

# Review

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**a merry heart  
doeth good  
like a medicine**

PROVERBS 17, 22

## David, Disobedience, and Death

THE scene was one of unrestrained joy. The ark of God was to be moved to Jerusalem, the capital city! Thirty thousand of Israel's leading men gathered for the event. Out of the house of Abinadab at Kirjathjearim, where it had rested for 20 years, the ark was carried. Gently it was placed upon a new cart drawn by oxen. In charge of the cart were Uzzah and Ahio, two of Abinadab's sons. Onward moved the throng toward Jerusalem, nine miles away, the hills and valleys echoing and re-echoing with thrilling vocal and instrumental music (1 Chron. 13:8). Nothing could cast a shadow over the glorious scene. Nothing could dampen the enthusiasm. Nothing could interrupt the holy festivities.

Right?

Wrong.

As the oxcart rattled and jounced over Nachon's threshing floor, the ark seemed in peril. Perhaps it tipped dangerously. Perhaps it began to slide off the cart. In any event, Uzzah swiftly "put forth his hand to hold the ark" (verse 9). And just as swiftly "God smote him there for his error [rashness, margin]; and there he died by the ark of God" (2 Sam. 6:7).

With unbelievable suddenness the scene of joy terminated. The musical instruments fell silent. The songs of joy ended in mid-phrase. Fear gripped every heart. King David resented God's act. He questioned God's justice. Since he and the people were putting their time and energies into a "missionary project," since everyone was participating so joyfully in a religious activity, why did God have to put an end to the whole enterprise by slaying Uzzah? Subdued and bewildered, he canceled the day's program, and placed the ark nearby in the house of Obed-edom.

Though centuries—even millenniums—have passed since Uzzah's death, the tragic incident still has a sobering effect every time it is rehearsed. What are the lessons it teaches?

Foremost, perhaps, is that circumstances do not excuse disobedience. Whatever may be the situation, one can never safely disregard an explicit divine command. In the case of Uzzah, God had stated plainly that no one but priests—descendants of Aaron—were to touch the ark (Num. 4:15). Did Uzzah disobey only on impulse? Or did he reason that while ordinarily no one but priests were permitted to touch the ark, the special situation made obedience unnecessary, if not impossible?

We do not know. We do know that others besides Uzzah were guilty. In fact, it was disregard of God's command on another point that led to Uzzah's death. The ark should not have been placed on an oxcart. It should have been carried on the shoulders of Kohathites (chap. 7:9). Perhaps because others had disregarded the Lord's directions Uzzah took a less serious view of disobedience. Solemn is the responsibility of all who lead others to be careless in relating to the commands of God.

Uzzah's experience also points up the fact that the amount of light one possesses determines his accountability. Acts are less important than the knowledge and motives of those who commit them. The Philistines had placed the ark on an oxcart (1 Sam. 6) without unhappy results. But David and Uzzah knew better. Obviously, with knowledge goes responsibility. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

This lesson is one that should be taken seriously by all who have been entrusted with a knowledge of truth. When a person learns that the seventh day is the Sabbath, but disregards God's will on this point, what a perilous position he is in! God may not show His signal displeasure as He did with Uzzah, but His attitude is identical.

### Responsibility of Remnant

The same may be said in regard to any aspect of truth. Will God overlook presumption and disobedience today when He could not in the time of Israel? Members of the remnant church should give careful thought to this matter. In love God has spelled out through His messenger, Ellen G. White, many details of His will that have previously been obscure. The information given is beyond price. But the responsibility of relating properly to it is heavy indeed. In the judgment God will hold members of His remnant church far more accountable than people whose opportunities to know truth have been limited. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). "We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us."—*Testimonies*, vol. 5, p. 495.

The Lord's dealing with Uzzah also makes clear that God holds an especially high standard for leaders in His cause. Uzzah was at the very heart of the religious festivities at the moment he died. If God had overlooked or excused Uzzah's sin, multitudes might have been influenced to take lightly His commands. How seriously, then, should every worker in God's cause regard his responsibilities. How meticulously he should follow all the light he possesses.

King David learned well the lessons taught by Uzzah's tragic death. Three months later, when he resumed his plan to move the ark to Jerusalem, he followed God's instructions implicitly. This time no tragedy halted the procession. Instead, the sacred ark was carried into the capital in triumph, amid a burst of joyful religious emotion.

How different is the experience of God's people when men obey exactly the explicit instructions of God.

Not just in ancient times. But today. K. H. W.

### AMISH CASE BEFORE HIGH COURT

WASHINGTON, D.C.—The Old Order Amish follow the Bible literally when it says “turn the other cheek.” Therefore, when their case is argued before the U.S. Supreme Court their friends, and not the Amish themselves, will plead for their right to educate young people in their own fashion.

The Court was asked to uphold a decision of the Wisconsin Supreme Court that ruled that members of the Amish faith do not have to send their children to public high schools.

The Amish, who follow a simple, rural life that shuns modern conveniences, believe that extended education is unnecessary and would destroy the values of their faith. “Grade school” education in Amish schools is regarded as adequate for their needs.

Five religious bodies—the Synagogue Council of America, the National Council of Churches, the General Conference of Seventh-day Adventists, the Mennonite Central Committee, and the National Jewish-Commission on Law and Public Affairs—have filed friend-of-the-court briefs supporting the Amish.

### SEPARATION ADVOCATE APPOINTED ARCHBISHOP OF MADRID

VATICAN CITY—Pope Paul VI has named Cardinal Vicente Enrique y Tarazon, an outspoken champion of church-state separation, to be the new Archbishop of Madrid. The appointment of the 64-year-old archbishop of Toledo and primate of Spain to head the politically restive and most populous archdiocese in Spain was part of a major shakeup in the church hierarchy announced simultaneously here and in Madrid.

Cardinal Enrique recently presided over

a national assembly of Spanish Catholic bishops and priests—the first of its kind in the country—that called for an end to the ties between the Spanish Church and the Spanish Government. The assembly also called for improvements in the field of human rights in Spain, including the right of conscientious objection to military service and the right to freedom of expression.

### VATICAN AND JEWS AGREE ON JOINT STUDY PROGRAM

NEW YORK—The Vatican and representatives of the world Jewish community have agreed, for the first time, to a joint study of the interrelation of religion, land, and people. Included in the study will be the sensitive and sometimes controversial issue of the significance of the State of Israel to Judaism.

Formation of a joint Jewish-Catholic Liaison Committee was announced here by Rabbi Irving Lehrman, of Miami, president of the Synagogue Council of America.

The groundwork for the Catholic-Jewish Liaison Committee was laid in Rome in late 1970, following an earlier committee set up in 1970 with the World Council of Churches, composed of 255 Protestant and Orthodox churches.

### NAZARENE CHURCH GAINS IN '71

KANSAS CITY, Mo.—The Church of the Nazarene passed the 500,000 mark in membership during 1971 and experienced a 9 per cent increase in contributions.

World membership reached 505,310 persons, a net gain of 14,373, the denomination's headquarters reported here.

Giving for all purposes reached \$95,788,676 in 1971, the church reported. The Church of the Nazarene expects to retain its record of having the highest per capita giving record of any denomination. The figure in 1971 was \$235.08.

The denomination has about 373,000 members in the U.S.

Eleven Nazarene institutions of higher learning enrolled about 10,000 students in 1971, an increase of 3.5 per cent over the previous year.

## This Week...

A short but well-known proverb from Solomon's writings appears on the cover this week. *The SDA Bible Commentary* amplifies it: “To insist on rejoicing in the Lord, even when troubled or sick, is to release forces that will soothe and strengthen both mind and body. Cheerfulness often accomplishes what other remedies are powerless to achieve.”—Volume 3, p. 1007.

