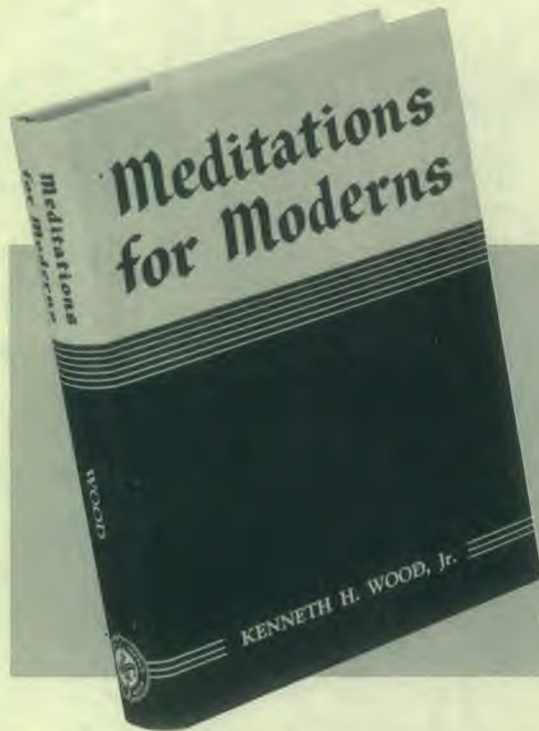


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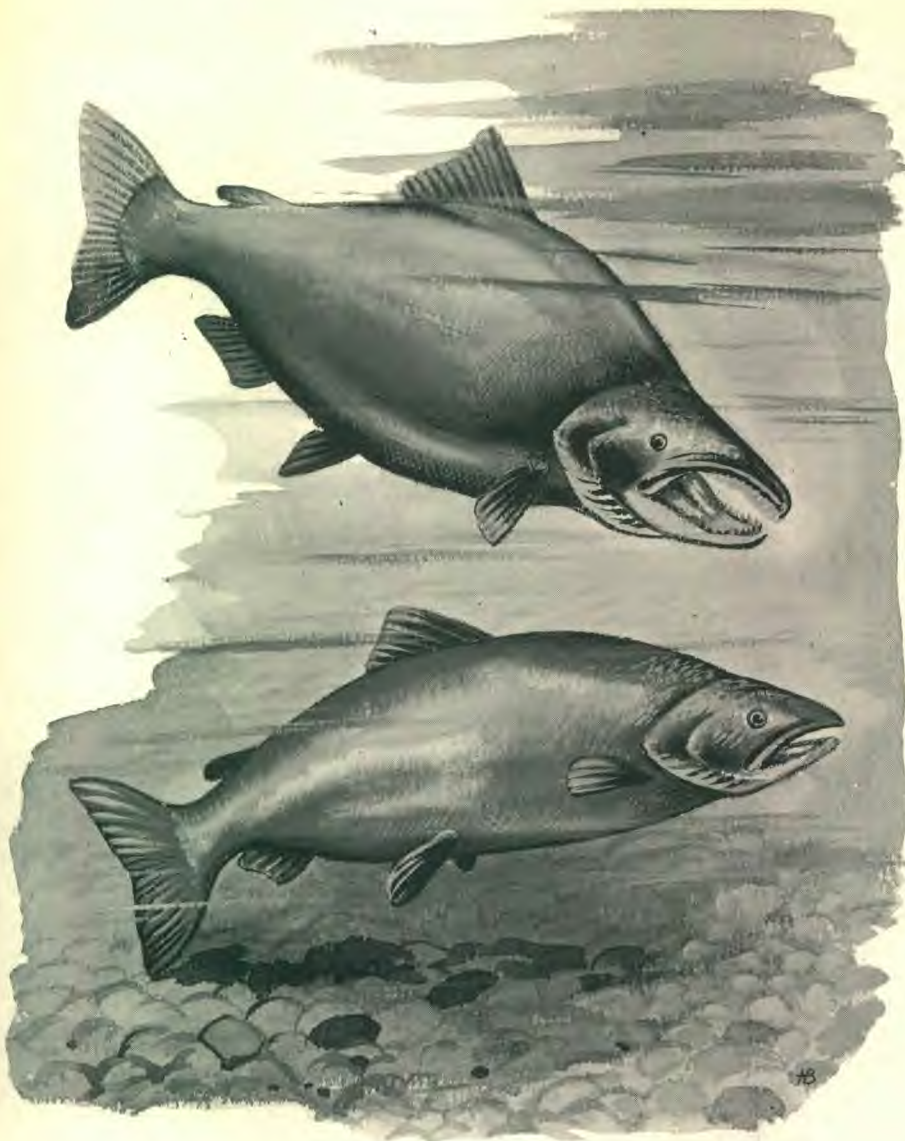
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# the Big Salmon Run



by **HARRY J. BAERG**

ILLUSTRATED BY THE AUTHOR

**R**AILROAD workers blasting along the narrow Fraser River canyon in British Columbia in 1913 toppled a huge cliff into the river. The current was already so constricted at this place that it was known as Hell's Canyon. The large rock mass now dammed the river, creating falls much higher than the rapids that had been there before.

The significance of this incident was that the big run of sockeye salmon that had been one of the largest on the West Coast now almost stopped. At low water a few of the strongest fish managed with

stair-stepping ten-foot leaps to get through. They preserved the race, but that was about all.

These salmon return every four years from the sea to spawn in the headwaters of the rivers where they were hatched. They do not deviate from this set pattern. For this reason it is important to their preservation that their spawning ground remain available to them.

The main spawning ground of the largest run in the Fraser River was in the seven-and-one-half-mile stretch of the Adams River between the Adams and Shuswap lakes. To reach it the salmon traveled three hundred miles in about eighteen days from the sea. There were, of course, also other runs that spawned in other rivers like the Little, the Salmon, and the Shuswap, all of which empty into Shuswap Lake.

On the Adams River another hazard

developed that by 1922 had destroyed the early run entirely and threatened the late one. Logging companies had erected a low splash dam at the upper end of the river to store water in Adams Lake. When sufficient logs had accumulated in the lake they were flushed down, by opening the dam, to the sawmill on Shuswap Lake. This would transform a normally shallow stream at this season into a raging flood and would flush down all the salmon eggs that had been laid in the gravel.

The governments of both British Columbia and Washington State realized that something would have to be done quickly if they were to save the salmon. The dam was torn down, fishing was limited at the mouth of the river by international treaty, and eventually fish ladders were built at Hell's Canyon, enabling the salmon to go around the rock slide.

# 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 1963. 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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VOLUME 111, NUMBER 41 OCTOBER 15, 1963

4

During this time a farmer who lived on the Salmon River, a tributary of the Shuswap, told me that before 1913 he used to go along the river with his wagon during spawning time, pitch it full of salmon with a fork, and take them out to the orchard for fertilizer. "Now," he said, "there are only about half a dozen salmon that get through here in a night." In the daytime they would not even risk traveling.

Gradually the salmon runs increased in size. Because 1922 was the first year to feel the effects of the removal of the splash dam, it began the four-year cycle that became known as the "big year." By 1934 fishermen were again netting sockeye salmon at the mouth of the Fraser, and still the numbers increased. A mature female salmon lays about

now at the spawning ground or near it.

As we traveled the road adjacent to Shuswap Lake I had my first glimpse of the sockeyes. I saw a large red fish leap out of the water, then another and still more. I had forgotten that they were bright red at spawning time instead of greenish gray. Imagine the thrill of seeing these large fish, averaging two feet in length with greenish heads and tails and brilliant scarlet bodies, flashing in the sun as they leaped out of the water.

Nearing the bridge over the Adams River, we saw cars parked along both sides of the road and dozens of interested observers watching the water from the bridge. The river itself was only about 25 feet wide and not much more than three feet deep. In the clear water thousands of sturdy red salmon were visible against the gray of the cobblestone bottom.

Most of the fish were paired, a male and female swimming together side by side. It was easy to tell the males from the females, for they had high humped backs and hooked, parrotlike mandibles. These are the characteristics that distinguish them at mating time, as well as the red scales. I saw the males use their hooked jaws viciously on other philandering males that came too close. A number of fish showed livid gashes on their sides from previous encounters.

About a hundred yards above the bridge a small stream entered the river. In the fine gravel around its mouth a number of salmon were laying eggs. A female on its side slapped vigorously with its tail, making a trench in the gravel. In this she laid a gelatinous mass of eggs. The male then fertilized the eggs with milt, and both covered them with gravel and went on to make another trench.

"What are those gray fish among the red ones? They look smaller; are they another kind?" I asked a friend who was well informed and had seen many other runs.

"No," he said, "they are also sockeye. But they are younger ones that have come with this run. They are not yet mature and will not spawn, but go back to the ocean and return later, maybe as giants." Some weigh up to sixty pounds, although the average is considerably less.

When the pair that were laying eggs had finished, their lifework was over. Slowly they drifted back into the stream. During the time since leaving the ocean they had eaten nothing. Now, their mis-

To page 19

## lines to myself

by LEE AVERY

Wait a minute, you,  
You, with the dreams  
That you want me to look at,  
You with bright plans  
That you want me to listen to,  
I am busy now—  
I must fetch, I must carry,  
I must hurry here and there,  
I shall be back  
And pay you heed,  
In a moment . . . in a year . . .  
(If I do not find a chance to come,  
Go on without me!)

20,000 eggs, and under optimum conditions it does not take long for the tribe to increase.

Actually it is more important for spawning, hatching, and growing conditions to be right than for a large number of salmon to get up to the spawning beds. Of course, because these conditions are not always ideal, it helps to have as many salmon as possible actually spawn.

On October 17, 1954, I had the opportunity with friends to observe the Adams River sockeye run at its height. It was the biggest in more than forty years, and was justly hailed as a vindication of wise wildlife management. Already Canadian and American fishermen working the area around the mouth of the Fraser alternately had taken about 8 million fish retailing \$5 each. Another estimated 5 million were

The Youth's Instructor, October 15, 1963

# Grace Notes

and letters to the editor

**Webs** In 1961 Teuvo Kanerva of Tapioola, Finland, took a second award with his broken spider-web photo. On June 20 this year we received nine photos from Bill Dasher of Longview, Washington, on speculation. When we saw the spider-web photo, and the enlargement of a segment of it, we were captivated. Then the assistant editor saw the photos and remembered a poetry acceptance. A check of the files showed it still to be published. It had been accepted from Lionel Turner of Strathfield, Australia, September 24, 1961.

