

Review

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The CHALLENGE of the NEW YEAR

By ADLAI ALBERT ESTEB

The holiday bells, with their voices of gold,
Ring in the new year as they ring out the old.
While ringing they're bringing a message so clear,
Inspiring new dreams full of hope and great cheer.
These dreams can come true and success will be ours,
If we can remember through life's fleeting hours

To make the world brighter and better each day
By smiling at people on life's weary way,
By lifting their load as they're limping along,
By sharing our faith or by singing a song,
By penning our poems inspiring fresh hope,
By helping solve problems with which men must cope.

By sweet'ning our motives, improving our arts,
By starting fresh fires in cold rooms and cold hearts.
By finding true values in Heaven's great plan,
By seeing the good in each frail fellow man.
By noting the beauty still flooding the earth,
And thanking the Lord for the things of real worth.

With joy face the future; let courage now rise
With hope in our hearts and with smiles in our eyes.
With love in our labors and peace in our souls,
Our dreams can come true and we'll reach life's great goals!
With happy bells ringing the gospel of cheer,
We thrill with the challenge of this great new year!



He Showed the Wrong Treasure

AS A basis for introspection and meditation at this year-end, let us review briefly an Old Testament experience, then think about the question the prophet Isaiah asked of King Hezekiah—"What have they seen in thine house?" (2 Kings 20:15).

The story is familiar. Hezekiah had been sick. So sick that Isaiah said to him, "Give your last instructions to your household, for you are a dying man and will not recover" (verse 1, N.E.B.).

But Hezekiah was unwilling to accept this verdict. He pleaded with the Lord to let him recover.

In mercy God heard his prayer and promised him 15 additional years of life. Moreover, in response to his appeal for a sign that the Lord would fulfill His promise, God turned the shadow on the sundial ten degrees backward.

Many miles to the east, in the fertile valleys of the Tigris and Euphrates, wise men of Babylon noted this astonishing astronomical phenomenon. Investigation of its cause focused their attention on the land of Judah, its king, and its God. Ambassadors were sent to Hezekiah "to congratulate him on his recovery and to learn, if possible, more of the God who was able to perform so great a wonder" (*Prophets and Kings*, p. 344). (Italics supplied.)

What a marvelous opportunity for Hezekiah to give glory to God! Easily and naturally he could have conversed with his visitors about the privileges and rewards of being a servant of the Most High. Had he done this, the whole course of history might have been different. The Babylonian ambassadors might have turned to the true God; they might have carried precious light to the royal palace; they might have become missionaries to their own people.

Unfortunately, Hezekiah muffed his big opportunity. Instead of opening his treasure house of eternal riches, he opened his treasure house of temporal riches. Instead of emphasizing that which was unique about his kingdom and personal experience, he emphasized that which was ordinary and mundane.

The outcome was predictable—and heartbreaking. With untransformed hearts the Babylonians returned to their home country to excite the imagination of their plundering peers with what they had seen of Hezekiah's gold, silver, spices, precious ointment, and armour (verse 13). A chain of events was begun that eventually would send all of Hezekiah's earthly riches to Babylon.

How penetrating, then, was Isaiah's question after the ambassadors had gone home—"What have they seen in thine house?"

The question is worth asking ourselves. During the past year, when opportunities for witness opened up, did we lead people into the treasure house of Bible truth, or did we turn their attention to secular matters? When we might have talked

about the power of God, did we comment, instead, on the power of the latest-model automobiles? When we might have talked about mansions in the holy city, did we talk about earthly homes? When we might have talked about the coming King, did we shift the conversation to the latest happenings in the political world? Day by day throughout the past year God brought us into contact with people who needed help and guidance. What did we show them in our house?

Hezekiah repented of his folly (2 Chron. 32:26), and God mercifully forgave him. But repentance and forgiveness did not prevent consequences. Judah was eventually overrun, its people taken captive, and its treasures carried away. We, too, may repent, but only in eternity will we know the unhappy results of our failure to bear a clear witness for Christ at the golden moment when hearts are tender and interested in spiritual riches.

Our Homes Reveal the Real Us

Isaiah's question, "What have they seen in thine house?" is a searching one, for a person's home provides somewhat of an index to his values and character. If the book shelves are filled with salacious paperbacks; if the walls are covered with paintings of nudes; if the coffee tables are strewn with *Playboy* magazines; it is not difficult to conclude that the occupant's tastes are on the level of sensuality.

Of equal importance with the furnishings of a person's home is his conduct, for one's life in his home reveals most accurately what kind of person he is. During the past year, "What have they seen in thine house?" What have the children seen? What have the parents seen? What have the angels seen?

Perhaps they have seen the husband hold grudges for days. Perhaps they have seen the wife insist on always having her own way. Perhaps they have seen the father "blow his top" every time someone makes an innocent mistake. Perhaps they have seen the mother criticize her neighbors and friends, or the preacher and schoolteacher. Perhaps they have seen the children relieve their ill tempers by kicking the dog or cat.

In Christ's sermon on the mount He said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). As we review the past year it is possible that we can recall times when we made the same mistake as did Hezekiah. We failed to glorify God, and tried, instead, to impress unbelievers by showing them our earthly treasures. If so, let us seek forgiveness. Let us ask God to somehow overrule and minimize the evil that may result. And as we commence the new year, let us vow to be more alert to opportunities to display to others the tremendous treasure of the three angels' messages. "Fear God, and give glory to *him*!"

K. H. W.

CLARK SAYS COURT DID NOT BAN RELIGION FROM SCHOOLS

AUSTIN, TEXAS—Former Justice Tom C. Clark of the Supreme Court said here that the Court's decisions banning religious exercises in public schools "accentuate the role of the public school in a free society; that is, the teaching of subjects that will bring respect and integrity to the place of religion in everyday life."

The former Justice told a consultation on religion and education here that "all that has been held unconstitutional is the practice of having a required miniworship service at the beginning of each school day."

He emphasized that the Court held that "there is no constitutional objection to the use of the Bible as a reference work, its study for its literary and historic values, the teaching of comparative religion, and the study of the history of religion and its place in the development of present civilizations."

"This is a far cry from banning religion from the public schools," Mr. Clark stated.

CATHOLICS HIT HUMANISM IN CHURCH SCHOOLS

HUNTINGTON, IND.—Catholic education in the U.S. can survive only if the American bishops destroy the "insidious and closed" post-Vatican II Catholic educational establishment that has undermined the confidence of Catholic parents in parochial schools, a leading priest-editor declared here.

"When Catholic education apes the secular humanism of the public school," he said, "it has lost its reason for existence, and it will lose support of those who once believed in it."

Father Albert J. Nevins, M.M., editor of *Our Sunday Visitor*, national Catholic weekly published here, also assailed the claim—mainly by the press—that all the

problems of Catholic education boil down to money.

Writing in the November 14 issue of *Our Sunday Visitor*, which keyed on the contribution of Catholic education in America, he said the "real problem in Catholic education today is that too many Catholic parents have lost confidence in it, and in many cases rightly so."

METHODIST MISSION BOARD CUTS BUDGET AND PERSONNEL

MINNEAPOLIS—Consideration of budget and personnel cuts marked the annual plenary session of the United Methodist Board of Missions here.

Directors of the agency, one of the largest church units in the nation, approved a \$34,474,474 budget for 1972, 5.8 per cent (or \$2.4 million) less than the 1971 figure.

Of the total, \$19,400,899 was allotted for overseas missions through the board's World Division. The National Division received \$11,644,577.

The World Division reported that the missionary force in 1972 will be 950, a drop of 450 since 1969. A "limitation of funds" and the "increased strength" of churches in mission lands were given as major reasons for the decline.

A study group on personnel stressed, however, that "we do not share the prophecies of doom foretelling the demise of the missionary movement."

WIDE GAP ON INTERMARRIAGE FOUND AMONG REFORM JEWS

LOS ANGELES—A national survey of Reform Jews has revealed a wide gap between the attitudes of adults and young people on intermarriage (marriage with non-Jews).

While 75 per cent of adults believed it either essential or desirable to marry within the Jewish faith, only 43 per cent of youth took this stand.

However, one third of the young people said they would not marry a non-Jew unless a conversion took place, and 54 per cent said they would marry a Christian only if they had assurance that they themselves could remain Jewish.

This Week...

This week we present the first in a series of five articles by Siegfried H. Horn on the 1971 excavations on the mound of Biblical Heshbon in Jordan (see page 4). The dig was to have taken place in the summer of 1970, but civil strife in Jordan made necessary a cancellation of the expedition.

Fortunately the 1971 season was a success, and important new discoveries were made that will be reported in the current series.

The Heshbon expedition, sponsored by Andrews University, is the church's first effort in the area of field archeology in Biblical lands.

This is the time of the year when church elections install church officers for another 12-month period. Many members will be serving for the first time; others will have had many years of experience.

As seems annually to be the case, many church members, who ought to be holding one office or another, have turned down invitations to serve, some with valid excuses that Heaven will accept, others without valid reasons. As a result, conscientious church members often end up with several offices and become heavily overburdened.

Under the title "Hannah's Harassment," Judy Savoy discusses this problem (see page 14). It may not be too late to correct some of the inequities existing in certain churches as a result of the 1971 church elections.

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REVIEW AND HERALD, December 30, 1971

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

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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By SIEGFRIED H. HORN

Excavating Biblical Heshbon

THE summer of 1971 marked the second season of excavations at Biblical Heshbon. The archeological project at this site, the first city conquered by the Israelites after the Exodus, is sponsored by Andrews University.

The first season of excavations at Heshbon was conducted in the summer of 1968 and was reported in a series of articles in the *REVIEW* (Jan. 2-30, 1969). Since three years have passed since that time, it will be helpful to review briefly the history of the ancient city as well as the history and results of the first Heshbon expedition. Subsequent articles will discuss the organization of the Heshbon expedition, methods employed in our archeological work, and finally the results of this last summer's work. There will also be a brief mention of future plans.

The History of Heshbon

The Bible is the only source of information for the early history of Heshbon. The city is mentioned in 19 passages, from the Pentateuch to Jeremiah. Heshbon is situated in what the Bible calls the "plains of Moab," and was originally a Moabite city. However, the Amorites under King Sihon took it from the Moabites and made it into the capital of an Amorite kingdom, which was sandwiched between the Moabite kingdom in the south and the Ammonite kingdom in the north.

This was the political situation when the Israelites entered the country. Asking permission from Sihon to pass peacefully through his country to reach the river Jordan, they were refused and met instead by Sihon's army. The Amorites were defeated in the encounter, and their city and country were taken over by the victors.

Heshbon was assigned to the tribe of Reuben, but later became a possession of the tribe of Gad. It was named as one of the cities of the Levites and in Solomon's time was

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the administrative headquarters of one of the provinces into which the Israelite country was divided. When in the ninth century B.C., King Mesha of Moab, who had been a vassal of the northern kingdom of Israel, successfully rebelled against his overlord and regained his independence, he conquered much Israelite territory including Heshbon. The Moabite Stone, an inscribed monument discovered in 1868, and now in the Louvre in Paris, gives us information about this rebellion. Hence, the prophet Isaiah includes Heshbon in his denunciation of several Moabite cities. In Jeremiah's time the city seems to have changed hands again; the prophet first mentioned Heshbon as a Moabite city, later as an Ammonite possession.

During the Maccabean wars of independence in the second century B.C., Heshbon once more became an Israelite city, for Josephus states that it was in the hands of the Maccabean king Alexander Jannaeus. Herod the Great made it a garrison city, probably to defend the eastern part of the kingdom against the Nabataeans. In Christian times Heshbon became the seat of a bishop. Three bishops from this city are known by name from contemporary ecclesiastical sources. During the Persian invasion of A.D. 614 Heshbon probably shared the fate of many Palestinian cities whose churches were destroyed. Twenty years later, when the Mohammedan Arabs invaded the country, Heshbon became an Arab city, and, according to Arab sources, the district capital of the Belqa. The city flourished for the last time in the Mameluke period of the 13th and 14th centuries. After that it was completely abandoned, either as the result of a devastating earthquake or the outbreak of the plague, which repeatedly depopulated certain areas of the world during the Middle Ages. For the next 600 years no one inhabited the ruin mound. New life came to Heshbon when in recent times a number of families of four Bedouin tribes were

1971

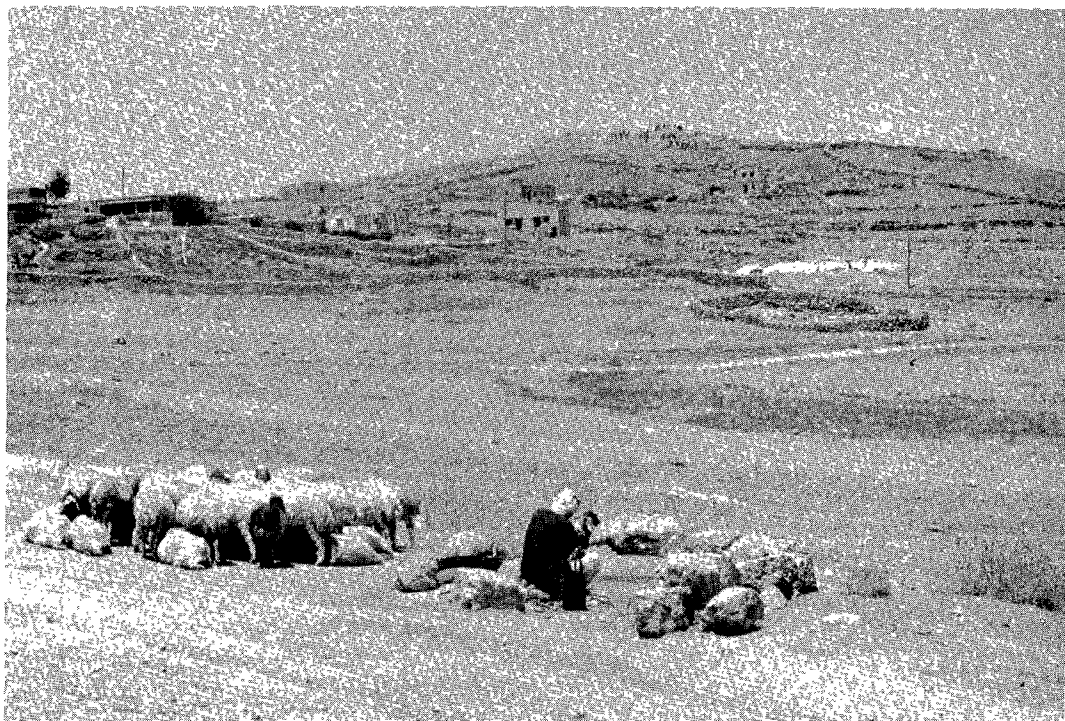
settled on the southern and southeastern slopes of the mound. They comprise the present Arab village of *Hesbân*, which provided most of the workmen of Andrews University's Heshbon expedition.

History of the Heshbon Expedition

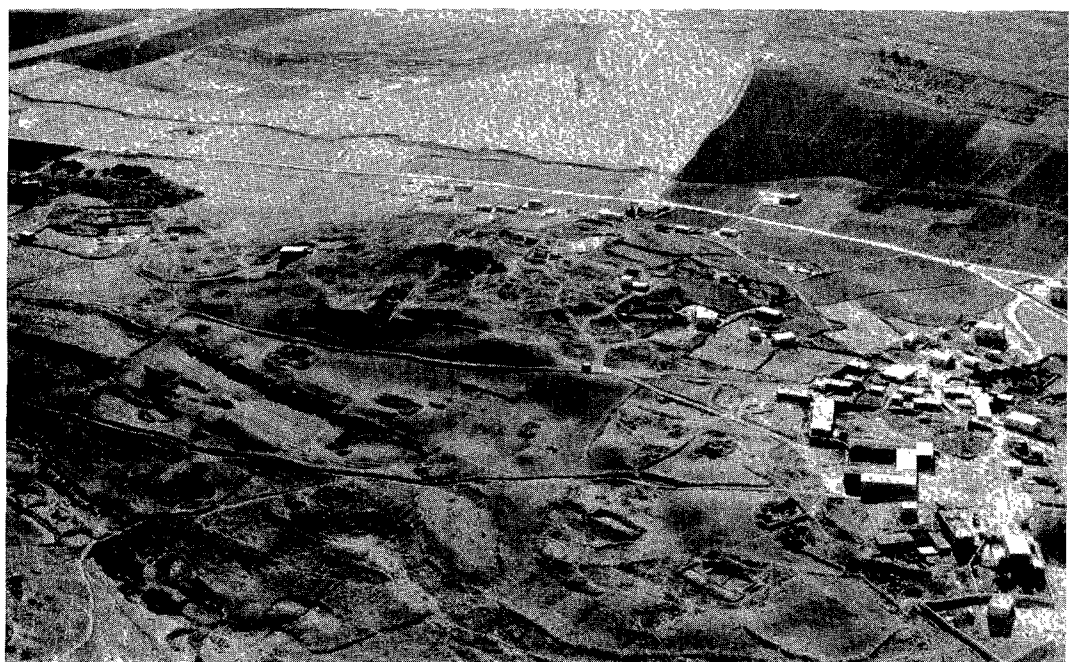
Early in 1966 an offer came to Andrews University to finance three seasons of excavations at a Biblical site. I was at that time entrusted with organizing and directing the expedition. After careful deliberations and a survey of prospective Biblical sites in Palestine west and east of the Jordan River, Heshbon was chosen as the site to be excavated. The reasons for choosing Heshbon were that (1) it had been an important Biblical city whose site had never been touched by the pick and hoe of an archeologist; (2) a new hardtop road had made the site accessible; (3) it was close to the capital city of Amman (which was 15 miles to the southwest); (4) the mound was government-owned, which meant that the excavation site did not need to be bought or rented and that the excavated areas did not need to be filled in again or restored to their original conditions after the close of the excavations; and (5) water as well as local labor was readily available.

The first season of excavations was then planned for the summer of 1967. The cooperation of the American Schools of Oriental Research was obtained, and a number of professional archeologists with whom I had worked at other sites were willing to join the Heshbon staff. Also volunteer photographers and surveyor-architects, an anthropologist, and other experts were obtained. Many applications of graduate students, ministers, teachers, and others were received. Thus a staff of about forty members, consisting of professionals and learners, was secured for the 1967 expedition. The government of Jordan issued an excavation permit on my request.

The expedition never materialized. The six-day war between



The mound of Heshbon as viewed from the southeast. Sponsored by Andrews University, the third season of excavations at this ancient Biblical site was undertaken in 1971.



*An aerial view taken from the southwest shows the mound of Heshbon (left center) in relationship to the modern village of *Hesbân*. Heshbon was the first city the Israelites conquered after the Exodus. Source for its early history is the Bible.*

Israel and its Arab neighbors forced me to cancel the dig one day before the excavations were to begin. This was not only a great disappointment to many but also resulted in a substantial financial loss because several staff members had either already traveled to Palestine or were on their way to the Near East.

Returning to America after having been evacuated from the war zone in a U.S. Air Force plane, I found to my amazement that my friends, including sponsors and President Richard Hammill, encouraged me to make preparations

for another try in 1968. The organization was revived and the 1968 expedition was successfully carried out with a staff of 42 members and 130 workmen.

The results of this initial season of excavations were satisfactory enough to warrant the continuation of work at Heshbon. A second season was planned for the summer of 1970. Successful preparations were made and a new organization built up. Once again our plans aborted. In June, 1970, just a few days before the start of the planned second season, the bitter civil war

between the Jordanian army and Palestinian guerrillas, which intermittently raged for several months and resulted in great loss of life, broke out. Again we who had already reached Jordan were evacuated and the expedition was cancelled. Once more this resulted in great disappointment for all concerned and in loss of money, for most staff members were on their way to the Near East when the news of the outbreak of the war reached them.

I concluded that this new failure spelled the end of the Heshbon project. However, I encountered so much encouragement to continue our endeavors to excavate Heshbon that plans were laid for another season of excavations in the summer of 1971. It was understood that the plans would be finalized in April, 1971, in hopes that by that time the political situation in Jordan would be clear enough for us to ascertain whether a season of excavations could be successfully carried out. Shortly after this decision was made, an emergency call reached Andrews University for me to serve as director of the American Center for Oriental Research in Amman for nine months. My responsibilities would include lecturing at the University of Jordan and serving the Department of Antiquities of the government of Jordan as advisor in archeological matters. The administration of Andrews University responded in a positive way and allowed me to complete my preparations for the summer 1971 dig in Jordan where I could observe the political developments. While sporadic clashes between the guerrillas and the Jordanian army took place from time to time—and in fact did not end until all armed guerrillas had been expelled from the country in July, 1971—it was clear in April that the guerrilla movement had been so weakened that our planned expedition would probably not be endangered. I thus advised President Hammill to give us the green light. When his permission was received, final word went out to all staff members to proceed with their plans to take part in the excavations.

It can now be reported that a most successful season of excavations—the second in the series of three planned from the beginning—was conducted from July 5 to August 20, 1971, with a staff of 40 foreign and 12 Jordanian members, plus an additional labor force of about 140 local people. ♦♦

(Continued next week)

Fellowship of Prayer

SON AND DAUGHTER RECLAIMED

Some time ago I asked you to remember my son and daughter in prayer, as they had left the church. Both my son and daughter are now faithful members of the church. I know that your prayers, along with ours, were instrumental in winning them back to our Lord.

Now, please add to your prayer list the names of a young couple with whom we have been studying for several months. They have accepted doctrines, but have been unable to give up smoking. My wife and I took them to a Five-Day Plan, but even that didn't work. The wife is only 26 and has emphysema and bronchitis. The doctor has warned her that she must quit, or it will destroy her. Please accept our gratitude for the prayers I know you will offer in behalf of this young couple.—Mr. S., of Farmington, Washington.

PRAYER ANSWERED AFTER 25 YEARS

Several years ago I requested prayer for my daughter. After 25 years or more out in the world, she has returned to the church and we are so happy. Now I have three other children and their families outside the fold. Please pray that they will return before probation closes. Time is so short.—Name Withheld.

GOD'S GOODNESS APPRECIATED

A few years ago I wrote asking an interest in your prayers for a mentally ill mother and for the saving of my husband. I am happy to tell you that wonderful provision was made for my mother to be taken out of the hospital, where she was not improving, and taken into her sister and brother-in-law's home far from here. Under their tender care she has been steadily regaining her health.

Three years ago my husband was converted at camp meeting and has been earnestly serving the Lord ever since. These two answers to prayer, when all seemed

hopeless for them, have made me so much more confident in the Lord. I thank Him every day for His goodness and mercy toward us.

Now I would like to add another request for an interest in your prayers. My husband and I are very anxious that our three daughters receive a Christian education, but we are so far from an academy, and the expense involved is beyond our means. We realize that the Lord has many ways we know not of to answer our prayers. Please pray that God will work with our efforts to place our children in a Christian school.—Mrs. K., of Montana.

PRAYER ABUNDANTLY ANSWERED

About a year ago I requested prayer for a friend who had a drug problem. This prayer has been answered abundantly. We are so thankful for this, as he is now a great help to his church.