Readers opening to the story on page 14 may be a little jarred by the title, “I'll Kill That Old Devil,” and even more puzzled when they read the short quotation from *The Ministry of Healing* that we have placed in juxtaposition to the title. And we will have to agree that killing an old devil and being a lovable Christian just don't seem to make it together at first glance. However, we feel confident that readers of the narrative will agree that we did in fact select an appropriate statement to use in the layout.

As the total membership prepares for the special thrust of MISSION '72 everyone will face personal obstacles. Some will be shy and will not have the courage to give Bible studies. Some will be aggressive, perhaps overly so, depending too much on their water-tight arguments of doctrine to win men and women to Christ. For these two kinds of people and for all those who come somewhere in the spectrum between we would suggest that Adventists often read the chapter “Help in Daily Living,” in *The Ministry of Healing*. The first paragraph says:

“There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says.”

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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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*This article is the first of a series of four articles on psychiatry, which is the medical specialty concerned with mental illness. In these articles several aspects of this subject will be discussed: (1) modern concepts regarding the nature of the illness, (2) prevention of mental illness, (3) treatment of mental illness, and (4) the Christian and mental illness.*

*The author's main purpose in these articles is to correct some of the misconceptions that cloak this kind of illness. He notes that there has been much misunderstanding both in the minds of the laity and otherwise well-informed professional people.*

*In this first article he lays a foundation for a better understanding of what mental illness is.*

Down through the ages man has had a variety of explanations for mental illness. Some of the popular and still-extant explanations have been wickedness, sinfulness, inferiority, weakness, degeneration. It has been difficult for people to accept mental illness as they have other illnesses, namely, as a phenomenon for which there are understandable and treatable causes.

In addition, many have believed that mental illness has a poor prognosis or is even incurable. However, nothing is further from the truth, for the recovery rate in mental illness in general is as great as, if not greater than, in most other illnesses. Most people who have episodes of mental illness recover either spontaneously or through professional help.


In addition to holding these misconceptions of mental illness, many people have looked upon the mentally ill patient critically and judgmentally, more so than upon other sick persons. He has been treated with scorn and condescension, reacted to with fear and horror, and thought to be lacking feelings and sensibilities that are associated with the average person. One can only comment, how unfortunate and

untrue these attitudes and concepts are!

As a result of these distorted pictures of mental illness and the mentally ill, patients afflicted with this problem have not been treated like other patients. They have been stigmatized, ostracized, alienated, and often treated either by punishment or neglect.

However, in the latter part of the eighteenth century a momentous event took place in Paris, an event that marked the turning point in the care of the mentally ill. Philippe Pinel, now a celebrated historical figure in psychiatry, freed those mental patients who were under his care from the chains with which they were bound and from the cells in which they had been housed as if they were something less than human. To the amazement of everyone, except Pinel, the liberated patients did not behave wildly or dangerously. On the contrary, they responded quietly and cooperatively and indicated gratitude for this evidence of understanding and human concern.

Ever since this experience humane-treatment measures have influenced the approach to the care of the mentally ill. Beginning in France, they spread to England and later to America. However, it should be pointed out that through the intervening years humane care has not continued automatically, but only



through the persistent efforts of concerned persons within the medical profession and society at large.

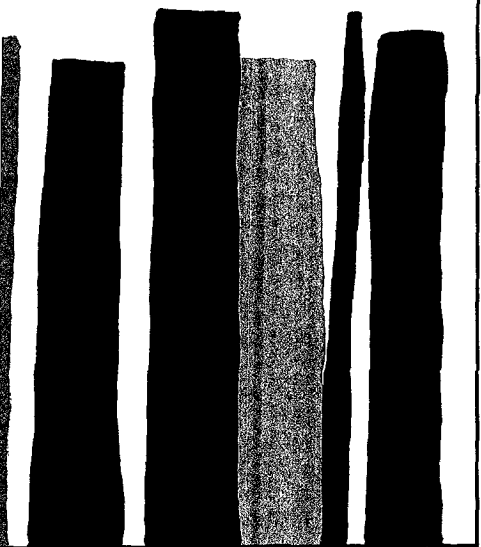
It is to be expected that one would relate mental illness to the mind. But few have attempted to understand the mind, and without this understanding mental illness itself cannot be understood. Ellen G. White has urged that we acquire a better understanding of the mind. She says, "The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God, and allies us to heavenly

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Harrison S. Evans, M.D., is professor and chairman, Department of Psychiatry, LLU.

# UNDER- STANDING MENTAL ILLNESS

By  
HARRISON S. EVANS, M.D.



beings. Yet many spend all their lives without becoming intelligent in regard to the casket that contains this treasure."<sup>1</sup> She says further, "The mind, which allies finite to infinite, they do not seem to understand."<sup>2</sup>

The brain is the organ of the mind, and mental function is dependent upon the functional and anatomical integrity of the brain. Whenever there is damage to the brain, from whatever cause, the mind itself is affected.

However, ordinarily when we consider mental function we do not think in terms of brain physiology, but in terms of thoughts

and feelings, which are products of, but not to be equated with, brain activity. What one thinks and feels constitutes a reality in itself, and these psychological processes are responsible for all of man's social behavior.

The development, organization, and function of one's thoughts and feelings follow certain laws or principles that make up the science of psychology. Much of the practice of psychiatry is based upon the science of psychology. Because thinking and feeling are not capricious, but amenable to law, they can be studied and understood. We are told by Mrs. White: "God works through the calm, regular operation of His appointed laws. So it is in spiritual [and psychological] things."<sup>3</sup> "He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, He manifests the same principles that are manifest in the natural world."<sup>4</sup>

## What Is Mental Illness?

Perhaps before we discuss what mental illness is, we should discuss briefly what it is not. Mental illness is not in itself evidence of moral weakness or lack of character. There have been many great and valuable people who have experienced mental illness in one of its various forms.

To give one outstanding example, Abraham Lincoln<sup>5</sup> was subject throughout his life to episodes of emotional depression, which is one form of mental illness. And on at least one occasion his depression was severe enough that his friends were concerned about his safety because of their fear that he might harm himself. Nevertheless, in spite of his becoming ill in this way, I am sure we would all agree that Abraham Lincoln is one of history's outstanding personalities, appreciated for his intelligence, wisdom, and strength of character. We might add that there are also countless other persons of character and moral worth who at some time or other have had episodes of mental illness.

Contrary to what many people think, mental illness is not a disease in a tangible or concrete sense. That is to say, a person who is mentally ill is not afflicted with some kind of controlling foreign agent that exists or can be differentiated apart from the person or that can be treated as an independent entity. We speak of a person's having schizophrenia, manic-depressive psychosis, or psychoneurosis. In doing so, we do not, or at least should not, imply that the person is possessed of a specific entity or thing that can be identified, attacked, and removed like a tumor. These are merely diagnostic terms that we use to describe the way a person is ill or to define

how ill he is; they refer to clusters of symptoms and of ways of thinking, feeling, and behaving, but they do not in and of themselves explain the illness itself.

What, then, is mental illness? The modern concept or understanding of mental illness is that it is a disorder, which is to say that there is a lack of order within the person's ongoing psychological processes of thinking and feeling.

Normally, thoughts and feelings are appropriately related and coordinated and also realistically in tune with ongoing events in the person's life. Life experiences are handled with reasonableness, without inappropriate emotional responses or distortions of thinking. In the healthy mind, thoughts, feelings, and behavior continue to be well ordered, balanced, and realistic in the midst of changes and vicissitudes that are a part of life.