**Webs** The Kanerva picture illustrates an idea in the poem, and appears with the poem on page 18. Mr. Dasher's full web is on the cover. First Australia, then Finland, now North America, and we have another combination of talented products for your pleasure. We understand that the poet is gradually losing his sight.

**Christmas** Before the time arrives when you are hectically enmeshed in Christmas planning, we'd like to propose an easily selected gift for your friends. It's published for a target audience of 16-30-year-old readers. But letters to the editor reveal that many from nine to ninety also like it. Let your friends open your Christmas gift every week in 1964 with a year of THE YOUTH'S INSTRUCTOR.

**Maryland** "Mrs. Wells and I are now in our eighty-third year, and if you could witness how eager we are to get the latest YOUTH'S INSTRUCTOR each week you would realize to some extent how much we enjoy reading each article, including your editorials. This journal has been coming to our home ever since father and mother accepted the message the year that I was born. Along with the *Review* it has been one of the inspirations of our lives that has kept us "in the love of the truth." It has helped us to travel hand in hand for more than sixty years of married life. How we wish that we had more energy and power to convince young people that they need to keep their eyes on the eternal goal." MR. AND MRS. FRANK D. WELLS, Takoma Park.

**All** "All who follow Christ will wear the crown of sacrifice."—DA 223.

*The Youth's Instructor, October 15, 1963*

— we hold these truths —

## principles in collision

"The youth have an example in Daniel, and if they are true to principle and to duty, they will be instructed as Daniel was. As the wisdom of the world viewed the matter, Daniel and his three companions had every advantage secured to them in the courts of Babylon, but it was here that their first great test was to come. Their principles were to come into collision with the regulations and appointments of the king.

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank.' Three years was this diet to last before their examination should take place, and then they were to be brought in before the king.

"Daniel and his three companions did not take the position that because their food and drink were of the king's appointment, it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence; and after carefully reasoning from cause to effect, 'Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.'

"This request they did not prefer in a defiant spirit, but as if soliciting a great favor. The appearance of Daniel and his companions was like what every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And the good behaviour of these youth obtained favor for them.

"Of Daniel we read, 'God had brought Daniel into favor and tender love with the prince of the eunuchs.' And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh-meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it.

"The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practices and indulgences that would in any way dishonor God."<sup>1</sup>

"Daniel and his companions might have taken the position that because their food and drink was of the king's appointment, it was their duty to partake of it. But they did not do this. As they were brought to the test, they placed themselves fully on the side of truth and righteousness. By earnest prayer and study of the Scriptures, they were prepared to act intelligently in the matter. Flesh meat had not composed their diet in the past, and they determined that it should not come into their diet in the future. . . .

"Daniel and his companions are illustrations of what the young men of to-day can be."<sup>2</sup>

<sup>1</sup> Ellen G. White in THE YOUTH'S INSTRUCTOR, August 18, 1898. <sup>2</sup> *Ibid.*, October 29, 1907.

## coming next week

- "IN THE FOOTSTEPS OF ABRAHAM"—A young man of the Middle East chose to follow the God of Abraham rather than secure to himself favor and material advantages. By Shirley Bremson.

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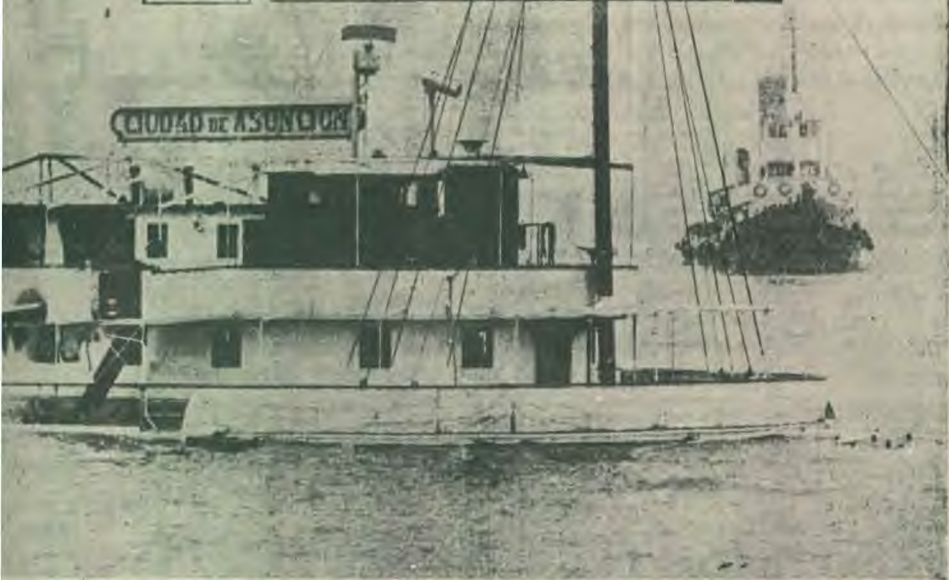
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# EL MUNDO

"Lo bueno, si breve, dos veces bueno." GRACIAN

Año XXXVI, N.º 12.851 - Buenos Aires, viernes 10 de Julio de 1963

5 PESOS



La Mole Vencida del "Ciudad de Asunción" Descansa Sobre un Banco de Arena. Y Llega la Ayuda Generosa

## SINIESTRO EN EL RIO DE LA PLATA: HUBO 40 MUERTOS



**Numeroso Público en la Manifestación de la UCRP**  
 INFORMACION PAGINA 6

Elders Barger and Rasi were passengers on the sunken Argentine ship Ciudad de Asuncion.

**T**RAGEDIA en el río. Un S.O.S. a las 4 de la mañana y luego el silencio. Y tras la confusión de las primeras horas, la confirmación: luego de una explosión naufragó el buque de la carrera "Ciudad de Asunción". De inmediato los auxilios. Navas de la Marina de Guerra rescataron a 380 sobrevivientes y 40 cadáveres. Hay varios desaparecidos. Llegaba 423 personas entre pasaje y tripulación, aunque este número puede variar debido a que a último momento embarcaron en Montevideo varias personas que no figuran en las listas oficiales. El accidente se produjo en el kilómetro 77 del Canal de acceso a unos 30 kilómetros de La Plata. (Inf. Págs. 2, 3, 4, 12, 13 y 24.)



# The Supreme Sacrifice

by DAVID DENNIS

*The conscientious and highly organized devotion of Mario Rasi will ever be an example of true Christian stewardship to all who knew him.*

**L**ENISIMO!" Elder Rasi shouted to us as he attempted to describe the crowded condition of the boat. The horn blew, and we heard band music playing in the background as the old passenger ship pushed from shore with its more than four hundred travelers on board.

Numerous good-bys had been exchanged with Elder Curtis Barger, from the General Conference Sabbath School Department, and Elder Mario Rasi, Sabbath school department secretary of the South American Division, as they left on their journey to Argentina. We watched while the silhouetted form of our friends and fellow workers disappeared from view as the ship slowly sailed through the harbor. Lights sparkling above the steamer reflected the glistening golden letters *Ciudad de Asuncion*, which identified the ship, named in honor of the capital city of Paraguay. In a few moments the lights too were swallowed in the heavy fog and darkness of the night.

Little did we imagine the tragic experience that confronted these two servants of God as they resumed a heavy itinerary through South America. Nor did we conceive of any personal harm befalling these men who had dedicated their lives to the spread of the gospel. Has not God usually protected his workers as they have traveled literally millions of miles by all modes of transportation?

It was Wednesday afternoon, July 10, 1963. Elders Barger and Rasi had made a two-day stopover here in Montevideo, our division headquarters. The night before, in the large Central church, they had presented an inspiring program on Sabbath school work. Elder Barger had eaten lunch in our home, and we visited as we waited for the time to come for

them to take a plane to Buenos Aires, just across the wide mouth of the Plata River, which separates the countries of Uruguay and Argentina.

It was winter south of the equator. As is quite common this time of the year, a thick fog was blanketing both cities. We waited for some word from the airlines, and finally we learned that all flights for the day had been canceled. Services were to begin that evening in Buenos Aires, and no one could know when the fog would lift.

The Rasi family live upstairs from us on the division compound, so we asked Elder Rasi's advice as to what should be done. Born in Italy fifty-five years ago, Elder Rasi moved with his family to La Plata, Argentina, a few miles from the city of Buenos Aires, at the age of two. He had given more than thirty years of faithful service to the work in South America. For the past nine years he had been secretary of the Sabbath school and radio-TV departments. From his experience in traveling all parts of South America, he was confident that the only course was for them to take the night boat to Buenos Aires, as the fog might remain for a week.

Elder Barger joined me, and we rushed into the city to secure passage before the travel agency office closed at five o'clock. The reservations were made, and that evening Mrs. Rasi and my wife, Charlotte, and I accompanied the two men to the pier. A warm handshake was exchanged with Elder Barger and an energetic *brazo* (hug) was exchanged with Elder Rasi, who extended a cordial "Hasta luego, amigo!"

The two men boarded the antiquated but sturdy-looking ship. In the moments that passed before sailing they demonstrated in the flickering lights their facility of sign language, as neither had a good knowledge of the other's native tongue. As they vanished from sight, we turned to go home, confident that with God's protecting care they would disembark safely on the Argentine shore by early morning.

The next morning at the division office, someone listening to the radio heard the program interrupted and a spot announcement given. It reported that about forty miles from the Buenos Aires coast, near the city of La Plata, the ship *Ciudad de Asuncion* was on fire and sinking. All morning hearts were filled with fear and concern as news was given concerning the fate of the ship and the passengers. The fog continued heavy, making rescue attempts virtually impossible.

In the afternoon Mrs. Rasi, a woman

of great faith and fortitude, packed a suitcase of clothes and emergency provisions for the men she hoped to find drenched, but alive, on the other side. Together we drove the division station wagon to the city of Colonia, Uruguay, about one hundred miles from Montevideo. At this point the mouth of the river narrows, and many boats and private launches make a constant water path between the two countries.