Approximately two years ago I wrote asking prayer for a daughter and son-in-law, both graduates of one of our colleges, who had drifted away from church attendance. Since then they have moved to a place where it is convenient to attend church and our daughter goes occasionally and takes the children. I wish to renew this request for prayer, however, as they are becoming entangled with worldly friends in the new place. We are glad there is no smoking and drinking problem, but our son-in-law is working on Sabbaths.—Name Withheld.

REFORMATION OF SONS

Some time ago I wrote asking prayer for my sons. One was discouraged, and the other had married a Catholic girl and had left the church. Since then my son and his wife have joined the church and are active members. The other son has returned, but is struggling with the smoking habit. Please pray that he will be able to overcome and will remain faithful.—Mrs. F., of British Columbia.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

I Believe...

in the Resurrection of the Saints
at the Second Coming of Christ and of the Lost
at the Close of the Millennium.

By C. E. BRADFORD

THE most exciting news of all time is that Jesus is risen. With few exceptions, for 4,000 years Satan's prison house, the grave, held its captives fast. Unenlightened men "sat unsolaced and in the regions of death," hoping against hope that some ray of light might pierce the impenetrable darkness. And now it had happened. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). "And hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

Could Satan have held Christ in the tomb, the whole plan of salvation would have been frustrated. As the apostle Paul puts it in the great resurrection chapter (1 Corinthians 15): "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. . . . They also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (verses 14-19).

Ellen White remarks: "When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph,

he knew that his kingdom would have an end, and that he must finally die."—*The Desire of Ages*, p. 782.

Small wonder that the resurrection of Christ was the keynote of apostolic preaching. Every major sermon in the book of Acts presents the resurrection as the linchpin that keeps intact the content of the gospel and gives credibility to the message concerning eternal life.

"With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33).

The apostles saw the resurrection of Jesus as a "firstfruits" or pledge of a greater harvest. "Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). There is hope beyond the grave. The prison house has been laid open, shaken to its foundations by this mighty event. Something has happened to death. For the believer it has lost its finality, its sting. What happened on the third day has "given assurance unto all men" (Acts 17:31).

The resurrection was not an isolated event. It is a part of God's master plan. It is included in Paul's brief statement on the gospel in which he lists the minimum essentials: "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

On the road to Emmaus, Christ had opened the Old Testament Scriptures to the understanding of His sorrowing disciples so they could recognize that it was all ac-

cording to plan. This same Jesus who conquered death, is the agent of God's purpose, the Lord of history, with all power and authority to "judge the world in righteousness" (Acts 17:31). The destiny of all men is in His hands. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Some time ago I had the opportunity to visit Lenin's tomb in Moscow. Our guide told us that an average of 14,000 people a day visit this shrine. It seemed that the very smell of death was in the air. All was quiet except the shuffling of feet as we passed by the bier. There lay the man, cold, lifeless, waxlike, very much dead, whose life and writings still dominate the lives of millions.

Christ's Tomb Is Empty

A few days later on a Sabbath afternoon it was my privilege to visit the garden tomb in Jerusalem. Many believe this to be the place where our Lord lay. We cannot be certain, but such a place fits the Biblical description. There was the tomb, hewn out of the rock, with an opening large enough for a man to enter, and the sepulcher with a ledge where the graveclothes may have been laid. One thing is certain, His tomb is empty. No cold, lifeless, waxlike figure occupies the tomb where Christ lay. My heart thrilled beyond description as the truth came to me forcefully, "He is alive! The Saviour is alive! And because He lives, I too shall live!"

It is on the authority of Christ's

C. E. Bradford is one of the associate secretaries of the General Conference.

own words, therefore, that Seventh-day Adventists proclaim the resurrection of the just and the unjust. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). The apostle Paul also taught "that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15).

The great apostle also made it

clear that the resurrection of the just would take place at the second coming of Christ: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

There is no place in apostolic theology for a "spiritualized" concept of the resurrection. The popular picture of ethereal spirits leaping from the body shell at death and soaring up to heaven, there forever to flit about on clouds, is, of

course, nonsense. The resurrection of the body is what the Bible teaches. "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Here is the clue to the type of body the resurrected saints will possess—one "like unto his glorious body," the body of the risen Christ.

"The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. . . . In the glorified body their identity will be perfectly preserved. Then we shall know even as also we are known, 1 Cor. 13:12. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*Ibid.*, p. 804.

It is important to remember that all the dead shall be raised, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29).

Timetable of Resurrections

The twentieth chapter of the book of Revelation is a timetable of events. There are two resurrections mentioned here, one at the beginning of the millennium and the other at the end of the 1,000 years. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). "But the rest of the dead lived not again until the thousand years were finished" (verse 5). There seems to be a divine order. The first resurrection for the righteous, the second in which the wicked are raised.

"It is appointed unto men once to die" (Heb. 9:27) that death which is the natural consequence of sin. The second death is that penalty for sin that the finally impenitent must suffer. There is a difference. Saint and sinner alike are subject to the ravages of time; both are mortal, both (except for those who are translated) must die.

Many years ago I heard an evangelist say, "Born once die twice, born twice die once." Then he proceeded to explain: The righteous are those who are born again. They have actually been born twice, they have experienced a natural and a spiritual birth. The wicked, those who refuse God's love and mercy, are born only once, the natural

FOR THE YOUNGER SET

The Broken Idol

By LOIS C. RANDOLPH

SURAT lay on the mud floor of her hut in India, crying as if her heart would break. A terrible thing had happened. She had broken the clay god for which her father had spent all his savings. He believed the god would bring him good luck. Now it was broken.

Of course, Surat had not meant to do this awful deed. She had taken the idol from its niche in the wall, intending first to dust it, and then to place it on the floor to worship it. Now it lay in bits.

My father will not get any work. Both of us may die of hunger, she thought. Her mother was already dead.

When the accident happened Surat's father was out looking for work. He was rather blind and probably would not notice that the idol had disappeared from the wall. Because of his poor eyesight, the sahibs (white men) no longer gave him work gardening. They thought that he was too old and slow.

Suddenly Surat remembered. Once she had had a Christian girl friend who told her of a God much kinder and much more powerful than any of their Hindu gods. Perhaps He would help. She decided to go to a Christian "temple," borrow one of their images, and put it on the wall shelf in place of the broken god. Her partly blind father would never notice the change.

Surat pulled her sari over her head and hurried to the "temple." But she saw only two silver vases with flowers. Where were the gods?

Then she heard someone walking in the sanctuary. Frightened, she tried to hurry away, but tripped over a mat and sprawled on the floor.

A kind-faced sahib lifted her up and spoke to her in her own language. Soon she sobbed out her reason for being in his church.

The missionary explained why there were no gods in his church. He told her the story of Jesus' coming to earth and

how we can reach Him up in heaven when we pray. Although Surat was very interested in the story, she dared not remain too long away from home. Her father might return and miss her. She hurried home without telling the missionary her name and address.

Sure enough, the father was home when Surat returned. He was lying sick and discouraged on his bed. He had not noticed that his idol had disappeared. "Child, I can't find work. The gods have forsaken us."

But since the missionary had talked to her, the daughter had hope. Going away by herself, she prayed to the Christian God to send her father better health and work so that they might buy rice. Then she told her father that she was going out to beg so that they might eat.

While she was gone, there was a knock at their door. The sick father called out, "Who is there?"

"Please give me shelter for a little while. There is a sandstorm and I cannot see to travel safely in my car."

Invited in, the visitor noticed the sick old man lying on his bed. "My daughter has gone out to beg a little food for us. I'm ill and have no work."

When the man, who was a missionary, came closer he exclaimed, "Ram! Ram! don't you remember me—little Chota Sahib Jim (little master). You used to be our gardener."

"Chota Sahib!" Old Ram wept for joy at the reunion with the one who used to be his favorite white child.

When Surat returned with a little bit of rice, she was surprised to notice the change in her father. He looked happy as he introduced her to his old friend, the missionary.

Now Surat knew that God had sent the sandstorm to drive the missionary to their home just when they needed courage, food, and work. She did not hesitate to tell her father about the broken idol when the God of heaven had wonderfully supplied their needs.

birth. They must die twice, once a natural death and then at the end of the millennium the second death. But the righteous, those raised in the first resurrection, are not subject to the second death. Having been born twice, they only die once.

Christ has removed the sting of death; He has abolished its power over the believer. "But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man. . . . That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:9-15).

It is in harmony with the plans and purposes of God that the whole human family, the righteous and the wicked, shall see the consequences of sin and the justice of God's ways in dealing with rebellion. "For we shall all stand before the judgment seat of Christ. For it is written, . . . every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12).

The First Resurrection

The righteous come forth in the first resurrection with incorruptible bodies that remain forever young. They live and reign with Christ a thousand years (see Rev. 20:4). They have opportunity during this orientation period, their initiation into eternity, to review God's marvelous plan of salvation.

Even death does not remove the impenitent from their appointment before the judgment seat of Christ. The subjects of the second resurrection, also, have opportunity to witness "that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death" (*The Great Controversy*, p. 668).

There is a qualitative difference between the resurrection of the righteous and the resurrection of the wicked. The resurrection of the saints is called a glorious resurrection, a resurrection unto life. The resurrection of the unjust is called a resurrection of damnation or wrath. "What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death. . . . As the wicked went into their graves, so they come forth with the same enmity to Christ and the same spirit of rebellion."—*Ibid.*, p. 662.

How thorough and far reaching

is the work of Christ in vindicating His Father's throne, His righteous judgments. Infinite wisdom is seen in that the Man whom God ordained to be Judge shall have the last word. The whole human family is confronted with the record. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which

were in them: and they were judged every man according to their works" (Rev. 20:12, 13). They see now that their eternal destiny has been determined by their relationship to the God-man who came not "to condemn the world; but that the world through him might be saved" (John 3:17).

There is a word from Ellen White that seems appropriate here: "With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare; 'Just and true are Thy ways, Thou King of saints.'"—*Ibid.*, p. 671. ♦♦

Money in Bible Times—11

THE HERODS—PART 2

By KENNETH L. VINE

a. Herod Archelaus (4 B.C.-A.D. 6)

Upon the death of Herod the Great, Mary, Joseph, and Jesus, who had fled to Egypt to escape the massacre of the babes (Matt. 2:13), were told of Herod's death and planned their return. On their way, however, they were warned not to go to Judea because Archelaus reigned (verse 22).

Archelaus the ethnarch followed in the steps of his father in committing many cruelties and violations of Jewish laws. The Jews finally complained to Rome and Augustus summoned Archelaus for questioning. In A.D. 6 he was banished.

While he offended in many ways, he respected Jewish religious sentiments on his coins. Again we see the double cornucopia, anchor, grapes, helmet, and ships.

b. Herod Agrippa I (A.D. 37-44)

To court the favor of the Jews, Agrippa I slew "James the brother of John with the sword" (Acts 12:2) and put Peter in prison (verse 4). He slew the prison keepers after Peter escaped (verse 19) because of his offended pride. Agrippa I died in the course of the contests at Caesarea when amid pomp and splendor he gave an oration that moved the mob to call him god. The Lord slew him for not giving glory to God (verses 21-23).

While Agrippa I ruled territories other than Judea, in which he minted coins even bearing his own likeness, in Judea itself he minted coins within the bounds of Jewish law. The most common coin has an umbrella on the obverse—a symbol of Agrippa I because he was never without it—and three ears of corn (wheat or barley) springing from one stalk—a symbol of the prosperity during his reign.

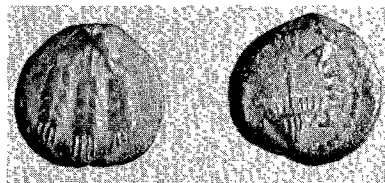
c. Herod Agrippa II (A.D. 50-93)

Agrippa II was the son of Agrippa I and took the throne at the age of 17 years, upon the death of his father. His rule, however, did not extend over a wholly Jewish district and therefore his coins do not respect Jewish laws.

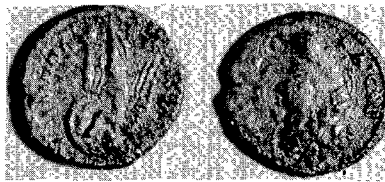
Around A.D. 60 Agrippa II and his sister, Bernice, visited the Roman governor, Festus, in Caesarea. While there, Festus recounted the case of Paul to Agrippa because of his superior knowledge of Jewish law. Agrippa listened to Paul, at which time he replied, "Almost thou persuadest me to be a Christian" (Acts 26:28).



Coin of Herod Archelaus.



Coin of Herod Agrippa I.



Coin of Herod Agrippa II.

Ingathering Among Pennsylvania's Big Valley

IT IS early morning and the mist is rising off Honey Creek as I drive through Reedsville, a small Pennsylvania village, nestled in the gap that leads to the Big Valley where are found the many farms of the Amish people, a quaint and peaceful religious group. With my helpers, Harriet Dolan, Peg Johnson, and Marilyn Carter, members from our Lewistown Seventh-day Adventist church, we head out along the two-lane road that will take us through the middle of the Big Valley for a day of Ingathering.

As we pass by the old mill in Reedsville we notice that the millpond is full and overflowing. Fall has come and the trees in Reedsville have turned red and golden yellow

Reginald N. Shires is a pastor living in Reading, Pennsylvania.

and the pond is being showered with colored leaves.

The Big Valley is full of prosperous farms. Most of the farms in the middle of the valley are owned by the hard-working Mennonites. The Amish people farm along the sides of the valley, where the hills are heavily wooded. The two groups work closely together, for they have close historic connections.

The movement that began the Mennonite and Amish groups sprang from dissatisfaction with the Roman Catholic Church. Their early leaders were close friends with Ulrich Zwingli, the sixteenth-century Swiss Reformer. But when Zwingli favored a union of church and state they strongly objected. They also disagreed with infant baptism. Church historians call those who objected to infant baptism Anabaptists (re-baptizers), because they rebaptized their believers.

A Roman Catholic priest by the name of Menno Simons became interested in the teachings of the Anabaptists. Eventually he left the priesthood and was baptized. He gave strong leadership to the Anabaptists and it is to him that the Mennonites look as pioneer of their movement.

The next name one comes across when studying the history of the Big Valley Amish is Jacob Ammann, a young bishop of the Mennonite Church in Bern, Switzerland. Jacob Ammann and a group of Mennonites wanted their church to be stricter in dealing with those who broke the faith. He urged the *Meidung*, a severe form of excommunication, in which the believers had nothing to do with the one who deserted the faith. It was this strict rule that caused a schism in the Mennonite Church. The followers

of Jacob Ammann eventually became known as Amish. And to this day the *Meidung* is one of the strongest factors that keeps the Amish people together. Fear of being completely cut off from their church—and their way of life—is a major obstacle the Amish face when trying to accept present truth.

Degrees of Orthodoxy

The Amish in the Big Valley of Mifflin County, Pennsylvania, are a strict sect. They are divided into three main groups. The local people distinguish them by the types of buggies they drive, and by the color of the tops. Some are yellow, others white, and still others black. Each group represents degrees of orthodoxy. No cars or tractors are to be found on most of their farms. The horse is still an important part of their daily life. Only a few families have permitted the automobile to enter their life and these are jealously guarded black cars.

For a number of years the members of the Adventist church in Lewistown have gone out each fall among these pastoral people with our Ingathering literature and each year these farmers have contributed hundreds of dollars.

It is still misty as our Volkswagen bus moves along the mountain road to our first Amish farm. The house sits some distance off the road near a clump of maples. We drive through the rutted dirt road that leads to the farm, scattering chickens and guinea fowl. The yard has farm machinery and the plows are shiny, for although the harvest is in the fields are being plowed for the winter wheat. All is quiet at the large frame farmhouse, but people must be around for the black buggies are in the shed and we can see the horses peeping out from the stalls in the barn.

Two of our solicitors get out the car, all bundled up against the

Amish boys and girls get only a few years of education before working on the farm.



Marilyn Carter, Peg Johnson, and Harriet Dolan (from left to right), often discussed Bible questions inside Amish homes.

Amish

By REGINALD N. SHIRES

cold wind that is sweeping off the high hills. They knock on the door, but there is no answer, so they walk to the back door and try there. Someone is in the home for the women go inside. A little later they appear with an Amish mother and they call me over. She is busy with her washing. I can hear the gasoline engine that powers her washer chugging away. It is against her faith to use electricity and no lines extend to her home. The woman is dressed in the typical purple and blue of her people and has a white



A simply built log cabin (with a horse stable attached) links the Big Valley country with life on the American frontier.

tall evergreens, we see what looks like a picture of life on the early American frontier.

A tall bearded Amish youth, with beautiful blond hair hanging out from his broad-brimmed hat, a rifle slung on his shoulder, emerges from the woods dragging a white-tailed buck he had evidently just shot high up on the mountain. The youth is breathing hard and we can see his breath on the cold crisp air. As he comes closer I spot the single suspender that holds up his blue trousers. This is a good way to pick out

the Seventh-day Adventist Church.

As we drive away, I cannot but think of the large work that the church must plan in order to reach these hard working, land-loving people. Out on the land, tilling the soil year after year, these people carry on a social life without the aid of television, radio, or movies. They are deeply religious; their faith is centered around Luther's translation of the Bible. One is impressed with their way of life; even though they do not have much leisure they do enjoy life.

We drive to our next farm. Peg Johnson and Harriet Dolan enter the home. They stay longer than usual. I busy myself reading my New Testament. Through the large kitchen window I can see that our two workers and the woman of the house are standing around a large family Bible discussing something. When the women return I ask them what took them so long.

"She's really interested in the Bible," one of my helpers informs me. "She had many questions."

Later we return to the mountain road and notice an Amish woman in a dark blue cape waving for us to stop. We slow down and the young woman runs to our car.

Interest in the Sabbath

"It's the woman who had all those questions on the Bible," Harriet Dolan whispers to me. "I wonder what she wants."

I could tell she wants to talk to us. It's cold outside so we invite her into our warm car. She has several questions and knowing I am a minister she directs them to me. She is particularly concerned about the Sabbath. Strangely, when the women were in her home, I had been reading from Paul's Epistles and my mind is fresh with new thoughts on the very subject she inquires about. I decide to tell her why I keep the Sabbath. I expect her to argue with



Amish people continue to use simple, horse-drawn field machinery. When it is not in use in the fields Amish usually keep it with other simple farm machinery in sheds.

apron and a white bonnet. On her feet are black boots. Her hands are wet and she wipes them on her apron as she talks with us in English. "Where are the men?" I ask after the women have talked a while.

"Out hunting," she says. We remember this is the first day of deer season in Pennsylvania. Hardly had we exchanged a few words out under the big maple tree, when we hear someone coming through the bush at the side of the mountains. As we turn to look through the mist and

an Amishman. At the back of the house where the hunter pulls his deer, I notice other carcasses strung up and skinned. The family looks well provided with venison for the winter months ahead.

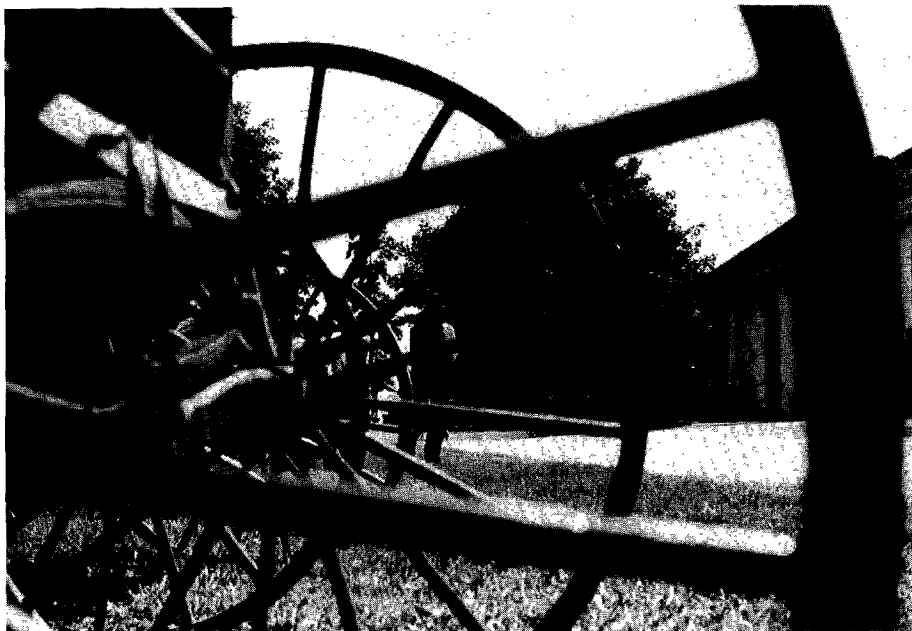
The mother listens to our In-gathering appeal and takes an interest in the many pictures of our work for humanity. In her home no pictures are displayed. From her cloth purse, which she has tucked in her waist, she pulls out her crumpled dollars to give for the world work of

me, but as I pull out my New Testament and explain the doctrine to her she sits and listens, her intelligent face framed in her white bonnet and dark blue hood, a young Amish mother deeply weighing the truth of the Sabbath.

All that morning we visit the many farms, trying not to miss any home. Lunchtime comes quickly and we drive away from the Amish farms toward the hills where we can find a spot to eat. We pass the little one-room schoolhouse where the Amish boys and girls get a few years of education before working full time on the farms. Their schoolhouse is made of white clapboard and has a tin roof.

Up the steep hill we drive and the view from the top is inspiring, for the trees are full of color and the leaves are constantly being blown down. Before us stretches the Big Valley with its tidy farms laid out in patchwork fashion. My mind tries to imagine how the early Amish settlers felt when they came to America. The Amish are not writers, so very little is known of their early hardships in America. But slowly they turned the wilderness into fertile farms and developed an economic independence that still remains today.

A spring gurgles out of the hill-



Most of the Amish do not drive cars. Old-fashioned horse-drawn buggies dot the roads of the Amish countryside thus reminding one of a past yet not forgotten life-style.

side. It's a place where people come to fill their bottles with spring water. I cup my hands to make a drinking mug. The water is cool and refreshing.

All day we work and while we work we are impressed with the fact that we must do more for these people. We wish we had special

tracts in their own dialect of German, so that the truth could be presented in a systematic way to them. These people have a heritage of severe persecution in Europe. Many things in their life-style reflect this difficult past. There is no doubt that God has His jewels among the Big Valley Amish. ♦♦

When You're YOUNG

By Miriam Wood

THE MEEK AND THE CHARIOTS And it came to pass, that in those days there were many chariots in the land, so that the people were sore perplexed because of them. And they ran to and fro with great speed with a sound like the roaring of mighty water, as they jostled one another upon their long, concrete ribbons. But because of the great usefulness of the chariots, the people forbore to make an end of them. In truth, each man desired that he might possess more and bigger chariots than his neighbor did possess.

As was the custom in the land upon high days, a certain young damsel of goodly countenance ascended into her chariot. "Arise, let us go," she spake to her friends. "Let us make the journey to the sea." This was a goodly pilgrimage of half a day. Accordingly they started out with baskets of food, and coverings on which to lie upon the sand.