In mental illness, however, this balanced, orderly state is lost, usually as the result of stresses, internal or external, that exceed the person's capacity to handle at the time. Feelings aroused by these stresses may become too intense and can no longer be guided by realistic thinking. In such illnesses the person's life is considered to be mood-or-feeling-dominated with an inability to view life normally. Clinically there are a variety of mood disturbances

exemplified in reactions of despair and hopelessness, euphoria and elation, or a blunting, flattening, or numbing of feeling.

Also as a consequence of unmanageable stresses one's thinking may no longer be appropriate or rational. Judgment may be impaired, and life events are no longer evaluated or perceived realistically. How many times in all of our lives have we needed someone to "set our thinking straight" and to help us see things clearly and rationally again.

### Mental Disturbances Common

It would seem inevitable that disturbances of thought and mood would be seen quite commonly, because thinking and feeling are highly complex functions representing the highest and most unstable level of organization in the individual's life. Thinking and feeling mature slowly and achieve some degree of stability only in the context of a rich and healthy growing experience. Judgment, wisdom, perspective, courage, confidence, faith, feelings of security, and so on, are all fruits of this maturing experiential process. Would we not all agree that the "nice" balancing of feeling, thought, and behavior is the most difficult and rarest achievement of man?

Viewing mental illness, then, as a disorder of one's behavior, includ-

ing one's thinking and feeling, could we not say that mental illness in some form and in some degree is not rare or uncommon and is not confined to an unfortunate few, but, indeed, involves all of us at one time or another? Who can complacently believe that he has never been ill in this dimension of his life, at least at some time, in some form, and to some degree?

Statements from Ellen G. White, and from psychiatric authorities as well, would corroborate this point of view. Mrs. White has said: "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."<sup>6</sup>

Karl Menninger, the renowned psychiatrist, has said: "Mental illness, being an aspect and phase of the course of a human life, fluctuates and varies with ebb and flow of living." He also has said: "We propose to think of all forms of mental illness as being essentially the same in quality, and differing quantitatively. This is what is meant when we say that all people have mental illness of different degrees at different times, and at some time some are much worse, or better."<sup>7</sup>

Statistics indicate that mental illness is the number-one health problem in America. Over the past decade nearly 40 per cent of all hospital beds in the United States have been occupied by the mentally ill. The best estimates indicate that one American out of 12 will require psychiatric hospitalization at some time during the course of his life. Depressive illnesses are very common. It is estimated that about 500,000 Americans are suffering from a clinical depression at any given point in time.

These brief data indicate to some extent the scope of mental illness. We should, however, be reassured by the fact that when most of us experience an episode of mental illness we usually regain our mental balance rather quickly through a variety of mental devices and fortuitous circumstances. For most people, mental illness is transitory, relatively inconspicuous, and not significantly disabling. ♦♦

(Next Week: *Prevention of Mental Illness*)

### REFERENCES

- <sup>1</sup> Ellen G. White, *Fundamentals of Christian Education*, p. 426. (Italics supplied.)
- <sup>2</sup> ———, *Testimonies*, vol. 3, p. 136. (Italics supplied.)
- <sup>3</sup> ———, *Testimonies to Ministers*, p. 190.
- <sup>4</sup> ———, *ibid.*, pp. 189, 190. (Italics supplied.)
- <sup>5</sup> Carl Sandburg, *Abraham Lincoln, The Prairie Years* (New York: Harcourt, Brace and Co., 1926), vol. 1, pp. 189, 190, 261, 262.
- <sup>6</sup> Ellen G. White, *Testimonies*, vol. 5, p. 444.
- <sup>7</sup> Karl Menninger, *The Vital Balance* (New York: The Viking Press, 1963), pp. 32, 272.

## Who Changed Life's Price Tags?

By ADLAI ALBERT ESTEB

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

There's something "devilish" in our world today,  
When human beings will eagerly pay  
Their millions to men who can make them laugh,  
And get for their money, not wheat, but chaff,  
And yet praise these charmers, though their souls shrink,  
But crucify those who would make them think.

Who changed these price tags all around the earth,  
Mixing false values and things of real worth?

Our modern show windows bulge with strange toys,  
Balloons and trifles to hypnotize boys.  
With gadgets galore to make life's wheels spin,  
Thus saving more time to indulge in more sin.

"Guitaring," "fiddling," while modern Rome burns,  
Yet warning voices perverted man spurns!  
Vast millions are spent for pot and for drink,  
Which rob a man of his powers to think.  
O'er trap doors of hell man dances away  
His short day of grace, "Pied Pipers" to pay!

His body defiled, forgotten life's goal,  
No longer a man since he sold his soul!  
Whoever mixed up life's price tags of earth  
Has robbed the race of the things of real worth.

We must change these price tags or face our fate!  
Let's get with the job—for some it's too late!



# I Believe...

## In the Three Angels' Messages of Revelation 14

By WALTER F. SPECHT

**T**HE final triumph of Christ and His church is the great climax of the drama of redemption. In Revelation 14 this climax of history is pictured as a majestic coming of the Son of man to reap the harvest of the earth. This symbolic picture clearly sets forth the final judgment, which is an essential part of Biblical faith. In this harvest scene there are two separate reapings—one of grain, the other of grapes. Both harvests are represented as fully ripe, that is, they are both ready for the reaping.

Growth and ultimate ripening can be applied to human life. Human qualities, both good and bad, eventually mature. A man reaps in the end that which he sows. What he does with life, life, in turn, will do to him. "If he plants in the field of his natural desires, from it he will gather the harvest of death; if he plants in the field of the Spirit, from the Spirit he will gather the harvest of eternal life" (Gal. 6:8, T.E.V.). Every human life is slowly growing and ripening for the final harvest.

Although no specific interpretation of the meaning of the grain harvest (Rev. 14:14-16) is given in Revelation 14, it evidently represents the gathering of the righteous into God's kingdom. In Jesus' parable of the harvest time, the wheat is declared to represent "the sons of the kingdom," and the harvest is "the end of the world" (Matt. 13:37 ff.). After the destruction of the tares, representing evildoers and

"the sons of the evil one," the righteous shine as the sun in the kingdom of their Father. So in Revelation 14 we conclude that the grain harvest represents the gathering of the righteous. When the harvest arrives, in the language of Palestine's climate, this means that the early (or autumn) and latter (or spring) rains have fallen and have done their work in developing the harvest. Once the grain is ripe, there is no further delay. "When the grain is ripe, at once he puts in the sickle, because the harvest has come" (Mark 4:29, R.S.V.).

There is no doubt regarding the meaning of the second harvest of Revelation 14. It represents the grape harvest (Rev. 14:17-20). It too is fully ripe, but ripe for destruction. The clusters of grapes are gathered and cast into "the great wine press of the wrath of God." The figure is drawn from the custom of tramping out grapes in the wine vat with the bare feet. There is perhaps no more dreadful picture in all the Bible than that of God treading the wine press in Isaiah 63. The question is raised "Who is this that comes from Edom, in crimsoned garments from Bozrah, . . . marching in the greatness of his strength?" It is God announcing vindication and delivering His ancient people Israel. A second question comes: "Why is thy apparel red, and thy garments like his that treads in the wine press?" God himself answers: "I have trodden the wine press alone, . . . I trod them in my anger and trampled them in my wrath; their lifeblood is sprinkled upon my garments, and I have stained all my raiment" (verses 1-3, R.S.V.).

