

# Review®

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“Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” Psalm 51:6, 7, R.S.V.

## Counterfeits

Counterfeiting is a serious crime, so serious that at times in various lands it has been punishable by death. Until 1832 counterfeiters in England were subject to hanging, and even today in mainland China and in the Soviet Union the law provides for the death penalty. Counterfeiting—primarily of currency—is considered virtually as grave an offense as is treason, for, like treason, it threatens the State.

Ever since Eden, when the serpent misquoted God and led Adam and Eve into sin, Satan has used counterfeits as one of his major devices to deceive. He has produced counterfeit doctrines, counterfeit religious movements, counterfeit holy days, counterfeit revivals, even counterfeit religious leaders.

In the Sermon on the Mount, Jesus warned, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

With deep concern the apostle Paul looked to the future and said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30).

In similar vein he wrote to the members at Corinth: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:13-15).

It is interesting to note the frequency with which Ellen G. White speaks of Satan and his counterfeits. In commenting on the work of Pharaoh's magicians in changing their rods into serpents, she says: "Satan . . . assisted them in counterfeiting the work of Jehovah. . . . By counterfeiting the work of God through Moses, he hoped not only to prevent the deliverance of Israel, but to exert an influence through future ages to destroy faith in the miracles of Christ. Satan is constantly seeking to counterfeit the work of Christ, and to establish his own power and claims."—*Patriarchs and Prophets*, pp. 264, 265.

In her chapter in *The Great Controversy* entitled "Snares of Satan," Mrs. White points out that Satan prepares heresies "to suit the varied tastes and capacities of those whom he would ruin" (*ibid.*, p. 520). "He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel. From the beginning the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul."—*Ibid.*

Note that truth "sanctifies the soul." The counterfeit of truth does not. Truth refashions the character in the image of Christ. The counterfeit tinkers with the life, but tends to quiet the conscience. And, using all the skill he has acquired through millenniums of study and observation, "Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived" (*ibid.*, p. 528).

"He gives to his soul-destroying errors the appearance of truth. . . . [His] skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation

has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness."—*Testimonies to Ministers*, pp. 365, 366.

When the small daughter of Mr. and Mrs. J. M. Garmire supposedly had visions from God, and gave messages to various members, Mrs. White wrote: "I tell you plainly, the messages of your daughter Anna are not from God. This the Lord has shown me, and He will not lie. She may say many good things, may speak much that is truth, but so does the enemy of souls. The counterfeit will in many respects resemble the true."—*Selected Messages*, book 2, pp. 74, 75. The fact that a "messenger" speaks some truth and "many good things" too often leads the unwary to accept him as an "angel of light."

The deep concern that Mrs. White felt over counterfeits, and the reason she warned against them so decidedly is expressed well in this message to Anna Phillips, a woman who claimed the prophetic gift in 1893: "Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith."—*Ibid.*, p. 87. Counterfeits are dangerous precisely because they contain so much truth!

### Facing the Future

As we face the future, how may we be sure of recognizing Satan's counterfeits? How may we avoid being led astray? How may we be certain that we shall not accept false teachings?

Not by remaining in the Laodicean state. Not by participating in the revivals of Babylon. Not by depending on the Bible study of others.

No, if we are to recognize Satan's counterfeits we must study God's Word, personally and diligently. "So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures."—*The Great Controversy*, p. 593.

God's people will not embrace patently false religious beliefs, revivals, or teachers. No, they would reject these immediately and with vigor. Satan knows this. Hence he introduces counterfeits—likenesses so similar to the genuine that they can be recognized only by those who know their Bibles. Looks will be deceiving. Emotional responses will be undependable. Naked faith must in that day cling to the testimony of Scripture.

"Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. . . . Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?"—*Ibid.*, p. 625. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*Ibid.*, pp. 593, 594.

Now is the time to fortify!

K. H. W.

# This Week

**Paul F. Bork, Ph.D.**, author of "Ur of the Chaldees" (p. 4), begins a series entitled "In the Footsteps of Abraham," which retraces Abraham's journey from Ur to Egypt and back to the land of Canaan. He earned his B.D. degree from Andrews University and his doctorate from California Graduate School of Theology.

Dr. Bork, now associate professor of religion at Pacific Union College, Angwin, California, wrote the following of his own journey to gather information about Abraham's: "After spending seven weeks in Israel traveling and excavating the an-

cient site of Gezer, I visited all the known places where Abraham lived and other places where it is thought that he spent some time, such as Damascus. It has been a thrilling experience, both excavating the ancient Philistine stronghold and walking in the footsteps of the patriarch."

Two articles in this issue, "The Discipline of Trials" (p. 8), by W. S. McCully, and "Hard to Believe!" (p. 10), by Lawton G. Lowe, show the importance of faith in God's love for us even when we cannot see reasons for our trials or the possibility that

God's promises to us can be fulfilled.

"We need to trust and believe rather than doubt and quibble," writes Elder Lowe. We must believe that God knows what is best for us. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

Stories about puppet shows in the REVIEW? Yes! Seventh-day Adventist public-health workers in Nepal use puppets to teach

health principles to villagers. Ernest H. J. Steed, General Conference temperance director, who visited Nepal recently, writes about temperance and public-health work in that country on pages 20 and 21.

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## Scan news briefs from the religious world

### 10,000 COPIES OF BIBLE ISSUED IN NIGERIA

ENUGU, Nigeria—Ten thousand copies of the Bible were distributed free to the general public by the Eastern Area Committee of the Bible Society of Nigeria during Bible Week and Bible Sunday observations in 1974. This was disclosed by D. Eluemuno Ogbogu, committee secretary, in his annual report to the committee, at a meeting in St. Andrew's Presbyterian church here, in the East Central State of Nigeria.

### RELIGION IN PRISON

STARKE, FLA.—A surge of religious fervor has hit the Florida State Prison. While the sincerity of some of the new adherents to Jesus may be questioned, it is generally agreed that the general spiritual awakening is real and

has produced some startling results.

The most spectacular conversion, according to a Miami *Herald* report, was that of Andrew King, a long-time resident of death row. His conversion in September "shook" the whole prison because in the 16 years he has been in prison he had been to chapel only twice. In the barbershop where he works he had long had a habit of gruffly turning off any attempt at conversation. Now, the mirror behind his chair is plastered with "Jesus stickers," and the stern lines of his face warm into a smile as he talks about "giving my life to Christ."

Superintendent G. S. Fortner credits the rise of religious interest to a new breed of chaplains who are very open in their relationship to the prisoners and who demonstrate a genuine concern for the inmates.

### BIBLE PAPER SHORTAGE

LONDON—Britain's great Bible-production industry is threatened by a shortage of the special paper it uses, according to a statement by the British and Foreign Bible Society (BFBS). "For years the production department of the BFBS has bought its paper from three British mills—the only three in the country making Bible paper," the statement said. "Now two of them have amalgamated, and the source of supply has been cut by 20 per cent, which is a lot." The statement said Bible paper is also made in France, but it costs 40 per cent more—"too much."

"Estimating in advance how much paper to order has never been easy," it says. "A particular Bible or New Testament in, say, an African language, after selling steadily for a number of years,

can suddenly begin to snowball. The sales rocket. An urgent request for more comes through to the Bible House. The production department has to find the paper in a hurry."

### INCREASING COLLEGE ENROLLMENTS

WASHINGTON, D.C.—Dr. L. R. Meeth, associate professor of higher education at the State University of New York, Buffalo, and Dr. Gordon Werkema, director of the 12-college Christian College Consortium, report that conservative Protestant colleges have experienced increasing enrollments in recent years, despite a national trend toward little or no increases among private colleges in general.

"There was a net application increase of 8.4 per cent from the Fall of 1972 to the Fall of 1974," according to the report.

## Letters

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

### I Like "The Boys"

I have long admired the incisive column entitled *When You're Young*.

However, I would like to take exception to a recent comment by the author of the column that "The Boys" by Oliver Wendell Holmes is "inferior poetry" ("Women at Annual Council," Nov. 21).

Prof. James Hannum used to

say that every hymn is entitled to a certain respect because every hymn has helped someone spiritually. Similarly, every reasonably respectable poem is literature to somebody. Considering the status of poetry today, none of us can afford to insult any possible disciples.

It seems to me that the tendency among intellectuals is to downgrade poetry that is clearly understandable. These critics feel that to be "literary" a poem must be somewhat difficult to figure out. Consequently, we have plenty of poetry today that is so literary one might as well be reading Spanish or German.

It must be admitted that "The Boys" is as clear in meaning as spring water running over stones. Also, what other poem in the English language even attempts to portray the feeling elderly people have for their former college friends?

Until someone can produce a better poem, "The Boys" will hold first place.

JEAN PURDHAM  
Battle Creek, Michigan

### Spiritual Men

Re editorial "The Need for 'Spiritual Men'" (Sept. 5).

This call for a new spiritual emphasis in our leadership struck

deep in my own heart. We have dedicated ourselves here at Andrews University to send forth from our advanced training programs men and women who sense keenly the spiritual issues of our time, who can lead our people into the deep spiritual experience needed in this last confrontation with the pagan age and the last momentous demonstration of God's grace with His people.

I am placing this editorial in the bibliography list and we shall discuss it (significantly, I hope) in our graduate seminars.

GEORGE H. AKERS  
Berrien Springs, Michigan

# UR of the CHALDEES

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It was not easy for Abraham to leave  
the sophistication, learning,  
and comfort of Ur to go to a strange,  
much less developed area  
such as Canaan.

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By PAUL F. BORK

*"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. 11:31).*

THE TRAIN FROM BAGHDAD TO NASIRIYA jerked to a stop at 3:30 A.M. We abandoned sleep, and the hot darkness came alive with a headlong race to the 1946 vintage taxis waiting outside the station. A frantic, bone-jarring, five-minute ride deposited us at the government-operated tourist rest house to await the dawn and our long-planned visit to Ur of the Chaldees. Our quest for the man who was God's friend had begun.

"Do you like our city?" our 12-year-old volunteer guide eagerly asked as he pointed with a glow of pride at the dusty streets and buildings of the only city he had ever seen. The two-hour tedious delay and careful police scrutiny quickly dispelled any charm the little city may have held for us. The formalities finally ended, our police-appointed "guide" was chosen, and we were "free" to go.

The brown, languidly flowing Euphrates, as old as time itself, has played an important role in the history of mankind. Today it flows on the outskirts of the small town Nasiriya

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about 15 miles from Ur. The once lushly fertile countryside is empty now, barren and salt-poisoned. Centuries of deposited silt have pushed the shores of the Arabian gulf and the mouth of the Euphrates nearly 150 miles to the southeast of Ur. Only the burning heat and the dust remain. It would surely be no trial for Abraham to leave his birthplace today.

After traveling for about half an hour over gravel road we saw in the distance the structure that has become the landmark of Ur, the partially reconstructed Red Ziggurat. The imposing structure dominates the landscape of the whole area.

Ziggurats are tall, solid-brick structures found in great abundance in Mesopotamia, many shaped like the traditional conception of the Tower of Babel. Usually massively built, as though to defy any power to destroy them, the tops of the towers were often used as places of worship. Some archeologists suggest that minarets and church towers may find their precursors in ancient ziggurats.

The ziggurat at Ur, built by King Ur-Nammu about a century before Abraham, is rectangular in shape. Its base measures about 200 feet by 150 feet. Its original height is not known. On top of the original ziggurat was a temple dedicated to the moon-god Sin, chief deity of Ur.

To the eager tourist layman's view, the site of Ur today is often a great disappointment, for, with the exception of the ziggurat, there is little to remind him of the important city that pulsed with life more than 4,000 years ago. But the trained eye of the archeologist notes the layout of the ruins, the massive foundations, the unique burial places, the remaining blocks, stones, and walls, and they offer him abundant evidence of past grandeur.

Among the ruins, the guide will point out for the gullible "the place" where Abraham and his household lived.

## Early Inhabitants

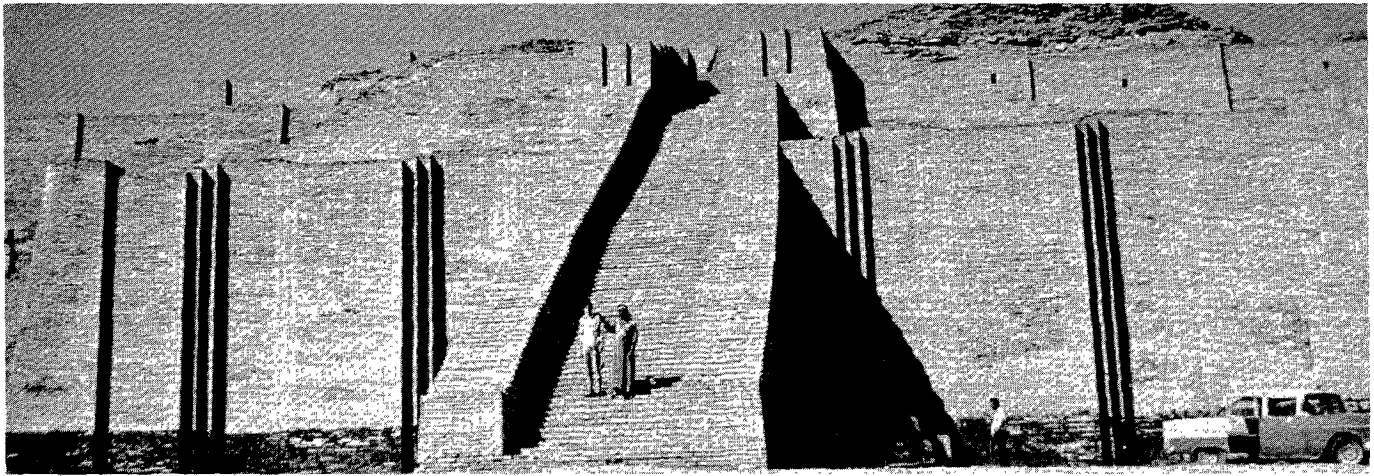
As the name Ur of the Chaldees implies, the early inhabitants of that area were Chaldeans. They still inhabited Lower Mesopotamia in the Neo-Babylonian Empire of Daniel's days about 1,400 years after Abraham.

Many of the rulers and men of science of Babylon, including Nabopolassar and his well-known son Nebuchadnezzar, were Chaldeans.

Many of us have grown up thinking of Ur as insignificant. We visualized Abraham as greatly loved of God, but otherwise unimportant, living in the country and taking care of his flocks. But if Abraham can be judged by the city from which he came, he probably was a highly educated person, rich and influential. It is interesting to note that Mrs. White writes that Abraham already at Ur possessed "the riches of the East" and "was surrounded by a numerous body of servants" (*Patriarchs and Prophets*, p. 127).