And it came to pass as they journeyed that their hearts were vexed by the great numbers of chariots which they

encountered. And the sun beat down upon their chariot with fierce heat, and their tongues clave to the roofs of their mouths as they crawled along. And as the hours passed they were grievously tired.

"Behold, a tortoise is able to travel faster than this!" spake the damsel. And indeed she spake the truth.

But because she was a young damsel in whose heart dwelt the law of kindness which in that land was called "The Golden Rule," she endeavored to manage her chariot with skill and with fairness to the other drivers so that the day be not marred by the shedding of blood. Other charioteers whose hearts were dark with selfishness pressed close around her until the damsel was perplexed.

"What is this?" she asked her companions. "Should not each one give consideration to his neighbor?"

And it came to pass, that they reached a place where all the chariots had been halted because too many had endeavored to cross the bridge, and two char-

riots were entangled. "We must wait and be patient," the damsel said.

But lo, there abode a side-access road, known to a goodly number of charioteers. And as the damsel watched, one chariot after another crowded in front of her. And whenever it was her rightful turn to press forward, yet another selfish charioteer usurped her place.

And the damsel smote her hands upon the guidepost of her chariot, and her heart was sore within her with righteous indignation.

"Lo, a mistake has been made," she cried. "I have been wrongly taught. The meek do *not* inherit the earth!"

And then it came to pass that one of her companions, wiser than she, spoke in this wise: "The meek were never promised an inheritance in this earth where wickedness aboundeth. Their inheritance lies in heaven and in the earth made new."

The damsel pondered the words in her heart. And lo as she agreed that they were true, she possessed her soul in patience.

Caution in the Use of Versions

Through all the years of my ministry, the REVIEW has ever been an inspiration and illumination to me. As it is with so many old people I am inclined to glorify the past. Not so, in evaluating the contents and appearance of the REVIEW. It is better in every way today than it has ever been in the past. It may be that the story of multiplied miracles of the grace of God in mission advance, which come to you week after week, impels the editors and others who contribute to greater excellence in their presentations.

In the April 1 number of the REVIEW two articles, entitled "Christ, His Pre-existence and His Cross" and "The Place of Bible Study in Revival," emphasized the importance of the Word in Christian living. In these days of "diseased piety and perverted principle" it is imperative that we stand "barricaded" by the truths of the Bible.

One of the most vital texts in declaring the pre-existence of Christ is Micah 5:2. It is distressing to read the translation of this text in the *New English Bible*: "One whose roots are far back in the past, in days gone by." All of us have our roots far back in the past, even to Adam, but no ordinary man could be the Saviour of men. "In Christ is life, original, unborrowed, underived."—*The Desire of Ages*, p. 530.

It seems to me that a word of caution should be given to our people from time to time in regard to their use of the various translations. It is a pleasure to read, for example, from the Phillips translation, but we need care in accepting his doctrinal emphasis. Every translation is, more or less, an interpretation.

Some years ago in a series of articles I referred to the darkness over the earth at the time of the crucifixion and to the words added in the Moffatt translation, "owing to an eclipse of the sun" and in Goodspeed, "as the sun was in eclipse." It was interesting to me to find how many people read our publications. I received a letter from Dr. Goodspeed in reply to my article, in which he took exception to my opposition to the use of these unauthorized explanatory words. In the course of a friendly exchange of correspondence I referred him to an authoritative treatise on eclipses written by a noted astronomer. Not only did this astronomer list eclipses and give the longest recorded period for an eclipse, but he also said that the crucifixion could not have been an eclipse. But I wonder how many good people quote the Bible (Goodspeed translation) as proof that the darkness at the time of the crucifixion was due to natural causes.

Some things seem so indefensible and inexcusable to me. For the N.E.B. to quote Matthew 16:19, "You are Peter, the Rock; and on this rock will I build my church," using the capital R in

"rock," plays into the hands of those who believe and teach that Peter is the foundation upon which the church is built. It is encouraging to note that the N.E.B. quotes 1 Peter 2:4, "So come to him, our living Stone . . . precious in the sight of God." The capital "S" is used in this text.

Another example of the N.E.B. interpretation of a text is in Genesis 1:2 where the text reads, "And a mighty wind that swept over the surface of the waters." (The alternate reading is given at the foot of the page.) The word *ruach* could be given the meaning of "wind" but how the translator could give the word coupled with the name of God the meaning "a mighty wind" is more than I can understand.* As the *SDA Bible Commentary* says: "In harmony with

Scriptural usage, the Spirit of God is the Holy Spirit, the third person of the Godhead. From this place onward, throughout the whole Scripture, the Spirit of God has the role of the divine agent of God in all creative acts, whether of the earth, of nature, of the church, of the new life, or of the new man." The translator of this portion of the N.E.B. evidently did not have a true understanding of the power of the Holy Spirit.

Again let me suggest that our people need to be repeatedly counseled to compare translation with translation, consult the *SDA Bible Commentary* and the writings of the Spirit of Prophecy, compare scripture with scripture, in their study of the Word of God.

VARNER J. JOHNS

Loma Linda, California

* The KJV translates the same word for God ('*Elohim*') "mighty" in Gen. 23:6. It would be better therefore, to criticize the translation on the basis of context and analogy of Scripture, which many would agree is against the N.E.B. translation.—Eps.

I Want to Come Back—If You'll Let Me

By ELLEN DANA

[In this brief essay the author writes not on behalf of herself, but on behalf of many who once belonged to the church.—EDS.]

I didn't think I'd want to come back. I even told my church friends not to bother me about it. I said I didn't miss church and I meant it. I was glad to be away from it and everything connected with it.

It's different now. I have a hunger in my heart, a hunger for God.

It's hard to know what all your feelings are about when you're young. I've spent a lot of time just trying to sort out those feelings.

And I've been looking for answers, too, for a long time. That's where the trouble all began. Grandma was an Adventist. Mother is an Adventist. Plus a host of other relatives. They all had answers and were so willing to hand them out, but rarely has anyone had time to listen. They found out for themselves that religion is good, and I've been expected to follow blindly.

But I can't. I don't doubt that the doctrines are Biblical and all the arguments scriptural. But until recently I hadn't seen much difference between the life of Adventists and that of the people out in the world. A difference in important things I mean, such as being kind to animals, tenderhearted in dealing with an erring child, or fair and square when conducting business deals.

Lately, though, I've heard of a stirring on our campuses and in our churches. Adventists and others are turning to the Lord. I have a peculiar, left-out feeling, and I don't like it.

And I must think about my children. I know I should give my little ones a chance to find out about God. Sabbath school would be an exciting adventure for those little ones used to only television.

You know, I thought I'd never miss Sabbath school—and I didn't for a while. It's different now. I want to come back. Don't misunderstand me. I don't mean I want to be rebaptized—not yet. I want to come back to church to worship God, to seek Him, and hopefully, to find Him for myself. But I wonder if you'll let me.

You are sure to notice that my appearance doesn't line up with your ideas of a Christian. If you can only realize, I'm not a Christian and just let me come in and worship God. If you are eager to *do* something for me, *love* me. Look past my appearance. Try to see my hungry heart, my starved soul. Don't cast disapproving looks at me, or leave me alone in a corner, or whisper in my ear about my make-up. Just give me a chance. Let me come back. Let the voice of God speak to me. Let His Spirit bring the changes necessary in my life.

I will come back—if you'll let me.



If the nominating committee asks you to take on too much, remember

Hannah's Harassment

By JUDY SAVOY

OH, NO! My cookies burned black all over! Now I'll have to bake another batch for the potluck supper, and I won't have as much time to prepare the Sabbath school lesson. I was so busy telephoning people about the potluck supper that I forgot to check the oven."

That wasn't Hannah's only harassment while she was holding several church offices. One week while she was involved in typing up reports for the conference paper, the city newspaper, the conference press office, and advertisements for the Five-Day Plan, she forgot to pre-

Judy Savoy, a housewife in Springfield, Massachusetts, combines writing in her spare time with her home-making.

pare the Sabbath school lesson. She had to stay up late Friday night to get it done. Because she was overtired, her scribbling was hard to read in class the next day. And her whole Sabbath was spoiled, because she stumbled all through the hastily prepared lesson and was too tired to enjoy the Sabbath sermon that followed.

Every week Hannah's many church offices conflicted in some way. Besides teaching a Sabbath school class, she had taken three other church offices. With her many duties, she wasn't able to spend much time on any one of them. Her tasks, therefore, were never completed as well as she thought they should have been.

"Oh, Mommy. Do you have to go to another board meeting so soon?"

her children complained, as mommy tried to fulfill her various church roles.

"Yes, dears. But don't you worry," she comforted them. "Next year, mommy will take only *one* job at church. Then I'll have time to read to you every evening and help you with that new stick-um book and other things too."

"What ever possessed you to take so many jobs?" her husband asked her every time her duties overlapped each other.

"Well, I felt so sorry for the nominating committee. They just couldn't get anyone else for certain jobs, you know."

With about two hundred members in Hannah's church, there should have been enough people to fill each office without overburden-

ing some folks. The nominating committee decided against Brother X for any offices because he was known to have lost his temper once. And they frowned on Sister Y because she touched up the gray in her hair. Hannah had a quiet disposition and was well-liked by most of the congregation. She was secretly delighted that she was asked to do so many jobs. But as the year rolled on, she felt resentful that she had so little time for her family or for witnessing in her own neighborhood.

"Brother X could have done this job much better," she realized one day. "He's such a good program planner." And another time she said to herself, "Sister Y would have been wonderful in this office; she's so good with people. I wish she'd been asked instead. If I didn't have so many things on my mind, I could teach the Sabbath school lesson better."

Family Pushed Into Background

The year progressed, with Hannah rushing to and fro like a whirlwind. Usually she got the jobs done, but her children and husband seemed to get pushed into the background. Or, as often happened, something in the oven burned because she was trying to do too many things at once.

The next year, Hannah kept her word. She accepted only one job at election time. She felt happy that she could concentrate on just one official church task. In the meantime, she and her husband began giving Bible studies to a family nearby. Even the children got involved. It was great.

But Hannah's joy was short-lived. In July one of the church families moved away. The wife had been a devoted worker, and Hannah was asked to take over one of her positions—that of Christian Home Council leader.

"Well, all right. I've done it before. But it'll just be until election time. I'm up to my ears with Bible studies and my other church office."

Then, in October, Mrs. Z broke her leg and couldn't run the Missionary Volunteer meetings any more. In desperation, the board asked Hannah to fill in, although they knew she was busy. Hannah took the job. But she found herself in the same predicament she had been in the year before—too many jobs and too little time in which to complete them.

Brother X and Sister Y still hadn't been offered jobs.

"It's really a shame they don't get

offers," Hannah told her husband. "After all, I have sins and shortcomings too. I believe the Lord finds my sins just as objectionable as those of Brother X and Sister Y. It just happens that my sins don't show up as readily in public; that's the only difference between us. If I sit on the nominating committee next year, I'm going to nominate both of them for jobs I know they're qualified to do."

Hubby agreed with her and hoped more people would be given jobs the following year. He was seeing very little of his wife these days and was tired of eating hastily prepared meals, usually taken from a can.

"I just don't understand why I always end up with so many responsibilities," Hannah remarked lately. "I'm loaded down with three church responsibilities, while some members don't have any duties at all. It's really unfair to the others. There's a great blessing in having *some* job to do, no matter how small. But I haven't received any blessings at all, because I've been too busy. It's so depressing. One day,

I'm going to refuse every single job."

And she just might do that. Unless she learns to say No before she reaches the breaking point, she may feel so overburdened with church work that she'll become bitter. She may even turn against the church for making her feel "used." Even now, most congregations have some Refusing Rachels who've been through exasperating experiences such as this and have already become bitter.

For herself, Hannah must learn where to draw the line in accepting jobs. But the church, in general, has a duty to people like Hannah. It must not overburden certain workers while other members are made to feel useless, to sit in their pews week after week wishing they felt needed in some capacity.

How much smoother the church would function if the duties were more evenly distributed among all members—not just the quiet, unobtrusive ones. Each member of the church should feel happy that he has a part both in spreading the gospel and in keeping the church operating at maximum peak.

A Prayer on Growing Old

Lord, Thou knowest better than I know myself that I am growing old and someday will be old.

Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Keep my mind free from the recital of endless details—give me wings to get to the point.

I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience. But seal my lips to my own aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are hard to live with—but a sour old person is one of the crowning works of the devil.

Make me thoughtful but not moody; helpful but not bossy.

With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

The Humanity of Jesus Means Everything to Us—2

JESUS SHOWED US THE POSSIBLE

Last week we discussed ever so briefly why the birth of Jesus in that Bethlehem stable “means everything to us.” God became man in order to silence forever the charges that He, on one hand, was not willing to practice self-denial and forbearance and, on the other, that He was asking from man the impossible. Only after such a demonstration would He be able “to save his people from their sins” (Matt. 1:21).

But O how He came! He entered the controversy as a full participant. There was no make-believe humanity! As every child of humanity enters life, weakened by whatever has happened to humanity's bloodstream over the centuries, so did God without the advantages that even Adam had before he fell. “Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. . . .

“Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed. . . .

“In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan singlehanded! Since the Fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race.”—*Selected Messages*, book 1, pp. 267, 268.

What happened to His divine nature when He so completely “became flesh and dwelt among us” (John 1:14)? “He did not cease to be God when He became man. . . . The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality.”—ELLEN G. WHITE in *Signs of the Times*, May 10, 1899. What made His life so real to man is the fact that “His divinity was hidden, He overcame in human nature, relying upon God for power.”—ELLEN G. WHITE in *The Youth's Instructor*, April 25, 1901.

A Fellow Participant

All other steps in the plan of salvation, including the resurrection of the faithful during Old Testament times, depended absolutely upon the success Jesus would have as a fellow participant in the arena of temptation. For if Christ, before the watching universe, did not conquer under the same conditions all men must live with, then no man can hope to conquer. But since He did conquer, while carrying all the liabilities that every man born into this world has had to carry, then no man has an excuse and Satan is proved a liar!

The logic of the Incarnation is based on a mystery too profound for human analysis. Because Jesus was the only God-man, there is no adequate analogy we can make—no one with whom we can compare Him. Our statements

regarding Christ's nature, both as God and man, should never go beyond the words of revelation. On one hand, we are told to emphasize His complete sinlessness; His character was unsullied by a taint of (that is, by an inclination or propensity to) corruption. “Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption.”—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 15, p. 1128.

On the other hand we cannot emphasize strongly enough the significance of His victory. “Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.”—*Selected Messages*, book 1, p. 408.

The Adventist Church, along with many others in Christendom, has made every effort to exalt our Lord's dignity as God by refuting Arianism (the belief that Jesus was the first created being); but a strange silence persists in many churches, however, when efforts are equally in order to refute Docetism (which denies His full humanity).

The majesty of Jesus is demeaned when we lessen His real victory as the Sinless One by making it appear that He did not fully descend to the level of our sinful, fallen nature when He became man. If He did not fully descend, Satan would have cried, “Foul,” and nothing in the name of justice would have been accomplished.

However, since Jesus proved His point and did what Satan said fallen man could not do, Satan's only defense has been to play down what Jesus really did. To nullify the plan of salvation, all Satan has to do is to obscure the truth about the Incarnation by separating two essential elements: (1) Jesus lived a sinless life in (2) man's sinful, fallen nature.

One of the mysteries of iniquity is the successful outcropping of Satan's malice in traditional Christian thought. For example, in order to vitiate the victory of Jesus, many attempts have arisen to explain that Jesus did not defeat Satan in man's sinful, fallen, degenerate, hereditary nature but in some other sphere with only a physical appearance like other men. This error is the foundation of the Roman Catholic doctrine of the Immaculate Conception whereby to ensure the perfect, sinless nature of Jesus He is said to have been born of a perfect, sinless mother. But the same subtle and perverse doctrine lies under other explanations such as “Jesus took the sinless nature of the first Adam,” or He “vicariously bore man's weaknesses.”

No, fellow child of humanity, the wonder of wonders is that Jesus took life as we all must take it. And He lived life as we must live it. He “came in human form to show the inhabitants of the unfallen worlds and of the fallen world that ample provision has been made to enable human beings to live in loyalty to their Creator.”—*Selected Messages*, book 1, p. 227. He showed “in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement.”—*Ibid.*, p. 253. “He with-

stood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God."—*Ibid.*, p. 409.

If a Christian does not recognize why Jesus came and what He accomplished as man's example, he will become confused when he is asked other questions, such as: Why has Jesus delayed His coming? On whom does the latter rain fall? What does the seal of God signify? What does "the mature man" mean?

To reflect the character of Jesus is a viable goal that will be achieved in a remarkable demonstration by the faithful among the last generation of Adventists. The basic spiritual equipment that enabled Jesus to triumph will be fully employed by the last generation, who will be enabled thereby to live without sin. "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.). Good news at Christmastide!

(To be concluded)

H. E. D.

PRISONERS OF THOUGHT

"Any thought that you think long enough will take you prisoner," said the late Lord Halifax of England. We think that a report of a double tragedy in the November 22, 1971, *Newsweek* dramatically illustrates this point.

Precocious, ten-year-old Ethan Scott Friedman was the center of his parents' lives. Then he was hit by a truck while riding his bicycle and killed.

Utterly grief-stricken, the father went to work to build up a case against the truck driver, who had been released on the basis of insufficient evidence to charge him with manslaughter. The thoughts of his dead son and his self-appointed crusade to bring the truck driver to justice became an obsession with Mr. Friedman. For seven months, until the time for the trial of the driver, he could think of little else besides his son. He photographed photos of him, would eat only the kind of food his son had liked, and searched out in the library books his son had read and read them himself.

When the grief-stricken father met the truck driver on the parking lot of the courthouse where the trial was to be held, all of his pent-up feelings took over. And in a condition, which psychiatrists testified was temporary insanity, at meeting for the first time his son's killer, he shot him.

This, to be sure, is an extreme example of what a thought, persistently pursued, can lead to. But it illus-

trates forcefully the compelling, controlling effect our thought patterns can have upon us.

The Bible speaks of a group in the last days who will become prisoners of the error of their thinking and will experience "the fruit of their thoughts" (Jer. 6:19). They will turn from truth and be taken captive by "strong delusion, that they should believe a lie" (2 Thess. 2:11). Because truth will demand more than they are willing to give, they will choose to cherish error and are captivated by its manifestations in the form of "power and signs and lying wonders" (verse 9).

Writing of this Ellen G. White says, "Evil spirits are actively engaged in seeking to control the minds of human beings. Men are binding up in bundles, ready to be consumed by the fires of the last days. Those who discard Christ and His righteousness will accept the sophistry that is flooding the world."—*Selected Messages*, book 2, p. 53.

Prisoners of Truth

There is another group who will become prisoners of truth in their thinking. This is a class to which we all aspire to belong. They are those referred to in Revelation 7 as receiving "the seal of the living God" (verse 2). They are the 144,000. The seal, Ellen G. White says, "is not any seal or mark that can be seen, but a *settling into truth*, both *intellectually* and spiritually, so they cannot be moved. . . ."—*Seventh-day Adventist Bible Commentary*, vol. 4, p. 1161. (Italics supplied.)

This intellectual "settling into truth" indicates a renewing of the mind (Rom. 12:2) in which the stream of thinking is diverted from selfish, sinful channels into those that flow out toward others and upward toward Heaven. This change cannot be made on our own. Divine help is needed to make a new channel of desire, feelings, and motives in which the thoughts can flow.

This indicates a present, constant disciplining of the thoughts to keep them in right channels. This means a deliberate turning of the mind from everything that is sinful or doubtful toward that which is good and positive. It suggests the oft-quoted words of Paul: "If you believe in goodness and if you value the approval of God, fix your minds on whatever is true and honorable and just and pure and lovely and praiseworthy" (Phil. 4:6, Phillips).

Fixed constantly upon truth and virtues such as these, the mind eventually becomes permanently settled into righteousness, and its possessor is ready for heaven. It is then safe for God to set His seal upon that person.

T. A. D.

LETTERS

...to the Editor

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

ARTICLE RAISED QUESTIONS

How much I enjoyed "The Steeper the Mountain" [Oct. 14]. I read and re-read it and felt it was written especially for me.

Although I have a weekly program of good deeds, taking the elderly to ride (they are my hobby), visiting the State hospital and nursing homes, baking and giving it

away, serving whenever asked as Sabbath school superintendent, Dorcas leader, and organist, I wonder, Is this a form of godliness? Have I been living on a plateau of spiritual experience and practice?

After reading the article I prayed, "Dear Lord, am I disappointing Thee? Are You seeing any progress in my life?" I felt like the keeper of the prison who cried out to Paul and Silas, "What must I do to be saved?"

FLORENCE MAURO

Fayville, Massachusetts

HEARTS AND DRESS

Many people today talk of how dress is a large part of being a Christian. Some of our churches are talking about dress more than about Christ. Some churches are going to the extreme, telling young girls and women that they should wear maxis,

the long skirt. Certainly a Christian lady should dress modestly, but definitely not to the extreme. Frankly, I do not see how the long skirt will win our way to heaven. We must remember that our hearts and our dress must be right. But our hearts will be judged in the judgment and not our apparel.

PHYLLIS HENDERSON

Rialto, California

CRYSTAL CLEAR

"Saved Solely by Grace" [Sept. 9] gave me much encouragement when I was discouraged, much strength when I was really weak, and a sense of forgiveness when I felt condemned. This article has made crystal clear a subject I have had question and doubt on for a long time.

JAMES CURRIE

Takoma Park, Maryland

THE MESSAGE BEGAN HERE in the ATLANTIC UNION CONFERENCE

LOW HAMPTON, N.Y. William Miller lived here on a farm while he searched out the great Bible prophecies that point to the second advent of Christ. Nearby is Miller's grave and the Miller Chapel.

ADIRONDACKS. Heart of the magnificent Adirondack Park, which boasts 5.7 million acres of mountains, forest, rivers, and lakes.

BARRE, VT. Here is found the world's largest granite quarries. The Green Mountains of Vermont provide some of the most beautiful scenery to be found anywhere in the United States.

THOUSAND ISLANDS. Scenic area with more than 1,500 islands dotting the blue waters of the St. Lawrence River.

ROOSEVELT, N.Y. A Seventh-day Adventist church built here in 1859 is still in use today.

HYDESVILLE, N.Y. Site of the Fox sisters' home where mysterious rappings in 1848 marked the birth of modern spiritualism.

ROCHESTER, N.Y. The church's first hand press was put into operation here. Here *The Youth's Instructor* was first printed.

NIAGARA FALLS. The thundering cataracts of Niagara Falls link the United States and Canada. More than 212,200 cubic feet of water plunge 167 feet into a turbulent gorge every second.

PALMYRA, N.Y. Site of Hill Cumorah, the birthplace of Mormonism, in 1827.

PORT GIBSON, N.Y. The farm of Hiram Edson, who received light on the sanctuary that helped to explain the great disappointment of October 22, 1844, is here.

WEST WILTON, N.H. Birthplace of Uriah Smith, for nearly 35 years the editor of the *REVIEW AND HERALD*.