As we traveled, we listened to the current reports that continued to be given on the radio. Hope brightened as we learned that of the 416 people aboard, including crewmen, more than three hundred had thus far been rescued in the heavy fog. But hope dimmed and doubts began to overshadow the horizon of our faith when we heard that thirty-three had been found dead, four were in the hospital in serious condition, and thirty-four were missing.

What about our men? Surely they must be in the large group of survivors, we consoled ourselves. But many "what if's" arose as our hearts sank at the thought of the seventy-one not-so-fortunates. Still no names had been given of either group, and at six o'clock a very strong and brave Mrs. Rasi waved to us from the motor launch and was on her way to Buenos Aires.

Through heavy fog we returned to Montevideo, listening to the radio as lists of survivor's names began to be read. We traveled in silence and waited for some word concerning our faithful brethren. We heard a recording of the survivors as they passed by a radio microphone, giving their greetings to families and loved ones. We listened intently as one after another told a brief story of his personal experience. One boy told of his companion's dying. A father was carrying the corpse of his seven-year-old son. On and on the people went. Then suddenly, you may imagine our joy when we heard a man identify himself in a clear voice in English in these words: "I am Curtis Barger from Washington, D.C." We nearly jumped from the car with excitement!

But what about Brother Rasi? Where was he? Why didn't Brother Barger say something about him? More names were given, but still nothing about Mario Rasi. At nine o'clock we arrived home. Soon the phone rang; someone told us that a call had just come from Buenos Aires stating that Elder Barger was safe in the home of one of the workers, but neither he nor anyone else had any word about Elder Rasi. We went to bed with many fears, still

hoping that word would come telling us that Elder Rasi was safe.

At two o'clock A.M. we were awakened by the telephone. One of the office workers had been listening to the radio as names were read of those who had been found dead. As they listened they heard the name: Francisco Mario Rasi (his full name). Could it be true? They called the station to confirm their hearing and were told that this information came from a recent news release.

The Rasis have two sons. One, Humberto, is studying in Europe at the present time. The other, Rolando, works as an accountant at our health food plant in Buenos Aires. Rolando received the news that his father had been on board the disaster vessel about midday. He was making a constant search of the ports as the survivors arrived, and also of the mortuaries. Think how he must have felt when at last he saw the body of his own father being transported from one of the rescue boats.

The subsequent order of events transpired quickly, as word of this loss was cabled and phoned to all parts of South America and the world. The following afternoon the funeral was conducted for our neighbor and brother in the blessed hope. The services were held in the same Seventh-day Adventist church he attended as a young man, when he had been baptized, and later married.

We stood together in the cemetery and watched the body of Elder Mario Rasi laid to rest to await the soon return of Jesus.

The following afternoon I visited with Brother Barger, and he recounted the experiences of only a few hours before.

At approximately four o'clock on Thursday morning, July 11, he was startled from his sleep when the ship lurched and came to a grinding, sudden stop. He turned on the light and began to dress, but soon the lights went out as water entered the ship. In the darkness he dressed completely, except for his necktie, and went out on deck. Within a few minutes he found Elder Rasi, and together they waited to see what was going to happen.

One of the crewmen came out to tell the passengers that an SOS had been sent, and that the ship was out of danger and would not sink farther. In the fog the ship had strayed from its course and had struck the shell of another ship which had sunk many years before.

As they stood together, Elder Barger saw a stream of fire shoot out from

*To page 17*



# Marriage Problems on Campus

by HAROLD SHRYOCK, M.D.

## FIRST OF TWO PARTS

I HAVE known that I am a perfectionist, but I find that Harland demands an even higher standard than I have been trying to hold. Maybe that's our trouble—or is he just trying to prove that he is head of the house? At any rate, he is critical of me."

Ercilla was a campus bride of four months and was finding that being both a student and a homemaker was a bigger job than she had supposed. Also, she was learning that her husband was not so tolerant or so easy to please as when they were courting.

Adjustment to marriage requires "give and take" even under favorable circumstances. But when bride and groom are both students, the pressures and tensions of campus life, added to the need for understanding the newly-discovered personality quirks in each other, make many a student marriage less happy than it should be.

I talked to Harland and asked him what he thought made Ercilla unhappy.

"Oh, I don't take her 'unhappiness' too seriously," he responded. "She comes from a home in which all members of

the family were thin-skinned and had to be careful always to speak politely lest they hurt one another's feelings. They talked about how much they loved one another, but when it came right down to the test of personal devotion, I think the members of my family were as loyal to one another as people can be. But we didn't have to pussyfoot in order to say what we had in mind. We spoke our minds and let the chips fall. We didn't think any less of one another for speaking frankly.

"But when I speak my mind to Ercilla she thinks I'm mad," Harland continued. "What brought on the crisis that prompted her to tell you she was unhappy was that I told her that I thought she was slipping in her housekeeping. I came home that evening and found dishes from the day before still in the sink, the ironing board in the middle of the floor, and Ercilla sewing on some dress she had promised to make for one of her classmates. Would you blame me for getting irritated?"

Instead of answering his question on his right to become irritated, I asked him a few questions.

Is there a good reason for assuming that Ercilla has to do all the changing when it comes to being thin- or thick-skinned? Inasmuch as she is taking full schoolwork too, what other time of day does she have but evening to do her housework? Living in a three-room apartment, where else could she do her ironing and sewing than in the living room?

"I notice you play volley ball after classes—and I think that is a good thing. But doesn't Ercilla have as much right to spend spare time making a dress for her friend as you do to play volley ball? You speak as though Ercilla usually does the dishes at your house. Then shouldn't she have the privilege of doing them when she pleases?"

"Well," Harland mused as he struggled with the answers, "I recall that I had had a hard day at school the day I scolded her about the dirty dishes. Maybe I was taking out my pent-up feelings on my poor wife."

With another campus couple of my acquaintance, the wife was not going to school but she was doing double duty, just the same, by working full time and keeping house, as well. The husband was also working (thirty hours a week) in addition to carrying a full college load.

"He works till nine o'clock almost every night," she told me. "And when he gets home he has to study. I admit he probably works harder than I. He studies after I go to bed in the evening, and when morning comes he has to hurry to meet his first class. I see him so seldom that I am getting lonely.

"There are even times when I find a bit of jealousy creeping into my thoughts, for he is a sociable person and yet our limited time together doesn't allow for much companionship. I know my jealousies are not founded, but I keep wondering how he fulfills his desire to be friendly—surely it isn't when he is at home."

In this couple's experience the activities of both husband and wife were worthy. But some of the factors of their program were out of proportion. As long as there were no children, it was desirable for the wife to work in order to supplement their income and help make it possible for her husband to continue in college. It was considerate

of him to do some work in addition to going to school.

Yet by his working more than half time while taking full college work, he was allowing no time for that important ingredient of married life that requires husband and wife to spend some time together in talking over their progress toward their goals! and in just "visiting" about things that bind hearts and lives together.

I recognize that this couple had to earn enough money to pay the rent, to buy food and clothing, to pay their school bills. I found, however, that the reason the husband was working so much was to help them make payments on their car and on a new TV set. In this, they were shortsighted. They were placing their desire for things ahead of the more important matter of successful adjustment in marriage.

I do not condemn them for wanting a nice car. Or for wanting the things that would make their apartment attractive. But they were trying to do so many things at the same time that the happiness of their marriage was actually in danger.

This brings us to an important question: In what ways are the lives of married college students different from the lives of other newly married couples? If the circumstances of husbands and

wives on campus are unique, then we need to analyze these circumstances so that young people who have not yet married will know whether it is advisable for them to marry before their educations are completed. Also, in calling attention to the conditions that result when marriage and college are combined, it may be possible for those who marry before their educations are complete to find ways of solving their problems.

The first characteristic of a student marriage that sets it apart from other marriages is that it results in an unnatural pattern of home life. The particular daily program that the husband must follow is usually different from that followed by the wife. If both are in school they are probably taking classes that come at different times of day. The need for employment complicates the picture by making demands on the time that otherwise would be spent at home.

When husband and wife combine going to school with making a living they are actually attempting two jobs in one. In working and studying long hours, there is bound to be an element of fatigue. And with fatigue comes irritability and lack of tolerance for each other. Many of the misunderstandings that develop are the simple result of being too tired to keep sweet.

The second area in which marriage on campus is different from marriage under ideal circumstances is that the student husband and wife are deprived of the leisurely type of companionship that contributes so much to the happiness of a home.

Student husbands and wives have just

as much need for talking things over as do others. Certain of their affairs must be considered jointly. But in following a busy program, it is hard to find time to talk things through. The usual result is that the husband and wife on campus use mealtime as their one opportunity to talk about the matters that trouble them.

Mealtime should be a pleasant occasion. It should be the time above others when people feel at ease. But when problems and plans are discussed at the table, and this in the atmosphere of haste and urgency, mealtime becomes an occasion to be dreaded. Not only does this deprive a couple of one of their important opportunities to develop happy relationships but it weakens the foundations of their health.

A third complicating factor that sets the campus marriage apart is the husband's subconscious confusion over his status. It is normal and natural for a husband to find satisfaction in being the "head of the house." While at school, however, he is still a "mere student," and it is necessary that it be so. In the classroom the teacher must be respected as the one in charge.

Little wonder that a student-husband looks forward to the end of the day and a chance to be home where he will be respected and appreciated!

But what happens? When he arrives home he finds that even here he is not king in his own realm. His breadwinner wife reserves the right to veto his decisions to buy something that he wants to have. By her willingness to make the living she earns the right to have final say on how this money is to be used.

*(To be concluded next week)*

## Midnight by ENOLA CHAMBERLIN

It's midnight now, and the noisy world  
Is blanketed, is snugly curled;  
Is softly pillowed, shut away  
With sleep's red-poppy scent sachet—  
Excepting me and the wind and a star,  
And a moon like a blue-steel scimitar,  
Excepting my night-blooming jasmine tree  
That whispers its perfumed breath to me.  
And I am awake that I may know  
The wonder of midnight, the strange tableau  
Of silent things, of the trysts they keep  
When the rest of the world is held by sleep.

### BELIEVE IT OR NOT

but only one of two thousand Canadian high school students who wrote essays on why they smoke defended smoking. He said that it was enjoyable, like going to a movie.

Their essays were entered in a contest conducted under the auspices of the Canadian Cancer Society.