An abundance of evidence has been found to substantiate that the Chaldeans were proficient in such exact sciences as mathematics and astronomy, as well as in languages. All scientific writings of that period were in cuneiform script. Cuneiform was made up of hundreds of individual characters; a reading-and-writing knowledge of it would require a good educational background.

The importance of Ur remained hidden under the Arabian sands for more than 3,000 years, perhaps providentially so. For not until skeptics began seriously to challenge the accuracy of the Mosaic account did archeology come to the aid of the Bible student. In fact, archeology emerged in 1798, largely owing to the challenges of the skeptics of that century. In great part, because of this science it has been said that more has been learned about the Bible since that date than in all the previous centuries of its existence.



**The Red Ziggurat at Ur, one of the most impressive ancient monuments of Iraq, was excavated from 1922 to 1934 by Sir Leonard Woolley.**

When Sir Leonard Woolley began excavating the site of Ur in 1922 its importance was still speculation. But as the excavations proceeded through 1934 it became increasingly clear that Ur was an important metropolis of antiquity and the center of an influential area.

Ur is among the most ancient cities known, probably having its beginnings shortly after the Flood. Noah and his descendants left the region where the ark rested and followed the land between the two great rivers, Tigris and Euphrates, to the area that took the name of Mesopotamia and to which the Bible refers as Babylon. Ur is about 150 miles southeast of the ancient city of Babylon.

#### **Highly Developed Civilization**

Excavations revealed many evidences of a highly developed civilization. The city had paved streets and well-built two-storied houses with sewer systems. Records indicate that it also enjoyed a complex system of commerce. An excellent system of highways linked Ur with surrounding cities.

Among the most exciting treasures ever found by archeologists are the objects found in the royal cemetery of Ur. The imposing tombs, which can still be seen today, were the burial places of the first royal dynasty, dating before the days of Abraham.

Some of the burial places are enormous in size, for room was needed to bury not only the royal family but often many

of their servants, fully armed soldiers, "court ladies" dressed in their regalia, carts and oxen, and a multitude of objects the king treasured in life and might need in the after-life.

One tomb revealed six soldiers lying in orderly fashion with copper spears by their sides and copper helmets crushed flat on their broken skulls. Farther inside were several four-wheeled wagons, each drawn by three oxen. Each wagon was beautifully decorated with silver and lapis lazuli and complete with buried drivers and passengers.

We saw many of the priceless treasures, taken from the tombs, in the British Museum in London and in the Iraqi Museum in Baghdad. In one tomb was found a gold dagger with a hilt of blue lapis lazuli, decorated with gold studs and with the sheath beautifully worked with plaited glass. Another object of art was a harp with a beam of gold and a sounding box, edged with a mosaic design in red stone, lapis lazuli, and white shell. Close by the harp in the tomb lay the bones of the gold-crowned harpist. Golden crowns and richly ornamented headdresses also were found.

Among many other objects were golden helmets, richly decorated bowls and golden cups, beads of gold, silver, carnelian, agate, and chalcedon, objects for household decoration intricately carved, diadems, and vessels of all descriptions.

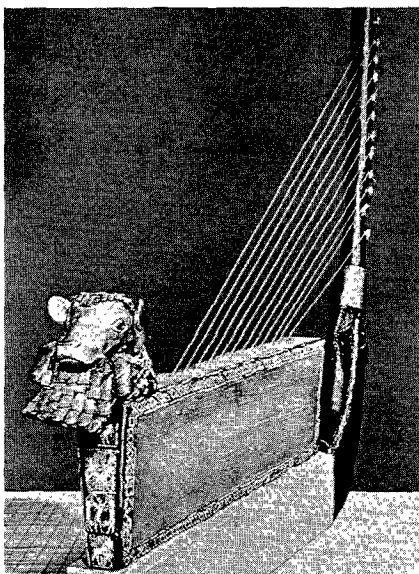
An object of special interest and speculation to Bible students is the small statue of a golden goat tied with silver chains, standing with his hind legs on a silver base and his front legs reaching up into a bush. It is reminiscent of the ram caught in the thicket when Abraham was about to sacrifice his son.

The ruins remaining and the objects found, though beautiful, are but a pale reflection of the glory that once was Ur. And it was while Abraham was living in these surroundings that God spoke to him and said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Gen. 12:1).

It could not have been easy for Abraham to leave the sophistication, learning, and comfort of Ur to go to a strange, much less developed area such as Canaan. And one wonders how many times members of his clan remembered with nostalgia the luxuries of the country of Mesopotamia and wondered whether the move had really been a wise one.

So far as we know, Abraham never questioned the wisdom and the command of Him whom he had learned to trust unquestioningly. "The happiest place on earth for him was the place where God would have him to be."—*Ibid.*, p. 126. □

(To be continued)



**Among the priceless treasures found in the royal cemetery of Ur was this harp with a golden beam.**



“Though the professed  
followers of Christ  
are in a deplorable  
condition, they are not  
yet in so desperate  
a strait as were  
the foolish virgins whose  
lamps were going out.”

# THE TIME WILL COME

By LOUIS F. CUNNINGHAM



“FOR THE TIME WILL COME when men will not listen to true teaching, but will follow their own desires, and will collect for themselves more and more teachers who will tell them what they are itching to hear” (2 Tim. 4:3, T.E.V.).

“That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.”—*The Great Controversy*, p. 595.

The spiritual defeat of the onesteadfast Reform churches that are included in this indictment is one of the saddest chapters of Christian history. The plan for their overthrow was devised and executed by man’s most artful and determined enemy. At first his efforts were clearly seen and staunchly resisted. But little by little the tempter made inroads into the faith and convictions of the believers, until the ranks of the faithless outnumbered the faithful.

What happened to them should be of genuine concern to us. We, too, are in a deadly warfare, no less than they, one

that will increase in intensity to the end. The feeling of urgency seems to be in the very air we breathe. The Bible has forewarned us, “The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time” (Rev. 12:12). Without doubt, the shorter the time, the more intense will be his efforts. Those efforts will be focused at last upon the remnant church, Christ’s final stronghold of truth and loyalty.

Forewarned, we should be forearmed. Knowing that his attacks will avail little when the church is awake and alert spiritually, the devil attempts first to charm his prospective victim into a hypnotic state. With stealth and cunning, he prepares the way that there may be no escape.

For example, since we are affected by what we believe, the enemy will endeavor to change our beliefs. He will seek to substitute worldly concepts for divine truths. This he will do, but not by attacking all of our doctrines at once, for such a plan would be too evident and, therefore, too easily shunned. Instead, he will concentrate on those truths that are peculiar to us as a people. One by one, these distinguishing beliefs will come under his most de-

termined attack. Satan wants to deprive Seventh-day Adventists of their true identity as a separate body of Christians. He knows that without this characteristic difference, they will have neither the zeal nor the influence they now possess.

The Lord has instructed us, “Not one pillar of our faith is to be moved.”—*Medical Ministry*, p. 96. Knowing the importance we attach to the pillars, the devil would first attack some unpopular point of our beliefs, not a main pillar. Before long, he would attack a second, then a third, until our whole structure of truth could be endangered before we realized what was happening.

We think of changes in our doctrine as requiring a vote of the General Conference. However, official action may not really be necessary, nor is it the way the devil accomplished his purpose with other and larger bodies of Christians. The followers of John Wesley certainly set a high and worthy standard for themselves. And how well their leaders sought to preserve the purity of their faith! Yet, we know that all too many of those godly principles have since been made of no effect by the life and will of the majority.

What would happen if a large number of Seventh-day Adventists should reject or ignore a particular tenet of our faith? Would it not, in effect, annul that particular principle? To see the gravity of such a course we have only to observe what has been the effect of such a course upon the denominations about us.

## An Old Pattern

The pattern of defeat is an old one. When spiritual exercises are neglected, the soul becomes weak. Since the lure of the world cannot be resisted in human strength, the believer soon reverts to his old sins. Once he makes wrong choices it is natural to defend them. Not only that, but all too often he seeks out others in a similar plight for moral support. Then comes the time when he turns away his ears from the truths he once espoused.

How serious such a downward course may become is seen from the words of the apostle. He says, “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy

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commandment delivered unto them" (2 Peter 2:20, 21).

Many among the believers, who needed only to repent of their sins, will finally be lost, but the church itself will not go down to defeat. "Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:18-21, p. 966.

How thankful we should be that the door is not yet shut! With an intensity surpassing that of Satan and all his forces, Christ, with His mighty angels, is now working to restore the church in preparation for His coming.

Jesus will use two effective though unpleasant means to restore His people. He says of Laodicea, "As many as I

love, I rebuke and chasten" (Rev. 3:19). The reproof that exposes our laxity will not be welcome. But wherever it is not heeded it must be followed by sterner methods. As the church at other times suffered the rigors of persecution, so must the church of today be purified and made ready for its closing work and final redemption.

That the Lord will not fail in His good purpose is evident from the following: "God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the

Redeemer."—ELLEN G. WHITE, in *Review and Herald*, Feb. 25, 1902.

The rebuke of the Lord is seen at that time to confirm and strengthen us "in reformatory action." How strange! The very church that was born and cradled in the spirit of reform God calls upon to reform. But stranger still must be any suggestion now that our God-given standards be updated to a modern mold.

In all of this we have more to think of than ourselves. Jesus has said, "And other sheep I have, which are not of this fold" (John 10:16). When God restores the loyalty and zeal of His people in repentant reformation, the effect of that experience will be seen and felt around the world. That multitude who are not now of our faith, who have been looking wistfully toward heaven, will thank God for our renewal of grace and rejoice together with us in the kingdom of Christ's glory. God haste that blessed day! □

## Bible Questions Answered By DON F. NEUFELD

### **Please explain 1 Corinthians 11:5, 6.**

These verses read: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

Paul wrote First Corinthians in response to certain questions concerning which the church had written him (cf. chap. 7:1), also in response to information that had reached him concerning certain deplorable conditions existing in the church (cf. chap. 1:11). Whether the matter of chapter 11:5, 6 belongs in the former or latter category, we do not know. At any rate, the Corinthian believing women were apparently appearing in public worship without a veil. This practice Paul considered as deserving strong censure.

At the time the letter was written (middle first century A.D.) it was a custom for modest women to wear a veil when they worshiped or appeared in public. Any woman who defied this rule would run the risk of being classed with immodest women. Such an action on the part of Christian women would allow reproach to fall on the Christian religion, which was

just being introduced into Europe. This accounts for Paul's strong language.

Whether in this age of women's lib we like it or not, the veil in that period, as Paul goes on to explain, was a symbol of a woman's subjection to her husband. This subjection was first proclaimed in Eden after the Fall (see Gen. 3:16). However, after affirming the subjection, Paul adds, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord" (verse 11). This equality in Christ, Paul also proclaims in his letter to the Galatians, "There is neither male nor female: for ye are all one in Christ Jesus" (chap. 3:28).

The clause, "let her also be shorn" should not be considered as a command. It apparently is simply a disdainful inference Paul drew to show how reprehensible he considered the departure from the social customs to be. It is as if he were saying, "They might as well be shorn." To be shorn was a sign of mourning. It was also a punishment sometimes inflicted on an adulteress.

We should note that social conditions are not the same today as in Corinth in the first century. For a woman to go unveiled no longer has the meaning it had at one time. Hence no obligation to go veiled when in public worship rests upon

Christian women today. Some have felt that the wearing of hats is a suitable substitute today for the ancient custom. However, no Biblical command should be urged for such a substitute.

The principle that still applies today is the principle that Christians should do nothing that will bring reproach upon the cause of Christianity.

**Why is Isaiah 46:10 used to prove that God knows the end from the beginning, when it simply states that God declares "the end from the beginning"?**

I cannot answer your question, because the subject of God's omniscience is not under discussion in Isaiah 46:10. The text in its context says that before He does something, God will declare His purpose, then when the time comes He will do what He had declared He will do. Notice how this point is emphasized in verse 11, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

In other words, prophecy is here set forth not as God's simply knowing what will happen in the future and declaring it on the basis of His foreknowledge. Instead it is set forth as a statement of purpose made by a God who is active in hu-

man history. He predicts what He will do, then at the proper time brings it about.

Notice how this principle is emphasized concerning a prophecy regarding the Assyrians: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders."

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:24-27).

Ellen White also states this principle: "All has taken place as He [God] has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell."—*Selected Messages*, book 2, p. 108.

(Send questions for this column to The Editor, *Review and Herald*)

# THE DISCIPLINE OF TRIALS

By W. S. MC CULLY

ONE DAY a friend who was not a Christian stopped at a blacksmith's shop to talk to the blacksmith. He said, "It seems strange to me that so much affliction should pass your way just when you have become an earnest Christian. Of course, I don't want to weaken your faith in God or anything like that, but here you are, trying to do your best, praying for God's help and guidance, and yet things seem to be getting worse. I can't help wondering about it."

The blacksmith did not answer immediately. Finally he said, "You see the raw iron here out of which I make horse-shoes. I take a piece and heat it in the fire until it is red, almost white, with heat. Then I hammer it into shape and plunge it in a pail of cold water to temper it, then I heat it up again and hammer it some more. But sometimes I find a piece of iron that will not stand up under the treatment. The heat and the cold and the hammering are too much for it." He pointed to a heap of scrap iron by the door of the shop. "When I get a piece that will not take the shaping and tempering, I throw it out on the scrap heap."

"I know God has been holding me in the fires of affliction, and I have felt His hammer on me, but I don't mind if He can bring me to what I should be. My prayer is, Try me in any way You wish, Lord, only don't throw me on the scrap heap."

It is said that when a sculptor picks up his tools to go to work, he can see the finished product in the rough stone.

The great sculptor Gutzon Borglum was making a statue of Lincoln. Day by day the chips flew and fell on the floor, and day after day a humble woman of the Southland swept them up. One day when she saw the features of the great emancipator emerging from the block of stone she said, "Mr. Borglum, how come you knew Mr. Lincoln was in that stone?"

Trials are but the hammer and chisel in the hands of the Master Workman. And the chisel must bite deeply into the marble again and again before the angel in it can look out.

Percy Bysshe Shelley, that controversial Englishman of letters, always at odds with his contemporaries, cried out in the beautiful "Ode to the West Wind": "Oh lift me as a wave, a leaf, a cloud! I fall upon the thorns of life! I bleed!" I am glad that when a Christian falls on thorns God is there with His mollifying ointment, the balm of Gilead.