WASHINGTON, N.H. Birthplace of the first Sabbathkeeping Adventist congregation. Early in the 1840's a company of Christians built this small, rural church. In 1843 they accepted the Adventist message, and in 1844 some members began observing the Sabbath. Many pioneers are buried here in the first SDA cemetery.

SYRACUSE, N.Y. Headquarters of the New York Conference of Seventh-day Adventists is situated here.

CATSKILL MOUNTAINS. Less than two hours from the bustle of New York City are these picturesque mountains of Rip Van Winkle legend.

GREATER NEW YORK. Offices of the Greater New York and Northeastern conferences. Famed for United Nations Organization, Wall Street, Statue of Liberty, Empire State Building, Rockefeller Center, and many other attractions. Denominational points of interest include the New York Center, Times Square Center, General Conference Transportation Office, and Seventh-day Adventist Welfare Services' Eastern depot. New York is perhaps the church's greatest challenge in North America. Nearly 12 million people, speaking more than 70 languages, are to be found here. One out of every four Americans lives within a half day's drive of New York City. The chance of a non-Adventist meeting an Adventist as a neighbor, business associate, or friend is perhaps lower here than at any other place in the United States.

GEER MEMORIAL HOSPITAL, CANAAN, CONN. This 93-bed chronic and convalescent institution, beautifully situated in the Berkshire Hills, is operated by the Atlantic Union.

WEST POINT. The United States Military Academy is situated on a commanding prominence overlooking the broad Hudson River.

FAITH FOR TODAY, CARLE PLACE, N.Y. Home of television's oldest religious telecast. An estimated 15 million viewers in 11 countries watch the program each week over 275 stations.

SINCE the organization of the Washington, New Hampshire, Seventh-day Adventist church in the year 1862, the work in the historic Atlantic Union has expanded until there are now 262 churches, with 34,985 members, in the union. One hundred and seventy-three pastors serve these churches. The Atlantic Union has 92 elementary and intermediate schools, seven secondary schools, and one college. The right arm of the message is extended by 118 physicians and dentists and four hospitals. During the past quadrennium more than \$2.5 million worth of books was sold by literature evangelists. Tithe and mission offerings for the period exceeded \$34.5 million.

From the Eastern United States the work moved westward. Writing of this in the *Atlantic Union Gleaner*, of April 6, 1910, Ellen G. White said:

"It now devolves upon those in responsibility in the more prosperous conferences [in the West] to plan with largeness of heart, not only to warn the cities within their own borders, but also to extend a helping hand to their sister conferences in the East, where so many millions dwell in the cities, and where the laborers are few and resources limited."

PARIS, ME. Birthplace of the **REVIEW AND HERALD** in 1850. **J. N. ANDREWS** became an Adventist here.

GORHAM, ME. Ellen G. White was born on a farm here November 26, 1827. The Harmon family moved away when she was eight. She and her husband, James, spent a portion of the first year of their married life in Gorham.

GREAT STONE FACE. The famous visage, Old Man of the Mountains, a natural phenomenon, juts from the sheer cliffs of Profile Mountain. The "Old Man" measures 40 feet from forehead to chin. Nearby is Mount Washington, highest peak east of the Mississippi River, the top of which is reached by the world's first cog railway.

MOUNT KATAHDIN. Highest mountain in the State of Maine, it is surrounded by unspoiled wilderness. The Appalachian Trail begins at the summit and winds 2,000 miles to the State of Georgia.

TOPSHAM, ME. In the Howland home Mrs. White in vision saw soft light about the fourth commandment on the tables of stone in the heavenly sanctuary. Her son Henry died here of pneumonia at age 16.

PARKVIEW MEMORIAL HOSPITAL. Situated in an evergreen forest on the edge of Brunswick, Maine, this 44-bed institution was built by Adventist laymen. It is now owned and operated by the Northern New England Conference.

PORTLAND, ME. Office of the Northern New England Conference. This city is rich in Seventh-day Adventist history. Here the Harmon family heard William Miller preach the Advent message. Here Ellen was baptized, and here she received a crippling injury as a child. In South Portland, in a home still standing, Ellen received her first vision, December, 1844.

NEW ENGLAND MEMORIAL HOSPITAL, STONEHAM, MASS. Operated by the Atlantic Union, this modern 297-bed facility overlooks Spot Pond in the midst of a 5,000-acre forest preserve. A multi-million-dollar wing has just been completed.

LEXINGTON, MASS. Here the Minutemen, summoned by Paul Revere's alarm, faced British soldiers on the morning of April 19, 1775, and fired the first shots of the Revolution.

HARVARD UNIVERSITY. Other great schools of the East located within the Union include Yale, Cornell, and Columbia.

OTIS NICHOLS' HOME, DORCHESTER, MASS. Here Mrs. White was shown in vision a literature work that was to encircle the earth.

THAYER HOME, RANDOLPH, MASS. Here Mrs. White experienced her longest vision, which lasted four hours. During this time she held open in one hand above her head a heavy Bible while accurately quoting scripture.

PLYMOUTH ROCK. Tradition says that the Pilgrims landed here after leaving Europe in search of religious freedom. The world-famed replica of the *Mayflower* is permanently berthed here.

FULLER MEMORIAL SANITARIUM, SOUTH ATTLEBORO, MASS. An 85-bed psychiatric hospital operated by the Atlantic Union.

SOUTH LANCASTER, MASS. Offices of the Atlantic Union and Southern New England conferences are here. Atlantic Union College is also situated at South Lancaster. A General Conference session was held here in 1899.

FAIRHAVEN, MASS. The house where Joseph Bates lived as a boy, and from which he went to sea at the age of 15, still stands. Also standing is the grade school Bates attended and the meetinghouse he helped build.

MIDDLETOWN, CONN. The first Seventh-day Adventist periodical, *Present Truth*, was printed here in 1849.

ALBERT BELDEN HOME, ROCKY HILL, CONN. In 1849 the copy for the first four issues of *Present Truth* was prepared by James White in this home. Here the papers were prayed over before White carried them on foot to the Middletown post office.

○ CHURCH
● ACADEMY



BERMUDA. The beautiful islands of Bermuda are also a part of the Atlantic Union Conference.

T MUST RETURN WITH POWER



Newly arrived nursing students at the Saigon school of nursing become acquainted.

Learning to Cure and to Care at the Saigon School of Nursing

By GALE TRUE

THE Vietnamese are a dextrous, creative people, even in simple things. I was reminded of this when I saw a man sitting in the market place in Saigon carving graceful flowers and trees out of an ordinary carrot.

It is girls with creativity such as this who apply to our school of nursing at the Saigon Adventist Hospital. They come from varied backgrounds, but when they get into nursing school their common goal soon makes them a close-knit group. Many of them join our school with a very rudimentary knowledge of basic health rules.

One student arrived here with very few possessions and very little knowledge of basic cleanliness. She participated in classes to help her understand the reasons for such things as daily bathing, a procedure that she was not accustomed to carrying out. We were very gratified one day to observe her in the hospital room of a very old Vietnamese woman, washing her hair. She had arranged plastic to act as a drain for the water and was pouring water from a basin over the patient's head. No one had told her to do this; no one had even told her exactly how to do it, but she had learned her principles of cleanliness well.

Another example. One evening a young man was brought into the hospital with multiple injuries including a severed artery in his leg. He was a typical "H.B.H." patient ("hit by a Honda" motorcycle). I watched as the nurse and three students went to work. Before two minutes passed, one student was cleaning the wound, another taking the history, another checking vital signs, and

the male nurse was gloved and ready to begin suturing the severed artery. Never have I seen better efficiency regardless of available equipment. Our hospital is old and inadequate, our equipment out-of-date and scarce, but the spirit of service is easily detected in the workers here.

The lesson of concern for others is a hard one to learn anywhere. In Vietnam, most of the people have lost loved ones in the war and have seen much of suffering and death. And the girls who come to our nursing school are acutely aware of the uncertainty of life and often are reticent to give of themselves, to become involved with patients because another death may prove to be too much for them. These are the girls we see learning about caring for others at the Saigon Adventist Hospital. These are the girls we see becoming involved, following the example that Christ has given to them.

Each day there are more incidents where our students combine their concern for others plus their creativity and dexterity to improve the medical care administered to their people. They are learning the lessons well, and they are applying them daily. How better could the love of God be proclaimed to the people of Vietnam?

INDIA:

New Idea Gains Many Enrollees for VOP

A new idea tested during a recent itinerary in South India enabled me to bring back to the Voice of Prophecy correspondence school in Poona more than 70 requests for health courses and more than 50 for various Bible courses.

The idea came to me shortly before the itinerary when W. H. Mattison, lay activities and radio-TV secretary of the Southern Asia Division, appealed during a Sabbath sermon for greater efforts on the part of church members to enroll people in the Voice of Prophecy courses.

Being a Voice of Prophecy convert, I decided I should in some way respond to the appeal. During my travels I come in contact with many people in buses, trains, and airplanes. I decided I would pass out VOP enrollment cards to as many individuals as I could with an explanatory note attached.

Before starting my itinerary I had 100 copies of a letter mimeographed, which I clipped to Bible school and health correspondence course cards. In the letter I explained that I was connected with the VOP correspondence school and would be happy to arrange for the reader to get free courses. I explained I would collect their cards later.

The plane in which I flew from Bombay to Bangalore carried only 18 passengers. But, after we had been in the air for a while, I went to each passenger and the two stewardesses and gave each the letter and the attached cards. After about 15 minutes I picked up their enrollments. When I sorted out the cards in my seat I was amazed to discover that of the 18 passengers, nine had filled in both the health and Bible cards, while three others had chosen only the health course.

Later in my itinerary, when I traveled by train from Bangalore to Trivandrum, in Kerala State, I again handed out the cards. Some 70 per cent of the passengers in my carriage enrolled for courses, most of them choosing both health and Bible courses.

When I returned to Poona after my two-week itinerary I carried with me 72 cards requesting health courses and 53 asking for various Bible courses.

JOHN M. CURNOW
Publishing Department Secretary
Southern Asia Division

MAURITIUS:

Youth of Three Islands Hold Five-Day Festival

Forty-five youth from the island of Réunion and a dozen others from Madagascar traveled across hundreds of miles of water to the island of Mauritius recently to join many Seventh-day Adventists in a festival of youth. Advance publicity in the press, on the radio, and on television informed the people of Mauritius of the gathering of Adventist youth. The opening ceremony was honored by the presence of the Honorable Basant Rai, Minister for Youth and Sport. His Excellency the Governor-General and Lady Williams also attended, accompanied by several members of the diplomatic corps.

Gale True is director of the Saigon Adventist Hospital School of Nursing.

During the five-day festival, emphasis was placed on the important part that youth is called upon to play in the disturbed times in which we live. The program included spiritual talks, guidance on current problems, national tableaux, and Biblical presentations, as well as a final dedication to service for humanity.

EDWARD E. WHITE
Educational Secretary
Trans-Mediterranean Division

ENGLAND:

Adventist Family Has Unique Hobby

What must surely rank as one of the most unique families in the Seventh-day Adventist Church is to be found in Isleworth, Middlesex, England. Charles Richards, his wife, Daphne, daughter, Deirdre, aged 14, and Mark, aged 10, form a group known as the Ringing Richards. Together they make a team of tintinnabulationists (it's in the dictionary), or hand-bell ringers. Thereby they carry on a family tradition to the third generation, which Deirdre and Mark now represent.



Tintinnabulationists (rear to front) Charles, Daphne, Deirdre, and Mark Richards practice their art of hand-bell ringing.

Mr. Richards was taught the art of tower- and hand-bell ringing at an early age by his father, who was also a keen campanologist, or bell ringer. To prac-

tice his hobby, Mr. Richards actually has to go to church, for there are few private peals and towers in England. The scope, however, is very large. No fewer than 3,500 churches contain peals of bells ranging in number from four to 12, which is the minimum and maximum number on which the "changes" are rung.

Hand bells present a different aspect to that of tower bells because they can easily be carried around and tunes may be played on them. It is in this role that the Ringing Richards are appearing in Adventist churches in England.

On a trip to Holland in 1970 they had the opportunity of playing at J. F. Coltheart's evangelistic meetings in the new Rotterdam church. The language barrier presented little difficulty once the bells had been played to the people.

Mr. Richards' fame has extended to a much larger audience than he ever dreamed possible by his appearance on the national TV news with his team of young hand-bell ringers from St. Clement Danes church in the Strand. This particular team are pupils at Feltham School where Mr. Richards teaches automobile engineering and, as an extra activity, hand-bell ringing.

ENID TOLMAN
PR Secretary, Chiswick Church

Shining Palaces

Plus Values

What Christmas Means

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by Caroline E. Keeler

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World Divisions

FAR EASTERN DIVISION

✦ The West Irian Mission, New Guinea, is now a part of the East Indonesia Union Mission. The transfer was made from the West Indonesia Union Mission as a result of a vote taken at the recent quadrennial division council in Singapore. Before joining with the West Indonesia Union Mission the West Irian territory was a detached mission in the division. Plans are being made to send a missionary to Irian who is able to fly a mission aircraft.

✦ A Mission Spotlight team from Atlanta, Georgia, has completed an itinerary of certain Far Eastern Division areas gathering material for special mission slide-tape stories. The team, consisting of Jerry Heinrich and Jim Rhodes, visited Korea, Hong Kong, Singapore, Sarawak, and the Philippines. D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ The Central American Union held its quadrennial session on the campus of Central American Vocational College in Alajuela, Costa Rica, November 21 and 22. E. E. Cleveland and V. M. Montalban, associate Ministerial secretary and general field secretary, respectively, of the General Conference, and Cree Sandefur, president of the Columbia Union Conference, were present in addition to the executive and other officers from the Inter-American Division.

✦ A new church was opened in San Salvador, El Salvador, recently. There are six churches in this city where 15 years ago there was only one. Orley Ford, officially retired, directed the building of the church, of which he is pastor. He is also pastor of one other church and two groups.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Seventy-four needy families and 150 shut-ins and nursing home patients in the Brunswick, Maine, area were helped by the Brunswick church at Thanksgiving time. The 74 families were given Thanksgiving boxes, and the shut-ins and nursing home patients received fruit plates. The boxes were made possible through the generosity of members of the community who donated 1,600 cans of food to the youth of the church during Halloween.

✦ Five Atlantic Union College students are serving as student missionaries in Indonesia and Korea. Donald L. Merrill, a sophomore last year, is taking a year

off from his college studies to serve in Djakarta, Indonesia. Carol Youngs, senior from Dryden, New York; Jackie Tibbetts, junior from Berlin, Massachusetts; Sue Downing, sophomore from South Lancaster, Massachusetts; and David Grey, junior from Marlborough, Massachusetts, are serving a full year in the English language schools in Korea.

EMMA KIRK, *Correspondent*

Canadian Union

✦ The 15-member Canadian Union College wind ensemble began their 1971-1972 tour season with two sacred and two secular programs presented in the Peace River district of Alberta. Loren Frost is the conductor.

✦ Featured speakers at the Alumni Homecoming Weekend conducted recently at Canadian Union College, Lacombe, Alberta, were Don Neufeld, associate editor of the REVIEW AND HERALD; Dr. R. V. Shearer, head of the Department of Ophthalmology at Loma Linda University; and Bob Tetz, pastor at Vernon, British Columbia.

THEDA KUESTER, *Correspondent*

Central Union

✦ Laymen from the Alamosa, Colorado, district held a three-week series of evangelistic meetings recently. Seven speakers participated in this program. Pastor Donald Ham is following up the interest with Bible studies in the homes.

✦ The Friendship Club of the Lincoln, Nebraska, Adventist churches prepared a special Thanksgiving dinner for senior citizens of the city. One hundred and ten of these were able to attend the dinner served in the College View Academy auditorium. Another 120 had meals taken to their homes, and 115 received fruit baskets. Mrs. Glenn Masters was in general charge of the celebration. She was assisted by Mrs. Alvin Crawford, Mrs. Russell Thomas, and others, some not members of the Adventist Church. Students from the Lincoln school system assisted in greeting the guests and serving the tables.

✦ A biunion education program was held on the campus of Union College, November 14-16. Dr. George Akers, president of Columbia Union College, was the featured speaker. The primary purpose of the program, which was attended by educational leaders from the Central and Northern unions, was the promotion of education within the denomination.

✦ Ken Lawson, of Cortez, Colorado, a freshman at Union College, appeared

with the Pueblo Symphony Orchestra in November, playing the Weber *Concertstück in F minor* for piano and orchestra. The performance with the Pueblo Symphony came as one of the prizes for winning the Mozart Competition for Young Artists, held earlier this year in Pueblo.

✦ An open house was held for the new rehabilitation department of Boulder Memorial Hospital a few weeks ago.

✦ Wyoming Conference literature evangelists conducted a group canvass in Cheyenne November 8. During the canvass, orders valued at more than \$1,600 were taken and more than 100 people were signed up for the Voice of Prophecy Bible course. J. N. Hunt and Paul Vercio, the Central Union and Wyoming Conference publishing secretaries, canvassed with them.

✦ A meeting was held at the Broken Arrow Ranch in the Kansas Conference recently to discuss the formation of a "Committee of 100" to be an advisory board to the conference administration.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ William Hammond, Mount Vernon Academy, Ohio, treasurer, reports student labor during the school year 1970-1971 totaled almost \$286,000—45.2 per cent of total charges to student accounts for tuition, room, and board.

✦ Hackensack, New Jersey, church's Investment leader, Lucille Avila, reports church members have raised \$1,200 to date.

✦ Harold Otis, Pennsylvania publishing department secretary, reports that as of October 30, 1971, sales of more than \$560,000 were made by the 50 literature evangelists of the Pennsylvania Conference. This is a gain of \$130,000 over the first ten months of last year.

✦ The Ethnan Temple congregation, Pittsburgh, Pennsylvania, recently moved into their house of worship, a former Presbyterian church in the suburb of Wilkinsburg. Their original sanctuary was gutted by fire three and one-half years ago. Wilkinsburg's mayor, Edward J. Daw, participated in the opening ceremonies.

✦ At a recent Mountain View Conference workers' meeting held in Parkersburg, West Virginia, Dr. Siegfried Horn of Andrews University demonstrated the use of archeology as a spiritual tool in confirming searching minds in a belief in Scripture.

✦ Members of the Washington, D.C., chapter of the Association of SDA Nurses attended a weekend retreat at Blue Ridge Youth Camp, Montebello, Virginia, recently. Approximately 50 members attended from the District of

Columbia, Maryland, Pennsylvania, and Virginia.

✦ C. C. Weis, associate secretary of the General Conference Lay Activities Department, conducted a three-week series of evangelistic meetings in Greensburg, Pennsylvania, recently. Twenty-five made decisions to be baptized. Elder Weis was assisted by the local pastor, Bryce Pascoe; and Jim Currie, Sharon Bower, and Marty Weber, student literature evangelists from Columbia Union College, Takoma Park, Maryland.

✦ More than 300 Ohio Pathfinders held their annual camporee at Pleasant Hill Lake Park, Ohio, recently. Six clubs participated. Leading the camporee were W. D. Welch and A. Ralph Sawvell, M.D., MV and medical secretaries, respectively, of the Ohio Conference.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Dr. W. E. McClure, dean of the college at Andrews University from 1957 until his retirement this year, has been named dean emeritus at the university. He continues to serve the university as assistant to the president.

✦ Andrews University reportedly has one of the highest percentages of international student enrollment of universities in the United States this year. There are 359 students, or 16.4 per cent of its total enrollment of 2,191, coming from other countries.

✦ Nine hundred Michigan Pathfinders met this fall for their annual weekend Pathfinder camporee. Three camping sites and weekends were set aside to enable most of the various clubs to participate.

✦ The Paoli, Indiana, company has requested that they be organized into a church. The group is meeting in a new building that was planned as a center for Pathfinders, Dorcas, and youth meetings.

✦ Progress is being made on a new plastics industry warehouse on the campus of Indiana Academy, Cicero, Indiana. Two faculty homes are also under construction. Plans are under way for a new girls' dormitory.

✦ Wilderness living was the theme of the Illinois Pathfinder fall camporee held near Sheridan, Illinois, in September. More than 200 Pathfinders and their leaders attended.

✦ Thirty-two people have united with the church through baptism or profession of faith as a result of the It Is Written meetings in Moline, Illinois. Meetings were conducted by Conference Evangelist Roland Lehnhoff and David Peterson.

GORDON ENGEN, *Correspondent*

Northern Union

✦ A four-evening cooking school for the public, sponsored by the lay activities department of the Brainerd, Minnesota, church, was held recently in the demonstration rooms of the local gas company. Classes were conducted by Joel Haas, medical products representative of Loma Linda Foods, assisted by Mrs. Haas and Melvin Smith, also a representative of Loma Linda Foods.

✦ A new church is being built at Bowman, North Dakota, on five acres of land that was given by the Consolidation Coal Company.

✦ A cooking school was held at Wahpeton, North Dakota, from October 19-21. The school was conducted by Dr. and Mrs. Frank Hurd of Chisholm, Minnesota, and featured the cooking of natural foods low in cholesterol and fats.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Four people have joined the Spanish Ceres church, following a lay effort.

✦ Milton Grimaldi, a layman of Ramona, California, has directed a Sunday medical clinic on the San Pasqual Indian Reservation for more than seven years. Ramona and El Cajon members rebuilt a school on the reservation to serve as the community center as well



Jackson, Mississippi, Church Dedicated

A dedication service for the Jackson, Mississippi, church was held recently. The dedicatory sermon was preached by H. H. Schmidt, president of the Southern Union Conference. A. J. Hess, treasurer of the Alabama-Mississippi Conference, read the Act of Dedication, and W. D. Wampler, Alabama-Mississippi Conference president, offered the dedication prayer. Two former pastors, L. A. Stout, now principal of Bass Memorial Academy, and W. G. Zima, now pastor in Tucson, Arizona, were present for the dedication.

R. A. TYSON
PR Secretary

Alabama-Mississippi Conference

as clinic. Both Adventist and non-Adventist doctors are donating medical services weekly.

✦ Forty-one were baptized during an evangelistic campaign conducted in Fontana, California, by B. R. Spear, Voice of Prophecy evangelist. Nineteen joined the church in El Centro where L. E. Tucker, associate evangelist of The Quiet Hour, conducted meetings.

✦ Garden Grove, California, members celebrated the seventy-fifth anniversary of their church in October by dedicating a \$350,000 sanctuary, youth chapel, Sabbath school rooms complex. Norman Versteeg is pastor.

✦ Sabbath school, welfare, and Pathfinder facilities were dedicated recently in the educational wing of a new Phoenix, Arizona, church. James R. Hardin is the pastor.

✦ Mrs. E. Van Nockay Porter, of Berkeley, California, has retired from her Bible instruction after 50 years of service. The past 19 were in northern California.

✦ A pastor-laymen's crusade conducted at the Los Angeles Fifty-fourth Street church has resulted in 54 persons being baptized. L. B. Baker is the pastor.

✦ Rio Lindo Academy recently concluded a health-week emphasis with Drs. Marjorie and Burnell Baldwin and Dr. Charles Thomas.