The principal reasons given by the students for smoking were advertising, parents' smoking, and social pressures. The majority agreed that the dangers to health, the fire hazard, and the expense and messiness outweighed any possible advantage of "calming nerves" or "looking mature."

One girl complained about the money spent in her family on cigarettes, saying it was endangering her chances of going on to college.

W. A. SCHARFFENBERG

► The Burning Mountain of Wingen, a few miles from Scone (202 miles north of Sydney), is attracting more and more tourists, though access is somewhat difficult. Discovered 120 years ago and believed to have been afire for more than 3,000 years, the Burning Mountain is on private property, held under special lease by B. M. Halls, of "Mountain House," Wingen. No objection is made to people visiting the mountain, provided there is no interference with the fires, fencing or other equipment. Mr. Halls proposes to open a laboratory at Wingen to refine the sulphurous deposits, which are made into special ointments. The Burning Mountain is the only one of its kind in the world.

Compass

► Land area of the Philippine Republic is a little larger than that of the State of Arizona, but it is divided among 7,100 islands extending 1,100 miles north and south and nearly 700 east and west. The population of 28.75 million is predominantly Christian, mostly (83 per cent) Catholic, but with 1.5 million members of the Philippine Independent Church and about 450,000 Protestants. Some 800,000 persons are Moslems.

Peace Corps

► From 1950 to 1962, some 285 million persons have been examined in internationally assisted campaigns against yaws. Thirty-eight million were treated with long-acting penicillin, highly effective against this disease. Some 100 million people still live at risk in endemic areas where little or no systematic work has been undertaken. WHO

► In Mexico the lowly bottle cap is seldom discarded after it has served its primary purpose. Painted in gay colors and nailed onto wood and metal, the caps ornament homemade decorative items. They also are used to make foot scrapers, to serve as measures for herbs sold in the market place, and as parts of toys for children.

Friends

► The world's greatest hydroelectric complex, Niagara Falls, is shared equally by the United States and Canada. The plunging waters generate 4 million kilowatts of power.

National Geographic Society

► As of May 31, 1963, the United States Peace Corps had a total of 4,824 recruits. There were 385 in training and 4,439 overseas at work.

Peace Corps

► The Canadian Medical Association has urged that warning labels be put on cigarette packages.

AMA

► Settled more than 300 years ago, Brooklyn was merged into Greater New York in 1898. With more than 2.6 million residents, it is the largest of Gotham's five boroughs.

NYCVB

► In Sweden a new law will become effective in 1967 providing for driving on the right side of the road. Since the eighteenth century, traffic in Sweden has been on the left side.

Highway User

► Fifty-nine new Congolese doctors are expected to be in the Congo by the end of this year. They will be the first graduates from among the 131 *assistants médicaux* who are now studying medicine under the auspices of the World Health Organization at universities in France and Switzerland.

WHO



## radarscope

Key to source abbreviations published January 15, 1963.

► A new trivalent vaccine, which confers active immunity quickly and simultaneously against all three types of polio, has been achieved under the direction of two leading U.S. scientists, Dr. Albert B. Sabin of the University of Cincinnati and Dr. Herald R. Cox, Lederle's director of viral research. The vaccine has been licensed by the National Institutes of Health and provides active immunity after the first feeding, and more complete protection after the second feeding eight weeks later.

Lederle

► Crude oil is not the only source of petroleum, say oil geologists. Huge untrapped reserves of hydrocarbons exist in shale and tar sands. The tar sands of Athabasca in western Canada are believed to contain considerably more oil than all the current proved crude reserves of the whole world. In Colorado and in several areas abroad there are deposits of shale estimated to contain 1.5 trillion barrels of oil. It is believed that technology is fast reaching the point where it will be possible to extract petroleum from these materials at competitive costs.

Lamp

► Lights put on man-made structures to warn aviators attract migrating water fowl and song birds. Many thousands of birds strike radio and television towers and U.S. Weather Bureau ceilometer towers with obviously fatal results. On one night more than 1,500 dead birds of 40 species were actually counted beneath the 1,000- and 500-foot towers of a Wisconsin television station. It was estimated that this was less than one-tenth the number of birds that lay there. Since there are about 500 television towers in the United States, it is easy to imagine the magnitude of the loss of bird life, ornithologists declare. *The Izaak Walton Magazine* has solicited letters to the editor, suggesting a possible solution to the problem.

IWLA

► A compact unit that can monitor the brain function of an astronaut in space or a patient suspected of having a nervous disorder, without interfering with normal activity, has been developed at the University of California. Key elements of the unit are sponge-covered tin electrodes that do not require direct attachment to the scalp, and a tiny transistorized amplifier. The unit has been designed to fit into the liner of an astronaut's helmet, with no discomfort or interference with normal routine.

UCAL

► A unique three-bus caravan that covered the 2,600 miles from Panama City to Mexico City in 10 days marked the official opening of the Inter-American Highway. Representatives from nine South American countries, Panama, the United States, and Canada made the trip. The Inter-American Highway is a part of the Pan-American Highway, which is expected to stretch continuously from Fairbanks, Alaska, to the southernmost tip of South America.

NHUC

► To help colleges and universities improve their effectiveness in international affairs, Education and World Affairs, a nonprofit organization, has been established in New York. Its plans call for increasing services to foreign students in American schools, educational development abroad, and international activities in science and engineering.

Science

► Despite warnings from doctors and public health officials, Americans smoked about 510 billion cigarettes last year. This was eight billion more than in 1961.

Minutes

► Last year 1,500,000 American businessmen with their families and possessions moved to foreign countries.

ed

*The missionary doctor returning to his hospital in*

*India had ample time to consider the meaning of mission service*

*to himself and his family, and to contrast his own circumstances with those*

*of another Father who thousands of years ago sent His Son on a critical mission.*

ONE APRIL DAY the telephone rang. Our Loma Linda University operator inquired, "Dr. Small?" "Yes, here I am."

"Washington, D.C., calling."

"What now?" I thought. Presently a masculine voice spoke.

"Have you received my letter?"

"No, I have seen no letter." What letter did he mean?

I soon learned. He was an associate secretary of the General Conference, and the letter, which he summarized, contained a call to return to my former job as a teacher at Christian Medical College at Vellore, in Southern India. Having just two years ago returned home from there "permanently," I was surprised to be invited back. But in God's business one learns not to be surprised at surprises.

What to do now? Sure enough, there was a letter for me. At first, after counseling with my wife and family, I held off. Many considerations attracted me to my present place at Loma Linda. I was a clinical professor, at the top of the ladder academically and financially. (The top of our SDA financial ladder is not stratospheric, but it is adequate and, compared to many other mission societies, luxurious).

I had a wonderful group of fellow teachers, some of the world's best secretaries, good technicians, the finest students in America, and a godly faculty group to work with. I was respected in campus and community, and had enough of the usual life span yet ahead to enjoy life for many years.

Why should I leave Loma Linda? I had a good, comfortable home, a nice car, a son about to get his M.D., and a daughter ready to graduate from college. I had no debts. (It was not like student days, when our philosophy was "We never worry about debts, we have plenty of them.") The program kept me busy on what I considered God's work. I loved teaching and enjoyed the work of a pathologist. Was there not enough to do here, without looking for added problems on the other side of the world? Many friends assured me I was needed at LLU, and should not leave.

My twenty-fifth anniversary as a faculty member was nearing. True, my sustentation tenure would not be interrupted by my acceptance of a mission call, but to leave the school that had given me professional birth, and to be gone for five years or more, entailed some thought and planning.

My mission pay would be *much* less than my LLU salary. We had just finished helping our son through

medicine and were about to begin seeing our daughter through the same program. We thought she could live at home during the first two years at least. If we left, who would help pay her tuition in admittedly the most expensive, tuitionwise medical school in America? (It is worth every cent of the cost to have our children in Christian schools!) Why leave Loma Linda? When many of our friends heard of the prospects, they urged us to stay put.

So we hesitated. Several hours of family council, of interviews with University officers and colleagues, and several phone calls, not to mention the many letters back and forth to Washington and India, gradually crystallized our plans. We would go.

What kind of place is Vellore? Assuredly it is not Loma Linda. It is a city of 150,000 rather small, dark-skinned, black-eyed people, with straight jet-black hair, a city—yet not a metropolis. Many features of American life are not to be found in Vellore. We would have a house, a good house, but not with all the conveniences considered essential in California. Purchases are limited, because India has less of material things than America.

We would not have a car. Oh, we could take one, but the cost would be considerable, and we have other uses for money. The climate is different, not quite so hot as Loma Linda, never as cold as Loma Linda, but wetter, and sticky hot a few months each year (the Vellore winters are different too—much better). Food is of course much different, some ways less agreeable, some more so.

Other features of Vellore are different too. Education is more meager, sanitation is more difficult, disease is more prevalent, language is different, work habits are different. The hospitals are not the gleaming tile, chrome, and fluorescent, air-conditioned marvels America boasts. The medical school facilities, while good, are not as lavish.

In short, it seemed we would give up much by returning to Vellore. So why did we decide to go?

We decided to go to India because a need existed. The department of pathology at Christian Medical College needed help that I could give. The college wanted us to help support their Christian emphasis and the program of gospel work there. The service my wife had rendered on the roadside clinic, in photography, and in the chaplain's department, had been appreciated. They wanted her help again. The general level of health and prosperity is much in need of bolstering, and we felt we could help bolster it.

# Meditations

*in*

*Mid-air*

by CARROL S. SMALL, M.D.

Returning to Vellore was, however, no plunge into the jungle. Really, life there is quite comfortable. Food, though different, is ample. Best of all, we had made a host of friends during our previous two years there, and we enjoyed the thought of meeting them again. Hindu, Muslim, Parsi, Christian, Indian, British, American, European—we had learned to love them and thought we could help them again. We had the positive assurance of a kindly welcome from all these friends. A little group of twenty to thirty loyal Advent believers awaited with pleasure our arrival. And we knew we would be received into a Christian home, and supplied with food and clean beds and every token of friendship.

Moreover, we felt in our hearts that this was God's call. Who were we to refuse it?

As I write these lines, I can glance out of the window of our 707 at the patchy clouds below, and beyond them to the Pacific Ocean. We have had a good lunch and are enjoying well-upholstered comfort, in the midst of a planeload of companionable people, and with several solicitous crew members at our call. We are living in luxury at the moment, six hundred miles east of Diamond Head, 10:30 A.M., Hawaiian Standard Time, September 17, 1962.