There are then two separate reapings pictured in Revelation 14—one of the righteous, the other of the wicked. Both are fully ripe. What is it that has matured them and made them ready for the harvest—the one ripe for God's kingdom, the other ripe for destruction? Mention has already been made of the falling of the early and latter rains. In addition, preceding the harvest, there is a special message from God to prepare men for the reaping. John the revelator saw three angels carrying a special message "to every nation, and kindred, and tongue, and people." Those who fully accept this threefold message in all its fulness and with all its implications, mature for heaven. Those who reject this threefold message and follow instead the messages of the beast and the false prophet mature for destruction. The message of the three angel heralds is the last message to be given to the world. Immediately after they are given, the Son of man comes to reap the final harvest.

### The Three Angels Symbolic

The angel heralds of Revelation 14 are symbolic. The term *angel* signifies a messenger and can be used of human as well as heavenly messengers. What do the three angels of Revelation 14 represent? Note the interpretation given by Ellen G. White in two statements:

"Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels' messages. These angels represent those who receive the truth, and with power open the gospel to the world."—*The SDA*

Walter F. Specht is chairman of the New Testament Department at Andrews University.

*Bible Commentary*, Ellen G. White Comments, on Rev. 14:6-12, pp. 978, 979.

"The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth."—*Testimonies*, vol. 5, pp. 455, 456.

This means that near the climax of human history a special people will arise to do a special work in preparing the human race for the final judgment. It is the firm conviction of Seventh-day Adventists that their movement was brought into existence by God to fulfill this prophecy. The Advent Movement, then, did not come into being as the result of human foresight, devising, or planning. It came in response to the leading of God's providence to meet the needs of men at this climactic period of history.

To say that the Advent Movement came into being in response to this prophecy gives Adventists no ground for pride or boasting. To be the heralds of God's last warn-

ing message to the world is an awesome responsibility and a most sacred trust. It does not mean that Adventists think of themselves as the only Christians in the world, or as the only people who will be saved. It means, however, that this movement has a special message from heaven to prepare men and women for the grand climax of the redemptive plan.

#### More Than One More Sect

It is against this broad perspective that the Advent Movement is to be interpreted. Seventh-day Adventism is not just one of the Christian sects. It is not just another denomination or church. It is a worldwide reformatory movement designed to prepare human beings to face the final judgment. We are not spending millions of dollars and sacrificing our young men and women for mission service merely to build up another church. We believe that the whole world needs to be stirred with the preaching of the gospel in the setting of the special messages of the three angels of Revelation 14.

John saw the first of these angels "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). It is worthy of emphasis that that which is to be heralded to the world is the everlasting gospel, not a new gospel. There is but one gospel—the good news that God has done something for man which he could never do for himself. He is giving to all men who will accept it by faith, the gift of salvation in the person of Jesus Christ. Through the redemption Jesus has provided man can have justification and righteousness as a free gift of grace. The gospel is God's saving power offered freely to everyone who will take it by faith.

Because of the impending judgment this gospel needs to be heralded with a new urgency and a new fervency. "Fear God, and give glory to him; for the hour of his judgment is come." The startling urgency of the message becomes apparent when we realize that this announcement is not merely a pre-

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## When You're YOUNG

By Miriam Wood

**SIGHT AND SOUND** Some things I've seen and heard recently keep tumbling around in my mind.

"Ye shall know the truth, and the truth shall make you mad." Aldous Huxley is reputed to have said this; whether or not he did, it's a penetrating comment on humanity. If you don't think so, the next time a friend comes and asks you to tell him the TRUTH about himself—tell him. Lost, one friend. Every preacher fights constant battles with his ignobler impulses that whisper that he'd best avoid unpalatable truths in his sermons. Philosophy is soothing and undemanding. Truth is uncomfortable and carries its own imperative.

During a trip to the Midwest, I stopped at one of the turnpike restaurants. As I was waiting for my food, two young hippie girls entered, one with a baby strapped to her back. They sat down at the next table, opened their leather shoulder bags, carefully counted their slender resources, then consulted the menu as to how the three of them could best be nourished. As their conversation progressed, it became obvious that there'd never been a marriage. The baby was a "free love" child. Poor little pale, bewildered infant, carried on a hitchhiking, teen-aged mother's back. "It's my own life; I'll do what I want with it!" This battle cry is everywhere. But what about the innocent, accidentally-produced next generation? It seems to me that the tiny, helpless hitchhiker won't have that many options.

As I was leafing through a book of poetry, I noticed Pope's much-quoted lines: "Presume not God to scan; The proper study of mankind is man." Just how wrong can one poet be! Man's obsessive scrutiny of himself has literally blotted out his Creator. And that's tragic, for man can never be the answer to his problem. He's not only a *part* of the problem,

he is the problem. The more he looks at himself the more hopeless he becomes. The more he looks at his fellow men the more cynical he becomes. But an intensive study of God in His majesty and goodness gives man inspiration, hope, idealism, faith, and peace.

"This car slows down to avoid hitting animals." This bumper sticker on the car in front of me at the signal light pleased me mightily. It's an "in" thing nowadays to profess a high degree of reverence for life. Unfortunately, this reverence at times does not include little furry creatures who, through no fault of their own, are victims of man's territorial expansionist manias. A bewildered dog in the middle of a super-highway is a pitiable sight. Small muscles and bones are no match for steel and motors.

"People who want to keep on sinning feel that God gets on their nerves." Elder C. D. Brooks said this in a sermon; it's a perfect epigram. God gets on sinners' nerves so intensely that they furiously declare His law for Christian conduct outdated and passé. Guilt feelings can't be allowed. They're bad for us, say the psychologists. But the Genesis description of Adam and Eve's reaction to their sin indicates *intense* guilt feelings. Nowhere is anything said about God's being concerned with their nerves. Flaming swords aren't conducive to tranquillity.

"The frequently stated belief that theoretical work gets in the way of experience shows a naive neglect of the epistemological problems of experience itself. Related to this is the rejection of rationality and objectivity, an attitude which assumes that spontaneity requires irrationality."—*Intellectual Digest*, November, 1971, p. 42.

Translation: Parents and teachers and books and schools and structure have a great deal to offer.



diction of the imminence of the judgment, it is rather an assertion that the hour for its beginning has struck. "The hour of his judgment has come" (R.S.V.). It is while men on earth are still capable of receiving the message and of acting upon it that the hour of God's judgment has struck. The announcement is followed by two further startling messages, one of which is a solemn warning calling for the endurance of God's saints. All of this takes place before Christ's coming to reap the harvest of the earth (Rev. 14:14 ff.).

What is the nature of this judgment that is to precede the second advent of our Lord? It is the preliminary phase of the judgment consisting in an examination of the life records of all professed believers in Christ to verify their eligibility for ultimate salvation. Adventists, therefore, speak of it as an investigative judgment.

In the parable of the wedding feast, as recorded in Matthew 22, the king sent out his servants to gather in guests for the wedding. Then he entered the wedding hall to inspect the guests. One man had chosen to come in his ordinary, soiled work clothes. He had failed to put on the clean wedding garment. He was therefore excluded from the feast and "cast . . . into outer darkness." (See verses 11-14.)

God Himself provides the wedding garment of righteousness with which the redeemed must clothe themselves. Only by accepting this divine covering is a man fit to enter the kingdom of God. The king's inspection of the guests represents the preliminary examination of the professed followers of Jesus to see if they are clothed in Christ's righteousness. It represents the investigative judgment.

For whose benefit is such an examination made? Who needs an investigative judgment? Certainly the omniscient God who knows the end from the beginning needs no such investigation to determine the destiny of any man. But in view of the entrance of sin, and the charges by Satan that God is partial and unjust, the life history of every man has been recorded, and these records are to be revealed to demonstrate that God is just and true in all His ways. All the intelligent beings of the universe must see the character of God vindicated in His treatment of men.