✦ Merced, California, lay members joined with Philip Knoche, Central California Conference evangelism coordinator, in a November evangelistic campaign that resulted in 11 baptized and ten more studying for baptism. John DeWald is pastor.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

✦ The Hays Memorial Hospital, San Marino, Texas, participated this year in the town's annual three-day "Chilympiad," which features "chili-makers of renown." Members of the staff served 20 gallons of vegetarian chili in two-ounce portions to people attending the festival. They also distributed vegetarian recipes, leaflets such as "Is Meat Necessary in the Diet?" and "One Hour With Your Bible." Many sampling the chili signed up for a Bible correspondence course. Alberta Jackson is food service director of the hospital.

✦ The annual elementary teachers' institute was held recently by the Texico Conference. Guest speakers for the occasion included Mrs. Art Bell, reading specialist; Dr. Charles Hogan, of Southwestern Union College; and E. C. Wines, Southwestern Union Conference educational secretary.

J. N. MORGAN, *Correspondent*

REVIEW INDEX

July to December, 1971

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, Poetry.

In general, in the first issue of each month appear Heart-to-Heart, Especially for Women, and Obituaries; in the second issue—Dateline Washington, Especially for Men, Let's Talk About Health, and Young Adult; in the third issue—Homemakers' Exchange.

List of Abbreviations

E Editorial	M Money in Bible
EM Especially for Men	Times
EW Especially for Women	RC Report to the Church
FL Family Living	RR Response From Readers
H Let's Talk About Health	SO Speaking Out
HH Heart-to-Heart	WY When You're Young
KB King's Business	YA Young Adult

Titles

Adventist Confession of Faith, Oct 14: 4; Oct 21: 7; Oct 28: 4; Nov 4: 12; Nov 11: 6; Nov 18: 6; Dec 2: 1; Dec 9: 7; Dec 23: 6; Dec 30: 7

Adventist Layman Encourages Country Living (J. R. Mittleider), Sep 9: 9

Adventist Scholars Read Papers at Society's Annual Meeting (E), Don F. Neufeld, Dec 2: 14

After 22 Years, Ellen G. White, Oct 21: 1

Age of Aquarius (E), Kenneth H. Wood, Nov 25: 2

Another Case of Gapsis (WY), Miriam Wood, Dec 2: 6

Another Sermon on the Mount, Desmond B. Hills, Nov 18: 1

Apostasy—Major Pollutant (E), Kenneth H. Wood, Oct 21: 2

Are You a Successful Housekeeper? (FL), Anna P. Edwardson, Oct 21: 10

Are You Satisfied With Husks? Elsie Garvin, Aug 26: 4

As He Overcame, F. G. Clifford, Oct 14: 8

Autumn Council Convenes in Washington, Herbert E. Douglass, Nov 4: 1

Bali—Isle of Enchantment, Anonymous, Dec 9: 1

Birds, the Bees, and Dad (EM), Roland R. Hegstad, Aug 12: 13

Blaming the Environment Avoids Human Responsibility (E), Herbert E. Douglass, Nov 11: 14; Nov 18: 12

Broken China (FL), Cynthia Winston, Jul 8: 12

Cachibachis and Taka Taka (EW), Betty Holbrook, Sep 2: 14

Camp Meeting '71 (FL), Janet Faye Minesinger, Dec 2: 12

Can One Leave the Church for the World and Be Happy? (E), Thomas A. Davis, Aug 12: 14; Aug 19: 12

Cancer and a Meat Diet (E), Herbert E. Douglass, Dec 2: 14

Casual Christians (E), Thomas A. Davis, Jul 8: 14

Caution in the Use of Versions (RR), Varner J. Johns, Dec 30: 13

Changes Follow Surrender (E), Kenneth H. Wood, Aug 12: 2

Christ and the Commandments, Varner J. Johns, Sep 16: 6

Christ and the Covenants, Varner J. Johns, Sep 9: 7

Christ Our Righteousness, Varner J. Johns, Sep 23: 8

Christ—the Way, the Truth, the Life, Willis J. Hackett, Dec 9: 4

Christian and Contemporary Music, Harold Lickey, Nov 25: 4

Christian Philosophy of Dress, D. A. Delafield, Aug 19: 4

Christian Principles Applied to Dress, Aug 19: 4; Aug 26: 6; Sep 2: 6; Sep 9: 10

Christian's Philosophy of Music, Harold Lickey, Dec 16: 7

Christianity on Wheels (EM), Roland R. Hegstad, Sep 9: 14

Christmas and Kenosis (E), Don F. Neufeld, Dec 23: 12

Christmas Celebration, Christian-style (E), Kenneth H. Wood, Nov 18: 2

Christmas Power, Pearl M. Smith, Dec 23: 5

Church and Its Mission (E), Kenneth H. Wood, Aug 19: 2

"Come With Me . . . to Some Lonely Place" (E), Thomas A. Davis, Sep 9: 15

Come, Ye Thankful People, Come! Donald W. McKay, Nov 25: 1

Committed as Well as Concerned (E), Thomas A. Davis, Jul 15: 12

Confrontation in the Wilderness (E), Kenneth H. Wood, Dec 23: 2

Cradle Roll Can Be for Mothers (FL), Helen Kelly, Aug 5: 12

Cut-Short in Righteousness (E), Don F. Neufeld, Nov 11: 13

Defeat of the Prayer Amendment (E), Kenneth H. Wood, Dec 9: 2

Destructive Emotion, La Veta Maxine Payne, Nov 18: 4

Did You Write Home This Week? (FL), Robert G. Wearner, Sep 23: 10

Do and Tell (HH), Robert H. Pierson, Jul 8: 2

Do We Really Want God's Answer? D. A. Delafield, Sep 9: 10

Don't Steal This Magazine! (WY), Miriam Wood, Aug 5: 7

Drafts in the Living Room (E), Thomas A. Davis, Oct 14: 14

Dress—an Index of the Character, D. A. Delafield, Sep 2: 6

Drought, Ursula M. Hedges, Jul 1: 17

Egger-Onner (WY), Miriam Wood, Dec 16: 9

Election to Church Office—1 (KB), W. P. Bradley, Oct 14: 9

Election to Church Office—2 (KB), W. P. Bradley, Oct 21: 9

"Enjoy Tomorrow—Today" (E), Thomas A. Davis, Sep 23: 12

Enlightened Patriotism, Godfrey T. Anderson, Jul 1: 1

Evangelical Christians Declare the Blessed Hope, Don F. Neufeld, Jul 15: 4

Excavating Biblical Shechem 1971, Siegfried H. Horn, Dec 30: 4

Fainting Robin, Faking Robin (WY), Miriam Wood, Jul 29: 6

Faith of Mrs. Job (FL), Olive Clark, Dec 23: 11

Families Are Important (FL), Sydney Allen, Jul 8: 12

Famous Fire One Hundred Years Ago (FL), (Courtesy of the Home Insurance Company), Oct 14: 12

Far Above Rubies (FL), Helen Spalding, Sep 16: 9

Farthing, Kenneth L. Vine, Aug 5: 10

Father's Gift—Affection (FL), Raymond S. Moore, Sep 9: 13

Fathers, Sons, and Practical Skills (FL), Bruce Randolph, Aug 19: 9

Few Words About Christian Schools (HH), Robert H. Pierson, Aug 5: 2

Finding Happiness Within the Church (E), Thomas A. Davis, Aug 19: 12

Fleet of Islands, Walter Raymond Beach, Dec 16: 1

Footnote on Two Spirit of Prophecy Statements (E), Thomas A. Davis, Jul 29: 12

Foundations, Pillars, and Landmarks That Endure, Ellen G. White, Oct 7: 19

Freedom Is the Ability to Choose (E), Herbert E. Douglass, Nov 18: 12

From "Reverend" to "Elder," C. Raymond Holmes, Sep 30: 6

God-centered prayers (E), Don F. Neufeld, Aug 19: 12

God's Name in the Ten Commandments (E), Don F. Neufeld, Dec 16: 11

Grandeur and World's End, Walter Raymond Beach, Aug 12: 10

Gymnastics for Christ Witness Across North America, Michael Stevenson, Oct 21: 14

Habakkuk, a Free Thinker, Desmond Ford, Aug 12: 8

Haggai—the Lord's Messenger, G. Arthur Keough, Oct 14: 10

Halos and Hair (EW), Betty Holbrook, Dec 2: 13

Hannah's Harassment (FL), Judy Savoy, Dec 30: 14

Happiness Is Giving (FL), Ruth Lugeneal Lanphear, Sep 2: 14

Harris Pine Mills Reaches Overseas, Paul H. Eldridge, Jul 22: 1

"Harsh Cries and Raucous Shouts" (E), Don F. Neufeld, Sep 2: 15

Have You a Flight Plan? R. E. Finney, Jr., Sep 16: 4

He Showed the Wrong Treasure (E), Kenneth H. Wood, Dec 30: 2

"Hello, Beautiful Lady" (FL), Janet Faye Minesinger, Aug 12: 12

Helping Homeless Children (FL), Levi Keidel, Jul 15: 9

Herods—Part 1 (M), Kenneth L. Vine, Oct 28: 5

Herods—Part 2 (M), Kenneth L. Vine, Dec 30: 9

"High Day" in October (E), Thomas A. Davis, Oct 28: 12

Historic Conference on Prophecy Closes, Don F. Neufeld, Jul 22: 9

History Unveiled (E), R. D. Vine, Jul 8: 14

Homemakers' Exchange, Jul 15: 11; Aug 19: 11; Sep 16: 11; Oct 28: 11; Nov 18: 11; Dec 16: 10

How a Young Family Rediscovered Themselves (YA), William Richardson, Sep 9: 16

How Diverse Church Members Find Unity (E), Herbert E. Douglass, Jul 22: 13

How Greed Warps a Man's World (E), Herbert E. Douglass, Sep 2: 15

How Much Protein? (H), Ralph F. Waddell, M.D., Jul 8: 7

How Much Should I Give? Don A. Copey, Nov 11: 4

How Serious Is Your Respect for Life? (YA), Felix A. Lorenz, Jr., Aug 12: 16

How to Be Deceived by Reason (E), Herbert E. Douglass, Aug 26: 14

How to Become a Tenfold Child of the Devil (E), Herbert E. Douglass, Aug 5: 14

How to Give Thanks (E), Don F. Neufeld, Nov 25: 12

How to Grade Adventist Sermons (E), Herbert E. Douglass, Oct 21: 12

How to Pay a Compliment (EM), Roland R. Hegstad, Nov 11: 12

How We Look (E), Kenneth H. Wood, Jul 22: 2

Humanity of the Son of God Is Everything to Us (E), Herbert E. Douglass, Dec 23: 12

Hunted and Haunted (WY), Miriam Wood, Nov 25: 8

I Believe . . . in Baptism, N. R. Dower, Nov 11: 6; . . . in the Bible as the Inspired Word of God, Jean R. Zurcher, Oct 14: 4; . . . in the Incarnation of Christ, V. Norskov Olsen, Oct 28: 4; . . . in the Necessity of the New Birth, Geoffrey E. Garne, Nov 4: 12; . . . in the Resurrection of the Saints at the Second Coming of Christ and of the Lost at the Close of the Millennium, C. E. Bradford, Dec 30: 7; . . . in the Ten Commandments, Richard Hammill, Nov 18: 6; . . . in the Triune God, J. R. Spangler, Oct 21: 7; . . . That God Alone Is Immortal, Steven P. Vitrano, Dec 9: 7; . . . That in the Intermediate State the Dead Are Unconscious, C. E. Moseley, Jr., Dec 23: 6; . . . That the Seventh Day Is the Sabbath, Leona G. Running, Dec 2: 1

"I Don't See Anything Wrong With It" (E), Thomas A. Davis, Dec 9: 14

I Want to Come Back—If You'll Let Me, Ellen Dana, Dec 30: 13

If You're Overweight (H), Ralph F. Waddell, M.D., Dec 9: 8

I'm for Soy Milk, Muri Vance, Aug 26: 8

Ingathering Among Pennsylvania's Big Valley Amish, Reginald N. Shires, Dec 30: 10

Ingathering Philosophy, Objectives, and Methods (KB), W. P. Bradley, Nov 18: 9

Inspiration Says, Ellen G. White, Sep 30: 2

Involvement, Mabel A. Schmale, Sep 2: 7

Is All the Data In? (HH), Robert H. Pierson, Sep 2: 2

Is Spanking Necessary? (FL), Kay Kuzma, Jul 22: 11

Jerusalem Conference in Retrospect, Don F. Neufeld, Jul 29: 1

Jerusalem Conference on Bible Prophecy, Don F. Neufeld, Jul 8: 1; Jul 15: 4; Jul 22: 9; Jul 29: 1

Jesus: a Revolutionary? (WY), Miriam Wood, Jul 15: 7

Jesus Showed Us the Possible (E), Herbert E. Douglass, Dec 30: 16

Jonah, Arnold V. Wallenkampf, Jul 1: 9

Keep Christmas Green—Decorate With Money, Gladys O. Murry, Dec 23: 8

Landmarks That Assure Liberty, Gordon Hyde, Oct 7: 5

That Characterize Christian Maturity, Robert H. Pierson, Oct 7: 3

That Disclose Divine Ministration, Don F. Neufeld, Oct 7: 9

That Enjoin World Mission, D. W. Hunter, Oct 7: 13

That Indicate Royal Authority, George E. Knowles, Oct 7: 11

That Point to Life, Stanislaw Dabrowski, Oct 7: 7

That Proclaim Glorious Truth, Frank W. Hale, Jr., Oct 7: 15

Leading Biblical Archaeologist Dies (E), Don F. Neufeld, Nov 4: 16

Lessons From the Apostles (E), Herbert E. Douglass, Jul 15: 12; Jul 22: 13; Jul 29: 12; Aug 5: 14; Aug 26: 14; Sep 2: 15; Sep 16: 12; Sep 30: 12

Let Us Retell and Republish, Ernest Lloyd, Jul 1: 8

Living With Sunshine, Virginia Vess, Nov 11: 13

LLU and the VA Hospital (E), Kenneth H. Wood, Dec 16: 2

Look at North American Adventists' Giving for Missions (E), Thomas A. Davis, Dec 16: 11

Lord Watches Over His Own, Walter C. Moffett, Aug 26: 15

The Louvain Meeting of the Faith and Order Commission, Raoul Dederen, Dec 2: 4

Malachi Summons to Judgment, Gordon M. Hyde, Dec 16: 4

Many Are Looking Wistfully to Heaven (HH), Robert H. Pierson, Nov 4: 2

Meek and the Charities (WY), Miriam Wood, Dec 30: 12

Men With Conviction for the Final Crisis (E), Kenneth H. Wood, Sep 16: 2

- Messages From the Old Testament Prophets. Jul 1: 9; Jul 8: 6; Aug 5: 8; Aug 12: 8; Sep 23: 4; Oct 14: 10; Nov 11: 9; Dec 2: 9; Dec 16: 4
- Millionaire Minister. Warren N. Wittenberg. Sep 2: 17
- MISSION '72 for North America. Neal C. Wilson. Jul 1: 4
- MISSION '72 Scheduled on Time. Marvin H. Reeder. Dec 23: 4
- Money in Bible Times. Kenneth L. Vine. Jul 22: 6; Aug 5: 10; Aug 12: 11; Sep 23: 5; Oct 28: 5; Dec 30: 9
- Money, Money, Money (FL). Sandra Cruz. Jul 1: 13
- Moon's Glow of Gold (E). Don F. Neufeld. Sep 16: 12
- More Than Mourners (WY). Miriam Wood. Aug 19: 8
- Most Carefree Time (FL). Anna P. Edwardson. Sep 2: 13
- Most Unforgettable Adventist I Ever Knew. Lois Christian Randolph. Aug 5: 16
- Music in the Life of the Christian. Harold Lickey. Nov 25: 4; Dec 2: 7; Dec 9: 10; Dec 16: 7
- Nahum—Prophet of Assyria's Doom. Jean R. Zurcher. Aug 5: 8
- Nails. Gary B. Swanson. Nov 11: 9
- New Division Formed During Autumn Council. Robert H. Pierson. Nov 4: 46
- Newsweek Story (E). Kenneth H. Wood. Jul 1: 2
- No Words More Dreary Than "Too Late" (E). Herbert E. Douglass. Sep 30: 12
- Noise, One of Life's Cruellest Enemies (E). Herbert E. Douglass. Dec 9: 14
- Not Spiritual Invertebrates (E). R. D. Vine. Oct 28: 12
- October Reverie (FL). Grace V. Schillinger. Oct 21: 10
- Of Coats and Ties and Whited Sepulchers (EW). Betty Holbrook. Oct 14: 13
- Of Locks and Keys (E). Thomas A. Davis. Nov 18: 13
- Of One Blood. F. L. Bland. Jul 8: 4
- On Forbidden Fruit (EW). Betty Holbrook. Jul 1: 14
- On Kinesics (WY). Miriam Wood. Jul 1: 10
- One Hundred Years With God—An Interview With Alma McKibbin. Eric Kreye. Nov 25: 7
- One Hundred Years With God—An Understanding Heart. Alma McKibbin. Nov 25: 6
- Only a Joke (WY). Miriam Wood. Nov 4: 9
- Only One Blossom (YA). Cora Stark Woods. Nov 11: 16
- Our Firm Foundation. Varner J. Johns. Sep 2: 4
- Peculiar Temptation of Successful People (E). Herbert E. Douglass. Sep 16: 12
- Penny. Kenneth L. Vine. Aug 12: 11
- Polygamy (KB). W. P. Bradley. Aug 26: 11
- Power to Counter All Deviations (E). Kenneth H. Wood. Jul 15: 2
- Prayer Meeting Should Be a Family Affair. Orley M. Berg. Jul 29: 4
- Prayer on Growing Old. Anonymous. Dec 30: 15
- Preparing for a God-centered Heaven (E). Kenneth H. Wood. Oct 14: 2
- Principle, Not Whim. D. A. Delafield. Aug 26: 6
- Priorities (EM). Roland R. Hegstad. Dec 9: 13
- Prisoners of Thought (E). Thomas A. Davis. Dec 30: 17
- Prophet of Shadow and Sunshine—Micah. Bernard E. Seton. Jul 8: 6
- Psalms for Modern Man (E). Don F. Neufeld. Aug 5: 14
- Qualified Ministry (KB). W. P. Bradley. Sep 23: 7
- Questions and Answers (WY). Miriam Wood. Sep 23: 6
- Quilt, a Dream, and a Prayer. Elisabeth Locke. Sep 16: 1
- Radioactive Ages and Inspired Testimony. Oct 21: 4; Oct 28: 6; Nov 4: 10
- Radioactive Dating of Inorganic Material. R. H. Brown. Nov 4: 10
- Radiocarbon Age Measurements Re-examined. R. H. Brown. Oct 28: 6
- Recent Developments of Interest to the World Church (RC). Robert H. Pierson. Sep 23: 14
- Relevance of the Seventh-day Adventist Message. B. B. Beach. Sep 2: 9
- Repentance—the True and the False. Ellen G. White. Aug 19: 1
- Report to the Church. Robert H. Pierson. Sep 23: 14; Nov 4: 46
- Response from Readers. Dec 9: 9; Dec 30: 13
- Revised Christmas-Gift Pattern (RR). Mrs. Douglas Drake. Dec 9: 9
- Rock Music Analyzed. Harold Lickey. Dec 2: 7
- Sabbath—a Sign of Righteousness by Faith. J. L. Shuler. Aug 5: 4
- Sabbath—the Great Test for This Time (E). Don F. Neufeld. Oct 14: 14
- Saludos, Amigos! (EM). Roland R. Hegstad. Jul 8: 13
- Sanctuary Doctrine. Gordon M. Hyde. Jul 1: 6
- Santa Is an Ogre (FL). Madeline S. Johnston. Dec 9: 12
- Saved Solely by Grace. Arnold V. Wallenkampf. Sep 9: 4
- Say No Now (WY). Miriam Wood. Sep 2: 12
- School for Everyone. Kenneth H. Wood. Jul 29: 2
- Second Look at Christmas (E). Kenneth H. Wood. Nov 11: 2
- Seeking Generation (E). Thomas A. Davis. Nov 25: 12
- Servants, Faithful and Unfaithful. E. G. White. Sep 30: 2
- Seven Thousand Attend Quadrennial Conference in Britain. R. D. Vine. Sep 30: 1
- Sex Under Control (YA). David Morley. Dec 9: 16
- Shabby Man (E). Herbert E. Douglass. Jul 1: 15
- She Combined Prayer, Principle, and Personal Attention. Lois Christian Randolph. Aug 5: 16
- She Loved Her Church (E). Don F. Neufeld. Oct 21: 13
- Shekel. Kenneth L. Vine. Sep 23: 5
- Sleep (H). Ralph F. Waddell. M.D. Oct 14: 7
- Speaking Out. Wilma Doering McClarty. Aug 12: 9
- Spiritual Pollution. Eugene Lincoln. Jul 22: 7
- Steeper the Mountain (YA). Clark B. McCall. Oct 14: 16
- Spiritualist Claims Gains (E). Don F. Neufeld. Sep 23: 12
- Story Hour Power (FL). June Miles. Nov 4: 14
- Stress and Your Heart (H). Ralph F. Waddell, M.D. Aug 19: 7
- Stress and Your Heart—2 (H). Ralph F. Waddell, M.D. Sep 9: 6
- Suffer the Little Ones . . . (EW). Betty Holbrook. Nov 4: 15
- Sure-fire Argument Stopper (EM). Roland R. Hegstad. Oct 21: 11
- Talent of Fear. Donald Reiber. Jul 22: 4
- Thanksgiving (FL). Charles R. Green. Nov 25: 11
- They Prayed on Christmas Eve (FL). Margery Wilson. Dec 23: 10
- Thinkers and Mavericks (E). Herbert E. Douglass. Jul 29: 12
- "This Is No Time to Haul Down Our Colors!" (HH). Robert H. Pierson. Dec 2: 2
- Thoughts on a Mini-Crisis (E). Kenneth H. Wood. Oct 28: 2
- Thoughts While Traveling in Europe (E). Kenneth H. Wood. Sep 9: 2
- Three Dreams in New Guinea. Len H. Barnard. Aug 26: 1
- Three-Ten October (FL). Jane Allen. Oct 28: 10
- Time to Sacrifice . . . And to Advance. Walter M. Ost, M.D. Jul 8: 11
- Time, You, and Eternity. Thomas A. Davis. Oct 28: 1
- To Each His Own (FL). Cora Stark Woods. Jul 29: 9
- To Lib or to Live? (EW). Betty Holbrook. Aug 5: 13
- To Say the Popular Thing. M. Carol Hetzell. Sep 30: 9
- To Whom Shall We Deliver Our Children? Jeanne Larson. Aug 5: 1
- To Whom Shall We Go for Counsel? (E). Don F. Neufeld. Jul 1: 15
- Toe Over the Foul Line (E). Thomas A. Davis. Nov 4: 16
- Treat Children Like People (FL). Ruby Ratzlaff. Nov 25: 10
- Trend Is Down, Down, Down. R. M. Reinhard. Nov 18: 10
- Tuesday Night Conference (FL). Victoria George Berez. Oct 28: 9
- Under the Imperative of Time (E). Kenneth H. Wood. Sep 23: 2
- Unity, Politics, and Church Members (E). Kenneth H. Wood. Aug 26: 2
- Upon This Rock. Varner J. Johns. Sep 2: 4; Sep 9: 7; Sep 16: 6; Sep 23: 8
- Vegetarianism (H). Ralph F. Waddell, M.D. Nov 11: 8
- Warnings and Promises From Zephaniah. C. Mervyn Maxwell. Sep 23: 4
- We Beheld His Glory. Dan R. Bettie. Dec 23: 7
- We Too, Can Make the List. Irma Roller Hadley. Sep 30: 4
- What a Friend We Have in Jesus. Virginia Ray Hansen. Aug 26: 9
- What About a Children's Lib? (FL). R. R. Bietz. Aug 26: 12
- What About Gospel-Rock? Harold Lickey. Dec 9: 10
- What God Expects of Leaders Today. Robert H. Pierson. Jul 15: 1
- What the Sanctuary Message Is Not. Gordon M. Hyde. Jul 1: 6
- When Death Comes (FL). Lois Christian Randolph. Sep 30: 10
- Whither Seventh-day Adventist Education? Robert H. Pierson. Aug 12: 4
- Who Am I? (YA). H. J. Harris. Sep 9: 17
- Who Should Attend Our Schools? (YA). Frank Knittel. Jul 8: 16
- Why Are You So "Peculiar"? (SO). Wilma Doering McClarty. Aug 12: 9
- Widow's Mite. Kenneth L. Vine. Jul 22: 6
- Window Washing (FL). Vivienne C. Murdick. Aug 12: 13
- You Break My Heart (FL). William O. Newman. Nov 11: 11
- Zachariah's Eschatology. Raymond F. Cottrell. Dec 2: 9
- Zachariah's Message for the Church Today. Raymond F. Cottrell. Nov 11: 9
- Bradley, W. P. Election to Church Office—1 (KB). Oct 14: 9
- Election to Church Office—2 (KB). Oct 21: 9; Ingathering Philosophy, Objectives, and Methods (KB). Nov 18: 9
- Polygamy (KB). Aug 26: 11
- A Qualified Ministry (KB). Sep 23: 7
- Brown, R. H. Radioactive Ages and Inspired Testimony. Oct 21: 4
- Radioactive Dating of Inorganic Material. Nov 4: 10
- Radiocarbon Age Measurements Re-examined. Oct 28: 6
- Clark, Olive. The Faith of Mrs. Job (FL). Dec 23: 11
- Clifford, F. G. As He Overcame. Oct 14: 8
- Copsey, Don A. How Much Should I Give? Nov 11: 4
- Cottrell, Raymond F. Zachariah's Eschatology. Dec 2: 9
- Zachariah's Message for the Church Today. Nov 11: 9
- Cruz, Sandra. Money, Money, Money (FL). Jul 1: 13
- Dabrowski, Stanislaw. Landmarks That Point to Life. Oct 7: 7
- Dana, Ellen. I Want to Come Back—If You'll Let Me. Dec 30: 13
- Davis, Thomas A. Can One Leave the Church for the World and Be Happy? (E). Aug 12: 14
- Casual Christians (E). Jul 8: 14
- "Come With Me . . . to Some Lonely Place" (E). Sep 9: 15
- Committed as Well as Concerned (E). Jul 15: 12
- Drafts in the Living Room (E). Oct 14: 14
- "Enjoy Tomorrow—Today" (E). Sep 23: 12
- Finding Happiness Within the Church (E). Aug 19: 12
- Footnote on Two Spirit of Prophecy Statements. Jul 29: 12
- A "High Day" in October (E). Oct 28: 12
- "I Don't See Anything Wrong With It" (E). Dec 9: 14
- A Look at North American Adventists' Giving for Missions (E). Dec 16: 11
- Of Locks and Keys (E). Nov 18: 13
- Prisoners of Thought (E). Dec 30: 17
- The Seeking Generation (E). Nov 25: 12
- Time, You, and Eternity. Oct 28: 1
- A Toe Over the Foul Line (E). Nov 4: 16
- Dederen, Raoul. The Louvain Meeting of the Faith and Order Commission. Dec 2: 4
- Delafield, D. A. A Christian Philosophy of Dress. Aug 19: 4
- Do We Really Want God's Answer? Sep 9: 10
- Dress—an Index of the Character. Sep 2: 6
- Principle, Not Whim. Aug 26: 6
- Douglass, Herbert E. Autumn Council Convenes in Washington. Nov 4: 1
- Blaming the Environment Avoids Human Responsibility (E). Nov 11: 14
- Cancer and a Meat Diet (E). Dec 2: 14
- Freedom Is the Ability to Choose (E). Nov 18: 12
- How Diverse Church Members Find Unity (E). Jul 22: 13
- How Greed Warps a Man's World (E). Sep 2: 15
- How to Be Deceived by Reason (E). Aug 26: 14
- How to Become a Tenfold Child of the Devil (E). Aug 5: 14
- How to Grade Adventist Sermons (E). Oct 21: 12
- "The Humanity of the Son of God Is Everything to Us" (E). Dec 23: 12
- Jesus Showed Us the Possible (E). Dec 30: 16
- Lessons From the Apostles (E). Jul 15: 12
- No Words More Dreary Than "Too Late" (E). Sep 30: 12
- Noise, One of Life's Cruellest Enemies (E). Dec 9: 14
- The Peculiar Temptation of Successful People (E). Sep 16: 12
- The Shabby Man (E). Jul 1: 15
- Thinkers and Mavericks (E). Jul 29: 12
- Dower, N. R. I Believe . . . in Baptism. Nov 11: 6
- Drake, Mrs. Douglas. A Revised Christmas-Gift Pattern (RR). Dec 9: 9
- Edwardson, Anna P. Are You a Successful Housekeeper? (FL). Oct 21: 10
- The Most Carefree Time. Sep 2: 13
- Eldridge, Paul H. Harris Pine Mills Reaches Overseas. Jul 22: 1
- Finney, R. E., Jr. Have You a Flight Plan? Sep 16: 4
- Ford, Desmond. Habakkuk, a Free Thinker. Aug 12: 8
- Garne, Geoffrey E. I Believe . . . in the Necessity of the New Birth. Nov 4: 12
- Garvin, Elsie. Are You Satisfied With Husks? Aug 26: 5
- Green, Charles R. Thanksgiving. Nov 25: 11
- Hackett, Willis J. Christ—the Way, the Truth, and the Life. Dec 9: 4
- Hadley, Irma Roller. We Too, Can Make the List. Sep 30: 4
- Hale, Frank W., Jr. Landmarks That Proclaim Glorious Truth. Oct 7: 15
- Hammill, Richard. I Believe . . . in the Ten Commandments. Nov 18: 6
- Hansen, Virginia Ray. What a Friend We Have in Jesus. Aug 26: 9
- Harris, H. J. Who Am I? (YA). Sep 9: 17
- Hedges, Ursula M. The Drought. Jul 1: 17
- Hegstad, Roland R. The Birds, the Bees, and Dad (EM). Aug 12: 13
- Christianity on Wheels (EM). Sep 9: 14
- How to Pay a Compliment (EM). Nov 11: 12
- Priorities (EM). Dec 9: 13
- Saludos, Amigos! (EM). Jul 8: 13
- A Sure-fire Argument Stopper (EM). Oct 21: 11
- Hetzell, M. Carol. To Say the Popular Thing. Sep 30: 9