It was not so pleasant earlier today. Up at 5:00 A.M. after a very short sleep, through very heavy traffic to the airport and to the check-in desk. Several friends came to see us off, which was comforting. Our son was there with his wife and baby. Our daughter and sister-in-law were there. The public address interrupted our last-minute visits—"Pan American Flight 817 for Honolulu and Tokyo, now loading at gate 29. All aboard." Our little group found its way down the long hallway and up the escalator to gate 29.

Then came the hardest moment of all. To bid goodby to our son and his little family, to leave them to cope with the problems of a young doctor alone, was not easy. To see our daughter for the last time in several years, leaving her to pick her way through life's problems, without our immediate assistance, was no easier.

There are times when the lacrimal glands operate better than the larynx. We could only kiss our loved ones good-by, and try to smile. Then the walk to the gangway, the pause at the top for one last look and a brave wave, and the door shut us off from them for five years.

Now we are 31,000 feet above the Pacific, four hours by jet from Tokyo. The tears have ended. But the prayerful solicitude will not. Worry about our children? No, for they both are devout Christians, and have given us abundant reason for confidence. But it will not be possible to talk to Mary just by walking down the hall, or to counsel with David by dialing our phone. We will be separated by 10,000 miles of salt water, or by 7,000 miles of Earth, whichever way you view it.

Yet should we sorrow? They are among friends. There may be opposition to their beliefs, but no threat to their persons. No determined enemies await a chance to murder them. They are in congenial Christian surroundings. They are not rich, but they have food, clothing,

shelter, and some prospect of money for necessities. They are performing functions which their community understands and approves, and they live in a land where freedom of choice and action are still vouchsafed the citizenry.

Now I would like to have you think about another departure from home. Six thousand years ago, a Father and a Son agreed on a plan that would take the Son on a long, long journey. And after four thousand years of sorrowful contemplation of the rapidly descending level of morals in a decadent world, the Son and the Father agreed that the time had come. Indeed they had published the schedule five hundred years previously, and they were committed.

Yet Jesus might have pleaded many reasons for remaining in heaven. He was the executive officer of the universe, the creating hand, the maintainer of all life everywhere. He was at "the top of the ladder." He was surrounded by spotlessly clean, radiant, ever-cooperative angel messengers, sinless, wholly in accord with His aims and methods, and worshiping Him ecstatically on all occasions. He was the prince, and in the ideal environment. Why should He leave? Who would run the universe while He was gone?

Where was He planning to go? Ah yes, to earth, where He would start at the bottom, "being found in fashion as a man," and would make Himself "of no reputation" and take upon Him "the form of a servant." Not only this, He would humble Himself, and become "obedient unto death."

Why should He leave heaven? And in what surroundings would he live as a man? Not in the enraptured gaze of angels, but in the rude, uncouth, dirty, hard-hearted society of unscrupulous sinners, who would scoff at His virtue, deride His loving-kindness, deny His divinity, tempt His patience to the last breath, and finally cuff Him up the last terrible hill to the grim death reserved for social scum. Why, oh why, should He even consider leaving heaven?

In leaving America, neither *we* nor our children had any such risk before *us*.

How long was the parting embrace between Father and Son, we do not know, but at last they separated, and the Son of God was on His way to earth.

Was He announced? Yes, but only by quiet interviews between some of His angel servants and a simple village girl, a priest and his wife, and a few shepherds, plus a special deputation to some Magi from the East.

What welcome awaited His arrival? A tumultuous anthem by His angels, and a visit almost in secret by shepherds and Magi. But also pursuit by a platoon of pagan soldiers, spurred by a hateful king who feared competition for the throne. A close call, indeed! The Son of God hustled off at night on donkey-back to a strange country, because the people of earth hated Him! And there was no safety in His return to Judea; He must needs hide in the obscurity of a village noted for iniquity. *Our* children have not been threatened by such cruelty, or chased from their homes by armed enemies.

Our children are left among friends. But Jesus was sent for thirty-three years to the domain of His bitterest enemy,

## The Defense Rests

by FRANCES OETTEL

**"God is not mocked!"  
Man's little antics  
Do not dim His radiance.  
If it please the court,  
A harvest moon  
On course is evidence.**

who had the advantages of armed might of the devoted obedience of millions of servants, and of total lack of moral inhibitions. No device is too low for Satan if it works. At last Satan had his Rival in his camp, and he intended He should never leave it alive. *Our* children, thank God, are not in such a plight. (And yet they are. Nothing would please our long-time adversary better than to see them dead for eternity.)

Jesus was a long way from home. His safety was entrusted to human beings with their usual frailties. How the angels must have trembled! And communication was mostly by letter—a letter Jesus had Himself sponsored over the millenniums, and now must read from the scrolls. Only occasionally was there an audible message from His Father. *Our* children can get a letter to us in four days, and if really necessary, we could come home in no longer. But the Father and the Son had agreed to be apart for thirty-three years. And no furloughs!

What if we suspected that our son, separated from us for many years, would be impelled to espouse an unpopular gospel, to become the target of the fierce enmity of the religious leaders of the nation, to be suspected of treason against the government? What if we knew he would be hated by most

of his previous followers, acclaimed one day and derided the next, his work not fully understood by even his closest associates, and his life threatened almost daily? What if we feared he would finally be executed by his enemies—not by gas or by bullets, but by the cruelest process his foes could devise, and all that after a farce of a trial?

Jesus faced these risks, and more. He faced the possibility of failure in His mission, of bringing the whole universe tumbling about His ears, of losing not only His life but the lives of all He came to save.

Look—"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."<sup>1</sup>

Could we have left our son this morning if we had had any hint of such a fate facing him? And yet God did not *suspect* such fearful risks for His Son; He was *sure* of them.

The mission worker faces problems and uncertainties and discouragements. But God had no uncertainties. In terrible detail the awful future lay open to view. He gave His Son willingly, and Jesus cooperated. They saw a great need, and they met it.

Should we do less?

"For God so loved the world, that he gave his only begotten Son." How incomparably easier for us to part from our son, than for God to give His!

Have we given up anything for God? Perhaps, but never as much as He gave for us.

"The heart of the human father yearns over his son. . . . He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"<sup>2</sup>

"Behold, what manner of love the Father hath bestowed upon us!"

"How shall we escape, if we neglect so great salvation?"

<sup>1</sup> *The Desire of Ages*, p. 49.

<sup>2</sup> *Ibid.*



Elders J. R. Nelson, of the General Conference, and Thomas Green, right, civilian chaplain for the Greater Washington area, visit Lavern Binder, of Auburn, Washington, a "Whitecoat" GI.

*Special, around-the-clock medical care is continually provided the GIs in this experimental program.*

his service career with the project begins by going through routine military procedures. When, as a civilian, he receives his draft notice from the President of the United States, he reports to the headquarters of his local draft board. There he receives orders to appear on a certain day at a specified place.

He is then sent to one of five military posts for preliminary orientation. On the West Coast this is usually Camp Ord, near Watsonville, California. On the East Coast the post is usually Fort Dix, in central New Jersey. Other inductee centers are located at Fort Knox, Kentucky, and two other strategic centers in the United States.

His next stop is at Fort Sam Houston, Texas, where all Seventh-day Adventist Army personnel receive basic training. This period lasts from eight to ten weeks and consists of the regular training given to all draftees, with the exception of arms-bearing. All of the men at Fort Sam Houston who are members of the Seventh-day Adventist denomination are listed as 1-A-O by the United States Army.

During this period of training the Adventist draftees are given information concerning Operation Whitecoat. Two or three times each year the director of the project, Colonel Dan Crozier, of Frederick, Maryland, and Elder J. R. Nelson, secretary of the National Service Organization of the General Conference of Seventh-day Adventists travel to Texas to interview possible volunteers for the project.

If a soldier wishes to take part in the project, he is interviewed, given further information concerning the details of the program, and then is asked to place his signature on the prepared form. He is thus given the opportunity to volunteer, and if he desires to take part in the program he signifies this volunteer act by signing his name.

The volunteer continues his training at Fort Sam Houston. Here he meets other Adventists from all parts of the

## Operation

# WHITECOAT

by DON A. ROTH

### PART TWO—CONCLUSION

**T**ODAY, after eight consecutive years of continuous work, Operation Whitecoat is still going. And it has been manned exclusively by Seventh-day Adventist volunteers.

The project simply involves medical experimentation. But as a result of this activity the Army Medical Service has made material advances in the development of suitable methods of prevention and treatment of infectious diseases. As these studies reach completion the information gained is reported directly to the medical profession of the United States. Thus all citizens benefit from

the program, not only members of the armed forces.

At this writing the number of Seventh-day Adventist servicemen who have participated in Operation Whitecoat totals in the hundreds. New men are brought into the program every year. Headquarters for the project is at Fort Detrick, near Frederick, Maryland, but auxiliary branches of operation are maintained at nearby Walter Reed Medical Center. Today a large contingent of Seventh-day Adventist servicemen continue to participate in this type of volunteer work.

The average inductee who winds up

country. He learns from friends more about Operation Whitecoat. Even from the day he indicates his desire to become a part of the project, the GI still has the right to change his mind and choose to go overseas or to some other training area in the United States.

At the end of his basic training in Texas, the volunteer project participant is sent directly to the United States Medical Unit at Fort Detrick, Maryland, a part of the Walter Reed Medical Center situated in Washington, D.C. Here he is assigned a specific responsibility. He may be assigned special duties in the medical laboratory operation of the project or in related departments of the Walter Reed Hospital. A draftee may be assigned to work in the hospital research center, the clinic, a ward, the emergency room, or in some other related areas of responsibility.

An effort is made by the medical staff to determine the background or experience of each draftee and to assign him to a post most closely allied to his interests and capabilities. Some men who have studied engineering at college are assigned to the engineering office. Others with business background may go to the finance office. Others interested in art and photography may go to the medical illustrations division. On-the-job training is part of the program, say officials of the project.

At regular intervals during the period of a year, specific tests are planned by directors of Operation Whitecoat. Assignments are made for select personnel to participate in an experiment. Physical examinations, psychological evaluations, and personal interviews are part of the preliminary procedures in the selection of participants. This testing is vital as the volunteers are to participate in studies that will further knowledge of various types of disease, possibly even the evaluation of new vaccines or in new treatment methods. Even at this point the soldier is permitted to withdraw if he feels that he cannot proceed with the program as planned.