The time of the giving of the three angels' messages is thus a solemn, crucial hour. The summons to fear God—that is, to show Him

proper reverence, respect, and awe as the judge of all the earth—is thus extremely urgent. Men are called upon to give glory to God, which includes "to reveal His character in our own, and thus make Him known" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 14:6-12, p. 979). Finally they are commanded to render God the worship appropriate for the Creator of the heavens and the earth.

### Definition of Worship

Worship is the response of the creature to his Creator. God is entitled to worship because man and the entire universe are dependent upon Him for their existence. The doctrine of Creation stresses the derived and dependent nature of man and the universe. They are not self-existing or self-sufficient. As a perpetual reminder of this fact, God gave man the Sabbath, which therefore stands at the heart of Christian worship. "The keeping of the Sabbath is a sign of loyalty to the true God. . . . It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment."—*The Great Controversy*, p. 438.

The second angel's message is a warning against Babylon the great, an eschatological symbol of organized apostate religion in the closing days of earth's history. In particular, Babylon the great has reference to those religious organizations that have allied themselves with political powers to oppose God's true people. It is they who have made the nations drunk with false religious teachings and sought the support of legal enactments to enforce their false theories.

The third angel's message is a solemn warning against false worship, the worship of the beast and his image, and against receiving the mark of the beast. The people of God are to face a dilemma. The two-horned beast of Revelation 13 will demand that all worship the beast, and whoever refuses will face the threat of death (Rev. 13:15). Furthermore, those who refuse to receive the mark of the beast are threatened with economic boycott (verse 17). On the other hand, the message of the third angel is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. 14:9, 10). The issue is thus sharply drawn for all living upon the earth.

The revelator writes: "Here is a call for the endurance of the saints" (Rev. 14:12, R.S.V.). Here is an opportunity for God's people to demonstrate their fortitude and loyalty to God. They continue to observe God's commandments and cling to their faith in Jesus. The essence and core of the gospel of Christ is righteousness by grace through faith in Jesus Christ. This is also the essence of the message of the three angel heralds. "The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies*, vol. 6, p. 19.

The world today needs to hear the everlasting gospel of Jesus Christ preached in a new setting and with new urgency in view of the crucial hour of the judgment. Therefore, I believe in the three angels' messages. ♦♦

## Place Bibles in Our Hands

By NICHOLAS LLOYD INGRAHAM

"This gospel of the kingdom shall be preached,  
The seekers after truth be sought and reached,  
Though God's own angels may proclaim the story  
In thunderstrokes of might and noontide glory,  
Though instantly the Word be heard and seen  
On radio and television screen,  
Still, Lord, we plead a second Pentecost—  
Set us on fire to seek and save the lost!  
Purge all our selfishness and every stain  
Of evil that prevents the latter rain.  
In this small remnant of earth's "to and fro,"  
Place Bibles in our hands and bid us go.  
God's last-day prophecies make duty clear;  
His time for winnowing the world is here;  
And though God's angels superintend the field,  
The carts of men must gather in the yield!

# TSUNAMI

By RUTH JAEGER BUNTAIN

IT WAS an idyllic place to hold the home-school picnic—Laupahoehoe Point Park, on the eastern point of the island of Hawaii.

My husband and I, teachers at the Mauna Loa School, arrived before the pupils and parents. Being *haoles*—newcomers to the Island—we thought it an appropriate time to do sight-seeing.

*Ruth Jaeger Buntain, now retired, was for many years a public school teacher in California.*

We sauntered to the shore line and watched whitecaps beat against the jagged volcanic rocks.

We strolled under the coconut palms that rustled above lush green lawns.

We walked past the pavilion, past the picnic tables and benches, to the concrete slab, on which was a memorial marker. We read the inscription:

"In Memory of Those Who Lost Their Lives in the Tidal Wave, April 1, 1946."

As we read the names and ages of the victims, we noted that most of them were teen-agers.

Later that day, the grandmother of one of our Buddhist pupils told me about the tragedy of Laupahoehoe—a tragedy that was repeated elsewhere along the coast on that April Fools' Day.

Before the *tsunami* (the island name for storm wave) had struck, Laupahoehoe had been a thriving village. Where the park now was, there had been buildings, houses, a

## SPEAKING OUT

### Adventism and Anti-intellectualism

By N. GORDON THOMAS

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

Anti-intellectualism has always played a prominent role in American history. Starting as a revolt against the leadership and authority of the learned Puritan fathers of New England, the fear of an intellectual elite can be traced in the history of American politics, education, business, and religion down to the present day. The climax of anti-intellectualism in our times was probably reached during the 1950's in what is now commonly referred to as McCarthyism.

Today we hear the term *pseudointellectual* being cast about frequently and often indiscriminately. Yet to label one who is in opposition a *pseudointellectual* because his ideas differ, is simply another manifestation of the historical anti-intellectual theme in American society.

It is a simple truth that intellect is quite unpopular in America today. To be sure, education itself and even intelligence are valued as being immediate, practical, and predictable—and there-

fore usually not dangerous. In fact, obtaining an education and the training of one's intelligence for an immediate task at hand is looked upon in our society as primarily the transmission of culture from one generation to the next. On the other hand, the intellectual is believed to go too far beyond mere education and the developing of the intelligence to become critical and creative, speculative and philosophical. He tends to examine and question, then to evaluate entire situations. As Richard Hofstadter explains in his excellent work *Anti-Intellectualism in American Life*, the intellect "examines, ponders, wonders, theorizes, criticizes, imagines." Since the intellectual has a tendency to question and sometimes to upset established theories and half-truths he naturally creates a certain amount of insecurity and invites criticism from society. Quite often in turbulent times, he becomes a target for those with grievances, frustrations, and hallucinations, and he may become a scapegoat for most of the ills of a society.

The question is then, how should Seventh-day Adventists relate themselves to the issue of intellectualism in a changing society? Should intellectualism be condemned as intrinsically evil, since an enormous mass of knowledge

has already been acquired by mankind?

It is interesting to note that God has often called those whom we would categorize as intellectual men to lead His people—such as Moses and the apostle Paul. Ellen White states, "The more intellectual ability is brought into the work, so long as the talent is consecrated to God and sanctified by His Spirit, the more perfect the work will be, and the higher it will stand before the world."—*Evangelism*, pp. 421, 422. Her emphasis in Adventist education was upon development of *thinking*: "It is the work of true education to develop this power, to train the youth to be thinkers and not mere reflectors of other men's thoughts."—*Education*, p. 17. Even in the study of the Bible, she adds, "the truths of the divine word can be best appreciated by an intellectual Christian" (*Counsels to Parents and Teachers*, p. 361).

It seems that a safe position would be for one to accept and even underscore the importance of pure thought (or intellectualism if you will) whether within the denomination or society at large, providing that new ideas or positions do not deviate from actual principles of the church. Any view that is in plain contradiction to a fair interpretation of the Scriptures or the Testimonies should be immediately and forcefully rejected. Yet the danger from the other side, an anti-intellectual position, is that we reject outright any new thought or theory without examining it thoroughly. The truth, if it really is truth, should never be feared.

school, and a cottage for the school-teacher.

Early risers that morning reported that the sea acted strangely. Small waves washed ashore, receded, then became larger. The tides were ominously high. Soon the surf became wild, and a mammoth wall of water slammed ashore. When it receded, it took with it the buildings, houses, school, cars, uprooted trees, and a twisted jumble of debris—all that had been Laupahoehoe. It also swept seaward some of the villagers, the majority of the victims being students and teachers.