Authors

- Allen, Jane. Three-Ten October (FL). Oct 28: 10
- Allen, Sydney. Families Are Important (FL). Jul 8: 12
- Anderson, Godfrey T. Enlightened Patriotism. Jul 1: 1
- Anonymous. Ball—Isle of Enchantment. Dec 9: 1
- Barnard, Len H. Three Dreams in New Guinea. Aug 26: 1
- Beach, B. B. The Relevance of the Seventh-day Adventist Message. Sep 2: 9
- Beach, Walter Raymond. A Fleet of Islands. Dec 16: 1
- Grandeur and World's End. Aug 12: 10
- Berez, Victoria George. The Tuesday Night Conference (FL). Oct 28: 9
- Berg, Orley M. Prayer Meeting Should Be a Family Affair. Jul 29: 4
- Bettie, Dan. R. We Beheld His Glory. Dec 23: 7
- Bietz, R. R. What About a Children's Lib? (FL). Aug 26: 12
- Bland, F. L. Of One Blood. Jul 8: 4
- Bradford, C. E. I Believe . . . in the Resurrection of the Saints at the Second Coming of Christ and of the Lost at the Close of the Millennium. Dec 30: 7

Hills, Desmond B. Another Sermon on the Mount. Nov 18: 1

Holbrook, Betty. Cachimachis and Taka Taka (EW). Sep 2: 14;

Holos and Hair (EW). Dec 2: 13;

Of Coats and Ties and Whited Sepulchers (EW). Oct 14: 13;

On Forbidden Fruit (EW). Jul 1: 14;

Suffer the Little Ones . . . (EW). Nov 4: 15;

To Lib or to Live? (EW). Aug 5: 13

Holmes, C. Raymond. From "Reverend" to "Elder." Sep 30: 6

Horn, Siegfried H. Excavating Biblical Shechem 1971. Dec 30: 4

Hunter, D. W. Landmarks That Enjoin World Mission. Oct 7: 13

Hyde, Gordon. Landmarks That Assure Liberty. Oct 7: 5;

Malachi Summons to Judgment. Dec 16: 4;

What the Sanctuary Message Is Not. Jul 1: 6

Johns, Varner J. Caution in the Use of Versions (RR). Dec 30: 13;

Christ and the Commandments. Sep 16: 6;

Christ and the Covenants. Sep 9: 7;

Christ Our Righteousness. Sep 23: 8;

Our Firm Foundation. Sep 2: 4

Johnston, Madeline S. Santa Is an Ogre (FL). Dec 9: 12

Keidel, Levi. Helping Homeless Children (FL). Jul 15: 9

Kelly, Helen. Cradle Roll Can Be for Mothers (FL). Aug 5: 12

Keough, G. Arthur. Haggai—the Lord's Messenger. Oct 14: 10

Knittel, Frank. Who Should Attend Our Schools? (YA). Jul 8: 16

Knowles, George E. Landmarks That Indicate Royal Authority. Oct 7: 11

Kreye, Eric. One Hundred Years With God—An Interview With Alma McKibbin. Nov 25: 7

Kuzma, Kay. Is Spanking Necessary? (FL). Jul 22: 11

Lanphear, Ruth Lugenbeal. Happiness Is Giving. Sep 2: 14

Larson, Jeanne. To Whom Shall We Deliver Our Children? Aug 5: 1

Lickey, Harold. The Christian and Contemporary Music. Nov 25: 4;

A Christian's Philosophy of Music. Dec 16: 7;

Rock Music Analyzed. Dec 2: 7;

What About Gospel-Rock? Dec 9: 10

Lincoln, Eugene. Spiritual Pollution. Jul 22: 7

Lloyd, Ernest. Let Us Retell and Republish. Jul 1: 8

Locke, Elisabeth. A Quilt, a Dream, and a Prayer. Sep 16: 1

Lorenz, Felix A., Jr. How Serious Is Your Respect for Life? (YA). Aug 12: 16

Maxwell, C. Mervyn. Warnings and Promises From Zephaniah. Sep 23: 4

McCall, Clark B. The Steeper the Mountain (YA). Oct 14: 16

McClarty, Wilma Doering. Why Are You So "Peculiar"? (SO). Aug 12: 9

McKay, Donald W. Come, Ye Thankful People, Come! Nov 25: 1

McKibbin, Alma. One Hundred Years With God—An Understanding Heart. Nov 25: 6

Miles, June. Story Hour Power (FL). Nov 4: 14

Minesinger, Janet Faye. Camp Meeting '71 (FL). Dec 2: 12;

"Hello, Beautiful Lady" (FL). Aug 12: 12

Moffett, Walter C. The Lord Watches Over His Own. Aug 26: 15

Moore, Raymond S. Father's Gift—Affection (FL). Sep 9: 13

Morley, David. Sex Under Control (YA). Dec 9: 16

Moseley, C. E., Jr. I Believe . . . That in the Intermediate State the Dead Are Unconscious. Dec 23: 6

Murdick, Vivienne C. Window Washing (FL). Aug 12: 13

Murry, Gladys O. Keep Christmas Green—Decorate With Money. Dec 23: 8

Neufeld, Don F. Adventist Scholars Read Papers at Society's Annual Meeting (E). Dec 2: 14;

Christmas and Kenosis (E). Dec 23: 12;

Cut-Short in Righteousness (E). Nov 11: 13;

Evangelical Christians Declare the Blessed Hope. Jul 15: 4;

God-centered Prayers (E). Aug 19: 12;

God's Name in the Ten Commandments (E). Dec 16: 11;

"Harsh Cries and Raucous Shouts" (E). Sep 2: 15;

The Historic Conference on Prophecy Closes. Jul 22: 9;

How to Give Thanks (E). Nov 25: 12;

The Jerusalem Conference in Retrospect. Jul 29: 1;

Jerusalem Conference on Bible Prophecy. Jul 8: 1;

Landmarks That Disclose Divine Ministration. Oct 7: 9;

A Leading Biblical Archeologist Dies (E). Nov 4: 16;

The Moon's Glow of Gold (E). Sep 16: 12;

The Psalms for Modern Man (E). Aug 5: 14;

The Sabbath—the Great Test for This Time (E). Oct 14: 14;

She Loved Her Church (E). Oct 21: 13;

Spiritualist Claims Gains (E). Sep 23: 12;

To Whom Shall We Go for Counsel? (E). Jul 1: 15

Newman, William O. You Break My Heart (FL). Nov 11: 11

Olsen, V. Norskov. I Believe . . . in the Incarnation of Christ: That He Died, Was Resurrected, and Ascended to Heaven to Make Intercession for Us. Oct 28: 4

Ost, Walter M., M.D. A Time to Sacrifice . . . And to Advance. Jul 8: 11

Payne, La Veta Maxine. The Destructive Emotion. Nov 18: 4

Pierson, Robert H. Do and Tell (HH). Jul 8: 2;

A Few Words About Christian Schools (HH). Aug 5: 2;

Is All the Data In? (HH). Sep 2: 2;

Landmarks That Characterize Christian Maturity. Oct 7: 3;

Many Are Looking Wistfully to Heaven (HH). Nov 4: 2;

New Division Formed During Autumn Council (RC). Nov 4: 46;

Recent Developments of Interest to the World Church (RC). Sep 23: 14;

"This Is No Time to Haul Down Our Colors!" (HH). Dec 2: 2;

What God Expects of Leaders Today. Jul 15: 1;

Whither Seventh-day Adventist Education? Aug 12: 4

Randolph, Bruce. Fathers, Sons, and Practical Skills (FL). Aug 19: 9

Randolph, Lois Christian. She Combined Prayer, Principle, and Personal Attention. Aug 5: 16;

When Death Comes (FL). Sep 30: 10

Ratzlaff, Ruby. Treat Children Like People (FL). Nov 25: 10

Reeder, Marvin H. MISSION '72 Scheduled on Time. Dec 23: 4

Reiber, Donald. Talent of Fear. Jul 22: 4

Reinhard, R. M. The Trend Is Down, Down, Down. Nov 18: 10

Richardson, William. How a Young Family Rediscovered Themselves (YA). Sep 9: 16

Running, Leona G. I Believe . . . That the Seventh Day Is the Sabbath. Dec 2: 1

Savoy, Judy. Hannah's Harassment (FL). Dec 30: 14

Schilling, Grace V. October Reverie (FL). Oct 21: 10

Schmale, Mabel A. Involvement. Sep 2: 7

Seton, Bernard E. Prophet of Shadow and Sunshine—Micah. Jul 8: 6

Shires, Reginald N. Ingathering Among Pennsylvania's Big Valley Amish. Dec 30: 10

Shuler, J. L. The Sabbath—a Sign of Righteousness by Faith. Aug 5: 4

Smith, Pearl M. Christmas Power. Dec 23: 5

Spalding, Helen. Far Above Rubies (FL). Sep 16: 9

Spangler, J. R. I Believe in the Triune God. Oct 21: 7

Stevenson, Michael. Gymnasts for Christ Witness Across North America. Oct 21: 14

Swanson, Gary B. Nails. Nov 11: 9

Vance, Muri. I'm for Soy Milk. Aug 26: 8

Vess, Virginia. Living With Sunshine. Nov 11: 13

Vine, Kenneth L. The Farthing. Aug 5: 10;

The Herods—Part 1. Oct 28: 5;

The Herods—Part 2 (M). Dec 30: 9;

The Penny. Aug 12: 11;

The Shekel. Sep 23: 5;

The Widow's Mite. Jul 22: 6

Vine, R. D. History Unveiled (E). Jul 8: 14;

Not Spiritual Invertebrates (E). Oct 28: 12;

Seven Thousand Attend Quadrennial Conference in Britain. Sep 30: 1

Vitrano, Steven P. I Believe . . . That God Alone Is Immortal. Dec 9: 7

Waddell, Ralph F., M.D. How Much Protein? (H). Jul 8: 7;

If You're Overweight (H). Dec 9: 8;

Sleep (H). Oct 14: 7;

Stress and Your Heart (H). Aug 19: 7;

Stress and Your Heart—2 (H). Sep 9: 6;

Vegetarianism (H). Nov 11: 8

Wallenkampf, Arnold V. Jonah. Jul 1: 9;

Saved Solely by Grace. Sep 9: 4

Wearner, Robert G. Did You Write Home This Week? (FL). Sep 23: 10

White, Ellen G. After 22 Years. Oct 21: 1;

Foundations, Pillars, and Landmarks That Endure. Oct 7: 19;

Repentance—the True and the False. Aug 19: 1;

Servants, Faithful and Unfaithful (IS). Sep 30: 2

Wilson, Margery. They Prayed on Christmas Eve (FL). Dec 23: 10

Wilson, Neal C. MISSION '72 for North America. Jul 1: 4

Winston, Cynthia. Broken China (FL). Jul 8: 12

Wittenberg, Warren N. Millionaire Minister. Sep 2: 17

Wood, Kenneth H. The Age of Aquarius (E). Nov 25: 2;

Apostasy—Major Pollutant (E). Oct 21: 2;

Changes Follow Surrender (E). Aug 12: 2;

Christmas Celebration, Christian-style (E). Nov 18: 2;

The Church and Its Mission (E). Aug 19: 2;

Confrontation in the Wilderness (E). Dec 23: 2;

Defeat of the Prayer Amendment (E). Dec 9: 2;

He Showed the Wrong Treasure (E). Dec 30: 2;

How We Look (E). Jul 22: 2;

LLU and the VA Hospital (E). Dec 16: 2;

Men With Conviction for the Final Crisis (E). Sep 16: 2;

The Newsweek Story (E). Jul 1: 2;

Power to Counter All Deviations (E). Jul 15: 2;

Preparing for a God-centered Heaven (E). Oct 14: 2;

A School for Everyone (E). Jul 29: 2;

A Second Look at Christmas (E). Nov 11: 2;

Thoughts on a Mini-Crisis (E). Oct 28: 2;

Thoughts While Travelling in Europe (E). Sep 9: 2;

Under the Imperative of Time (E). Sep 23: 2;

Unity, Politics, and Church Members (E). Aug 26: 2

Wood, Miriam. Another Case of Gaposia (WY). Dec 2: 6;

Don't Steal This Magazine! (WY). Aug 5: 7;

The Egger-Onner (WY). Dec 16: 9;

Fainting Robin, Faking Robin (WY). Jul 29: 6;

Hunted and Haunted (WY). Nov 25: 8;

Jesus: a Revolutionary? (WY). Jul 15: 7;

The Meek and the Chariots (WY). Dec 30: 12;

More Than Mourners (WY). Aug 19: 8;

On Kinesics (WY). Jul 1: 10;

Only a Joke (WY). Nov 4: 9;

Questions and Answers (WY). Sep 23: 6;

Say No Now (WY). Sep 2: 12

Woods, Cora Stark. Only One Blossom (YA). Nov 11: 16;

To Each His Own (FL). Jul 29: 9

Zurcher, Jean R. I Believe . . . in the Bible as the Inspired Word of God. Oct 14: 4;

Nahum—Prophet of Assyria's Doom. Aug 5: 8

Subjects

Africa: report of trip in. Visiting Familiar Scenes and Old Friends. E. W. Pedersen. Aug 19: 14

Albright, W. F.: editorial on death of. A Leading Biblical Archeologist Dies (E). Don F. Neufeld. Nov 4: 16

Amish people: experiences ingathering among. Ingathering Among Pennsylvania's Big Valley Amish. Reginald N. Shires. Dec 30: 10

Apostasy: prevalence of and warning against. Apostasy—Major Pollutant (E). Kenneth H. Wood. Oct 21: 2;

seeking happiness by leaving the church. Can One Leave the Church for the World and Be Happy? (E). Thomas A. Davis. Aug 12: 14

Archeology: report on the excavations at Biblical Shechem. Excavating Biblical Shechem 1971. Siegfried H. Horn. Dec 30: 4

Autumn Council, 1971: report on. Autumn Council Convenes in Washington. Herbert E. Douglass. Nov 4: 1

Baptism: meaning and importance of. I Believe . . . in Baptism. N. R. Dower. Nov 11: 6

Behavior: God directed if world is to be saved. Blaming the Environment Avoids Human Responsibility (E). Herbert E. Douglass. Nov 11: 14

Bible: an examination of Isaiah 28:10, N.E.B. "Harsh Cries and Raucous Shouts" (E). Don F. Neufeld. Sep 2: 15;

must be accepted as the church's infallible rule. Not Spiritual Invertebrates (E). R. D. Vine. Oct 28: 12;

Seventh-day Adventists' attitude toward. I Believe . . . in the Bible as the Inspired Word of God. Jean R. Zurcher. Oct 14: 4;

Today's English Version: a discussion of The Psalms for Modern Man. The Psalms for Modern Man (E). Don F. Neufeld. Aug 5: 14

Borneo: medical activities of nurse in. Volunteer Medical Work in Borneo. Marilyn Bennett. Jul 15: 14

Brotherhood: created as brothers, we should act as brothers. Of One Blood. F. L. Bland. Jul 8: 4

Camp meeting: experience of attending. Camp Meeting '71 (FL). Janet Faye Minesinger. Dec 2: 12

Cancer: findings re. in relationship to protein. Cancer and a Meat Diet (E). Herbert E. Douglass. Dec 2: 14

Character: decrying subtle undermining of. A Toe Over the Foul Line (E). Thomas A. Davis. Nov 4: 16

Chicago: fire of, 1871. The Famous Fire One Hundred Years Ago (FL). Courtesy of the Home Insurance Company. Oct 14: 12