Extremely careful medical care is provided the volunteers. Around-the-clock personal attention is given to each, for discovering the reaction of individuals under certain conditions is really the reason for the experiment.

According to officials of the United States Army Medical Department, there have been no adverse effects from the

experiments during the eight years of the program. This fact is significant because of the undenied danger that every soldier experiences during the experimental procedures.

Why do Seventh-day Adventist young men participate in a program in which there are known dangers and possible complications? Elder J. R. Nelson, who has had official denominational interest in Operation Whitecoat for the past five years, gives the answer:

"First, Adventists, even though considered noncombatant, are willing to serve their country in time of war. During every war in this century youth have been willing to be exposed to danger and many have died for their country. In time of peace they are still willing to serve their country in every way possible.

"Second, devotion to God and to Christian principles makes Adventist soldiers aware of their opportunities to be of service to their fellow men. Therefore they are willing to do anything they can in order to advance the cause of medical science so that others might live as a result of discoveries made during the period of experimentation."

Why did the United States Army Medical Department select Seventh-day Adventist servicemen to take part in the project? Colonel Crozier has the answer: "Because of high principles and temperate living, Adventist men are



*Bible study is important to GI's J. Nations, V. Devitt, and D. Quackenbush each Sabbath.*

more nearly uniform in physical fitness and mental outlook. We find the soldiers to be cooperative and willing to serve. Our experience with the project through the years has justified the use of Seventh-day Adventist soldiers."

What do the servicemen themselves think of the project? Typical of new recruits is Silas Lee, Jr., a twenty-year-old draftee from Mobile, Alabama. He said in an interview, "Even though I have been with the project for just a short time, I find it interesting, stimulating, and challenging. I'm looking forward to my months in medical service as a training ground for future service to mankind."



*"Whitecoats" E. Howe and J. Eklund observe while F. Hayes operates a "Microtome."*



"Bud" Emil Alavezos, of Roseberg, Oregon, recently completed his twenty-four-month hitch in the United States Army, and with Operation Whitecoat for eighteen of those months.

He said, "As a result of my service with Operation Whitecoat I have firmed up a decision on what I want to do in life. When I entered the service of the United States Army I had made tentative plans to go into another branch of service as my life's work. But when I began working in the emergency room of the hospital, I became very much interested in medical work. I am grateful for the training I received, and now I wish to return to school and become a Christian physician."

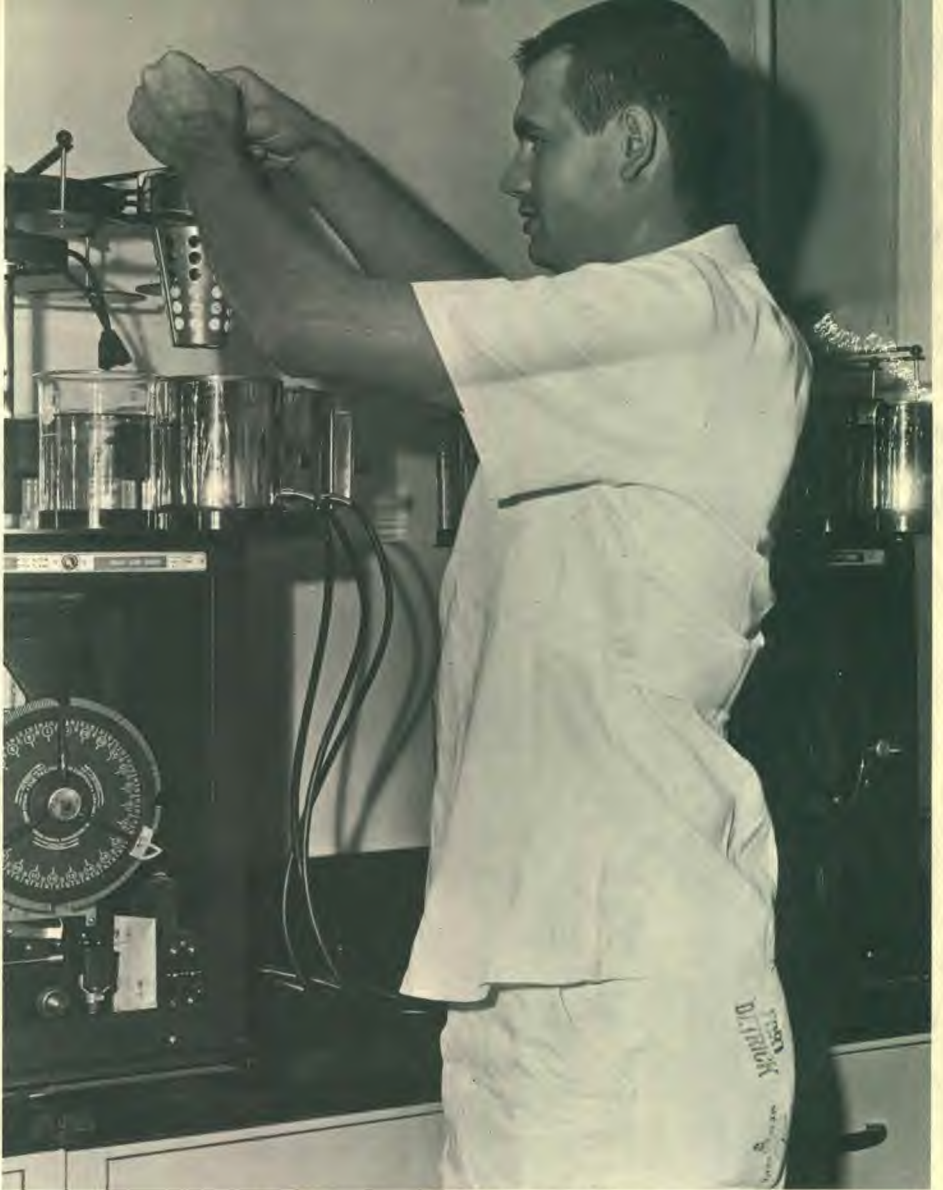
"Bud's" wife, Carol, is now a junior nursing student at Columbia Union College at nearby Takoma Park, Maryland. As soon as her training is over, Mr. and Mrs. Alavezos plan to return West where he can continue his education.

Most soldiers interviewed by the author felt that any dangers or inconveniences experienced in any phase of Operation Whitecoat were more than compensated for by the satisfaction of knowing that they are contributing to the advancement of medical science.

This same sentiment was expressed by the original commanding officer of Operation Whitecoat, Colonel W. D. Tigertt, still with the Walter Reed Medical Center, when he told Elder George W. Chambers, then director of the General Conference War Service Commission, "The courage shown by your men is of particular note, and it is with pride in the courage and unselfish devotion of the men who participate in this project that we indicate that they properly belong in the ranks of those who have gone above and beyond the call of duty."

Thus for the past eight years our men in uniform have volunteered for a medical service that has materially enhanced our nation's ability to evaluate the magnitude of risk from specific disease agents—from the standpoint of their normal epidemic potentialities or their introduction into our country in any fashion. Although the effort is being made by the servicemen in uniform, the findings are of direct value to people in all walks of life.

It is with gratitude that the church and THE YOUTH'S INSTRUCTOR salute the hundreds of men who have served "beyond the call of duty" in Operation Whitecoat.



In a laboratory at Fort Detrick, J. Eklund operates an "Autotechnician," a tissue processor.

## THE SUPREME SACRIFICE

From page 8

between two stacks on the deck of the ship. He realized that one of the tanks had been punctured and ignited. Others saw the same sight and began to panic. Life jackets were distributed, and a frantic attempt was made to lower the lifeboats. It was evident that there was not room for all of the passengers in the small rafts, and the two men decided to stay on board as long as possible.

Heavy black smoke filled the air, and all entrances and exits to the ship were blocked. The crowd increased. The two men embraced and shook hands, Elder Barger turned to see how the fire was spreading, and when he turned back Elder Rasi had disappeared in the crowd.

Fearing an explosion, and because

the heavy smoke made it difficult to breathe, Elder Barger removed his topcoat and prepared for the plunge into the icy waters. He spent about five hours paddling in the water and clinging to a wooden floating platform before a rescue ship came.

I have not attempted to tell all the experiences of this disaster of the sea, which snuffed out fifty-three human lives so close to our home. Nor can words portray the sorrow of those affected by this disaster. It is my wish that this account may deepen within our hearts the desire for hastening the day when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."



## Tomorrow

by LIONEL H. TURNER

I saw a spider's web, all tensile strength,  
Minute curved rods bright chromed with sun;  
Elfin-welded through all its spiral length,  
It spanned a daring chasm and glory won.

But the day grew dark with whirling winds and dust.  
I saw the web, limp in the heat of noon,  
Humbled with dirt and torn by every gust,  
That night, a twisted loop across the moon.

And I have seen how doubt or tragedy  
Can tear at webs of magic dream-stuff wrought—  
When youth has spun too fast and daringly—  
And make a crumbled heap. But then, new-brought  
By dawn, the spider's web appears restored.  
In thy great dawn restore our dreams, O Lord.

## THE BIG SALMON RUN

From page 4

sion accomplished, they felt weak. The current in the center of the stream was strong and carried them down. They eased into the shallows near the bank. The bright red of their sides changed to a washed-out blotchy grayish pink.

During the whole of the spawning time they were so preoccupied with their mission that they more or less ignored man except to dodge away when he came within reaching distance. Now I could pick up and hold one of these fish like a piece of stove wood. The tail might wiggle a little, the jaws might open and shut, but the body was rigid. Life was ebbing away. All that remained was to be cast up on the shores of the river, where already large numbers of salmon were rotting.

Nobody was fishing. Not only was it illegal but the fish were not fit to eat. At the mouth of the Fraser River they were caught for the canneries, on the way up the river Indians were allowed to catch and smoke them for winter, but after spawning, they were different.

Now I could understand why the Salmon River farmer had loaded up his wagon with these dying fish and used them for fertilizer. They were fit only for that. I could also understand why bears could gorge so on these fish and fatten up for hibernation. It was no trick for them to catch what they wanted, and bears do not care what they eat.