Then the Buddhist grandmother told me something else that happened that day—an incredible something else, later confirmed through further inquiry and by reading newspaper accounts of the event.

She told me about the foolish ones, those who might have fled the storm waves, who had had an opportunity to do so, but who stayed to gather fish.

Not only were there fish-gatherers at Laupahoehoe on that fateful day but also at other areas along the battered coastline.

#### A Destructive Series

A storm at sea called a tidal wave is, in actuality, a series of mighty, destructive waves. As each wave recedes, it sucks out the water along the shore, leaving flopping fish and sea life.

The foolish ones knew that more destructive waves would be coming. They knew they should flee the low-lying areas. They had been warned to do so. But there were the fish, quivering helplessly, waiting to be gathered into whatever containers were available. They could get the fish and escape too—or so they thought.

They got their fish—but they were engulfed by the mad waters. For another tsunami struck, fast this time, “with a roar that sounded like all the winds in the world.”

They stayed to gather fish. This is the part of that day’s happening that we would do well to ponder. It would be well, also, to ask ourselves a question: Is this what most Christians are doing today? Are they lingering near the “lowlands” of earth to gather “fish”?

We know—and have known for many years—that a mighty “tsunami” is coming. It will be the mightiest storm ever to strike this planet. All through the centuries prophets have foretold it. All over the earth today signs proclaim that its fury is about to break: a time of

“fearful convulsions of nature” and “strife and bloodshed among men” (*The Great Controversy*, p. 614); the “time of trouble, such as never was”; the terrible upheaval that will bring to a close the ages-old conflict between good and evil.

Heaven has sent warnings: Flee before sudden destruction comes! Flee before probation closes! Flee to

#### FOR THE YOUNGER SET

### Airey Saves Baby Becky

By LOIS C. RANDOLPH

ONE late afternoon Hannah and Oscar Sandstrom went out exploring the ranch homestead where they had recently settled. Oscar’s mother, who had come to visit, watched Baby Becky. As Hannah and Oscar tramped over the land they hoped eventually to call their very own, Hannah suddenly exclaimed, “Oscar, listen to that mournful howl. It seems to come from the bottom of the canyon. That’s a wild animal.”

Oscar listened. “Sweetheart, that’s no wild animal. My guess is it’s some dog that’s been caught in a wolf or coyote trap. I’ll see.”

“Please don’t go. It may be a wild creature.” Hannah had recently come from a small town and was not used to wilderness living, but her husband had always lived in country like this.

“I have my gun. You wait here until I come back up.”

Anxiously the wife watched while her husband strode to the edge of the canyon. She could hear the short bark of the animal that seemed to know that help was on the way. Suddenly the moans and the barks stopped.

Before long Oscar returned with a handsome Airedale at his side. “I found this dog trying to free himself from a trap that held one paw. He seemed to know I was there to help him. You should have seen him when I got the trap open. He jumped up and down with his good legs, wiggled all over, and licked my hands to show how grateful he felt.”

The couple started for the ranch house with the dog following them as best he could. When they got home they made the dog comfortable on a mat by the fireplace. Oscar dressed the wound, and Hannah brought him food.

“I’m sure the dog does not belong to any of our neighbors. Some travelers must have lost him,” observed the husband.

The newest member of the Sandstrom family, which they named Airey, seemed to love especially Baby Becky. The two-year-old girl could play with him as roughly as she liked, but never did he object. Almost constantly Airey stayed by her side. With such a good companion for their little daughter, the Sandstroms felt that she was safe.

the Rock of Ages, the only shelter for such a storm!

But many are tarrying to gather “fish”—more of the world’s approval, more of its pleasures, more of its wealth, more of its standards, more of its philosophies.

Soon it will be too late to escape the “tsunami.” Soon many will perish because of their “fish.” ♦♦

One afternoon Mr. Sandstrom was cultivating corn in the field next to the barn. His wife was busy getting apples ready for drying. The mother did not miss little Becky until she heard a succession of short, sharp barks. Looking out the window, she could see neither child nor dog.

As she ran to the door, she noticed that the gate stood open. At once she thought of the creek that cut across the ranch only a short distance from the house. Her screams brought her husband on the run. “Go to the creek. I’m afraid Becky is there.”

When he reached the creek, Oscar saw Becky almost in the water with Airey tugging at her coveralls, trying to



**Airey, the Airedale, loved to play with Baby Becky in the Sandstrom’s home.**

pull her to safety. The little girl was not hurt, but she was terribly frightened.

Airey wagged his tail as his owners hugged and petted the rescuer of their darling. His supper that night was all he could eat of his favorite food. Above all, the parents thanked their heavenly Father for His goodness in giving to one of His creatures the wisdom to save their baby.



By JUNE ALLEN BECKETT

# ANY HOUSE IS HOME

JANIE MEADOWS stood in the doorway of the tiny cabin named Avena. She kicked her heel absently on the spot where the linoleum had worn away, leaving the 71-year-old planks of the threshold exposed. But she didn't see the planks or the worn linoleum. Her eyes were fixed steadily on a bird in the alder tree in front of the cabin. She watched him for a few minutes and then enviously viewed his flight up the canyon.

"Get busy, Janie," she told herself, as she turned back into the cabin. With practiced hands she tidied the dresser top, tucking the lesson quarterly neatly under her Bible. Two sea-urchin "tests," tinted with colors natural from the sea, made her dresser look part of the scene. I wouldn't have known until this week that "test" is the word for a sea-urchin skeleton, she realized. Janie picked up the broom from beside the door and tried once more to rid the floor of tracked-in estuary dirt and sand. "This tired old linoleum reminds me of that trailer house we lived in at Pacific Union College 25 years ago," she mused. "It had somewhat better linoleum, but oh, the curtains!" She chuckled now at the memory of sewing bright strips of percale across them to hide rust spots and other stains.

While Janie washed the breakfast dishes she reminisced. So many places we've lived! How well I know the church school teacher's wife can't often choose her house!

"Mrs. Aranda!" She said the name aloud and remembered the martinet of a landlady who had called the principal to tell him, "Jim Meadows hasn't mowed the lawn this whole week." Janie remembered, too, the angry flush on Jim's cheek inside the house that day as he lay dangerously sick because of the thin walls and cracks around the house

*June Allen Beckett is a homemaker in Placerville, California, where her husband, Robert, teaches church school.*

rented to them by Mrs. Aranda. Janie seemed still to hear the wind whistle through.

"Now, Jane Meadows, if you don't quit daydreaming you'll never be ready to help Jim when he comes in with his specimens from the tide pools." She hung up the dish towel and set out ingredients for bread, turning on a burner of the old range to warm four cups of water.

As Janie went through the familiar motions she thought back to the funny black wood stove at the house up in the mountains. That old thing, she thought, taught me to appreciate "modern" items such as this butane range, even if I do have to kick the broiler door shut each time I check the contents of the oven! She wondered who had given up this chipped and battered stove probably to install shiny built-ins in a remodeled and modern kitchen. Did they know about Avena, the cozy little cabin at the field station?

### Rustic Surroundings

While the beds were being made and the floor mopped, Janie listened to the chatter of her seven-year-old Midge as she played up the canyon with another child. Odd how the voices of children sound the same, she decided, whether they were those of our Sharon and Paul ten years ago—or these. Whether they came from the canyon here or outside Mrs. Aranda's house. The words coming to her blended with the sound of the wind in the alders along the creek, and intermittent bird songs helped the composition of sound.

Suddenly her heart swelled within her at the thought of how fortunate she was to be here! "What if I were back in the medical office where I worked for those years long ago? What if I *couldn't* hear those voices down the creek? What if I couldn't be here to exult with him over his tide-pool finds and learn the funny Latin names with Midge?" she mused.