Some years ago there was found in the Kimberly mines of Africa the most magnificent diamond in the world. This diamond was presented to the King of England. He in turn sent it to Amsterdam to be cut by an expert lapidary. After cutting a notch in it he struck it with a terrific blow that broke it into two pieces. This was not attempted, however, till the diamond's defects and qualities and lines of cleavage had all been studied with accurate care. From the two halves were made two stones that far excelled in beauty the rough and uncut stone.

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*W. S. McCully (1891-1969) was an educator and pastor.*

Sometimes God lets a crushing blow fall upon us. It may be sickness, loss of property, failure in business, even the death of a loved one. But the soul would have no rainbow had the eyes no tears. Many times it is God's purpose to bathe our eyes with tears that we may better see His purposes for us.

"Let us not mourn and grieve because in this life we are not free from disappointments and afflictions. If in the providence of God we are called to endure trials, let us accept the cross and drink the bitter cup, remembering it is a Father's hand that holds it to our lips."—*Testimonies*, vol. 5, p. 316.

Someone has said, "When God erases He is getting ready to write." When God takes something away He always replaces it with something better.

Did you ever hear of a student thanking the Lord for her failing a test? I did. A girl failed her final examination in English, which failure made it impossible for her to graduate with the class. She was forced to take this English class during the summer session. In that class she met a young man who later became her husband. Ever after she thanked the Lord she had to take that summer class.

## The Rest of the Story

A little boy was riding his tricycle down a hill on a side road that led into a busy highway. A few feet from this thoroughfare his tricycle buckled in some sand and threw him off. He got up crying and ran to his mother to tell her of his misfortune. His eyes were so filled with tears that he had failed to see a big semitrailer that, just after he fell, had passed by in front of him at 50 miles an hour. How many times do we who are older in years run crying to our heavenly Father knowing but half the story! How wonderful it will be when we get to that better land and learn the other half of many of life's experiences!

We should realize that nothing happens to the Christian without his heavenly Father's knowledge. The text doesn't say that all things are good, but that all things work for good. Who would relish a half cup of shortening alone, or a measure of dry flour, or a raw egg, or even a cup of sugar; but put the various essential elements together, stir well, and place in the oven, and out comes a delicious cake. So it is that all experiences of life, the bitter and the sweet, put together, work for our good if we love God.

Someone has said that life can be understood only backward, but it must be lived forward.

"I walked a mile with Sorrow

And ne'er a word said she.

But oh, the things I learned from her

When Sorrow walked with me!"

ROBERT BROWNING HAMILTON, "Along the Road"

"In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of



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## Trials are the hammer and chisel in the hands of the Master Workman.

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that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark, he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction we can sing it ever afterward." — *The Ministry of Healing*, p. 472.

In Malachi 3:3 we read: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." There is something remarkable in the expression "he shall sit." Curious as to why a silversmith sits while at work, a woman went to observe one. She asked him why he sat.

He replied, "I must sit with my eyes steadily fixed on the furnace, since the silver is sure to be injured if it remains too long."

"And how do you know when the process is completed?" she asked.

"Whenever I see my image reflected in it, I know the process is completed," he replied.

Some years ago my small grandniece was playing with neighbor children with the fire in an incinerator when her clothes caught fire. Before the flames could be extinguished the whole area under her little sweater was a charred mass. Fortunately, there was a good hospital near and an expert skin specialist, who set to work.

For weeks she lay between life and death, with not even the doctor knowing what the outcome would be. Finally she improved sufficiently to go home, though still under the doctor's care. However, soon after this she ceased to make progress and even began to lose ground. The doctor tried everything. Finally, in desperation, he made one more suggestion. He told the mother to remove the child's clothing and hold her out in the sunlight once a day, gradually increasing the time of exposure. At first the time was 30 seconds.

We happened to be there on a warm August day when the time was five minutes, and it was one of the most heartbreaking five minutes we had experienced in a long time. The mother stood the little thing up in her wagon and held her at arm's length, for whenever a breeze would blow the child would scream with pain. What a drama we beheld—the little girl wondering why her mother would subject her to such agony, and the mother yearning for her own flesh and blood. The little girl was thinking of the present, the mother of the future.

Sometimes when the fires have been burning in my life, and I have felt that I could take no more, it seemed that if a thin veil were parted I could see a kind face looking down into mine and could almost hear a voice that said, "Perhaps not now, but someday you'll understand." □

# HARD TO BELIEVE!

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Could the curtain be rolled back  
we would find the hand of God  
moving in a mysterious manner.

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By LAWTON G. LOWE

"GOD HAS A THOUSAND WAYS to provide for us, of which we know nothing."—*The Desire of Ages*, p. 330.

The country of Israel was experiencing severe famine. Because of the enemy siege, "an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver" (2 Kings 6:25). In desperation mothers ate their own babies. Blaming Elisha, Israel's king sent a man to behead the prophet. The king followed closely behind. When he arrived, Elisha made the astounding prediction that food would be available in abundance the next day. This sounded absolutely ridiculous.

Not only did Elisha speak the promise; he expressed it in specific terms. He said, "Tomorrow about this time." He also quoted the exact price for which grain would become available. But he did not disclose the way God was going to bring about this promise. This is where faith came in.

We are not to question God's promises. We must not demand that He disclose to us beforehand the means of their fulfillment. God does not always remove all possibilities for doubt. He wants us to trust; to cling to His word by faith.

When you go for a trip on an ocean liner you do not nervously wander around in the engine room or pilot's cabin. You are not even allowed in them. You leave the worrying about the fuel or charts to the captain of the ship. So we ought to believe the promises of God and leave the working of them to our heavenly Father.

To Elisha's astonishing announcement the king's adjutant responded, "If the Lord would make windows in heaven, might this thing be?" (2 Kings 7:2). You ask, "Why did not this man believe?" For the same reason we find it hard to believe. He could not see any way of bringing the promise to pass. It was not logical! This is the attitude of many people today; what they cannot see to them is invisible, and what they cannot do, or imagine being done, to them is impossible. Elisha had faith to believe that nothing was impossible with God.

In the latter part of verse 2 Elisha speaks directly to the doubting adjutant: "Thou shalt see it with thine eyes, but thou shalt not eat thereof." God pronounced a sentence on the

adjutant's unbelief! In spite of the arrogance toward God shown by many unbelievers, sentence is not always immediately pronounced. But the time will come when "every knee . . . [shall] bow" and "every tongue . . . [shall] confess that Jesus Christ is Lord" (Phil. 2:10, 11).

There are many incidents that happen in life that we consider as luck, or fate. Could the curtain be rolled back we would find in them the hand of God moving in a mysterious manner. To relieve Israel's predicament, God worked mysteriously to rout the besieging army. "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life" (2 Kings 7:6, 7). The wise man was right when he said, "The wicked fleeth when no man pursueth" (Prov. 28:1). Imaginary terrors often beset those who have no trust in God.

Humanly speaking, it would have been impossible for Israel to have defeated the Syrian army, but we must learn that nothing is impossible with God. Humanly speaking it was impossible for the Red Sea to open up; for the lions' mouths to be shut; for five thousand people to be fed with five loaves and two fishes; but when God moves, the impossible becomes possible, and man's disbelief begins to look foolish. In the light of the mighty acts of God in the past it seems strange that any man would disbelieve God today.

How was the promise received? In 2 Kings 7:3-5 we find four lepers creeping along in the twilight toward the tents. They were hungry. Death would have been a welcome visitor

One in the Series

Victorious Living

## Your Influence

By ADLAI ALBERT ESTEB

"His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world."—*My Life Today*, p. 302.

Is there a promise you have heard  
More precious than this cheering word?  
The angels come to strengthen you,  
To help you in the work you do.

They guard you at your work or play,  
And choose the words for you to say.

When you're in danger, they are there;  
They come in answer to your prayer.  
Submit yourself and let them guide,  
And they will be right by your side.

When dangers come, whatever their source,  
The angels prompt your proper course.

If you will always let them lead,  
They'll choose your words and mold your deeds.  
Your life becomes a silent power  
That draws to Christ each passing hour!

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Lawton G. Lowe is ministerial secretary of the Ontario Conference.

to deliver them from their shame and pain of hunger. They looked into one tent. It was empty! The passage says, "When these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it" (verse 8).

Even a full stomach will not always comfort a troubled conscience. "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household" (verse 9).

When the king heard the report of the lepers he exercised extreme caution, thinking that the enemy might be trying to trap him and his army by getting them to come out of the city (see verses 11, 12). One of the king's servants said, What do we have to lose, let us send out a few chariots and see for ourselves. He probably reasoned, after all, the horses are as thin as we are, and if they do not return we haven't lost much. The king agreed, and what a tremendous surprise he received when

the messengers returned, finding everything as the lepers had reported (see verse 15).

The sending out of the chariots showed a lack of faith and was a waste of time. So is everything that is done to back up faith. The king's caution would have been excusable if God had not spoken His promise. Many Christians' faith is like the king's. They need to pray—"Lord, help our unbelief."

To the surprise of the inhabitants of the besieged city, the prediction was fulfilled precisely (see verses 16, 17). But why should anyone be surprised at a promise of God coming to pass? It is a shame that Christians are surprised rather than strengthened in their belief when the promises of God become a reality.

The man who scoffed at God's promise (see verse 2) met his doom (see verses 18-20). Woe unto the man who scoffs at God's Word. We need to trust and believe rather than doubt and quibble.

If we will only surrender our stubborn wills to God and accept Him at His word we will find that God's promises are sure! □

## For the Younger Set

### The Birthday Surprise

By DOROTHY RAGLE

WALKING HOME from school one day, the twins, Sid and Sy, each had his own thoughts. Sy had been thinking how fortunate they were to live close enough to school to be able to walk, when Sid startled him by shouting, "Sy! Hey, let's ask Mom whether we can have a surprise party for Johnny. His birthday is next Tuesday."

"Good thinking, Sid! I could invite Bobby. Who else could we have?"

"Well . . . let's see. There's Jody, Carol, Tim, Bryan, and uh—oh, we'll think of some more. C'mon, let's ask Mom. I'll race you home, Sy."

The boys stood side by side to get an even start. "One, two, three, GO!"

Away they went with Sid leading the way, but by the time they reached home they had forgotten they had been racing. They burst into the house. "Hey, Mom!" they chorused together. Stumbling over their words in their excitement, they finally managed to get the request across to Mom.

"Why, boys, I think that is an excellent idea. Isn't Johnny the new boy you mentioned the other day, Sid? And what about you, Sy? Didn't you also tell me

you have a new boy in one of your classes? I think it would be nice to invite him, too. This will help the boys to get acquainted with the other young people. Yes, boys, I do think that is a very good idea."

The day of the party brought an unexpected surprise. It turned out that Johnny and the new boy in Sy's class, whose name was Bobby, were brothers, and twin brothers at that.

While Sy kept the guests busy, Sid told Mom what he had learned about the new set of twins. "What will we do, Mom? We only have birthday gifts for Johnny. Bobby will feel left out."

"Not entirely, Sid. I bought a gift of equal value for each of the guests. Of course the others will be bringing gifts for Johnny. I really don't know just yet. You go ahead with your guests, and we will think of something."

When the last guest arrived carrying two gifts, Sid noticed one with Bobby's name on it. He then started looking at the other gifts and saw that there were as many for Bobby as for Johnny. "H'mmm, I wonder what's up," thought Sid.

After all the gifts were opened, with Johnny and Bobby receiving identical gifts, Sid couldn't hold back

any longer. "B-b-but how did all of you know to bring Bobby a gift?" Carol solved the mystery by telling Sid and Sy that when she had learned about the new boys' being twins she had informed everyone with invitations to bring two gifts. "So that's why you kept pestering me to find out whom I had invited. Well, I'm sure glad I finally told you, and I really appreciate what you did," stated Sid. Sy also expressed his appreciation.

After everyone had gone home except Johnny and Bobby, Sid had an idea. "Say! Would you boys like to go to Pathfinders with us tonight? It is something like Boy Scouts. We—" Johnny and Bobby began to laugh. "We used to go to Pathfinders and church before we moved here, but

we—" This turned out to be almost more than Sid could stand in one day. "I suppose next you will tell me that you are Seventh-day Adventists," Sid interrupted. "Sure we are," laughed Johnny. As if by previous planning, Sid and Sy both threw up their hands and flopped back on the couch and roared with happy laughter.

Having Adventist twins for friends made the remainder of the school year so much more pleasant for all of them. Not only did the two sets of twins begin going to church and Pathfinders together each week but they each started talking more about the Bible to their non-Adventist friends. Before school was out that year Jody, Carol, Tim, and Bryan had each been baptized.



Sid planned a birthday party for his new school friend, Johnny.

# Preserving the SDA Home

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The vitality of the church, society,  
and the nation depends upon the  
stability of the home.

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By R. R. BIETZ

THERE IS NO SINGLE REASON why so many homes are in shambles today. Satan uses a variety of means to destroy the home. In the sociological field the following forces operate: diversion of cultural patterns; the depersonalization of human beings in a computerized society; growing permissiveness in premarital and extra-marital affairs; growing permissiveness in training children; the shallow portrayal of love on television and the radio; family mobility; the feminist movement and its insistence that marriage is only one of many choices of women; improved abortion and contraception techniques.

The heart-searching question, then, is this: What can we as church leaders and parents do to strengthen the Seventh-day Adventist home in this kind of culture? Is there anything we can say or do to help save the home? Is it already too late?

As I see it, church leaders have the responsibility of preaching and teaching in public, and giving counsel in private, emphasizing those Biblical guidelines and concepts that will strengthen the home and help the family to mature and cement its relationships. Several concepts deserve consideration:

1. *The Example of Christian Leadership in the Home.* As leaders, we must make sure that our homes are examples of what a Christian Seventh-day Adventist home should be. Paul instructs, "A bishop then must be . . . one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:2-5).

The best teaching is still done by example. We can always preach better by our lives than by our lips. It was Charles Kingsley who said: "Nothing is as infectious as example." How can the members of a church be encouraged to think of marriage as permanent? Certainly not by the example of a leader of the church who is living in a state of civil war in his home, which war finally ends in the divorce courts.

We can preach, we can teach, we can counsel that marriage is for life and that it should be a state of bliss; a little Eden on

earth, but, unless our preaching is reinforced by example, we are only beating the air and performing an exercise in futility!

I have heard young people say after visiting in the homes of Seventh-day Adventist leaders: "That's the kind of home I'd like to have when I get married." I have also heard them say: "If I would have to live in an atmosphere like that, the good Lord deliver me from ever getting married!"

To strengthen the Adventist home, the church must think in terms of a much stronger program of education for parents. Parents should sense the responsibility God has placed upon them and eagerly respond to any available help.