I could not help marveling at the careful planning of the Creator in the propagation of His creatures, how even in apparent prodigality of production there is no waste. Yet, interesting as the known facts are regarding the spawning of these salmon, the unknown are still more so.

After the eggs hatch and the young spend some time in the rivers and lakes they go out to sea. This is well known, and yet fishermen in the seas fail to find them there. Where are all the millions of salmon during the four years they spend in the sea? At the beginning of the run they are found congregating at the mouths of the rivers, but where are they the rest of the time?

I asked this question of Dr. Ian McTaggart Cowan, head of the department of biology at the University of British Columbia. His department has conducted research in this and many other phases of animal behavior in British Columbia.

"We are only beginning to find the

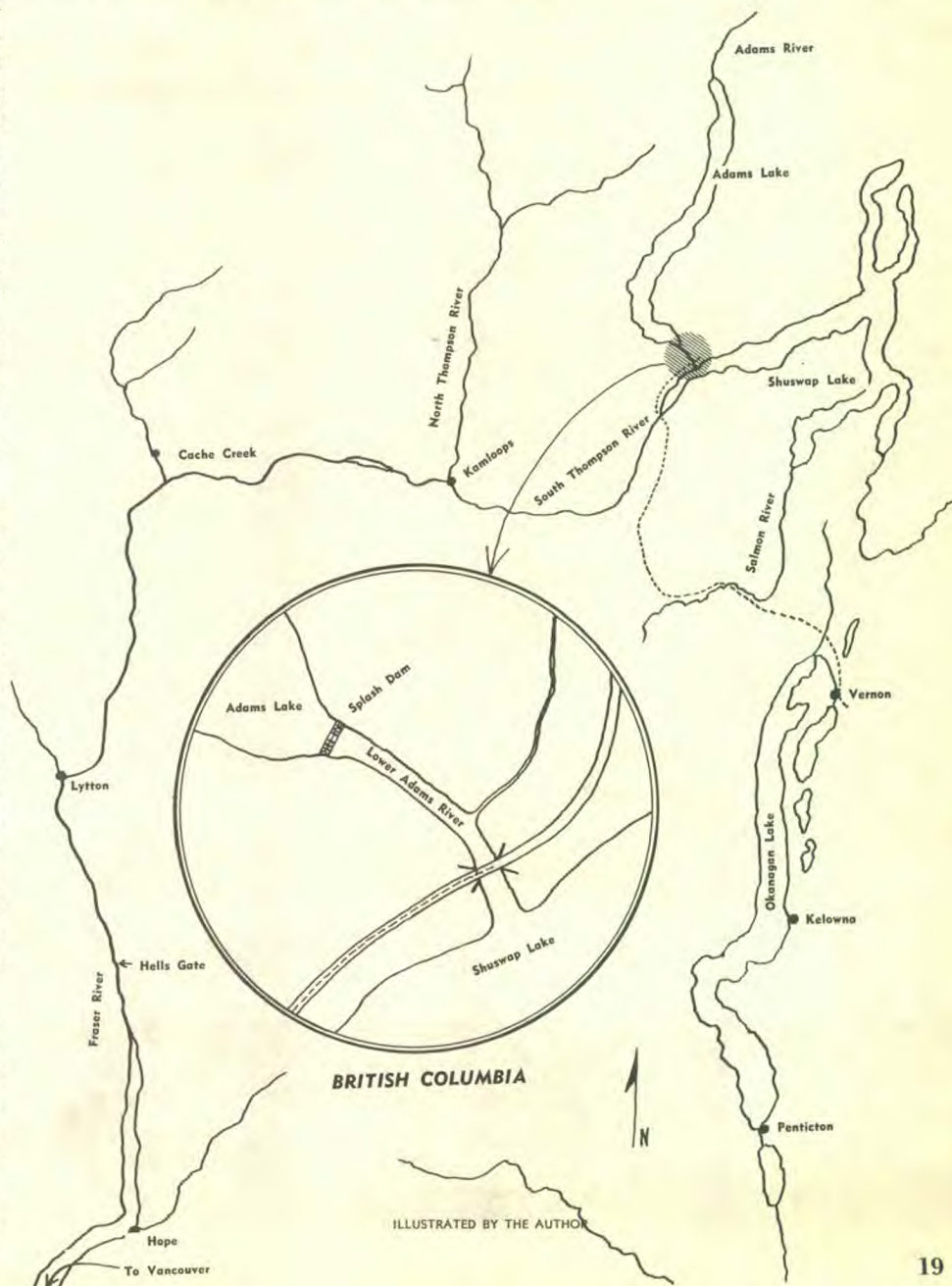
answer to that question at last," he stated. "The facts are not yet all in. As near as we can tell, they leave the Fraser, go up the inside passage of the coast, between Vancouver Island and the mainland up around Alaska, and feed under the pack ice of the Arctic seas and around the many glaciers there. These are not the normal fishing grounds of commercial fishermen, and that is why they do not find them. During much of the year they are entirely covered by ice and could hardly be found."

This sounds plausible, for in the low salinity that surrounds the melting ice, shrimp and other marine animals are extremely plentiful and the salmon would find plenty of food to enable

them to grow to the large size they do.

Another question that has puzzled scientists and others is how these fish find their way up to spawn in the very gravel banks where they were hatched. Tagging the young fish has given ample proof that this does usually happen. For this there is also a suggested answer that will have to wait for more proof before it can be put down as a fact.

Every stream has its own particular flavor, which is derived from whatever material it dissolves along its way—material composed mostly of vegetable, chemical, and animal matter. The theory is that Salmon can smell or taste (it is the same thing under water) this familiar flavor, even though greatly diluted, and the fish follow it up from the sea to its source as a boy follows the smell of hot apple pie to his mother's kitchen.



# SAVE LABELS for INVESTMENT





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**WORTHINGTON FOODS, INC.**



# Sabbath School Lessons

Prepared for publication by the General Conference Sabbath School Department

## Youth

### III—Warnings Against Apostasy

(October 19, 1963)

**MEMORY GEM:** "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb. 2:1).

**OUTSIDE READING:** *The Great Controversy*, pp. 49-60; *Christ's Object Lessons*, chapter "Hidden Treasure"; *The SDA Bible Commentary*, on Scripture references.

#### Introduction

On the rivers of Africa the long dug-out canoes are still used to transport goods. To push against the current going upstream requires constant effort on the part of the paddlers. Every once in a while the men will lay down their paddles and stop for a drink of water. What happens? The boat immediately starts drifting downstream. So it is in the Christian life. There is no standing still. We are either pushing forward or we are drifting backward. The easy thing is to drift with the current, go with the crowd, do it because "everybody's doing it." Progress requires effort, a battle, a march. There is no safety to anyone standing alone. Lucifer fell, and Judas proved a traitor. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

#### 1—The Standard of Perfection

**Scriptures:** Eph. 5:27; 1 Peter 2:9-12; Matt. 13:26.

##### Notes:

"No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander—perfect. The same divine illumination is to continue through eternal ages. . . .

"The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock. . . .

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1118.

"When He comes, He is not to cleanse us of our sins, to remove from us the defects in our character, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those

who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. . . . It is now that this work is to be accomplished for us. . . .

"We are now in God's workshop. Many of us are rough stones from the quarry. But as we lay hold upon the truth of God, its influence affects us. It elevates us, and removes from us every imperfection and sin, of whatever nature. Thus we are prepared to see the King in His beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory."—*Counsels on Health*, p. 44.

"Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. . . .

"As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast."—*Christ's Object Lessons*, pp. 71, 72.

##### Questions:

1. What will be the character of the church when it goes from earth to heaven?

2. What important work did the apostle Peter set out for every believer?

3. From the human standpoint, what defects are visible in the church of God on earth?

4. What steps will the Christian take if he sincerely wishes to win the race set before him?

#### 2—Divine Essentials

**Scriptures:** Mark 14:38; Heb. 12:1, 2; Ps. 119:9, 11; Acts 17:11.

##### Notes:

The greater the danger, the greater the need for watchfulness. The warning to the disciples to watch and pray was not for them alone. "Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch" (Mark 13:36, 37). As the dangers of the last days increase, so must our vigilance increase. The disciples failed to heed the Master's warning, and as a result, they fell. Peter denied His Lord, and all the disciples forsook Him and fled. They were given an opportunity to repent, and fresh privileges were given them to witness for Christ. But those who fail to watch in earth's last hour will have no second chance should He come and find them sleeping.

"It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin. All the disciples, by sleeping in that critical hour, sustained a great loss. Christ knew the fiery ordeal through which they were to pass. He knew how Satan would work to paralyze their senses that they might be unready for the trial. Therefore it was that He gave them warning. Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. He would not have denied His Lord."—*The Desire of Ages*, p. 713.

"Victory in temptation comes to those who effectively employ the 'sword of the Spirit, which is the word of God' (Eph. 6:17). 'It is written' was the way the Master met Satan's subtle allurements (see Matt. 4:4, 7, 10). The youth of today must employ the same spiritual weapons. The mind must constantly feed upon the Word, else the defenses of soul will break down, and Satan will gain the advantage. A neglect to study and to meditate upon the Word for even one day results in serious loss. . . .

"This verse contains the secret of true Christian living. A mere knowledge of the Word will not keep us from sin, but when the Word is treasured up in the heart we have the weapons with which to meet and conquer the wily foe."—*The SDA Bible Commentary*, on Psalm 119:9, 11.

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed."—*The Great Controversy*, p. 600.

##### Questions:

5. What does the Master say about watching unto prayer?

6. How essential to spiritual growth is the daily study of the Bible?

#### 3—Meeting Obstacles

**Scriptures:** Matt. 10:35, 36; Phil. 4:19 (compare Isa. 43:2); Rom. 16:17, 18.

##### Notes:

"The truth of God has never been popular with the world. The natural heart is ever averse to the truth. I thank God that we must renounce the love of the world, the pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. Those who obey the truth will never be loved and honored by the world."—*Testimonies*, vol. 2, p. 491.

"God will supply to the full any needs the Christian might have. Elijah in exile was sustained by ravens (1 Kings 17:6). The lives of the three young men were preserved in the fiery furnace (Dan. 3:27). God's angels serve as ministering spirits to supply the needs of those who shall be heirs of salvation (Heb. 1:14). In the last days, immediately prior to the coming of Christ, when conditions are severe, the bread and water of God's people will be sure (see on Isa. 33:16). None who serve the Lord need fear that He will leave them uncared for. Those who seek first the kingdom of God will have all things needful added to them (see on Matt. 6:33)."—*The SDA Bible Commentary*, on Phil. 4:19.