Janie rummaged in a drawer for

an eraser and tried to eradicate the drawings of some child on the walls of the tiny bedroom. As she worked she thought of the unartistic Crayola marks Midge had inflicted on the bedroom walls of their last home. She wondered whether the child who did this got spanked. How well she remembered Midge's anger that her art had not been appreciated.

She gave up with the eraser. Sitting on the bed, she bounced a bit, appreciating its firm springs, the result of Jim's having gone to the supply tent and gotten a better set of underpinnings and having put more supporting boards under the whole business. "We surely have slept better the past two nights," she told herself. "Maybe we should have done something desperate to the bed in that little trailer we used at youth camp two summers ago," she mused.

The trailer they had to "back out of to turn around!" Janie remembered looking into Midge's little sleeping face at eye level during those weeks. Midge didn't want to get into the high "bunk" daddy had installed for her above the bed proper of the little trailer. But once Midge had slid into her sleeping bag up there she would cuddle down and sigh with tired content.

"I'm glad I didn't have to cook in *that* space," Janie told herself, remembering how good it was to eat in the cafeteria all summer with the live, bubbling youth of the staff and the boys and girls around her. Noisy? Yes. But, oh, *so* alive!

When Janie returned the eraser to the drawer of the rusty metal dresser she saw the pile of letters to be answered. A glance at the alarm clock told her she had an hour, one precious hour, before time to fix lunch. She chose a letter to answer, but today a letter wouldn't come. Pen poised, she sat at the old table, using the forefinger of her left hand to trace odd cut lines in the table top. Just like the ones in our brown table at home—the ones Paul made when he forgot to put layers of newspaper under his model-trim-

ming knife when he cut balsa wood for a plane. Janie thought of the succession of houses that had sheltered the brown dining table. She traced in her mind the hundreds of times Jim had come and gone through the front doors of those houses to church schools through 19 years of teaching.

"I've just settled that table in the eleventh house we've called home!" Janie startled herself by saying the sentence out loud. She tapped gently on one of the cut places, thinking of the week, one whole week, she and Jim and Midge had used to unpack and make home of the eleventh house. Squinting her eyes a bit, she tried to see the green lawn through the front windows, the funny "corkscrew willow" beyond the lawn. And the little canyon in front of the yard, the canyon full of blackberry bushes. "When we left they were covered with green berries and white flowers," she said to herself, "and what a promise of jam and such when we go 'home.'" Home? Can one week in a place make it home?

### Home Can Be Anywhere

"Home?" The word came softly aloud. As though waking, Jane Meadows looked around the cabin called Avena. She knew that at the top of the dirt road, right where it came off the California State Highway 1, stood a neatly lettered sign. It said: "Mendocino Biological Field Station." She still felt her first gasp of astonishment when reaching the bottom of the canyon via a definitely one-way road. The little old cabins built for sawmill workers in 1900 sat one by one along the road to the end of it. Down there the quiet estuary that led to the sea held canoes and battered-looking boats for collecting specimens and for riding quietly up the lovely tree-edged river on Sabbath afternoons. The last building, newer and a harbinger of things to come at the "Station," was affectionately called simply "the lab." In it Janie had wandered, inspecting the rooms with Midge. They felt welcomed, as members of a student's family, to look and watch—to learn from the myriad sea creatures in various containers.

Midge's voice drew near. "My mom will help us do it. Come on!" Janie heard the words, and the clock said time to fix lunch. She looked down at the clean white sheet of letter paper, picked it up, and put it back into the drawer of the old metal dresser. "What if I *were* still behind an office desk?" she asked herself as she turned to the door.

With children's voices almost at the steps, Janie felt herself smile. "I'd rather be here," she realized. "I'd rather be here than to spend my life in a palace!"

Maybe this, she thought, is the twelfth home. As she herded the children in to get out paints, brushes, and paper, she remembered Jim had said there was

## Especially FOR WOMEN

By Betty Holbrook

**BIG TRIFLES** "Your *yapita*," she would say smiling. After picking out a dozen (or more) of her nicest oranges she would always add another with those welcome words, "And here's your *yapita*." Others gave too, but never with the graciousness of our fruit lady, and we always looked forward to doing business with her.

It wasn't so much the extra piece of fruit, even though that last piece always seemed to be the nicest of the lot. It was more a symbol of her thoughtfulness that she demonstrated in so many ways. She introduced me to new fruit by picking the best and then explaining how it should be eaten or prepared. Once she saved me from a purse snatcher by quickly pulling me behind the counter "to show you something." Little things—most of them—but so welcome to a newcomer in another country.

And come to think of it, isn't it the little things that make life worth while? A smile, a word of appreciation, a note of thank you, or a sincere compliment from a friend or someone you love. There's a lot of wisdom in the thought that "it is the neglect of the littles, the trifles, that poisons life's happiness."—*Testimonies*, vol. 2, p. 700. Not only the happiness of others but our own happiness as well can be measured to a large degree by our helpfulness in seemingly unimportant things.

A friend walked buoyantly into my office one day. She had just had a note from one of the men who had returned to the office from an overseas trip. While abroad he had seen my friend's missionary children, had observed their good work, and had taken the time to drop this mother a note of encouragement. A few minutes of thoughtfulness brightened a whole day.

A teacher, grading correspondence lessons for someone she had never met, looked forward to each day's mail, wondering whether another lesson might be in from Becky. Little personalized notes flew back and forth: "You've done a beautiful job on this

enough schoolwork for him to get two more summers here at the station.

Next year, Janie decided, she'd bring material for new curtains. She aimed a practiced toe at the broiler door as it began slowly to slide open again.

"We'll have to be sure to ask for Avena cabin again." ♦♦

... This is a unique idea . . . or . . . You may want to give this a second look." Back would come the answers: "Thanks, I'm glad you liked it . . . What would you think of this idea? . . . I'm not sure I understand this point completely." The lessons ended and exams were taken. Thoughts of Becky were almost forgotten until one day in the mail came the announcement of Becky's new baby with a little P.S. "Just thought you'd be interested." Strangers can be friends.

But in this relentless, hard-driving world too often there's a notable lack of graciousness and thoughtfulness, and with it comes an icy chill. Oddly enough, sometimes that chill is coldest toward those we say we love the most when it would take such little things to warm the atmosphere and bring a glow to tired eyes. "It is human nature to hate him whom you have injured," said Tacitus. Could this be why love is withering in so many homes—Seventh-day Adventist homes? Maybe this is the time when a minute of loving-kindness can erase years of loneliness.

As I stood on our little West Virginia hilltop the other day the world was quiet. Snow covered our hills, the valley, and the mountains on the other side. We stood there lost in thought, our perspective shifting. Little imperfections had been completely covered and the view was one of serene beauty, breathtaking in its purity.

Why worry so much about the ugliness of life when it can be covered so easily as white as the fresh-fallen snow?

It's time to notice little blessings, little daily pleasures, people—big ones and little ones.

Down the road the centuries-old cemetery told us again that people come and go, and we're building on the shoulders of those who have gone before us.

Snow covers the hills today. I like that. Nothing is whiter than new snow—to cover weeds and broken branches, to cover past mistakes. Not everything that we face can be changed, but until we face our mistakes nothing can be changed. Maybe this is the time to give more *yapita*, to give the baker's dozen, to go the second mile. It's true, as W. A. Nance says, "We make a living by what we get; we make a life by what we give."