2. *Meaningful Preparation During Days of Courtship.* Because the vitality of the church, society, and the nation depends on the stability of the home, it is imperative that we give more attention to preparing our young people for this most important and sacred union. The church needs to get a program under way that will help our young people to understand what is involved in the building of a Christian home. There has been much emphasis in one area of married life—the area of sex. There has been far too little said on the "how" of living together, which certainly includes much more than sex. How can two people mature? How can they adjust? How can they communicate? How can they finance the home? How can they grow up together? How can they relate to the church and to the neighbors? The process of building a Christian home is no child's play. It should be regarded with a sense of awe and grave responsibility.

We believe in a well-trained ministry and have spared no effort to provide such for the church. That's fine!

We believe in well-trained physicians, dentists, teachers, nurses, and technicians, and are offering a good slice of the world budget to accomplish this. That's commendable.

How much training do we provide to help our youth in the building of a Christian home? We have been told, "Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His word."—*Testimonies*, vol. 6, p. 430. And again: "In the home the foundation is laid for the prosperity of the church."—*The Adventist Home*, p. 318.

3. *A Continued Christlike Relationship.* Just because a pastor can expostulate on the subject of eschatology does not necessarily make him a good father and husband. He may be able to prove that 457 B.C. is the right date to begin the

***The church needs to get a program under way that will help our young people to understand what is involved in the building of a Christian home.***

2300-day prophetic period. Can this pastor-husband also prove to his wife and children that the wedding date began a period of loving, Christlike relationship that should last longer than 2300 calendar days?

A surgeon may be able to do a heart transplant and prolong life a few years. Does this surgeon-husband also know how to transplant his love into the life of his wife and family, and thus prolong happiness in the home?

A teacher may know all about the significant events in history. Does this teacher-husband also know the significant events in marriage that keep the family bonds firmly united?

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*R. R. Bietz, retired vice-president of the General Conference, is director of the Christian Leadership Seminars.*

A dentist may know how to keep teeth healthy, or to remove or to treat them when diseased. Does this dentist-husband know how to treat infectious irritations in the home, and thus keep the family spirit healthy?

There is, of course, also much that could be said about the wife's part in building a Christian home. It is most unfortunate that so many are spending most of their time outside the home. Christian homes cannot be built by remote control. It is difficult, I would say impossible, to have a happy home relationship unless the wife and husband take time to have constant, meaningful communication with each other. Two people working all day, and maybe even in the evenings, are too tired and weary to do much sympathetic introspection about their married life.

4. *Marriage Is for Life.* In our preaching, teaching, and counseling we should always emphasize the ideal. One of these basic ideals is mentioned by Jesus in Matthew 19:5, 6. Although we know that in practically every Seventh-day Adventist congregation there are members who have had the unfortunate experience of divorce, we should not hesitate to preach kindly and firmly that "what therefore God hath joined together, let not man put asunder."

There are altogether too many who approach marriage with a take-it-or-leave-it attitude. If it doesn't work we can always get out of it and try another. For many it simply means that they will stay together until they disagree or conclude that they are incompatible, whatever that means!

We should try to remove every barrier that might cause division or separation in the home. One of the factors, and perhaps a leading one, that causes friction in the home is the situation in which a believer is united with a nonbeliever. (See 2 Cor. 6:14, 15.)

"Marriage between believers and unbelievers is forbidden by God. . . . Those who profess the truth trample on the will of God in marrying unbelievers; they lose His favor and make bitter work for repentance."—*The Adventist Home*, p. 63.

Do we need any stronger statement? Surely not! The statement is clear enough. Let us remember that those who make the mistake of marrying nonbelievers need our sympathetic and kind understanding. Too often we shun them; which, of course, does not help them to improve their lot, nor is it manifesting a Christlike spirit on our part. In fact, I have heard of some parents who, when their young people made the mistake of marrying unbelievers, have disowned them. This, of course, is a tragedy and, in my opinion, is a sin.

The church's position in regard to divorce and remarriage without Biblical grounds is also clearly stated in the Word of God and the *Church Manual* (pp. 253-256). The flood tide of divorce could be held back if Seventh-day Adventist ministers would unitedly follow the guidelines that have been adopted at the annual councils and General Conference sessions. If we are not willing to follow through on resolutions we pass, then they are about as useful as the 1902 Sears Roebuck catalog that I saw in a home just a few weeks ago.

We may not be able to solve all of the intricate divorce and remarriage problems; but, at least we can make an effort to let the people know what the standards are and where we stand! If we assume our responsibility in deep humility and in the fear of God, we will have not only the approval of the members of the church but the approval of God.

5. *Husband and Wife Relationship.* Another ideal we should emphasize is the role of the husband and wife in the home. Ephesians 5:23 tells us: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."

"The husband is the house-band of the home treasures,

binding by his strong, earnest, devoted affection the members of the household, mother and children, together in the strongest bonds of union."—*The Adventist Home*, p. 211.

"If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife."—*Ibid.*, p. 117.

6. *A Dignified and Honored Place.* The wife has a dignified and honored place. Both the Bible and the Spirit of Prophecy state that a woman's greatest work is that of homemaker. Concerning women, someone has said: "That they ought to lift men to new heights of morality and spiritual advancement."

7. *The Home and the Spiritual Atmosphere.* One of the

***There are altogether too many who approach marriage with a take-it-or-leave-it attitude. If it doesn't work we can always get out of it and try another.***

greatest contributions we can make to the strengthening of the home is to emphasize by precept and example the importance of a spiritual atmosphere in the home. The Bible says, "Take heed lest you forget the Lord your God, . . . lest, when you have eaten and are full, and have built goodly houses and live in them, and when your herds and flocks multiply, and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God" (Deut. 8:11-14, R.S.V.).

In his book *Heaven Help the Home*, Howard G. Hendricks says that in a church where he was pastor, a father of five children was very remiss in his attendance at the services, and an extremely delinquent father. He was the object of Hendricks' concern, and he made a pastoral call to confront him. The following conversation took place between the pastor and the member. "Pastor, you don't understand. I don't have time; I gotta work." "Who said you had to work?" I asked. "It's obvious," he replied. "If you don't work you don't eat." "Who said you had to eat?" I persisted. "Oh, c'mon, pastor," he said. "Be realistic. If you don't eat, you don't live!" "Well, who said you have to live?" I asked. "Give me one verse of Scripture that says you have to live. Did it ever occur to you that it would be better for you to die in fellowship with Jesus Christ than to go on living outside of fellowship with Him?" "I never thought of it that way," he said. (I hadn't either, but I didn't tell him that!) But this is the issue: how high on your priority list is fellowship with the infinite God?

8. *The Sabbath and the Adventist Home.* Both the Sabbath and the family were instituted in Eden. This was no accident. In God's plan the Sabbath and the family are linked together. "In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*Education*, p. 251.

"Happy is the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature. . . . By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—*Ibid.*

Do Adventist families take advantage of this golden opportunity to be with their children, to communicate with them, and to strengthen the family bonds? Do we, as leaders, allow this to happen, or are we busy arranging more good church activities on the Sabbath day, separating the family rather



than bringing them together? The Sabbath day is the day of golden opportunity for the family to be united. It is our responsibility as leaders to help the church arrange activities that will give the family meaningful fellowship and spiritual growth. This is what the Sabbath was designed to accomplish.

9. *The Adventist Home and Christ.* The most important thing that we can do for the home is to elevate Christ in all of our preaching, teaching, and counseling. It is not enough to encourage husband and wife to stay together until death parts them! They can grit their teeth, use their will power, and determine to remain in the same house until death parts them; but, unless they take time to mature and to grow up in Christ, death might as well part them. What they need more than any-

thing else is the cement of Christ's love to hold them together.

Many a husband and wife who were about ready to file for a divorce have been completely and fully united through the power of Christ's love.

Many a home where there have been dissension, frustration, and insecurity has had a complete reformation because Christ became the head of the family.

The cementing can never be done without the love of Christ. This love must be seen in our lives and emphasized in all of our counseling, teaching, and preaching. In the family circle, during the days of courtship, after marriage; yes, all the time, Christ must reign supreme! It is the one essential ingredient that holds the home together. □

## When You're Young By MIRIAM WOOD

### Questions and Answers

**Q.** My mother is a wonderful Christian. Everybody says so, including her. She really does do all sorts of things for other people. She denies herself clothes and little luxuries so that my sisters and I can have more things. She's always the first to visit sick church members and to prepare food for families where someone has died. The only trouble is, she can't talk for thirty seconds without mentioning "I." She tells us and everyone else over and over again how people have told her that she is the most wonderful person in the world. She has to be praised for every meal she serves us, and not just praised a little bit, but we have to keep telling her that no one else in the world can cook as well as she does. But she is such a good person I feel guilty in asking you how you'd handle this. I get so tired of dishing out all these compliments. And I feel embarrassed when I see friends exchange knowing looks behind her back when she's "going on" about something she's done.

**A.** You've really come up with a most complex problem in human relations. It's made particularly difficult by the fact that this is your mother, someone you dearly love. I think you'll need to ask yourself if you're unduly sensitive to what seems to you an inordinate need for praise. It's a fact that at certain times in our lives we are more easily annoyed by our parents' foibles than we are later on. Another point: Have

you tried spontaneous expressions of appreciation before she has to literally wring them out of you? It just might be that if she felt more truly appreciated, she'd not need such an overdose.

If, however, neither of these factors enter into the picture, I wonder whether you could have a private talk with your father, being careful that you are not disloyal, or that you don't appear to be cutting down your mother to her own husband. His slant on the matter could provide some illumination, I should think. I imagine that psychologists would say that one who feels such a need for praise feels tragically insecure inside. Curing that insecurity is much more difficult than identifying it.

The most painful part of your ordeal, I am sure, is the feeling you have that others are perhaps poking fun at your mother. But people are kinder and more understanding than sometimes we think them to be. And as far as her salvation is concerned, you can safely leave that up to the Lord, who is a fair and just God and one who sees the total person and understands all factors in the human mechanism.

So you can see that I actually haven't much to offer you in the way of suggestions. Perhaps some of our readers will have ideas. Please send them in if that's the case.

Incidentally, why do you let her "deny herself clothes and little luxuries" so that

you and your sisters can gratify all your desires? That's pretty selfish on your part.

**Q.** It seems to me that all I hear at various church meetings is sugar—its evil effects and how harmful it is. Don't people ever think about anything else? How do you feel about it?

**A.** Probably you're confusing the number of times you haven't done anything about an excessive consumption of sugar with the number of times you've heard it discussed! Seriously, though, I must make it clear that I'm not an expert on nutrition, though I've tried to inform myself sufficiently on the subject so that I can keep in a fair degree of health. But that doesn't mean I don't have opinions on the subject of nutrition.

By nature I am a moderate—a middle-of-the-road person. Seldom do I adopt a viewpoint or hobby in an extreme measure. With this natural bent, it would be unusual for me to get quite as agitated as some people seem to do over dietary topics. Human beings can easily lose their perspective. For instance, when one is on a weight-reduction diet, unless he controls his tongue in a superhuman manner, that's all he talks about from morning until night, until his friends exclaim, with Ogden Nash: "Why can't a dieter be quieter!"

Other people get carried away by, for instance, vitamins; they tell you that taking massive doses of this or that produces results that are nothing short of miracu-

lous. Others are obsessed with organic foods, and so on.

All these dietary topics undoubtedly have value, but anything that is obsessional is bound to take one's mind off more important topics. (I'm thinking of last winter here on the Eastern seaboard, when most of us talked and thought of nothing except where our next drop of gasoline was coming from.)

Now I firmly believe Ellen White's writings on the subject of sugar. I certainly do not think it is intelligent to eat desserts every day or to get so used to a "sweet taste" that you crave this all the time. Sensible consumption of a good, balanced diet is a must for optimum health. You can train your arm to stay firmly at your side as you pass the desserts in a cafeteria. You can learn, after you've finished your restaurant entree, to state firmly to the waitress, "No dessert for me, please."

But I do not feel that you have broken either God's law or irreparably fractured the laws of health if you consume an occasional cookie, or a piece of cake (though I never eat the frosting, if it's that kind of cake). I believe that when one is a guest, he is under the larger obligation of the law of kindness not to be both rude and boorish to his hostess if she serves dessert.

By having taken this position, I can guarantee an avalanche of letters "setting me straight." But I'll have to risk it, for I am determined to answer honestly.



# What Is the "Gospel of the Kingdom"?

One of the best-known Biblical verses, especially for Seventh-day Adventists, is: "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt. 24:14, R.S.V.).

Jesus spoke these words in connection with His answer to questions concerning how men would know when the end of the world was near. Always the loving Lord, He makes clear in these words and elsewhere that no man or woman will face the end of this world without an opportunity to accept His gracious offer to join His kingdom.

No person will ever have just cause to say he never knew that there was a better way to live, that if he had been given the invitation he surely would have accepted it. Every person looking back on his life will remember those moments and occasions when a wooing appeal tugged at his conscience, when a better way invited him; the decision whether to step out and up was his own. Especially, however, prior to the unspeakable distress of the period known as the seven last plagues, the whole world will have been aware of specific, basic choices of eternal consequences; no person will suffer the dire consequences of the plagues until after he has sealed

his own destiny by rejecting the clear alternative of the gospel invitation. "This gospel of the kingdom will be preached"!

But what is this gospel? How would it be recognized? To answer these questions Jesus had previously given several parables, as well as numerous discourses regarding the distinctiveness of His special message to the world.

In Matthew 13 (Mark 4; Luke 8) Jesus illustrated the nature of His kingdom, the good news (gospel) becoming the final test for all men before the end of time. Various aspects of "the gospel of the kingdom" were revealed in the parables of the sower, the wheat and the tares, the mustard seed, the hidden treasure, the pearl of great price, and the net.

### Knowledge Alone Not Enough

In these parables we learn that the "good news" is more a matter of life-style than of mere knowledge. The main issue in all these parables is loyalty to God and how men and women may move from the lowlands of self-indulgence and distrust to the peaks of joy, trust, and personal development wherein the image of man's Maker is once again reproduced. Knowledge alone—even knowledge about the gracious acts of God and His righteousness offered freely to all men—will not make anyone safe to save, fitted for the loving, pure society of unfallen worlds. But character, forged and disciplined under the empowerment of the Spirit, can be trusted. The development of this character that fits a person to live forever is the subject of these parables and thus a substantial part of the "gospel" that must be proclaimed to all the world.

One of the chief reasons for the failure of the Jewish nation to grasp the meaning of the "gospel of the kingdom" was that their concepts of God's kingdom were so materialized, their understanding of His methods so mechanized and arbitrary, that they found great difficulty understanding that God wanted more than burnt offerings, tithes, and even missionary work. The simple message that God wanted a people, a distinctive people who revealed the outworking of a "new principle in the hearts of men" (*Christ's Object Lessons*, p. 35), the principle that distinguished the man Jesus from all His contemporaries, cut across the proud, religious heart that thought it knew everything about God's way of life.