##### Questions:

7. What words of Jesus indicated that His followers might expect bitter opposition, even in their own homes?

8. What assurance did Paul send to the Philippian Christians in regard to their temporal and spiritual needs?

9. What is to be the attitude of the Christian toward those who cause divisions in the church?

#### 4—Apostasy and Loyalty

Scriptures: 2 Tim. 3:1, 5; 1 Tim. 4:1, 2, 6, 7, 11-16; 2 Peter 2:21, 22; Heb. 10:35-39.

##### Notes:

"How often, in our own day, is the love of pleasure disguised by a 'form of godliness'! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin."—*Patriarchs and Prophets*, p. 317.

"The apostle asserts the primary importance of dependable Christian character as a qualification for service to the church. Acquaintance with the teachings of the church is important,

but this knowledge can never compensate for a questionable reputation. The most winsome argument for Christianity is not unanswerable logic but the fragrance of a Christlike life. Sincere seekers for truth are not interested in theory, but in a working philosophy of life that can solve their problems and help them to overcome their weaknesses. When non-Christians who are honest in heart see that the gospel changes selfish, vain, timeserving men into pure, unselfish Christians they will be drawn to the Christ of the gospel."—*The SDA Bible Commentary*, on 1 Tim. 4:16.

"Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—*Testimonies*, vol. 5, p. 136.

##### Questions:

10. What is the Christian to do when he meets those who have only a form of godliness?

11. Faced with apostasy on the part of some of his members, what was Timothy urged to do?

12. With what does Peter compare those who give up the faith?

13. What ringing appeal does Paul send down through the ages to those who shall live in the time when He shall come?

##### What Is in This Lesson for Me?

A century ago coal fires were common. If a glowing, red-hot coal is taken from the fire and set aside for a time, it becomes black and cold. Is this not true also in the spiritual realm? If I wish to remain warm, then I must remain with those who love the Lord Jesus, who speak of spiritual things. Above all, I must remain closely connected with Him. If I am in His hand, He assures me that no one, absolutely NO ONE, can "pluck them out of" His hand (John 10:28).

## Earliteen

### III—The Great Apostasy

(October 19)

TEXT TO REMEMBER: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

AIM: To realize that there has always been apostasy among God's people and that although wickedness may increase those who are faithful can enjoy special blessing and protection from Heaven.

#### 1. God's Standard for His Church

READ: Ephesians 5:27.

"The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Testimonies*, vol. 1, p. 340.

"The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice."—*Messages to Young People*, p. 25.

What great work is required of the Christian?

When will God's people be ready for translation?

What kind of young people are wanted in the church?

##### FOR CLASS DISCUSSION

Why is the godly life spoken of as a "Christian warfare"? Against whom do we war? Is it a real, actual battle in your life, or do you find it an easy thing to be the kind of Christian you are?

#### 2. When Will We Reach God's Standard?

READ: 1 Peter 2:9-12.

"When He comes, He is not to cleanse us of our sins, to remove from us the defects in our character, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. . . . It is now that this work is to be accomplished for us. . . .

"We are now in God's workshop. Many of us are rough stones from the quarry. But as we lay hold upon the truth of God, its influence affects us. . . . Thus we are prepared to see the King in His beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory."—*Counsels on Health*, p. 44.

Make a list of the characteristics of God's people (1 Peter 2:9-12).

##### FOR CLASS DISCUSSION

If God today spoke the words, "He that is unjust, let him be unjust still; . . . he that is holy, let him be holy still," how would you stand? Could you today go unafraid and rejoicing before the judgment bar of God? Are there things in your life that you know will be barred from heaven? When do you plan to rid yourself of them?

#### 3. Tares in the Church

READ: Matthew 13:24-26.

"The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. . . . There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the

church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship."—*Testimonies to Ministers*, p. 46.

"Those who profess to serve God, and yet make no advancement in knowledge and piety, are Christians only in name. . . . Frivolous reading, trifling conversation, and worldly pleasure, occupy the mind so completely that there is no room left for the entrance of God's Word. Worldliness, frivolity, and pride take the place which Christ should occupy in the soul."—*Messages to Young People*, p. 66.

##### Will—

the church of God on this earth be perfect?

God allow hypocrites to remain in the church?

true Christians make advancement in their godly living?

Christ abide in a mind filled with worldly pleasure and frivolity?

the tares in the church always be recognized for what they are?

##### FOR CLASS DISCUSSION

If the ungodly in a church exert evil influences over those who are trying to live a Christian life, why does God allow them to remain? Should we attend a church where we know some of the members are no better than people in the world? Why did Jesus allow Judas to remain as one of His twelve disciples?

#### 4. Temptations That Beset the Youth

READ: Proverbs 3:1-8.

"The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. . . .

"Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. . . . It is Satan's policy to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul?"—*Messages to Young People*, p. 373.

##### Fill in the blanks:

The ..... for ..... and pleasing ..... is a temptation.

Satan nourishes the evil seed that it  
and .....  
Satan is a ..... workman, an  
..... foe.  
He desires that there may be no  
time for the question, .....

FOR CLASS DISCUSSION

Are the temptations greater for the youth today than in Christ's time? Explain. Are the young people confronted with stronger temptations than adults, or are they just of a different kind? Are adults more able to overcome temptation than the youth?

5. How Temptations Can Be Resisted

READ: Mark 14:38; Psalm 119:9, 11.

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. . . .

"But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. 'Thy word have I hid in mine heart,' said David, 'that I might not sin against

Thee.'"—*The Great Controversy*, p. 600.

When needed, who will bring to our minds truths we have learned?

Where must the words of God be stored?

When is it necessary to remember the promises of God?

What weapons are effective against Satan's attacks?

Why did David say he had hidden the Word of God in his heart?

FOR CLASS DISCUSSION

Can one study the Bible and pray and yet get no real spiritual benefit from it? What kind of prayer does the Bible say avails much? Do you pray more earnestly when you are in trouble than when you are not? Do you converse with God as with a friend as you go about your daily tasks? Is it easier to pray than to study the Bible?

6. The Hour of Trouble

READ: 1 Timothy 4:1, 2; 2 Peter 2:21, 22; Philippians 4:19.

"A time of trouble is before us, and every honest soul who has not had the light of truth will then take a stand for Christ. Those who believe the truth are to be newly converted every day."—*Testimonies to Ministers*, p. 248.

"Those who have once rejoiced in the

evidence of sins forgiven, who have tasted a Saviour's love and who then persist in uniting with the foes of Christ, . . . will be more severely judged than the heathen who have never had the light. . . . Their guilt and their wages will be proportionate to the light and privileges which they have had."—*Testimonies*, vol. 3, pp. 365, 366.

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. . . . While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants."—*The Great Controversy*, p. 629.

Tell something of the three classes of people described below:

The honest in heart who have not had the message.

Those who have once known the truth and apostatized.

Those who have long been numbered among God's people.

FOR CLASS DISCUSSION

Why are those who have backslidden to be judged more severely than the heathen? Does this place you in a more dangerous position than some?



**Question** In the church that I am attending there are about twenty or more persons in their teens and twenties. I am endeavoring to create interest in the church and the church's program. Most of this group are attending non-Adventist schools or colleges. It seems there are always questions as to why we don't go to movies, dances, football games, et cetera. What can I do to help these young people regain an interest in the church?

**Counsel** I would suggest two basic courses of action: First, and most important, is the implementing of some spiritual program that will enlist all, or most of them, in some work for Christ together. This is important, because unless there is a solid spiritual base, all else will avail nothing.

In the book of Ecclesiastes Solomon shows us that real happiness and success in life, both in our personal experience and in our interhuman relationships, come only in following the Lord, and in a life given to Him and His service. Psalm 16:11 also tells us that such is the best path in life to follow, bringing happiness and joy, individually and collectively.

Specific activities in this area would include Operation Fireside (giving Bible studies), Sunshine Bands, Master Guide work, personal visitation pairs or bands, prayer bands, et cetera. Make a start. No matter how humble it is or with what degree of success it seems to meet, make a start. Then keep it going, through "high" and "low" periods. God will bless this spiritual program.

Second, start a good social program, such as good parties, nature hiking, picnics, trips, et cetera. In *Messages to Young People* there are some excellent statements on pages 364 and 392 showing the importance of good Christian recreation. This must be kept going on a regular basis.

If such a strong and regular spiritual and recreational or social program is put into action among these young people, God will bless, results will follow.

**Question** I am a freshman in college. My plans are to major in music education with emphasis on voice. I read in the *Testimonies* that we as Adventists are not to work for the theater. I would like to know how opera is classified, and should Adventists participate?

**Counsel** Opera is a musical setting of a play or a drama, and combines the art of acting with music and sometimes dancing. It makes use of scenery and other stage effects.

It would be unwise for a Seventh-day Adventist to try to enter the field of opera for several reasons. As a Christian he would not feel free to sing some of the operatic roles nor to act out the parts of the characters. He would have difficulty with Friday night and Sabbath appointments. He would find the plots of many operas not in harmony with his ideals of Christian living. He would be confronted with association that would draw him to the world and to the life of the theater.

There are many opportunities in the work of the church for the talents of musicians. Sacred music, the oratorio, the cantata, and the great songs of Schubert, Schumann, Brahms, and many others—all these offer a tremendous challenge to a singer. The Christian can find many uses for his talent without entering the field of opera.

The services of THE YOUTH'S INSTRUCTOR Counsel Clinic are provided for those for whom this magazine is published, young people in their teens and twenties. Any reader, however, is welcome to submit a question to the Counsel Clinic.

The answer will represent the considered judgment of the counselor, but is not to be taken as either an official church pronouncement or, necessarily, the opinion of the editors. Every question will be acknowledged. Problems and answers of general interest will be selected for publication, and will appear without identification of either questioner or counselor.

(1) Submit only one question at a time. (2) Confine your question to one hundred words or less. (3) Enclose a self-addressed and stamped envelope for the reply. (4) Send your question to: THE YOUTH'S INSTRUCTOR, Counsel Clinic, Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012.

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