Children: adopting. Helping Homeless Children (FL). Levi Keidel. Jul 15: 9;

helping them adjust to death in the family. When Death Comes (FL). Lois Christian Randolph. Sep 30: 10;

mothers' responsibility to. What About a Children's Lib? (FL). R. R. Bietz. Aug 26: 12;

parents should not leave their training to others. To Whom Shall We Deliver Our Children? Jeanne Larson. Aug 5: 1;

should they be spanked? Is Spanking Necessary? (FL). Kay Kuzma. Jul 22: 11;

telling stories to. Story Hour Power (FL). June Miles. Nov 4: 14

Christ: beliefs of Adventists concerning incarnation, death, resurrection, and ministry of. I Believe. V. Norskov Olsen. Oct 28: 4;

the foundation of the church. Our Firm Foundation. Varner J. Johns. Sep 2: 4;

how He is the Way, Truth, and Life. Christ—the Way, the Truth, the Life. Willis J. Hackett. Dec 9: 4;

humanity of, significance for us. "The Humanity of the Son of God Is Everything to Us" (E). Herbert E. Douglass. Dec 23: 12;

implications of term "made . . . of no reputation." Christmas and Kenosis (E). Don F. Neufeld. Dec 23: 12;

lived the life we may live through Him. Jesus Showed Us the Possible (E). Herbert E. Douglass. Dec 30: 16;

marks of His second coming. Landmarks That Proclaim Glorious Truth. Frank W. Hale, Jr. Oct 7: 15

Christians: necessity of their being in earnest. Casual Christians (E). Thomas A. Davis. Jul 8: 14;

need of avoiding "spiritual pollution." Spiritual Pollution. Eugene Lincoln. Jul 22: 7;

unity through Christ. How Diverse Church Members Find Unity (E). Herbert E. Douglass. Jul 22: 13

Christmas: an appeal to give wisely during. A Second Look at Christmas (E). Kenneth H. Wood. Nov 11: 2;

decorating with money for Christ. Keep Christmas Green—Decorate With Money. Gladys O. Murry. Dec 23: 8;

suggestions re giving during Christmas Celebration, Christian-style (E). Kenneth H. Wood, Nov 18: 2;

tree, history of. Keep Christmas Green—Decorate With Money. Gladys O. Murry, Dec 23: 8;

two prayers at. They Prayed on Christmas Eve (FL). Margery Wilson, Dec 23: 10

Church: should, become involved in politics? The Church and Its Mission (E). Kenneth H. Wood, Aug 19: 2;

duties in: members accepting too many. Hannah's Harassment (FL). Judy Savoy, Dec 30: 14

Commitment: necessity of, for Christians. Committed as Well as Concerned (E). Thomas A. Davis, Jul 15: 12

Communication: importance of, in life and witness. How Serious Is Your Respect for Life? (YA). Felix A. Lorenz, Jr. Aug 12: 16

Condemnation: seeing the total picture before. The Faith of Mrs. Job (FL). Olive Clark, Dec 23: 11

Conversion: changes in actions must follow. Changes Follow Surrender (E). Kenneth H. Wood, Aug 12: 2;

reality of experience of. I Believe . . . in the Necessity of the New Birth. Geoffrey E. Garne, Nov 4: 12;

story of conversion of Lutheran pastor to SDA Church. From "Reverend" to "Elder." C. Raymond Holmes, Sep 30: 6

Counsel: looking to God for. To Whom Shall We Go for Counsel? (E). Don F. Neufeld, Jul 1: 15

Covenants: discussion of old and new. Christ and the Covenants. Varner J. Johns, Sep 9: 7

Dauphinee, Minnie E.: sketch of. She Combined Prayer, Principle, and Personal Attention. Lois Christian Randolph, Aug 5: 16

Death: Adventist concept of. I Believe . . . that in the Intermediate State the Dead Are Unconscious. C. E. Moseley, Jr., Dec 23: 68;

helping children when death comes to the family. When Death Comes (FL). Lois Christian Randolph, Sep 30: 10

Debt: types of debts we all owe. The Shabby Man (E). Herbert E. Douglass, Jul 1: 15

Diet: reasons why soy milk should be used. I'm for Soy Milk. Murl Vance, Aug 26: 8

Disciples. Jesus': discussion of characters of. Lessons From the Apostles (E). Herbert E. Douglass, Jul 15: 12

Discipline: need of love and wisdom in administering. Treat Children Like People (FL). Ruby Ratzlaff, Nov 25: 10

Doctrine: importance of, for the church. Have You a Flight Plan? R. E. Finney, Jr. Sep 16: 4

Dress: Christians and a Christian Philosophy of Dress. D. A. Delafield, Aug 19: 4;

guidelines for. Do We Really Want God's Answer? D. A. Delafield, Sep 9: 10;

principles for the Christian to apply in. Dress—an Index of the Character. D. A. Delafield, Sep 2: 6;

some principles concerning. Principle, Not Whim. D. A. Delafield, Aug 26: 6

Driving: tragedy resulting from driving too fast. You Break My Heart (FL). William O. Newman, Nov 11: 11

Ecumenism: report of the WCC Faith and Order Commission held in Belgium. The Louvain Meeting of the Faith and Order Commission. Raoul Dederen, Dec 2: 4

Education: training medical workers at Malamulo Hospital. Training Medical Workers at the Malamulo Hospital. Barbara J. Vandulek, Aug 26: 16

Education, Christian: a call to follow the "blueprint." A Few Words About Christian Schools (HH). Robert H. Pierson, Aug 5: 2;

learning in the school of Christ. A School for Everyone (E). Kenneth H. Wood, Jul 29: 2

Eschatology: incident prompting thoughts of. Thoughts on a Mini-Crisis (E). Kenneth H. Wood, Oct 28: 2

Especially for Men, Jul 8: 13; Aug 12: 13; Sep 9: 14; Oct 21: 11; Nov 11: 12; Dec 9: 13

Especially for Women, Jul 1: 14; Aug 5: 13; Sep 2: 14; Oct 14: 13; Nov 4: 15; Dec 2: 13

Evangelism: plans for, by several groups. MISSION '72 Scheduled on Time. Marvin H. Reeder, Dec 23: 4;

purpose and procedures of MISSION '72. MISSION '72 for North America. Neal C. Wilson, Jul 1: 4

Faith (doctrines): an appeal to adhere to. Foundations, Pillars, and Landmarks That Endure. Ellen G. White, Oct 7: 19

Faith: key to Christian success. Of Locks and Keys (E). Thomas A. Davis, Nov 18: 13;

lesson of, learned from old woman. A Quilt, a Dream, and a Prayer. Elisabeth Locke, Sep 16: 1;

righteousness by, practical application of. Christ Our Righteousness. Varner J. Johns, Sep 23: 8

Families: benefits of campouts for. How a Young Family Rediscovered Themselves (YA). William Richardson, Sep 9: 16

Family: husband, wife conference to solve problems. The Tuesday Night Conference (FL). Victoria George Berecz, Oct 28: 9;

importance of family life. Families Are Important (FL). Sydney Allen, Jul 8: 12

Fear: cause of and remedy for. The Destructive Emotion. La Veta Maxine Payne, Nov 18: 4

Firmness: need of, in time of crisis. Men With Conviction for the Final Crisis (E). Kenneth H. Wood, Sep 16: 2

Flattery: giving to be well liked. To Say the Popular Thing. M. Carol Hetzell, Sep 30: 9

Freedom: meaning and purpose of. Freedom Is the Ability to Choose (E). Herbert E. Douglass, Nov 18: 12

Giving: example of blessing following liberality to God. Money, Money, Money (FL). Sandra Cruz, Jul 1: 13;

sacrificial. A Time to Sacrifice . . . And to Advance. Walter M. Ost, M.D. Jul 8: 11;

motives for and attitudes toward. How Much Should I Give? Don A. Cosey, Nov 11: 4

God: kindness and mercy of. Broken China. Cynthia Winston, Jul 8: 12;

name of, in Ten Commandments. God's Name in the Ten Commandments (E). Don F. Neufeld, Dec 16: 11

Grace: its meaning and operation in the Christian's life. Saved Solely by Grace. Arnold V. Wallenkampf, Sep 9: 4

Greed: effect upon a person's attitude. How Greed Warps a Man's World (E). Herbert E. Douglass, Sep 2: 15

Growth: imperative of Christian. The Steeper the Mountain (YA). Clark B. McCall, Oct 14: 16

Habakkuk: message of the book of. Habakkuk, a Free Thinker. Desmond Ford, Aug 12: 8

Haggai: message of the book of. Haggai—the Lord's Messenger. G. Arthur Keough, Oct 14: 10

Happiness: can it be found by leaving the church. Can One Leave the Church for the World and Be Happy? (E). Thomas A. Davis, Aug 12: 14;

finding, in the church. Finding Happiness Within the Church (E). Thomas A. Davis, Aug 19: 12

Hawaii: sketch of the history of. A Fleet of Islands. Walter R. Beach, Dec 16: 1

Heaven: all may gain. We Too, Can Make the List. Irma Roller Hadley, Sep 30: 4;

enjoying in anticipation. "Enjoy Tomorrow—Today" (E). Thomas A. Davis, Sep 23: 12;

preparing for. Preparing for a God-centered Heaven (E). Kenneth H. Wood, Oct 14: 2

History: its meaning for Seventh-day Adventists: History Unveiled (E). R. D. Vine, Jul 8: 14;

learning the lessons of. The Age of Aquarius (E). Kenneth H. Wood, Nov 25: 2

Housekeeping: ways of making, easier. Are You a Successful Housekeeper? (FL). Anna P. Edwardson, Oct 21: 10

Illusions: possibility of living under. Drafts in the Living Room (E). Thomas A. Davis, Oct 14: 14

Immortality: examination of the teaching of. I Believe . . . That God Alone Is Immortal. Steven P. Vitrano, Dec 9: 7

Inspiration: and radioactive ages. Radiocarbon Age Measurements Re-examined. R. H. Brown, Oct 28: 6

Jesus: and the Sabbath. I Believe . . . That the Seventh Day Is the Sabbath. Leona G. Running, Dec 2: 1

Jonah: message of. Jonah. Arnold V. Wallenkampf, Jul 1: 9

Judas: examination of the character of. How to Become a Tenfold Child of the Devil (E). Herbert E. Douglass, Aug 5: 14;

lessons from the life of. How to Be Deceived by Reason (E). Herbert E. Douglass, Aug 26: 14;

No Words More Dreary Than "Too Late" (E). Herbert E. Douglass, Sep 30: 12

Judging others: necessity of. One Hundred Years With God—An Understanding Heart. Alma McKibbin, Nov 25: 6

King's Business, Aug 26: 11; Sep 23: 7; Oct 14: 9; Oct 21: 9; Nov 18: 9

Law: God's, not invalidated. Christ and the Commandments. Varner J. Johns, Sep 16: 6

Leaders, church: what God expects of. What God Expects of Leaders Today. Robert H. Pierson, Jul 15: 1

Let's Talk About Health, Jul 8: 7; Aug 19: 7; Sep 9: 6; Oct 14: 7; Nov 11: 8; Dec 9: 8

Letters: importance of writing to family and friends. Did You Write Home This Week? (FL). Robert G. Wearner, Sep 23: 10

Liberty: true, that comes through following Christ and the Bible. Landmarks That Assure Liberty. Gordon Hyde, Oct 7: 5

Life: showing a respect for. How Serious Is Your Respect for Life? (YA). Felix A. Lorenz, Jr., Aug 12: 16

Life, eternal: divine provisions to lead us to. Landmarks That Point to Life. Stanislaw Dabrowski, Oct 7: 7

Living: changes in, follow conversion. Changes Follow Surrender (E). Kenneth H. Wood, Aug 12: 2

Loma Linda University: discussion of advantages and disadvantages of VA hospital. LLU and the VA Hospital (E). Kenneth H. Wood, Dec 16: 2

Love: key to reaching hearts. Of Locks and Keys (E). Thomas A. Davis, Nov 18: 13;

necessity of, being shown by fathers. Father's Gift—Affection (FL). Raymond S. Moore, Sep 9: 13;

showing, for the church. She Loved Her Church (E). Don F. Neufeld, Oct 21: 13

Malachi: message of the book of. Malachi Summons to Judgment. Gordon M. Hyde, Dec 16: 4

Marriage: care in choosing the right partner. Only One Blossom (YA). Cora Stark Woods, Nov 11: 16

Marriage relationships: the uniqueness of, in each home. Too Each His Own (FL). Cora Stark Woods, Jul 29: 9

Martinique: work of Adventists on. Grandeur and World's End. Walter Raymond Beach, Aug 12: 10

Maturity, Christian: marks of. Landmarks That Characterize Christian Maturity. Robert H. Pierson, Oct 7: 3

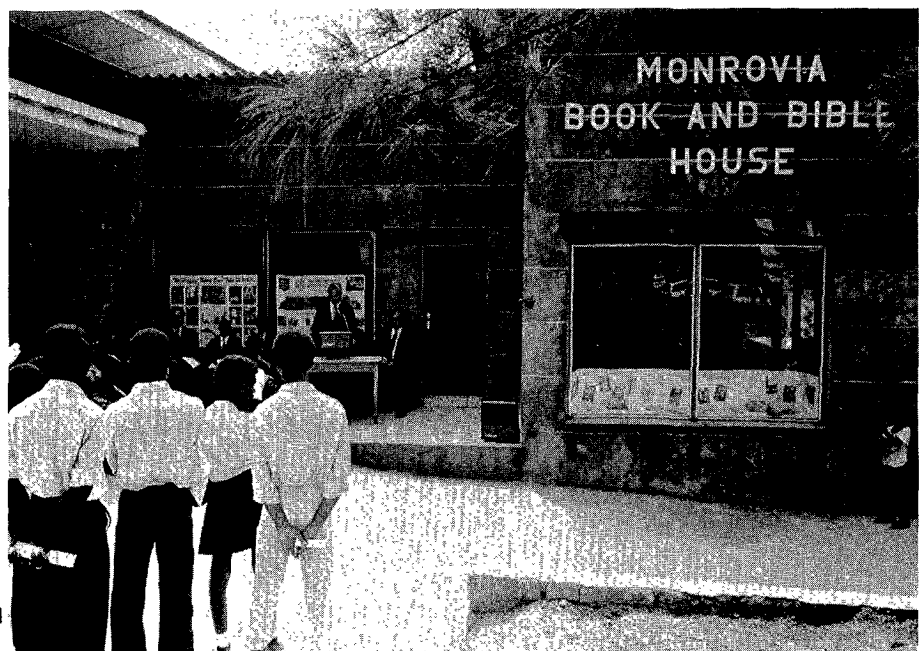
New Book and Bible House Opened in Liberia

A new, modern Book and Bible House, which also houses the Liberian Voice of Prophecy offices, was officially opened in Monrovia, the capital of Liberia, recently.

The new center, which will serve as the headquarters for our publishing work in Liberia, is situated on the main street of the city near the presidential mansion. Some 75 per cent of the material used for building the house was given by building firms in the city.

Jesse O. Gibson, statistical secretary of the General Conference, who was for 11 years president of the West African Union, was present to take part in the opening. E. T. Reeves, chairman of the Bible Societies in Liberia, cut the ribbon.

SIEVERT GUSTAVSSON
President, Liberian Mission



McKibbin, Alma E.; interview with. One hundred Years With God—An Interview With Alma McKibbin. Eric Kreye. Nov 25: 7

Micah: message of the book of. Prophet of Shadow and Sunshine—Micah. Bernard E. Seton. Jul 8: 6

MISSION '72: other events that will help. MISSION '72 Scheduled on Time. Marvin H. Reeder. Dec 23: 4

Missions: church's obligation toward. Landmarks That Enjoin World Mission. D. W. Hunter. Oct 7: 13

evaluation of N.A. Adventist giving for. A Look at North American Adventists' Giving for Missions (E). Thomas A. Davis. Dec 16: 11

three dreams that began a church in New Guinea. Three Dreams in New Guinea. Len H. Barnard. Aug 26: 1

Missions, home: blessings of participating in. Are You Satisfied With Husks? Elsie Garvin. Aug 26: 4

Moon: comments on discoveries made on, by Apollo 15 astronauts. The Moon's Glow of Gold (E). Don F. Neufeld. Sep 16: 12

Mother: necessity for patience. "Hello, Beautiful Lady" (FL). Janet Faye Minesinger. Aug 12: 12

lessons for, in the Cradle Roll department. Cradle Roll Can Be for Mothers (FL). Helen Kelly. Aug 5: 12

responsibility to children. What About a Children's Lib? (FL). R. R. Bietz. Aug 26: 12

Music: relationship of rock music to Christianity. What About Gospel Rock? Harold Lickey. Dec 9: 10

Satan's use of, to entrap. A Christian's Philosophy of Music. Harold Lickey. Dec 16: 7

an examination of rock-and-roll. Rock Music Analyzed. Harold Lickey. Dec 2: 7

rock: examination of the influence of. The Christian and Contemporary Music. Harold Lickey. Nov 25: 4

Nahum: message of the book of. Nahum—Prophet of Assyria's Doom. Jean R. Zurcher. Aug 5: 8

Noise: adverse effects of, upon the body. Noise, One of Life's Cruellest Enemies (E). Herbert E. Douglass. Dec 9: 14

Obedience; obeying God in spite of opinions or feelings. "I Don't See Anything Wrong With It" (E). Thomas A. Davis. Dec 9: 14

Offerings, church: ever-widening gap between tithe and mission offerings. The Trend Is Down, Down, Down. R. M. Reinhard. Nov 18: 10

Patriotism; and Christianity. Enlightened Patriotism. Godfrey T. Anderson. Jul 1: 1

Politics: should the church become involved in. The Church and Its Mission (E). Kenneth H. Wood. Aug 19: 2

Unity, Politics, and Church Members (E). Kenneth H. Wood. Aug 26: 2

Polygamy: Polygamy (KB). W. P. Bradley. Aug 26: 11

Prayer: forgetting ourselves in. God-centered Prayers (E). Don F. Neufeld. Aug 19: 12

Prayer, in public schools: discussion on defeat of amendment ref. Defeat of the Prayer Amendment (E). Kenneth H. Wood. Dec 9: 2

Prayer meetings: making them interesting and meaningful. Prayer Meetings Should Be a Family Affair. Orley M. Berg. Jul 29: 4

Prophecy: evaluation of the Jerusalem Conference on Biblical Prophecy. The Jerusalem Conference in Retrospect. Don F. Neufeld. Jul 29: 1

Prophecy, Bible: Jewish Conference on, report on. Don F. Neufeld. Jul 8: 1; Jul 15: 4; Jul 22: 9; Jul 29: 1

Radio broadcasting: call for SDA's in N.A. to support Radio Trans-Europe. Thoughts While Traveling in Europe (E). Kenneth H. Wood. Sep 9: 2

Reason: how it may lead one astray. How to Be Deceived by Reason (E). Herbert E. Douglass. Aug 26: 14

Repentance: Repentance—the True and the False. Ellen G. White. Aug 19: 1

Report to the Church. Sep 23: 14; Nov 4: 46

Review and Herald: to be published in Vienna during 1975 GC session. Thoughts While Traveling in Europe (E). Kenneth H. Wood. Sep 9: 2

Reward: attitude of Christian toward. Freedom Is the Ability to Choose (E). Herbert E. Douglass. Nov 18: 12

Righteousness; and the keeping of the Sabbath. The Sabbath—a Sign of Righteousness by Faith. J. L. Shuler. Aug 5: 4

Righteousness by faith: practical application of. Christ Our Righteousness. Varner J. Johns. Sep 23: 8

Romans 9:28: meaning of, in context, and Spirit of Prophecy usage. Cut-Short in Righteousness (E). Don F. Neufeld. Nov 11: 13

Sabbath: Jesus and the. I Believe . . . That the Seventh Day Is the Sabbath. Leona G. Running. Dec 2: 1

meaning of and blessings in. Landmarks That Indicate Royal Authority. George E. Knowles. Oct 7: 11

righteousness and the keeping of. The Sabbath—a Sign of Righteousness by Faith. J. L. Shuler. Aug 5: 4

test for today. The Sabbath—the Great Test for This Time (E). Don F. Neufeld. Oct 14: 14

Salvation: many are looking for. Many Are Looking Wistfully to Heaven (HH). Robert H. Pierson. Nov 4: 2

Sanctuary: caution regarding interpretation of teaching of. What the Sanctuary Message Is Not. Gordon M. Hyde. Jul 1: 6

its significance for Seventh-day Adventists. Landmarks That Disclose Divine Ministration. Don F. Neufeld. Oct 7: 9

Santa Claus: a plea to eliminate from Adventist

Christmases. Santa Is an Ogre (FL). Madeline S. Johnston. Dec 9: 12

Schools, SDA: comments of Catholic writer regarding. How We Look (E). Kenneth H. Wood. Jul 22: 2

ten reasons why they will continue to fulfill their purpose. Whither Seventh-day Adventist Education? Robert H. Pierson. Aug 12: 4

who should attend them? Who Should Attend Our Schools? (YA). Frank Knittel. Jul 8: 16

Science: discussion of radioactive dating in the light of Creation. Radioactive Ages and Inspired Testimony. R. H. Brown. Oct 21: 5

does not have all the evidence re Creation, Flood, et cetera. Is All the Data In? (HH). Robert H. Pierson. Sep 2: 2

radioactive ages and inspired testimony. Radio-carbon Age Measurements Re-examined. R. H. Brown. Oct 28: 6

radioactive dating and the Creation. Radioactive Dating of Inorganic Material. R. H. Brown. Nov 4: 10

Second Coming: marks of Christ's. Landmarks That Proclaim Glorious Truth. Frank W. Hale, Jr. Oct 7: 15

reason for delay of. The Steeper the Mountain (YA). Clark B. McCall. Oct 14: 16

Sermons: necessity of "distinctively Adventist." How to Grade Adventist Sermons (E). Herbert E. Douglass. Oct 21: 12

Seventh-day Adventist: identifying our institutions as. "This Is No Time to Haul Down Our Colors!" (HH). Robert H. Pierson. Dec 2: 2

Seventh-day Adventists: beliefs concerning incarnation, death, resurrection, and ministry of Christ. I Believe. V. Norskov Olsen. Oct 28: 4

beliefs concerning Second Coming and the lost. I Believe . . . in the Resurrection of the Saints at the Second Coming of Christ and of the Lost at the Close of the Millennium. C. E. Bradford. Dec 30: 7

called to complete work begun by Reformation. A "High Day" in October (E). Thomas A. Davis. Oct 28: 12

discussion of story re, in *Newsweek*. The *Newsweek* Story (E). Kenneth H. Wood. Jul 1: 2

relevance of their message for today. The Relevance of the Seventh-day Adventist Message. B. B. Beach. Sep 2: 9

scholars read papers at Society of Biblical Literature meeting. Adventist Scholars Read Papers at Society's Annual Meeting (E). Don F. Neufeld. Dec 2: 14

Sex: homosexuals and Christianity. Power to Counter All Deviations (E). Kenneth H. Wood. Jul 15: 2

regarding, and using it sensibly. Sex Under Control (YA). David Morley. Dec 9: 16

Spirit of prophecy: cancer "epidemic" reminds of E. G. White statements regarding. Footnote on Two Spirit of Prophecy Statements (E). Thomas A. Davis. Jul 29: 12