The gospel is likened to the seed. Both have germinating power; there is life in both. "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Ellen White expanded this thought: "In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

Every seed reproduces after its kind. When a person truly allows the gospel seed to germinate in his life, the harvest will be the character and life of God.

The Jewish teachers were teaching Biblical information; they were the world's experts in what to know about the Creator of the world. But somehow, in all their preaching and missionary work, they missed the point of what religious knowledge was all about. They became the "foolish virgins" (Matthew 25). "They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. . . . They receive the word with readiness,

### Rain of Time

By ROCKNE WAYNE DAHL

Toll deep, mortal chimes.  
Your mellow notes  
Are fatal strokes,  
Are drops of liquid time  
That vanish slowly  
In the silent seas  
Of deep eternity.

Your hour chords: An anthem strong!  
A solemn cheer  
For comrades dear,  
For those who loved so well, so long.

Be still, thou  
Chariot of the seasons,  
Thou sentinel of the hurrying years.  
My heart has its reason  
To embrace this moment, this vesper  
Hour.

Let me dream awhile of the old emotions:  
Of a sigh, and a whisper,  
Of a smile, and a tear,  
Before the subtil rain of time  
Erodes them from my mind.

but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form."—*Ibid.*, p. 411.

When the gospel commission is truly preached and made effective in all the world, it will be the result of the personal testimony of men and women who have experienced the power and joy of salvation. Jesus indeed has been saving them *from* their sins, even as the angel promised (Matt. 1:21). "Christ taught the truth because He was the truth. His own thought, His character, His life-experience, were embodied in His teaching. *So with His servants*: those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and sanctification and redemption."—*Ibid.*, p. 43. (Italics supplied.)

"As a testimony to all nations" is not a lightly turned phrase. It means exactly what it says. The gospel of the kingdom is the good news, discovered by grateful men and women, that the principles of God's way of life bring light to darkness, cheer to despair, hope for the weary, fellowship to the lonely, and peace to the troubled. Only the person who knows all

this through personal experience can be a convincing witness.

Only such persons will constitute the core of ready, able, and willing church members who will provide the muscle, enthusiasm, and persistency to a worldwide evangelistic program. Good news is hard to sit on, hard to keep under cover.

The harvest of the good seed in the lives of men will automatically, by the very nature of what happens to people who reproduce the character of Jesus, hasten the final harvest when the wheat and the tares are finally, decisively, separated. Maturing men and women, the fruit of the gospel seed, become the instruments of God's power in the final gospel invitation to this earth. For them God waits.

They not only are God's instruments through whom He can do great exploits, they also are His exhibit A to whom He can point when He invites all men and women to take a good look at what His kingdom is all about. He literally says to Planet Earth: Here is what happens to people who keep My commandments and the faith of Jesus (see Rev. 14:12).

Why is it so difficult for men and women to move from the level of knowledge to the level of experiencing what they know? Why do so many know *about* the kingdom but very little *of* the kingdom by experience? How best can the honest in heart around the world be convinced that "the commandments of God and the faith of Jesus" as preached by Seventh-day Adventists is God's last message to this world? We will study these questions in future editorials. H. E. D.

(To be continued)

# I'M NO SISSY

By ADRIEL D. CHILSON

I HAD KNOWN Gary since he was small. Knew his parents, too—the Dixons. Gary was exceptionally bright, almost a prodigy, his mother felt. Gary was the oldest child, and by the time he was eight he had passed the test for complete household management.

Gary's abilities as director of household affairs became apparent early. Many people said it was cute when in "high-chair language" he would shout, "Nom desh," and his chopped carrots would be promptly replaced with chocolate pudding. It saved the chore of picking up dish and carrot fragments.

Once Billy Allen, the neighborhood brat, was playing on the rug with Gary. Billy was extremely self-willed. Gary needed the wooden mallet that went with his Play-Skool set, but Billy just screamed and held on. Although Gary was only four, he was able to wrench it from Billy, and tap him on the head. Billy went home crying but, after all, it was Gary's mallet. That afternoon, minutes before they heard the crash, Gary's mother had cautioned, "Gary dear, don't touch Grandma's vase," then went into the living room to visit with Mrs. Allen. It was something about a welt on Billy's head and the Play-Skool mallet.

But it was in school that Gary's independent nature came to the fore. Gary had received a watch from his grandmother on his eleventh birthday. He would set it every morning by the radio before he left for school. During the noon hour he noticed that all the clocks at

the school were five minutes slow, so he told the boys in his class that they would leave school by his time. The teacher tried in vain to stop them from leaving. The principal believed the teacher's story and blamed Gary. He thought perhaps Gary should be enrolled in a special school for independent students.

Gary was an extremely active boy and able to keep himself occupied during the interim between schools. At the supper table he told his mother about all the fun he'd had that day riding his bike and hitching rides from trucks.

"But, Gary, that's terribly dangerous. You must never . . ."

While the telephone was still ringing, Gary shouted, "Huh, you think I'm a sissy?"

It was the principal calling, to say that all the arrangements had been made for Gary to attend the special school for independent students. His mother could tell him when he came back into the house.

Mrs. Dixon was watching the Lucy Show when Jimmy Caldwell and Hal Fulner burst into the room. "Gary was in a—an awful accident. We think he's in the hospital by now!"

While the Dixons were hurrying, the doorbell rang. It was an officer. He said, "You can follow my car."

When the flashing red lights pulled to the curb Mrs. Dixon remarked to her husband, "But this place looks like O'Bryans."

Then the officer came over and opened the door. "We are sorry," he said, "but we'll have to ask you to identify the body."

Adriel D. Chilson is pastor of the Elko, Nevada, church.



# “LINE’S BIZZY!”

By JUNE ALLEN BECKETT

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God patiently continues to

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try to reach us, but

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sometimes our lines

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are too busy.

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“JUNE, will you take care of Chrissy today? The lower grades’ teacher is sick and your husband just called to see if I would teach in her place.”

The hesitant voice of my caller, Marge Keller, reminded me that she didn’t know me well. I didn’t know her, either. And Chrissy? I guessed that Chrissy must be about 2 as best I could recall her from sightings at our church. She had big brown eyes and a lovely mop of dark hair.

But me—*me* baby-sit? I had sworn off that when our Cindy, now 9, had passed the toddler stage. I suddenly realized that my contacts with tiny ones had been occasional storytelling jaunts into the Sabbath school kindergarten and cradle roll divisions. Realization came that this time of my life was the limbo period between my own children’s babyhood and the day when, hopefully, I would have grandchildren on whom to learn again!

“Of course, Marge, bring her right over.” What else could I say, I asked myself. Automatically I picked up scissors and other dangerous things and put them out of reach. I wandered into Cindy’s room and tried to cull ideas from 9-year-old interests that could be translated into play for a 2-year-old.

As I picked up a for-real phone that our oldest son had given to his little sister, and added it to the pile of Little Golden Books in my arms, I thought about my principal-husband, the man responsible for our local church school. We had come here in the summer and I had said, “*This* time if there are competent people in the church community to substitute teach, by all means ask *them!*” So today I would baby-sit.

I stacked the books by the phone on the floor in my sewing room and quickly did up the breakfast dishes. Glancing at the clock I knew about when the knock would come at the door.

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*June Allen Beckett is a homemaker in Paso Robles, California.*

The knock came. I opened it and looked down into those huge brown eyes. Almost black in their depths, they were trusting, questioning eyes.

"Chrissy's lunch is in here," said Marge as she thrust a zippered bag toward me. "Her blanket, too. Just give that to her and put her down after lunch. She'll sleep anywhere." Marge turned and ran down the driveway to her car.

Chrissy and I walked into the sewing room. She saw my white princess-style phone and decided it was a play phone. "Chrissy phone?" she asked.

"No, dear, not with that one. That's Mrs. Beckett's phone—mine," I pointed to myself. I picked up the old black one with its dangling cord. "This is for Chrissy to use. Can you call your grandma?" I fondly hoped she had a grandma!

Chrissy's bashfulness disappeared. She sat down on the floor and happily dialed. I relaxed and realized I had been pretty tense! After a while I found myself listening to the words coming from the little girl on the floor.

"Hi! Grandma?" She dialed some more and listened a moment. Then she hung up. With great composure she said, "Line's bizzzy." She picked up one of the Golden Books and lost herself in the pictures about a teddy bear. About thirty seconds later Chrissy reached across the book for the phone again.

"Hi! Grandma?" Her serious face questioned the silence

of the phone. "Oh," she hung up again, "line's 'till bizzzy."

Through the activities I invented that morning, after lunch and after her nap Chrissy repeatedly and with careful persistence called grandma. She never did get through—the black phone had ever the "bizzzy" signal for the little girl! It never seemed to irritate Chrissy—that pretended busy signal. She would turn back to her coloring or to "playing" my piano or "reading," only to repeat the attempt shortly.

Somewhere through the hours I recalled Cindy's statement of a few days before: "But, Mother, whenever I want to have you help me with it you are too busy!"

I remembered the times I had said to my husband, "I don't remember your telling me about that . . ."

And finally my thoughts brought me to the day recently when I had spent half a day feeling terribly depressed before I came around to praying for help with a small personal problem.

My lines had all been "bizzzy"!

The line between Cindy and me.

The line between my husband and me.

The line between God and me—the most serious of all.

At four o'clock Chrissy walked to the car with her mother. When I put the black phone down in Cindy's room, I stood looking at the silent object for a long time. Mentally and spiritually shaken up, I went to my room to pray. □

## Especially for Women By BETTY HOLBROOK

### Reality of an Unreal World

BRIDES STILL WALK down long aisles, unnerved but radiant. Grooms still dream about homes and families of their own. And yet, with all the talk about changing attitudes toward marriage, isn't it strange how many are still rushing pell-mell, even thoughtlessly, into it? Add to that the snowballing statistics on divorce (to say nothing of the marriages that are dead but not yet buried), and it's stranger still.

What is happening? Must we quietly sit by and watch? "No society has ever survived after its family life deteriorated," said Dr. Paul Popenoe. If that's true of society, then how about the Seventh-day Adventist Church? Are we immune to what is happening about us? If my ears are correctly tuned in, an ever-increasing number of Adventist homes are in trouble. Where are we going wrong?

In part, of course, we are reflecting what goes on around us. Basically, though, I think we would have to admit that every really stable marriage must

have that third Partner. It's true that we all crave human love; but that human love is not strong enough, pure enough, deep enough, true enough, or unselfish enough to see us through (see *Testimonies*, vol. 5, p. 362). This is the kind of love that makes us as eager to help our partner as we are to help ourselves. One of the essential purposes of marriage is for the marriage partners to help each other grow.

That doesn't sound like the TV and billboard ads, does it? If we could believe those "hidden persuaders," then sex would be the primary concern of marriage. And unless we go from ecstasy to ecstasy we would have to believe that we're missing something, that our marriage is a failure.

It takes a lifetime to build a solid marriage. An hour or two spent in forbidden rendezvous may bring excitement—but not satisfaction. Deep contentment comes from honest warmth and affection, not lust, nor from the temporary anesthesia of entertainment.

Then what do we do? Where can we begin?

1. By being mature enough to recognize that love stories (film and novel versions) do not let us live in a real world, and that those simple happily-ever-afters will keep eluding us.

2. By accepting the fact that *now* may not be perfect, but letting what we want now dominate may completely destroy the future. Look carefully at the sorry aftermath of a divorce if you're doubting that—not only from the adult's point of view but also from that of the children.

3. By realizing that no matter how closely two of us may put our heads together, we'll never see things in exactly the same way. Isn't that one of the purposes of marriage anyway—to complement each other? It can bring a beautiful balance.

4. By being wise enough to see that building a relationship is positive. We may feel that a husband doesn't deserve admiration and respect when what we're really doing is simply depriving him of it.

5. By demonstrating the little attentions that we ourselves crave. (They have

a way of returning after many days—it's like casting our bread upon the waters.)

6. By making Christ a full-fledged member of our threesome. There is no need to worry that His presence causes alienation of affections. But of course the devil would have us believe otherwise. He would like to blame God for splitting our homes, for causing problems of one kind or another. The Author and Inventor of love, however, would hardly spend His time spreading evil and hate. In fact, God's plan for the home and the marriage relationship was such a tremendous one that the devil has spent his lifetime trying to counterfeit and sabotage it, all too successfully.

Simple? No. It's easy to list problems and solutions—harder to practice. But unless we do, man and a deteriorated society will continue to cause havoc in our homes.

But this is not a time to panic. Nor can we afford to bury our heads in the sand. It is a time to stop and think things through carefully and logically, and then to pray, "Lord, help me keep my equilibrium."

# Character Sunshine on Wildwood's Mountains

Joanie Herman, in her wheel chair,  
visits with one of her many  
friends, Nancy Roberts,  
of Winter Park, Florida.



RARELY do persistence, patience, and the grace of God conspire to produce so rare and beautiful a character as Joanie Herman's.

Joanie holds a near world's record for living in an iron lung. Since 1946 she has been completely paralyzed by polio. Her 29 years of not being able to draw a single natural breath, plus being completely paralyzed from the neck down, might have left a scar of bitterness or a destroying influence on her personality. Not so. Joanie directs her own schedule, exercise, and diet. Her nurses come and go often. She smiles, "I have trained many in taking care of me."

Joanie has been a patient and a healing presence in Wildwood Sanitarium and Hospital in northern Georgia since 1969. She is a most therapeutic counselor to the

discouraged, the depressed, or those seeking new spiritual dimensions. Her cheerful greeting, winning smile, and genuine concern for all of her old and new friends make her, perhaps, the best-known patient ever to come to Wildwood.

The March of Dimes supplies Joanie an iron lung for night sleeping and prone resting. They also gave her a mechanical marvel in her electric chair, which continuously gives her artificial respiration. She guides the chair with her head, using a mouth stick.

Joanie is from Boston. She has been handicapped since 1946 when she was 18. Before her illness she attended Greenwich Academy in Connecticut, and Concord Academy in Massachusetts. She was the only student to be awarded the All-Around Girl cup in both her freshman and sophomore years. She graduated from Concord in the top fifth of her class. Committed to Christian service and social work, she spent the summer after her graduation in Pennacraft, Pennsylvania, working in a Quaker project to assist mine workers' families. Because of overwork, a persistent virus, and her run-down condition she became easy prey to polio.

While at Greenwich she had become a friend of Tay Pryar, now Mrs. Lowell Thomas, Jr., and her parents. Mr. Pryar, now a retired vice-president of Pan American Air Lines, has followed Joanie through her hospitalization. Her bill for life has been underwritten by Mr. Pryar and friends.

