well as very honestly, managed, and was highly calculated to work on the feelings of the king. What! is the life of the queen, whom I most tenderly love, in any kind of danger? . . .

"To be destroyed, to be slain. She here repeats the words which Haman put into the decree. . . . Could not countervail the king's damage. Even the 10,000 talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people throughout all their generations. . . .

"Who is he, and where is he? There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was. . . . 'Who? He? This one? And where? This one? He? Who hath filled his heart to do thus?' He was at once struck with the horrible nature of a conspiracy so cruel and diabolic."—*Adam Clarke's Commentary* (one vol. ed.), on Esther 7:3-5, p. 430.

12. How did Ahasuerus react on discovering Haman's perfidy? Esther 7:6-10.

"The word . . . Moreover has the force of an additional accusation. Harbonah adds further insult to injury by suggesting that Haman had attempted to do away with one of 'the king's benefactors' to whom Xerxes was indebted for his life. . . .

"The author is a master of irony. Unwittingly Haman had been digging his own grave. . . . As Goldman observes,

But I do like to have books where they'll be handiest. The ones I use constantly are shelved right by my desk. Books for Sabbath or for occasional reading are in the living room. Those that are usually read in the bedroom might as well be stored there.

We used to have a set of *Bedtime Stories* assigned to a living room bookcase. They were more often off the shelves than on, so that all the other books leaned toward their empty place. This was aggravating. Every day I would have to send a child to round up those books and put them in place. Finally I got wise to the problem and made a place for them in the bedroom where they are most often used. Now the shelves look better, and no one has to run to find the books morning and evening.

Because we like the books handy, we keep them on open shelves. For our

this is truly 'measure for measure.' The punishment meted out here is a foreshadowing of the measure-for-measure vengeance which the triumphant Jews were to inflict later upon their enemies."—*The Interpreter's Bible* on Esther 8:9, 10, p. 863.

13. What special gift did the king bestow upon Esther that day? Esther 8:1.

What Is in This Lesson for Me?

"On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people."—*Prophets and Kings*, p. 606.

As far as physical beauty was concerned, no doubt Jezebel and Athaliah were also beautiful women, but it was Esther's beauty of character as well as of face that made the difference. Am I concerned about beautifying my character as I am about beautifying my face and figure?

Questions for Class Discussion

1. How can Esther's marriage with an unbeliever (Xerxes was not a worshiper of the true God) be explained?

2. How many weeks, months, or years, elapsed between the deposition of Vashti and the deliverance of the Jews? See Esther 1:3; 3:7; 9:1.

3. How long had it been since Esther had seen her husband? How can we understand such indifference? Esther 4:11.

4. Cite three incidents that revealed the arbitrary nature of Xerxes rule?

purposes, bookcases don't need doors, not even glass ones. Yes, they tend to collect dust, but the dusting brush of the vacuum cleaner takes care of that. Even a three-year-old can dust books.

It is a good idea to have extra copies of books you are especially likely to lend out. We are told, "Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. . . . If possible secure an opportunity to teach them the truth. Beside all waters you are to sow the seeds of truth, though not knowing which shall prosper, this or that."¹

Soon after World War II, builders put the finishing touches on a row of red brick houses in the southwest corner of Washington, D.C. Identical front windows looked out over identical stone walks curving up to identical front porches. Only the house numbers showed which one was which.

Then the people moved in and the houses took on individuality as the years passed. Some families planted lawns, some screened the porches, some built fences, some straightened their front walks.

Indoors the tastes and decor varied enough that at first glance only the floor plans remained alike. But one evening I had to visit several of these homes in a short time. As I walked back to my home afterward, I felt as if there was a sameness after all, and only our own was different from the others.

We're used to being different. Our day of worship is different; our diet is different; our recreation is different; we send our children to different schools. But I hadn't realized our living room, too, was different.

I saw what it was as soon as I opened our front door. The other houses had seemed focused around TV sets; ours gave an overwhelming impression of books. I thought, then, of the homes of our Adventist friends. In each home that came to mind there are either books or a musical instrument (or both) in the living room.