Spiritualism: evaluation of present day. Spiritualist Claims Gains (E). Don F. Neufeld. Sep 23: 12

Stewardship: motives and attitudes in. How Much Should I Give? Don A. Copsey. Nov 11: 4

our means obligate us to God. Servants, Faithful and Unfaithful. Ellen G. White. Sep 30: 2

Success: the temptation of. The Peculiar Temptation of Successful People (E). Herbert E. Douglass. Sep 16: 12

Talents: discussion of the parable of. Talent of Fear. Donald Reiber. Jul 22: 4

Temptation: Christ's, in the wilderness, significance for Christians. Confrontation in the Wilderness (E). Kenneth H. Wood. Dec 23: 2

overcoming, as Christ did. As He Overcame. F. G. Clifford. Oct 14: 8

Ten Commandments: an expression of God's benevolent will for man. I Believe . . . in the Ten Commandments. Richard Hammill. Nov 18: 6

Thankfulness: expressing. How to Give Thanks (E). Don F. Neufeld. Nov 25: 12

Thinking: independent, but in the context of Christianity. Thinkers and Mavericks (E). Herbert E. Douglass. Jul 29: 12

Thoughts: importance of Christians thinking positively. Prisoners of Thought (E). Thomas A. Davis. Dec 30: 17

Time: importance of making best use of. Under the Imperative of Time (E). Kenneth H. Wood. Sep 23: 2

Trinity: discussion of. I Believe in the Triune God. J. R. Spangler. Oct 21: 7

Truth: depending on revelation for. Is All the Data In? (HH). Robert H. Pierson. Sep 2: 2

Understanding others: necessity of. One Hundred Years With God—An Understanding Heart. Alma McKibbin. Nov 25: 6

Vacations: times to renew our strength. "Come With Me . . . to Some Lonely Place" (E). Thomas A. Davis. Sep 9: 15

Victory: Christians may have, as Christ had. Jesus Showed Us the Possible (E). Herbert E. Douglass. Dec 30: 16

White, E. G.: explanation of a mysterious experience. After 22 years. Ellen G. White. Oct 21: 1

Wife: prayers and faith of, won husband. Far Above Rubies (FL). Helen Spalding. Sep 16: 9

Witness: what do people see in our lives, homes, way of living? He Showed the Wrong Treasure (E). Kenneth H. Wood. Dec 30: 2

Witnessing: the obligation to speak as well as act for God. Do and Tell (HH). Robert H. Pierson. Jul 8: 2

report of Gymnasts for Christ. Gymnasts for Christ Witness Across North America. Michael Stevenson. Oct 21: 14

Work, manual: teaching children to do. Fathers,

Sons, and Practical Skills (FL). Bruce Randolph. Aug 19: 9

World Council of Churches: report of the Faith and Order Commission meeting held in Belgium. The Louvain Meeting of the Faith and Order Commission. Raoul Dederen. Dec 2: 4

Youth: influence of a song. What a Friend We Have in Jesus. Virginia Ray Hansen. Aug 26: 9

time of decision-making. The Most Carefree Time (FL). Anna P. Edwardson. Sep 2: 13

seeking for meaning. The Seeking Generation (E). Thomas A. Davis. Nov 25: 12

Zechariah: message of the book of. Zechariah's Eschatology. Raymond F. Cottrell. Dec 2: 9

Zechariah's Message for the Church Today. Raymond F. Cottrell. Nov 11: 9

Zephaniah: message of the book of. Warnings and Promises From Zephaniah. C. Mervyn Maxwell. Sep 23: 4

Poetry

Anderson, Cathy J. The Preview. Dec 2: 22

Anonymous. God's Boundless Love. Sep 23: 1

Prayers From Martha. Jul 1: 14

Beckett, June Allen. Before My Day Begins. Sep 16: 10

Cole, Thais. Autumn Promise. Sep 23: 8

Into the Light. Jul 1: 16

Soon a Day. Aug 12: 14

Wonder. Jul 8: 8

Dabrowski, Ray. Meditating on Life Castles. Sep 2: 1

England, Pearle Peden. The Season's First Christmas Card. Dec 23: 8

Esteb, Adial Albert. Challenge of the New Year. Dec 30: 1

It's Time to Be Thankful. Dec 16: 8

Hudson, Alice Bodl. Witness. Sep 30: 12

Ingraham, Nicholas Lloyd. Mankind Is One. Oct 7: 20

Kleuser, Louise C. Prayer Specifics. Aug 5: 11

Mehner, Margaret. Nocturnal Promenade. Sep 2: 11

Nuernberger, Esther Palmer. The Gift Supreme. Dec 2: 11

Reid, Eda A. Star of Hope. Sep 2: 12

Schmale, Mabel A. Nature's Medley. Sep 9: 11

Vatcher, Bernice. My Storm. Oct 7: 6

Wheeler, Penny. After Sabbath School. Sep 30: 11

Church Calendar

1972

Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Listen Campaign Rally Day	February 26
Tract Evangelism	March 4
Church Lay Activities Offering	March 4
Sabbath School Visitors' Day	March 11
Spring Mission Offering	March 11
MV Day of Fasting and Prayer	March 18
MV Week	March 18-25
Thirteenth Sabbath Offering (South American Division)	March 25
One Million New Pulpits	April 1
Church Lay Activities Offering	April 1
Andrews University Offering (Alternates with Loma Linda University Offering)	April 8
Literature Evangelism Rally Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering (Alternates with North American Mission Relief Offering)	May 13
Spirit of Prophecy Day	May 20
Christian Record Offering (Alternates with North American Mission Offering)	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and Insight Campaign	September 9-October 7
Bible Emphasis Day	September 16

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Liberty in the End of Time

By MARVIN E. LOEWEN

"THE agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

Paradoxically, in this day when the watchword is *freedom*, our liberties are in imminent danger. We are living in a day of crisis. It is possible to permit so many infringements on our rights that eventually we may lose all freedom of choice. If we are ever to stand for principle it is while the first efforts are being made to undermine principle.

One sphere of activity in which the rapidity of events is especially apparent is that of religious liberty. A generation ago Seventh-day Adventist concern in religious freedom was largely focused on Sunday laws. Today, in the United States, the picture is more complex because of a variety of threats that would restrict freedom of worship. But Sunday-closing laws are still exciting public attention. During 1971 a number of arrests were made of individuals who violated a Sunday-closing ordinance. It is estimated that each year more than 100 Sunday blue laws are being agitated in various city, county, and State councils. Generally, those who sponsor these ordinances claim they are restrictions on competition caused by Sunday-operating stores. However, the student of prophecy realizes that a zealous effort on the part of a majority to enforce a law with religious overtones could very easily turn the law into an instrument of persecution toward nonconformists.

The abuse of power by some labor unions is a cause for concern. This development was foretold many years ago. "The trade unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began."—*Selected Messages*, book 2, p. 142. Signs indicate that such a time is rapidly approaching.

Nineteen States in the United States have right-to-work laws that permit an individual conscientiously opposed to membership in or support of a labor union to continue his employment without joining a labor union. But in 31 States each employee must negotiate a solution to his problem with the union and the employer. Every member of the church should consider very carefully the instruction given: "Those

who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids."—*Ibid.*, p. 144.

In the United States, Sabbath observance is becoming increasingly difficult in spite of the fact that a five-day week is fairly universal. There are many operations that require staggered shifts. This poses a serious problem to a Sabbathkeeper.

In the last decade a tremendous drive has developed to secure Government aid for church institutions. Costs of education have risen so astronomically that it is difficult to provide adequate facilities. Many churches in their extremity have appealed to Government agencies for financial assistance. In this the danger to religious freedom is not immediately apparent. The messenger of the Lord stated: "The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world."—*The Great Controversy*, p. 297. To accept tax money and the controls that inevitably follow, would materially affect the religious autonomy of a church institution.

Many communities are endeavoring to restrict missionary activities. Laws in some localities forbid door-to-door sales. In other places laws govern all solicitation of funds. A literature evangelist is in effect being told that he cannot distribute the printed page with God's message for this time without paying a prohibitively high license fee. Ingathering for missions, which is intended to be a concentrated missionary effort, is also bound about with unacceptable requirements. The right to witness for one's faith is very precious to the believer and is not to be abrogated at will by ruling bodies.

The areas we have mentioned are only a few of those attacked where religious freedom is in jeopardy, indicating fulfilling prophecy. Events around us clearly warn that the world has entered the last days of its history.

To Prepare a People

"God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy,

but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. . . . It is our duty to do all in our power to avert the threatened danger."—*Testimonies*, vol. 5, p. 452.

The American Sentinel was the forerunner of *Liberty* magazine. The editors of *Liberty* have endeavored to follow the instruction given through the Spirit of Prophecy for the *American Sentinel* to prepare God's people to stand in the great crisis before us.

Mrs. White's comments regarding the *Sentinel* apply equally to *Liberty*: "Had our brethren used the *Sentinel* as it was their privilege to do, and had all been united in recommending it in every conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; . . . we should not now, as a people, be so far behind in making preparation for the work. There have been surprising indifference and inactivity in this time of peril."—*Ibid.*, pp. 718, 719.

El Centinela Marks 75th Anniversary

Nineteen hundred and seventy-one marks the seventy-fifth year of publication of the Spanish-language magazine presently known as *El Centinela* ("The Sentinel").

It was in 1896 that our leaders in Mexico City laid the foundation for a Spanish missionary magazine work when they began a magazine with the name *El Amigo de la Verdad* ("The Friend of the Truth"). In spite of problems, financial and otherwise, the faith, course, and vision of our pioneers gave them the incentive to continue publishing this periodical monthly.

The beginning was modest, but the growth was constant. The publication changed its name along the years, but it always proclaimed the same Adventist message. In 1901 its name became *El Mensajero de la Verdad* ("The Messenger of the Truth"). In 1910 it changed to *Señales de los Tiempos* ("Signs of the Times"). In 1919, it took its present name, *El Centinela*.

From its initial small printing order and modest appearance, *El Centinela* now has a regular monthly printing of 140,000 copies, with a special yearly evangelistic issue of nearly a million copies. This 24-page magazine is published by the Pacific Press in a four-color cover. Its variety of subject material challenges the interest of a person of any age, educational level, or philosophical and religious conviction. It is taken by our literature evangelists, workers, and lay members to people of every walk of life, from presi-

Marvin E. Loewen is secretary of the GC Public Affairs and Religious Liberty Department.

dents of countries or governors of states to the most humble workingman. It is used as a missionary vehicle by our church in all the Spanish-speaking countries of the Inter-American Division, in Spain, and in the United States of America for the people whose mother tongue is Spanish.

Among the contributors to the special issues of *El Centinela* appear such famous names as Dr. Joaquín Balaguer, constitutional president of the Dominican Republic; Luis A. Ferré, governor of Puerto Rico; Monsieur Luis Aponte Martínez, archbishop of Puerto Rico, and other Roman Catholic cardinals; Arquitecto Edwin Fábregas, president of the University of Panama; J. Daniel Contreras, dean of the Faculty of Humanities of the University of Guatemala; the President of the Republic of Mexico, and many other representatives of the government, the university, and the church.

Presently edited by Tulio N. Peverini, its pages carry the everlasting gospel of Jesus in the setting of the third angel's message to the Spanish-speaking people of the seventies. Each month the magazine contains two articles on current events in the light of Bible prophecy, three doctrinal articles, and two articles on health, in addition to many other features. These, attractively illustrated by Elias Papa-zian, make an outstanding publication.

On the occasion of its seventy-fifth anniversary, *El Centinela* commits itself to continuing to publish a Christ-centered message as the only hope of a troubled world.

FERNANDO CHAIJ
Editor in Chief

Spanish Editorial Department
Pacific Press



Gary Bollinger, business manager, San Gabriel Academy (Southern California), a recent graduate of Union College.

Kathy Hansen Bollinger, elementary teacher, San Gabriel Academy, a recent graduate of Union College.

H. R. Fisher, chaplain, Jay Memorial Hospital, Jay, Oklahoma, from Trans-Africa Division.

Mrs. H. R. Fisher, personnel director, Jay Memorial Hospital, Jay, Oklahoma.

H. Reese Jenkins, Trust Services director (Lake Union), formerly same position (Atlantic Union). He will also direct trust services for Andrews University.

Daniel Poleschook, staff, Union College, formerly literature evangelist (North Dakota).

Jan Orland Rushing, faculty, Southern Missionary College, formerly assistant administrator, New England Memorial Hospital.

T. J. Scull, district pastor (Missouri), formerly teacher (Illinois).

Roy B. Thurmon, pastor, Louisville, Kentucky, formerly director, New York Center.

Woodson L. Walker, pastor, Highland, Tennessee, formerly pastor (Texas).

Thomas L. Werner, assistant personnel director, Portland Adventist Hospital, Portland, Oregon, formerly staff member, Union College.

Ellen Yvonne Zollinger, faculty, Southern Missionary College, a recent graduate of the University of Tennessee, Knoxville, Tennessee.

From Home Base to Front Line

Australasian Division

Joy Marie Ford, to be office secretary in the Bismarck-Solomons Union Mission headquarters, Rabaul, Territory of Papua and New Guinea, left Sydney, October 26.

North American Division

Richard P. Crain (PUC '71), to be industrial arts and mathematics teacher Far Eastern Academy, Singapore, Mrs. Crain, nee Lilly Evelyn Brock, and three children, of Angwin, California, left Los Angeles, August 26.

Mrs. Suzanne A. Allen (FH '45; CUC '47), to be leprosarium nurse Mwami Hospital, Chipata, Zambia, of Odessa, Texas, left Miami, Florida, October 24.

Edward T. Moon (LLU '59 and '65), returning as director of nursing services Ile-Ife Hospital, Western State, Nigeria, Mrs. Moon, nee Irene Marie Poelstra (LLU '59), and three daughters, left Washington, D.C., October 24.

James Murdoch Campbell (Canadian Union College '54), returning as secretary Northwest India Union, New Delhi, India, Mrs. Campbell, nee Frances Lillian Bader (Canadian Union College '54), and two children, left Vancouver, B.C. October 26. A daughter, Merle Laura, left August 29, to attend the Far Eastern Academy, in Singapore.

Geneva Beatty Jones, M.D. (LLU '37), to give relief service as a physician in the Karachi Hospital, West Pakistan, of Long Beach, California, left Los Angeles, October 28.

Philip A. Pritel, M.D. (WWC '36; LLU '43), to serve as physician and surgeon in the Saigon Adventist Hospital, Vietnam, of Vancouver, Washington, left San Francisco, California, October 29. Mrs. Pritel will leave about Christmas time.

August Warren Matheson (LSC '53; Redlands University '54; Los Angeles State College '59; Western Washington State College '62), returning as principal Raymond Memorial Higher Secondary School, Falakata, West Bengal, Mrs. Matheson, nee Hazel Esther Kay (PAH '45; WWC '47), and son, left Vancouver, B.C., November 2. Two children preceded them, having left San Francisco, California, August 29, to attend the Far Eastern Academy in Singapore.

Bethel Y. Wareham (Canadian Union College '42; WMH '46; LSC '57), returning as a nurse for Malamulo Hospital, Makwasa, Malawi, left Los Angeles, California,

November 4. Miss Wareham plans to spend one year in Australia taking a midwifery course, and then return to Malawi.

Roscoe S. Lowry (PUC '41; University of Denver '48; University of Southern California '58), returning as president of the Southern Asia Division, and Mrs. Lowry, nee Jessie Louise Carter (Denver Business College '48), left New York City, November 5.

Miss Corazon R. Arevalo (AU two years), to be a teacher in Philippine Union College, Manila, Philippines, of Berrien Springs, Michigan, left Los Angeles, California, November 12.

A. A. Cree (University of Kansas '54; Riverside City College '61), returning as general manager, College Health Foods, Yokohama, Japan, and Mrs. Cree, nee Helen Juanita Ward (Riverside City College '50), left San Francisco, California, November 17.

Student Missionaries

Marshall Lee Merklin, of College Place, Washington, to teach in Calcutta Adventist Academy, British Honduras, left New Orleans, Louisiana, September 10.

Rebecca Ann Eller, of Colton, California, to teach nursing in Bella Vista Hospital, Mayagüez, Puerto Rico, left Los Angeles, September 13.

Barbara Dawn Bates, of Berrien Springs, Michigan, to teach in Solusi College, Blantyre, Rhodesia, Bulawayo, left Miami, Florida, September 15.

Catherine Lee Toop, of Willowdale, Ontario, Canada, to be a nurse in the Polyclinique Adventiste, Franco-Haitian Union Mission, Port-au-Prince, Haiti, left Toronto, Ontario, Canada, September 20.

Linda C. Harms, of Berrien Springs, Michigan, to teach in Sapparo Language School, Sapparo, Japan, left San Francisco, California, September 22.

Cy Kenneth Oster, of Berrien Springs, Michigan, to teach in Solusi College, Bulawayo, Rhodesia, left Benton Harbor, Michigan, September 22.

Frank A. Meidell, of Kennewick, Washington, to teach in Kamagambo Secondary School, Kisii, Kenya, East Africa, left Vancouver, British Columbia, October 2.

Donald Glenn Roper, of Pendleton, Oregon, for youth work in Tanzania Union, Musoma, Tanzania, left Seattle, Washington, October 3.

Frederick John Lloyd, of Boring, Oregon, for general missionary work in Tanzania, East Africa, left Seattle, Washington, October 3.

Sharon Kay Rose, of Loma Linda, California, to be occupational therapist in Malamulo Hospital, Blantyre, Malawi, left New York City, October 3.

D. W. HUNTER

Correction

The Central Union Brief News, appearing on page 24 of the December 2, 1971, issue, carried an item stating that Union College raised almost \$40,000 on an Ingathering field day. This should have read \$4,000.

Two Unions in Inter-America Pledge to Win 14,240 in 1972

During the golden anniversary council of the West Indies Union, held in Montego Bay, Jamaica, workers committed themselves to present to the Lord 8,650 souls for baptism in 1972. Almost every man, including the treasurers and departmental secretaries, plan to be at least a "Centurion"—a winner of 100 souls.

The workers of the Franco-Haitian Union, meeting at Port-au-Prince, Haiti, pledged 5,590 baptisms as their soul-winning objective for MISSION '72.

A groundbreaking service was held November 28 for an addition to the Andrews Memorial Hospital in Kingston, Jamaica. The Prime Minister of Jamaica, Hugh Shearer, was guest speaker, and he spoke of his high regard for the character and accomplishments of Seventh-day Adventist churches in Jamaica. He learned that nearly all the conference workers plan to sacrifice one month's salary for the building of the new wing.

"Can this really be true?" he inquired. When he was assured this was so, he said, "This really is something. I with others must sacrifice also to make this hospital the best there is!"

ANDREW C. FEARING

West Africa Union Baptizes 2,686 on World Baptism Day

The West African Union of the Northern Europe-West Africa Division reports that 2,686 were baptized on World Baptism Day, November 7. Th. Kristensen, union president, states that most of these baptisms were the result of the efforts of lay workers.

We express to God our thankfulness for the faithful witnessing of our workers and laity in this great field, that in spite of recent internal civil strife the gospel message is still progressing, and that this is by far the greatest total of any one baptismal day in their history.

D. W. HUNTER

"The Sound of Listen" to Begin Next Month

Beginning in January, *Listen* magazine will offer a new monthly service called "The Sound of Listen." Intended primarily for teachers using this magazine in their schools as curriculum aid material, the service will consist of a cassette tape featuring the voices and sounds of *Listen's* personalities and stories.

The one-hour tape will include a 15-minute variety program based on the current magazine. Short segments of news and features will make up another 15 minutes. The second side will be a half hour of interview, lecture, or other source material on some phase of alcohol, tobacco, or drug problems.

The new service will be an integral part of *Listen*. Readers can literally be

"listeners," as well as readers. Sample cassettes for \$2.00 each may be obtained by writing the *Listen* editorial office, 6840 Eastern Avenue NW., Washington, D.C. 20012.

FRANCIS A. SOPER

3,041 Baptized on One Sabbath in Central Africa

More than 3,000 people were baptized in the Central African Union on a recent Sabbath, reports P. G. Werner, president of the union. This makes a total of more than 10,000 baptized in that union during the first three quarters of 1971.

The Central African Union consists of Rwanda and Burundi, the combined territory being less in size than the State of West Virginia. The total membership is 95,444, and Sabbath school membership, 197,481.

MERLE L. MILLS

MISSION '72 Meetings Planned for North Pacific

The North Pacific Union reports that of 318 churches in that area, more than 300 are planning to conduct MISSION '72 meetings. Ministers and laymen are closely cooperating in these plans. Hundreds of thousands of tracts are now reaching homes in the Northwest, introducing the Reach Out for Life program.

The Alaska Mission is setting the pace. Its 11 congregations are planning a total of 15 MISSION '72 campaigns. Special meetings for children will be conducted concurrently. In Alaska alone, 68,000 tracts are being distributed.

LOWELL L. BOCK

New Manual Planned for Pathfinder Directors

A committee met in Washington, D.C., December 13-15, to begin work on a new manual for Pathfinder directors. Called by the General Conference MV Department, it screened material and set guidelines for the new manual. It is planned to have this material ready for approval by the MV Advisory Council in April of 1972. This will help to launch a great thrust in Pathfinder work looking toward the Silver Anniversary of Pathfinders in 1974-1975.

LEO RANZOLIN

Mission Plane Crashes in Korea

The Lake amphibian plane *Laura Messenger* (or *Angel of Mercy*), operated jointly by the Korean Union Mission and Seoul Adventist Hospital, crash-landed on the island of Tokhok To, December 2. Three persons, plus the pilot-dentist Dr. Robert Ringer, miraculously escaped with only minor injuries.

The plane was demolished, and the island people say, "Your God saved you because you are Christians."

LOIS WILSON

N.A. Ingathering Report—5

Total raised through December 11, 1971: \$5,187,713.60. This represents a per capita of \$11.68 in the North American Division.

The amount raised up to the end of the fifth week of Ingathering last year was \$5,155,977.96. Thus there has been a gain of \$31,735.64 this year over last year's achievement for the first five weeks.

This week the total amounted to \$1,301,060.57, as against \$1,222,341.89 raised in the corresponding week last year.

Seven conferences have surpassed the amount they raised in last year's crusade: Alabama-Mississippi, Allegheny East, Allegheny West, Georgia-Cumberland, Northeastern, South Atlantic, and South Central.

Alabama-Mississippi has reached the Silver Vanguard goal.

Six unions and 35 conferences show gains.

IN BRIEF

★ The Trans-Africa Division reports outstanding success in its 1971 Ingathering campaign. When the totals of each union were added and translated into U.S. dollars, the grand total amounted to nearly \$400,000.

★ At the close of the second quarter of 1971 the membership of the Far Eastern Division stood at 247,000, more than a 1,300 per cent increase in 40 years. When the division was organized in 1931 the membership was 18,000.

★ New Position: J. H. Wollan, stewardship secretary, Northern Europe-West Africa Division, formerly lay activities secretary, West Nordic Union.

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