Joanie's darkest years were the late teens and early twenties. But through the darkness she has learned to see the stars. Joanie assisted in the founding of New Horizons Recreation Center for the handicapped, Farmington, Connecticut.

Because of new spiritual insight and new friends in Christ, Joanie is now at Wildwood. She has grown to love her home in the pine-scented mountains. She writes poetry, letters, quotations, and Bible verses to friends continually, using a plastic mouthpiece to work her electric typewriter. She is a most effective Christian witness to the faith, promises, and providences of God.

The Bible is Joanie's ever-appreciated comfort. One of her favorite verses is:

"Before I was afflicted I went astray;  
But now have I kept thy word. . . .  
I know, O Lord, that thy judgments are right,  
And that thou in faithfulness hast afflicted me."

Psalm 119:67-75.

ROBERT A. TYSON

*Education and Communication Director  
Alabama-Mississippi Conference*



Joanie can type letters to friends, write poetry, or copy quotations on an electric typewriter with a plastic mouthpiece.



## Health Workers in Nepal Speak in Cities, Villages

By ERNEST H. J. STEED

A MODERN, American-made jet flying under the Royal Nepalese flag quickly and safely lifts the visitor over the mountain ranges and passes to a lush green plateau—Kathmandu, capital of Nepal.

Here another world begins—a blending of century-old customs and religions with modern city functions. Charles Shultz, his wife, Elizabeth, and medical officials of the Banepa Memorial Hospital were at the airport to meet me. This was a part of my visit to the Southern Asia Division during August and September, 1974.

Kathmandu holds a fascination for tourists and for Western youth who seek an understanding of life through meditation and Eastern philosophies.

Therefore, it was my privilege to address the prominent citizens who belong to the Kathmandu Rotary Club on the meaning and purpose of life. Only through the union of man and God in Jesus

*Ernest H. J. Steed is General Conference Temperance director.*

Christ, and only through temperance (self-control) is this purpose attained. A Rotary Club member, one of the wealthiest and most influential men in Nepal, is himself a nondrinker and nonsmoker. He is giving both moral and financial support to the temperance work being fostered by Mr. Shultz.

The next day Mr. Shultz and I accompanied this man on a visit to the country's prime minister, Mr. N. Prasad Rijal, who left a cabinet meeting to come to talk with us.

The prime minister recently had quit smoking through the Five-Day Plan and expressed interest in the Seventh-day Adventist Church's endeavors for the community.

Later that day I watched Mr. Shultz in action out in the villages. With a blown-up human lung he stood among the crowds explaining the wonders of the human body and telling what smoking does to destroy its function.

We talked to hundreds of school children and teachers who listened most attentively, and we roamed

through market places, talking with local residents and visitors to Nepal. Typical was a Danish girl dedicated to helping youth who had lost their way through drugs.

Banepa Memorial Hospital, set in a lovely green valley surrounded by villages, is doing a wonderful work for the people. Charles and Elizabeth Shultz, who both hold Master of Public Health degrees, are dedicated to pioneering beyond even the cities and towns, out into the villages and valleys, where little is known about good health.

I was so impressed by the determination and dedication of this young couple and their

helpers that I would like to share some of their experiences in Elizabeth's own words:

"We soon discovered, in becoming acquainted with the villages, that although we were primarily interested in public health and health education, wherever we went we were swamped with requests for immediate medical treatment. So we finally decided to combine the two areas—treatment of immediate medical needs along with health education and temperance. We also decided to try to gain a greater rapport and influence with the people by staying overnight one night per week.



Charles Shultz, public health worker in Nepal, gathers together a group of villagers to show them what smoking does to their lungs.



The author, left, visited with the prime minister of Nepal, Mr. N. Prasad Rijal, who recently quit smoking through the Five-Day Plan.



"We settled on an isolated valley, the Chakola Valley, 13 miles away from Banepa Hospital. The local headman was eager to cooperate. He gave us two rooms in his local government headquarters (which was being used solely for grain storage and animal shelter) as our quarters and clinic, and organized volunteer porters to carry in our camp cots, bedding, food, and other supplies.

"Unfortunately, the 'jeepable' road, which had at first allowed us to drive motorcycles into the village, de-

teriorated very rapidly in the deluges of monsoon, and since our second clinic we have had to walk two and a half hours in by foot.

"Every Sunday morning now, as soon as possible after breakfast, we pack up our two backpacks, and I hop on my Honda trail 90, and Deep Thapa (Charles's Nepalese associate) and Chuck roar away on the Yamaha 250.

"We have a very good paved road all the way to the top of the hill, where the trail begins its descent into the Chakola Valley. Despite the good road, which the People's Republic of China built from Tibet, it's quite a game to outwit the goats, chickens, water buffalo, and cattle impeding progress along the way.

"We leave our cycles at the dirty little village where the trail starts. The hike is quite pleasant except for the heat. The elevation is lower than Banepa, which is cool and comfortable. We cross two rivers—an exciting feat right after a monsoon downpour, making the otherwise tranquil waters deep, swift, and dangerous. We find a picnic spot to eat our lunch, and afterwards visit one or two of the little hamlets tucked away on the mountainside, to see old patients or just to get acquainted.

"After setting up camp in

our rooms, we see any patients who might be waiting. Then, as evening draws on, Chuck and Deep entertain the crowd with health puppet shows. These cover such elementary topics as covering excrement with dirt, drinking sufficient water, and TB control.

"Perhaps 75 per cent of the health problems in Nepal could be solved if the people would merely take proper care of their solid wastes. Also, they drink very little water, probably owing to a justifiable fear of dysentery, with resulting urinary tract problems. Even very small children have kidney diseases and often have to have surgery solely because of too low a fluid intake.

"Immediately after the puppet shows, Chuck and Deep further interest the crowd with 'cinema'—slides.

#### Rapport Is Established

"We have gained a very good rapport with the crowd, and they joke and laugh with us and often thrust produce from their gardens through our door before we leave.

"The next morning, as soon as the sun peeps over the mountains, the people are up, knocking on the clinic doors.

"We have had our funny experiences, like the boy whose feet bottoms were covered with mercurio-

chrome after we had been applying the pretty red stuff on infections. Asked why his feet were red, he replied that it kept the worms out!

"Dr. Richard I. Clark and Dr. Thomas Mullen, at the hospital, have been very helpful to us—giving instructions, reviewing cases, and answering questions. This has been an experiment. The doctors hope intensively to train Nepalese personnel to run this and other outlying clinics, not just two days a week but every day. This would free Chuck and Deep for exclusive health education work without worrying about other aspects of a clinic.

"The Nepal Health, Education, and Welfare Society has purchased some land in an area quite close to the Chakola Valley, and we will be building a clinic and temperance better living center there.

"We really could use a 1500-watt generator and also some basic supplies such as a stethoscope, a sphygmomanometer, an otoscope, and medicines—especially antibiotics and band-aids for clinic work. The stethoscope and sphygmomanometer we are currently using are my own, and we have none to give a permanent health worker. We are always in need of medicines and antibiotics and 'tons' of band-aids." □



Elizabeth Shultz, on her Honda, helps carry supplies for the Chakola Clinic in her backpack.



Adventist physicians from Banepa Memorial Hospital in Nepal advise the Shultzes on how to treat their patients at the Chakola Clinic.



It is easy to get an audience for a puppet show, so the Shultzes use this method to teach the Nepalese how to live healthier lives.

## 1974 Ordinations



### CENTRAL CALIFORNIA

Central California Conference secretary Harvey Retzer gives newly ordained Pedro Geli, Jr., his certificate during Central California's sixteenth annual camp meeting as Mrs. Geli watches.

Two years ago Elder Geli began North America's first Spanish telecast, *Al Dia*, from Modesto, near the Ceres Spanish church, which he pastors.

SHIRLEY BURTON  
*Communication Director*  
*Pacific Union Conference*



### ALBERTA

Two Alberta Conference workers were ordained to the gospel ministry at the Bowden camp meeting. Pictured with their wives are Gerry Karst, member of the conference evangelistic team, and Curtis Johnson, pastor of the Vegreville-Vermilion district. At right is L. L. Reile, Canadian Union Conference president.

LOWELL C. COOPER  
*Communication Director*  
*Alberta Conference*



### CENTRAL STATES

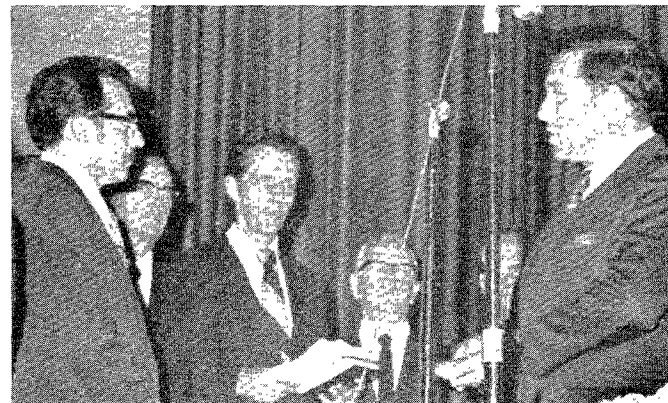
The ordination of Theus Young, third from left, took place during the Central States camp meeting.

S. H. COX  
*Communication Director*  
*Central States Conference*



### GREATER NEW YORK

At the Greater New York camp meeting, six men were ordained to the gospel ministry. Pictured from left to right are J. L. Dittberner, Atlantic Union Conference president; John Luppens; H. A. Iles; Rollin Shoemaker; Frank Croley; Tony Torres; D. J. Sandstrom, Greater New York Conference president; and Nikolaus Satelmajer.



### GREATER NEW YORK

At the Spanish camp meeting in Greater New York, Gerardo Brito, left, was ordained to the gospel ministry. D. J. Sandstrom, conference president, center, gave the charge, and the welcome was given by Jorge Grive, right, metropolitan Spanish evangelist.



#### WISCONSIN

Jerry Fore receives a handshake and an ordination certificate from K. J. Mittleider, then Wisconsin Conference president, after Elder Fore's ordination during the Wisconsin Conference camp meeting. Looking on are Mrs. Fore and A. C. Fearing, General Conference associate Ministerial secretary.



#### COLORADO

Two men were ordained at the Colorado camp meeting, Rex Richard Bell, left, and Daniel Warren Goddard, right, pictured with their wives. M. S. Nigri, General Conference vice-president; R. H. Nightingale, Central Union Conference president; and Ben Hassenpflug, Central Union Conference Ministerial secretary, participated in the service. WILLIAM C. HATCH

*President  
Colorado Conference*



#### SOUTHEASTERN CALIFORNIA

The Southeastern California Conference conducted one of their largest ordination services on October 11 when nine men were ordained at their annual convocation. The nine couples are shown with Cree Sandefur, Pacific Union Conference president; Max Torkelsen, conference president; V. Norskov Olsen, Loma Linda University president; and Neal C. Wilson, General Conference vice-president for North America. First

row, Elder and Mrs. William Coffman, Elder and Mrs. Robert Leake, Elder and Mrs. Arthur Earll. Second row, Elder and Mrs. Daniel Savino, Elder and Mrs. David Larson, and Elder and Mrs. Luke Fessenden. Third row, Elder and Mrs. Terry Pooler, Elder and Mrs. Raymond Pelton, and Elder and Mrs. Bailey Gillespie.

*S. A. YAKUSH, Departmental Director  
Southeastern California Conference*

## Afro-Mideast

● Vernon Foster, of Los Angeles, California, has held Five-Day Plans in several countries of the Middle East Union, including Egypt, Iran, and Jordan.

● The first edition of the temperance supplement to the Middle East health magazine will be off the press this month. This will be the beginning of the new temperance journal in the Arabic language.

● Thomas Staples, accountant of the Afro-Mideast Division in Beirut, has been appointed secretary-treasurer of the Ethiopian Union, replacing L. G. Diamond, former treasurer, who is returning to the United States.

● L. E. Laabs, teacher at Ethiopian Adventist College, has accepted a call to be a teacher at the Beirut overseas school at the division headquarters in Lebanon.

## South American

● With the support of the community, a new building for the primary school is being built on the grounds of River Plate College in Argentina. It will have eight classrooms, a music room, a multipurpose room, three administrative offices, and other facilities.

● TELEPAZ, the telephone evangelistic campaign, which uses automatic equipment, has been receiving 1,500 to 2,000 telephone calls a day in Belo Horizonte, Brazil, during the last months of 1974. It has three electronic secretaries that work simultaneously, and a live counselor who is in the office from 7 to 12 every evening.

## Trans-Africa

● Lower Gwelo College, operated by the Zambesi Union, has an enrollment of more than 800 students. In 1975 grade 10 will be added, and in 1976 grade 11 will be added.

Principal of this large mission school is M. A. Lawson.

● The Better Living Centre in Johannesburg, South Africa, is already planning for the 1975 Rand Easter Show to be held in Johannesburg. Each year there is a Better Living Centre at the show, which attracts large numbers of visitors.

● Trans-Africa Division literature evangelists have reported working a total of 402,483 hours during the first nine months of 1974. During that time they sold 131,981 books, gave 27,429 Bible studies, and, best of all, reported 483 baptisms.

## North American

### Atlantic Union

● A cooking school was conducted recently in Hamilton, Bermuda, by Merlyn E. McCalla, of the Northeastern Conference, with an average attendance of approximately 150.

● The Medford Mystick chapter of the American Association for Retired People turned its motto, "To Serve and Not to Be Served," into action by their recent contribution of \$50 to the New England Memorial Hospital in Stoneham, Massachusetts.

● Harry Anderson, first elder of the Danbury-Bethel, Connecticut, church, has painted new cover pictures for the ten-volume set of *The Bible Story*, by Arthur Maxwell, now being printed by the Review and Herald Publishing Association.

● Atlantic Union College's aviation program, offering a minor in mission aviation, is now in its third year. Last year 15 students received licenses and ratings. For its training program, the college operates a fleet of aircraft and just recently acquired an instrument-equipped Cessna Skyhawk.

● Dedication of the Spanish Bay Shore church in Long Island, New York, took place on Sabbath, November 16. The church was built approximately seven years ago.

### Canadian Union

● M. Carol Hetzell, General Conference associate communication director, conducted a weekend seminar for the press secretaries of the British Columbia Conference at the conference campsite in Hope. The press secretaries assembled there were responsible for 4,521 column inches of news printed during the first three quarters of 1974.

● Yorkton, Manitoba, church members have contributed more than \$4,500 in cash and pledges toward the It Is Written program over the Yorkton station, CKOS-TV.