Does this mean that Adventists have more interest in intellectual and cultural pursuits than most people? If we don't, we should have, for we have been told: "Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind."²

¹ *Testimonies*, vol. 9, p. 35.

² *Gospel Workers*, p. 280.

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► Germany's latest micro-census conducted by the Federal Office of Statistics shows that the longest work week (average 57 hours) is experienced by self-employed persons in service occupations. Next come persons who work for themselves in commerce (average 53.5 hours a week). Third longest work week is put in by the self-employed in industry: 51.5 hours. In contrast, officials and civil servants work an average of 43.5 hours a week, slightly less than salaried employees generally (44.1 hours). Shortest work week is that of wage earners: an average of 42.6 hours.

GIC

► Despite its limited boundaries, El Salvador boasts scenic variety ranging from Pacific-washed beaches and tropical lowlands to a mountain backbone studded with more than a dozen volcanoes. This republic is the smallest and most densely populated country in Central America. Some 3,151,000 people, or 380 persons per square mile, crowd an area the size of Massachusetts.

National Geographic Society

► Tires that won't go flat—even when hit by bullets—may result from current tests involving use of a rubber foam instead of air to “inflate” conventional tires. The coarse-textured, resilient foam in the tire is an organic rubber polymer that is durable and maintains good ride and handling characteristics. Still to be solved are weight and heat build-up problems.

Goodyear

► Millions of grunion, fish that spawn in the beach sand of southern California in early summer, understand sea tides. They wriggle onto the wet beach just after the once-a-month high tide so that their eggs will have time to develop in the sand safely out of reach of the sea.

National Geographic Society

► Mark, a German shepherd guard dog at the Los Angeles, California, county museum, responds to commands sent through a radio on his collar.

Gaines

► Of all nationally reported fires, 21.6 per cent originate in the kitchen.

ed

► An inch of rain falling evenly on an acre of ground equals 27,205 gallons of water.

National Geographic Society

► Australia has a net migrant intake of about 80,000 people a year. The organized movement of nearly 2 million Europeans to Australia has been one of the major population shifts in the twentieth century.

National Geographic Society

► Experiments with warm-water irrigation are expected to determine whether the growing season can be extended enough to allow “double cropping.” Strawberries grown and irrigated with warm-water sprinklers ripened 11 days earlier than other strawberries in Oregon's Willamette Valley.

Science

► Polyethylene-petroleum jelly is now being used in telephone cable to prevent damage caused by two chief menaces to buried cable in many rural areas—gnawing gophers and seeping water. The jelly compound fills the air spaces between the individual insulated wires within the cable and shuts out the weather like the paraffin on an old-fashioned jar of preserves.

AT&T

► Until now unknown Schubert autographs have been found in large number in the archives of Austria's Wiener Männergesang-Verein. The find includes fifty pages in the composer's own handwriting and a series of invaluable copies of scores, among them two lieder which before were known only by their titles. Of particular note are a new page added to the score of the famous Scherzo in Schubert's *Unfinished Symphony in B minor*; three complete Fugues for Pianoforte; and a number of fragments.

AIS

► Until about 1960, Shetland ponies ruled the range of suburban America, occupying back-yard corrals, stables, and even family garages. But now for their first horse many youngsters want bigger mounts—sometimes bred with Western cow ponies—that can jump higher and run faster.

National Geographic Society

► Staggering under a growing mountain of patent applications, the United States Patent Office takes an average of two and a half years to process and grant a patent.

Science News

Recipe of the Week

VEGETABLE PLATTER COMBINATIONS

VEGETABLE ENCORE

1. Center of diced rutabaga, surrounded by baby beets with green beans outside.
2. Cauliflower in the center with small whole beets on two sides, alternating with fresh green peas on the other two sides.
3. Mound of Brussels sprouts surrounded by cooked carrot strips.
4. Cauliflower ringed with whole green beans and diced carrots.
5. Mound of whole baby carrots surrounded by fresh green peas and an outside ring of small steamed onions.

COURTESY, SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION

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