● The St. Thomas, Ontario, church reports more than 100 per cent gain in membership in three months (membership now stands at 75) as a result of evangelistic meetings held there by L. C. Pollett, conference evangelist, and Norman LaMountain, a layman from New York. Before the campaign Calvin Smith, of the Ontario Conference, held a laymen's training program.

### Lake Union

● John Clawson, an inmate for life at the Michigan City, Indiana, State Prison, became a member of the Michigan City Seventh-day Adventist church on November 30, 1974. David White baptized him.

● Thirteen babies were dedicated in Hinsdale, Illinois, on November 30. Each set of parents received a small potted plant at the end of the ceremony as a reminder of the growth of the life of their child.

● John Baker is the new associate treasurer of the Illinois Conference. He has come from the Texas Conference, where he served as association treasurer since 1964.

● William H. Wilson, administrator of the Hinsdale Hospital in Illinois, accepted a \$500 check recently from the American Legion Post 250 to be used for the hospital's building fund.

● On December 7 three persons were baptized as a result of William Woodruff's

first evangelistic campaign in Indiana. Elder Woodruff is the new Indiana Conference Ministerial secretary and evangelism coordinator.

### North Pacific Union

● The new youth director in the Greater Portland area is Bjarne Christensen. He has come to Oregon from Andrews University, where he earned a Master of Divinity degree in theology.

● Recently appointed to fill the vacancy as principal of Milo Academy, Milo, Oregon, is G. Charles Dart, formerly president of the Texas Conference.

● The new pastor of the Sunnyside church in Portland, Oregon, is Roy Henneberg, former pastor in Wenatchee, Washington.

● Evangelist B. R. Spears has opened a three-week Voice of Prophecy Bible crusade in LaGrande, Oregon.

● Another evangelistic series has begun in Pendleton, Oregon. Speaker is Fordyce Detamore, of the Voice of Prophecy.

● A privately sponsored radio program, originating in Portland, Oregon, is now heard on five stations. The speaker is Mike Clute.

● The Walla Walla College board is considering the renaming of Walla Walla College, in part because it would eliminate some of the confusion that has existed between the names of Walla Walla College and Walla Walla Community College.

### Northern Union

● The Grand Forks, North Dakota, church welcomed four new members as a result of Lyndon DeWitt's evangelistic series entitled "The Revelation Lectures." Orrie Bell is the pastor.

● Wayne Coulter and Ed Knight, who came from Florida to serve as the new evangelistic team for the Minnesota Conference, have completed their first campaign in Rochester, where more than 17 persons have been baptized.



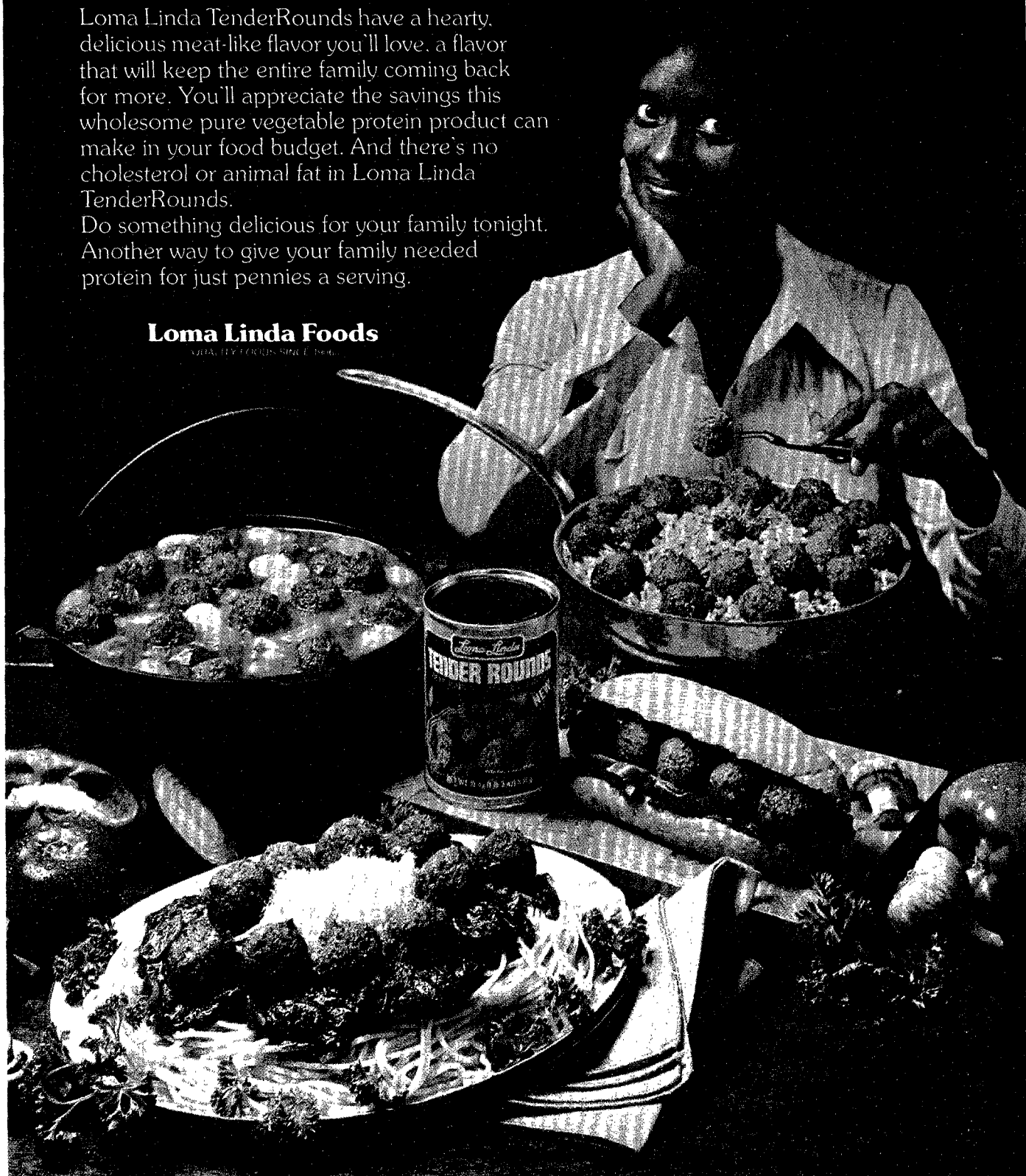
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● For the first time since 1944, in 1974 more than 800 persons were baptized in one year in the Northern Union Conference.

● The Muscatine, Iowa, church completed and dedicated its 5,200 square foot Community Services Center one year after beginning work on it. A total of \$47,000 was raised for this service center near the downtown area.

#### **Southern Union**

● One hundred and twenty underprivileged families received Christmas gifts through the Community Services Society of the 30-member Ohio County, Kentucky, church. Numerous merchants contributed to the project. This is the sixth consecutive year the program has been in operation. Mrs. Pat Burge is director.

● Sixty thousand invitations were sent to residents of Montgomery, Alabama, to attend evangelistic meetings begun January 11 by the Cox-Weber-Ferguson team.

● An alcohol and drug treatment center was officially opened December 29 in Madison, Tennessee, to provide emergency care, detoxification, and special medical treatment, which will significantly reduce withdrawal problems for those suffering from alcohol or drug abuse.

● Approximately 40 administrators in the Southern Union attended the Christian Leadership Seminar at Camp Kulaqua, High Springs, Florida, December 15 to 19. Instructors included R. R. Beitz, Christian Leadership Seminars director, and D. W. Holbrook, Home Study Institute president.

#### **Southwestern Union**

● W. H. Elder, Jr., has assumed his new responsibilities as president of the Arkansas-Louisiana Conference. Brother Elder comes to the Southwest from the North Dakota Conference.

● Literature sales in the Southwestern Union publishing department have reached

a total of \$747,744 through November of 1974. This is a 19 per cent gain over 1973 and represents the work of 67 literature evangelists. Five persons have been baptized as the result of literature sales in 1974.

● Two men recently joined the Arkansas - Louisiana Conference office staff. W. A. Clarke has become the secretary of the Conference Association, and Trust Services director. W. J. Griffin will serve the conference as stew-

ardship and religious liberty director, having just completed his work in New Orleans overseeing the construction of a new church home for the New Orleans First church. Elder Griffin replaces Jack Wardrop, who has retired.

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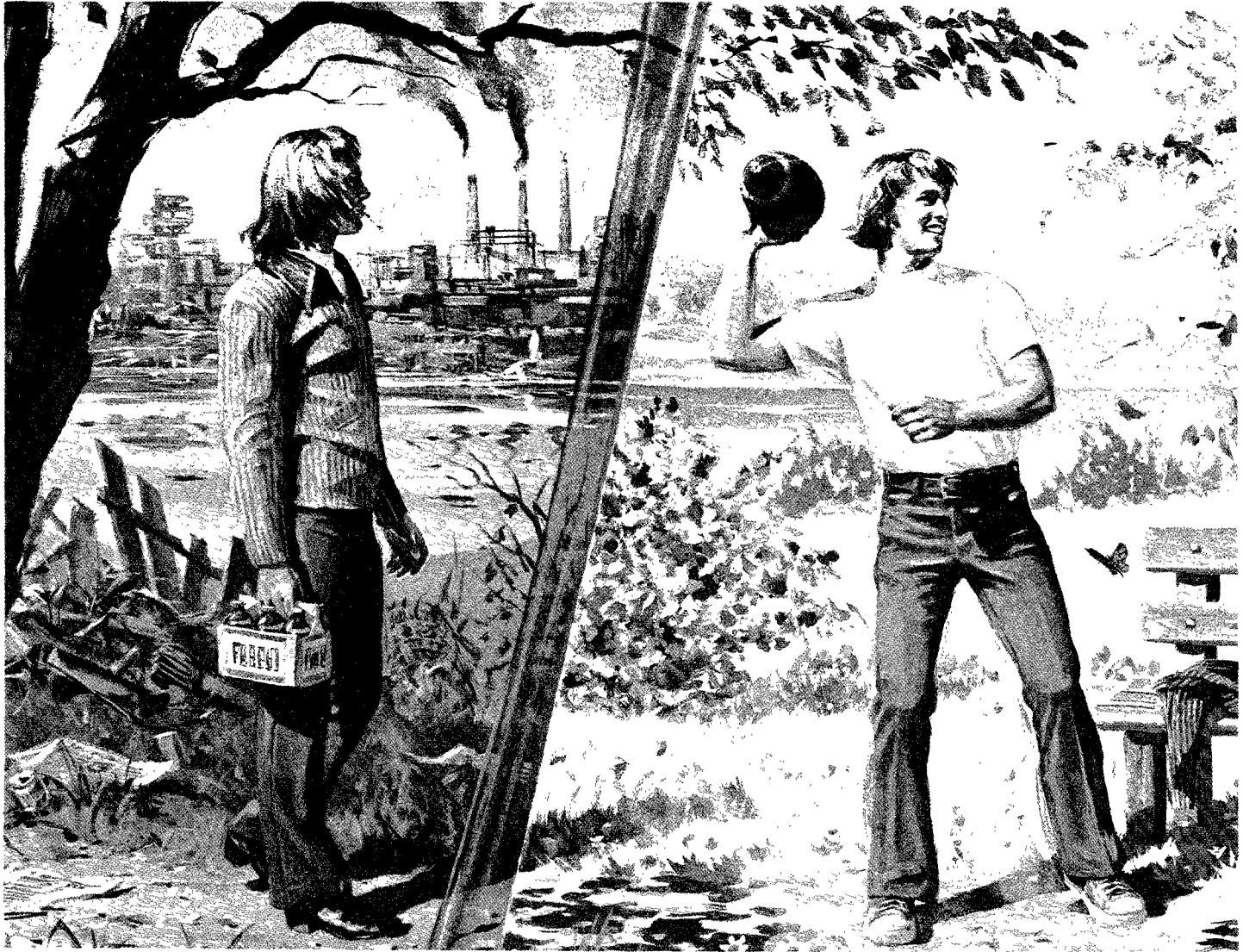
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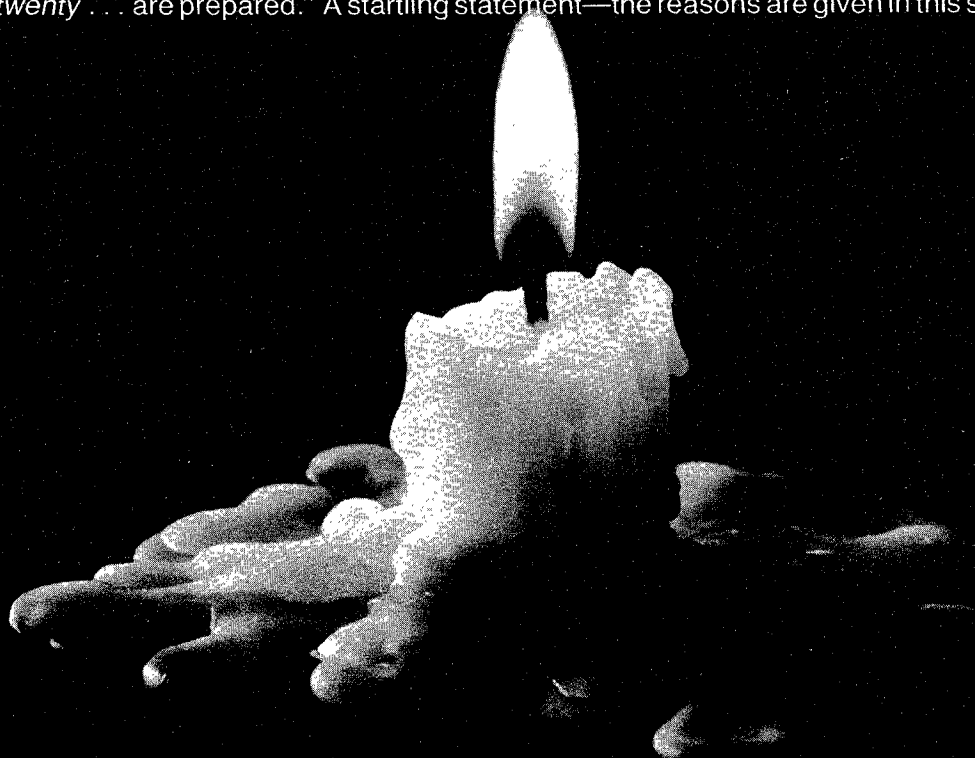
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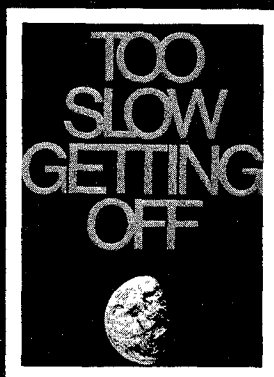
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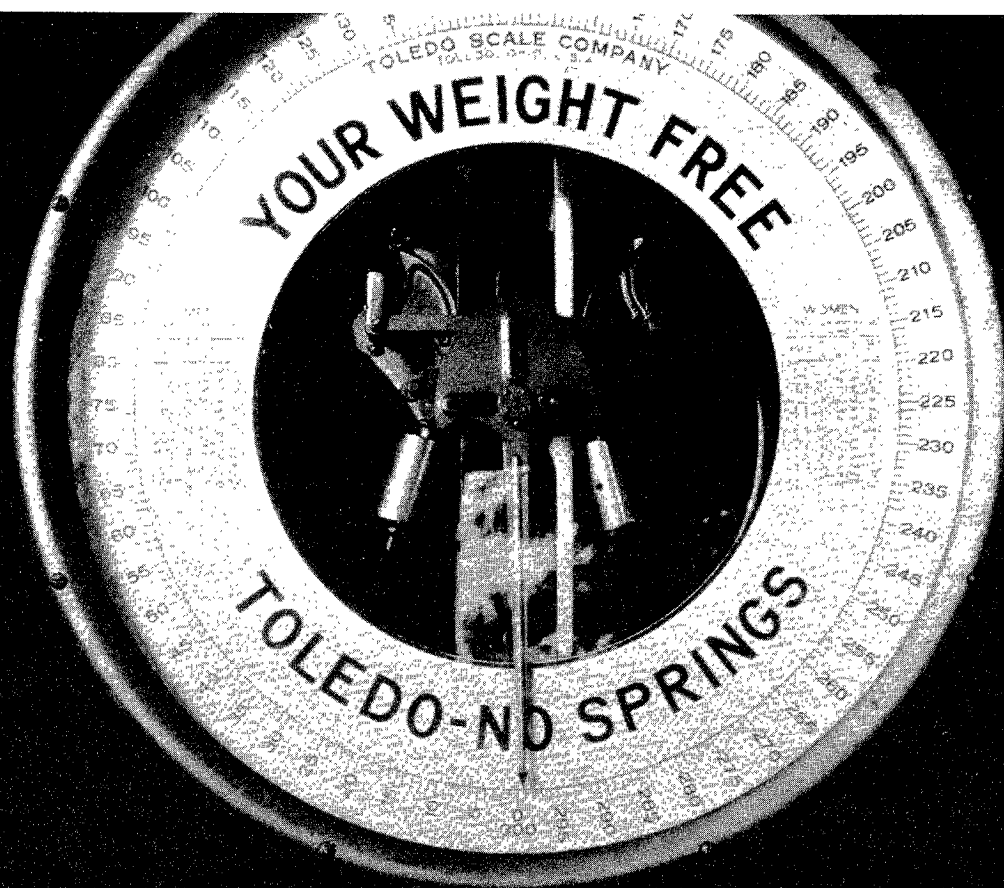
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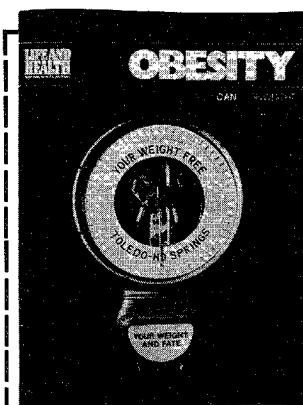
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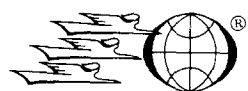
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OB 202



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125th Year of Continuous Publication

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self-addressed envelope.

An index is published in the last Review  
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Clerk-typists	Nurses, LPN
Clin. spec.,	Nurses, med.-surg.
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the United States and Canada.

## To New Posts

### FROM HOME BASE TO FRONT LINE

**Donald Charles Bassham** (LLU '74), to serve as dentist, Advent-  
ist Hospital, Ile-Ife, Western  
State, Nigeria, and **Susann Wini-  
fred (Field) Bassham** (LLU '73),  
of Loma Linda, California, left  
New York City, November 21,  
1974.

**Mareus V. S. De Paula** (AU  
'73), to serve as Bible teacher,  
Bongo Training School, Angola,  
and **Joan Marie De Paula** and son,  
of Grand Rapids, Michigan (home  
base is Brazil, South American  
Division), left New York City,  
November 10, 1974.

**Mary Ann Ford** (U. of Conn.  
'68), to serve as normal teacher,  
Gitwe College, Rwanda, of New  
York, left New York City, No-  
vember 19, 1974.

**Douglas Meredith Pond** (AU  
'65), returning as teacher, An-  
derson Secondary School,  
Gwelo, Rhodesia, and **Marilyn  
Joyce (Goertzen) Pond** (Toronto  
Teachers' Col. '65) and two chil-  
dren, left Calgary, Alberta, Sep-  
tember 8, 1974.

**Wilfred Felan Reyna** (SMC  
'60), returning as pastor, Bolivia  
Mission, La Paz, Bolivia, and  
**Gloria E. (Herring) Reyna** (UC  
'68) and three children, left Mi-  
ami, Florida, August 4, 1974.

**Donald Lawrence Williams**  
(LLU '73), to serve as pilot and  
maintenance worker, Lulengele  
Mission, Kananga, Kasai Prov-  
ince, Zaïre, and **Margaret Anne**

(Serns) **Williams** (LLU '72), of  
Eugene, Oregon, left Los An-  
geles, California, November 20,  
1974.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

**Esther Anderson**, of Linden,  
California, left San Francisco,  
California, December 1, for Sai-  
gon, Vietnam, to join her hus-  
band, **Edward A. Anderson**  
(R/SS), who is serving as relief  
physician, Saigon Adventist Hospi-  
tal.

**Matthew R. Ferguson** (WWC)  
(AVSC), to serve as director of  
SAWS, Phnom Penh, Cambodia;  
**Vera Frances (Fawcett) Ferguson**,  
of Canoga Park, California, left  
Los Angeles, California, Decem-  
ber 14, 1974.

**James J. Horning** (Chico St.  
Col. '53) (AVSC), to serve as  
maintenance engineer, South  
China Adventist College, Kow-  
loon, Hong Kong; **M. Isabel**  
(Wright) **Horning**, of Hollister,  
California, left Los Angeles,  
California, December 12, 1974.

**Lester H. Loneragan** (SOS), to  
serve as professor of public  
health, Philippine Union Col-  
lege, Manila, Philippines; **Elsa**  
**Loneragan**, of Loma Linda, Cali-  
fornia, left Los Angeles, Cali-  
fornia, November 2, 1974.

**Charles W. Templin** (AVSC),  
to serve as maintenance/builder,  
SDA Mission, Agana, Guam;  
**Florence I. (Wells) Templin**, of  
Bend, Oregon, left Los Angeles,  
California, November 18, 1974.

**Randy G. Testman** (AUC)  
(R/SS), of Calimesa, California,  
to serve as literature evangelist,  
Hong Kong-Macao Mission,  
Hong Kong, left Los Angeles,  
California, November 28, 1974.

**David Ernest Weigley** (SMC)  
(R/SS), of Tucson, Arizona, to  
serve as literature evangelist,  
Hong Kong-Macao Mission,  
Hong Kong, left Los Angeles,  
California, November 28, 1974.

## Deaths

**ADAMS**, Carol—b. Sept. 28, 1946,  
Sanitarium, Calif.; d. Aug. 13, 1974,  
Burbank, Calif. Carol was a secretary  
at the Voice of Prophecy headquar-  
ters. She was brutally murdered.  
Survivors include her parents,  
George and Dorothea Adams; broth-  
ers, sisters, and grandparents.

**ARGRAVES**, Keith LaMur—b.  
Sept. 7, 1914, Compton, Ill.; d. Nov.  
4, 1974. In 1945 he married Marie

Elizabeth Gibson. As a corporal in  
World War II he received a Presi-  
dential citation, two British citations,  
the Purple Heart, and three combat  
jump stars. He was a prisoner of war  
for 26 months. Survivors include  
his wife; son, Theron Keith; mother,  
Elsie Argraves; and two sisters.

**KRAHN**, Alfred E.—b. Jan. 14,  
1904, James, S. Dak.; d. Nov. 5, 1974,  
Angwin, Calif. He was a nurse and  
worked many years at the St. Helena  
Hospital and Sanitarium. Survivors  
include his wife, Daisy; two daugh-  
ters, Mrs. Robert Wilson and Mrs.  
Gary Gleffe.

**WALKER**, Albert—b. Dec. 5, 1895;  
d. Oct. 11, 1974, Orlando, Fla. He was  
a major in the British Army and  
served in both World Wars. In 1946  
he and his wife, Muriel, moved to  
the United States, where he was  
employed in the physical therapy  
department of the Boulder Sanita-  
rium and Hospital, Boulder, Col-  
orado. Then he served in the same  
capacity in the New England Sanita-  
rium and Hospital. Later he worked  
in the physical therapy rehabilitation  
department of the Florida Hospital in  
Orlando. Survivors include his wife;  
two daughters, Joan Baker and  
Heather Osborne; and four grand-  
children.

## Notices

### Corrections

□ The date of Mrs. Lilly Anna Larsen  
Gray's birth was inadvertently sent to us as  
1892. It should be 1893. She died Aug. 13,  
1974.

□ The two pictures accompanying the ar-  
ticle "1,200 Gather at Marienhoe for Jubi-  
lee Celebration" in the December 26 REVIEW  
belong with a soon to be published article  
about Friedensau Missionary Seminary. Felix  
Schoenfeld, identified as Marienhoe Mis-  
sionary Seminary principal, is principal of  
Friedensau.

□ Beverly Fletcher, author of "Night Jour-  
ney," published in the November 7 REVIEW,  
is an Adventist Colleges Abroad (ACA) stu-  
dent at Newbold College, not an Atlantic  
Union College student, as she was identified.

## Coming

### February

8 Faith for Today Offering  
15-21 MV Day/MV Week of Prayer  
22 Listen Campaign

### March

1 Tract Evangelism  
1 Church Lay Activities Offering  
8 Christian Home and Family Altar  
8-15 Christian Home Week  
22 Educational Day and Elementary  
School Offering and Sabbath  
School Community Guest Day  
29 Thirteenth Sabbath Offering  
(Southern Asia Division)

### April

5 Missionary Magazine Campaign  
5 Church Lay Activities Offering  
12 Literature Evangelism Rally Day  
19 Loma Linda University Offering  
(Alternates with Andrews Uni-  
versity Offering)  
26 Adventure in Faith Offering

### May

3 Community Services Evangelism  
3 Church Lay Activities Offering  
10 Disaster and Famine Relief Offering  
17 Spirit of Prophecy Day

# The Back Page

## NAD Youth Reach Quinquennium Goal

Reports just released reveal that Adventist youth in the North American Division have surpassed the 1970-1975 quinquennium goal of helping to win 25,000 new church members. A total of 25,529 baptisms in which youth were involved have been reported as of September, 1974.

Plans have been laid for MISSION '75 in which the Better Living Voice of Youth Series is planned for every conference. Youth leaders are confident that the young people will surpass their goal by 4,000 baptisms by the time of the coming General Conference session in Vienna.

LAWRENCE NELSON

## Books for Uganda

The Africa Herald Publishing House in Kenya has received a single order from the Uganda Field for 100,000 books, reports R. H. Henning, Afro-Mideast Division publishing director. D. C. Swan, manager of the publishing house, states, "I just don't know how to replace this stock so quickly." The two offset presses at the publishing house are running double shifts to keep up with the constantly growing demands.

D. A. MCADAMS

## Evangelism Reports

End-of-year reports arriving at General Conference headquarters tell of the wonderful blessing of God upon the church's soul-winning endeavors.

Gordon A. Lee, West Pacific Union Mission president, reports that thus far in the current quinquennium 299 evangelistic campaigns have been conducted, eight new churches and seven companies have been established, and 2,728 persons have been baptized.

D. E. G. Mitchell, Central Pacific Union Mission president, reports that 437 evangelistic campaigns were conducted in his union, with 3,018 baptized and one church and 27 companies

established. The union has 214 branch Sabbath schools.

The Honduras Mission closed the year with 1,126 baptisms, highest number in the history of the mission. As the result of a crusade in San Pedro Sula, 435 have been baptized. James Zackrison, who wrote the report, says plans are being made for an even more fruitful year in 1975.

Lawrence Davidson, Hawaiian Mission president, reports that 307 persons were baptized in 1974, 70 dur-

ing a crusade in which a pastor, an evangelist, and laymen worked together.

N. R. DOWER

## In Brief

**Newly appointed:** Allan R. Buller, executive vice-president of Worthington Foods, Worthington, Ohio, to a two-year term as chairman of Faith for Today's lay advisory board. He succeeds Winton H. Preston, who headed the 20-member body

for the past four years. ☐ H. H. Voss, president of the Nebraska Conference, formerly secretary of the Central Union Conference.

**Events:** One thousand delegates attended the first all-Nigeria youth congress, held on the campus of the University of Ibadan, December 17 to 22, under the direction of D. T. Agboola, Nigerian Union Mission youth director.

**Notable achievement:** The Buenos Aires Publishing House in Argentina published 65,000 Spirit of Prophecy books during 1974. In the past four years the sales from this publishing house have quadrupled.

**1975 Yearbook:** The new 1975 Yearbooks are off the press and will be available through Adventist Book Centers. Paper cover, \$13.25; cloth cover, \$14.75. Orders may be placed at once.



## ADVENTIST WITNESSING TEAM ABOARD U.S.S. MIDWAY

The Gymnares for Christ, a witnessing team of 32 young gymnasts from Philippine Union College who have been carrying forward an evangelistic outreach for the past three years in the Philippines, recently performed for the first time before an American audience. When the aircraft carrier U.S.S. *Midway* visited Subic Bay Naval Base, Lieut. Herman L. Kibble, Navy chaplain, invited the Gymnares for Christ to perform on the carrier's hangar deck for crew members.

The U.S.S. *Midway* crew saluted the young people when they had finished giving their fast-moving program of skits, songs, and acrobatics designed to impart a message of healthful living and the joys of Christianity. Their performance lasted for one hour.

The 15 girls and 17 boys comprising the Gymnares for Christ range in age from 14 to 25 years, with the majority being undergraduates at the college. One gymnast is a high school student, and two are graduates of Philippine Union College now teaching physical-education classes there.

The PUC Gymnares for Christ were first organized in 1972 by Ross Decker, a student missionary from Andrews University who had been a member of the North American Division Gymnares for Christ that toured the United States and Canada during the summer of 1971. This witnessing program has led young people to accept Christ and recruited students for the college.

JOHN HANCOCK

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