# "I'll Kill That Old Devil"

By HAROLD S. BURKHART

JIM WILLIAMS was in the market for a farm. Because of urban encroachments, he had been forced to sell the old family farm in Pennsylvania that he had inherited from his father. The land had simply become too valuable for residential development to continue to be used for farming. He was almost resentful at having to give up the place. You see, it had been his home from the day he was born. He and Cora had been married there, and there they had raised their family. Now the children were grown and gone, having married and established homes of their own.

As Jim and Cora drove out of the gate that final Monday morning, Jim stopped the car for one last look at the home they could never replace in their hearts. Cora made no attempt to hide her tears, while Jim blew his nose somewhat harder than usual.

As they entered the city, Cora pointed to the row after row of high-rise buildings, and remarked, "How can people live in such a concrete jungle, all jammed up together in this dog-eat-dog, tension-filled atmosphere?" "Progress!" Jim grunted. "They blast ten-ton boulders into little pieces they call gravel, then put them all together again with cement, and call it progress. As for me, give me a good farm in the wide-open country where a man can breathe and see the handiwork of God in nature." Cora agreed and soon they had put the city far behind.

*Dr. Harold S. Burkhart is a retired dentist and lay elder in the Diamond Head church in Honolulu, Hawaii.*

This was their first trip in four years and they planned to make it a much-needed vacation while seriously looking for a good farm to be their new home. They were shown farm after farm with many desirable features, but always there seemed to be one or more things wrong. Finally, the highway entered a beautiful valley with fertile fields stretching away on both sides. Jim slowed down so that he could evaluate each farm as they passed. Finally he said, "Cora, I have the strangest feeling that this is what we have been looking for. I have heard some interesting reports about the good farming here in Wisconsin. Let's spend the rest of the day just driving around to see what we can discover."

Cora had a faraway look in her eyes that she finally put into words: "It reminds me of a toyland at Christmas time that I once saw in a Philadelphia department store, which had its green fields, its buildings and tractors all set neatly in a row."

That evening as they checked into a cozy little motel just off the highway, Jim asked the manager, Sam Owens, if he knew of any farms for sale in the valley. Sam said, "Nope, can't think of any. These are all good farms around here and it's seldom anyone ever moves away." Mrs. Owens spoke up, "What about the Phillips' place?" Mr. Owens brightened up, "Oh, I forgot about that. It's been sold so many times, but nobody ever stays more than a few months, then puts it up for sale again."

"What's wrong with the place?" asked Jim.

"Nothin' wrong with the place.

It's a very good farm, only folks don't seem to stay there."

When they were in their room Cora said, "Let's look at the farm anyway. Maybe it's not as bad as they said."

"I intend to do just that," replied Jim. "There's a possum in the woodpile someplace and I intend to find out where it is."

"You were always one for digging out mysteries," remarked Cora, with a knowing look in her eyes.

As soon as the real estate office in the village was open the next morning, the Williamses were there inquiring about the Phillips' farm. Homer Jackson's face lighted up and he fairly beamed as he thought of another commission on that farm. Really, it was becoming quite a bonanza. "I happen to be free this morning and can drive you right out there," he said. Actually, he hadn't made a sale in over a month. Homer described the good features of the farm as they drove along. It sounded almost too good to be true.

## An Ideal Site

When they arrived Homer said in the way of apology, "Of course, it's run down a bit—nobody's been tending the farm lately. As you can see, the soil is black loam and very rich, the buildings are well built—should have a mite of paint, perhaps. There's plenty of water from a good spring on Government land just above the fence, good acreage for farming, and plenty of pasture for stock."

Jim went over the place with the eye of an experienced farmer. With a little fixing up it would be one of the finest farms he had ever seen. He was almost afraid to ask the price. Finally he got up enough courage to ask the all-important question. The answer he got was so ridiculously low that he could hardly believe his ears. He had gone over the farm very carefully and checked every detail and could find nothing fundamentally wrong. Ah! the mystery deepens, he mused. There has to be a possum somewhere, but where is it? On the way back, Jim said, "Let me think about it a day or so and I'll let you know what we decide. It looks like a good buy, but we never make a major decision until we have slept on it."

No sooner had they returned to

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"The strongest argument in favor of the gospel is



the motel than they got into their own car and drove back out to the Phillips' farm, intent on solving the mystery. Cora suggested that they ask some of the farmers around. Perhaps they would know. The Lovells' farm was just down the road, so they stopped in there first. Mr. Lovell was out plowing in the field, but Mrs. Lovell was only too willing to furnish the answer. "It's all on account of that old man Grimes, whose farm adjoins the Phillips' place. Why, that old cuss is so mean that nobody can stand to live near him. He plays every dirty trick in the book on everybody who buys that farm and soon folks get fed up and are willing to sell out dirt cheap."

"Is there anything else wrong with the place?" asked Jim. "No, sir," replied Mrs. Lovell. "There's not another thing wrong with the farm, but I wouldn't live next to that codger for all the tea in China. As far as I'm concerned, he is the devil himself incarnate."

Jim's next remark was not intended for other ears as he said half aloud, "I think I'll buy that farm and if old man Grimes tries to pull any of his shenanigans on me, I'll kill that old devil." Cora thought she knew her husband, but that remark was so unlike him that she was completely speechless. No sooner had they gotten into the car than Cora said, "Jim Williams, what did you mean by making such a statement in front of that nice Mrs. Lovell? She might think you meant it!" "I did mean it," replied her husband, "but don't you fret about it for one minute. I have figured out ways and means that will take care of the situation. The main thing now is, do you like the house?"

### Settling in the New Home

"Oh Jim, I love it," she cried. "It's just the right size and has many more modern conveniences than our home in Pennsylvania."

"O.K., then, it's settled," said Jim. "We've found our farm. Tomorrow we'll buy it."

As soon as the purchase agreement was completed, the Williamses drove to Milwaukee, where Cora had the time of her life selecting furnishings for their new home. Just think of it, everything brand new, just like starting housekeeping all over again. Of course, Jim had a hand in

the selection too, but this was really Cora's big day and he tried not to spoil it by playing too big a part in the final decisions.

Time has a way of skipping along and during the skipping, things have a way of getting done. Therefore it was not too long before the Williams' farm was in full operation. Jim and Cora thrilled with the sense of accomplishment. They were like children with a new toy. The Lovells and several other neighbors stopped by to call and each in turn warned them against Grimes, that evil old man on the adjoining farm. Jim thanked them graciously for the warning, but refrained from pursuing the subject.

Mr. Grimes was not among those who came to welcome the newcomers to the valley. As a matter of fact, they had seen him only at a distance. One day when Jim was working near the fence separating the two farms, Mr. Grimes came out of his barn. Jim, wishing to be friendly, waved to him. Without a sign of recognition, Grimes turned on his heel and disappeared into the barn. Jim merely shrugged his shoulders and went on with his work.

Days passed without the terrible Mr. Grimes having lived up to his reputation. Then one morning when Jim went to the barn to do the chores, he found the cows missing. Jim addressed himself to the Maltese cat sitting on top of the manger, "So it has finally started. Here we go." Chestnut was a beautiful bay saddle horse that Jim had purchased only the day before. Soon they were galloping across the meadow toward the Government land on the north. Sure enough, the fence had been cut, right between the posts. Following the general direction of the tracks, Jim soon discovered his cows grazing peacefully on some scrub grass near the spring.

That afternoon Jim set two heavy posts where the fence had been cut, and put in a good gate. He put no lock on the gate—just a good convenient latch. "Now," he mused, "whenever Mr. Grimes wishes to run my livestock off, he'll not have to bother to cut the fence, he can just open the gate."

A few days later when Cora called Roger, the dog did not come for his breakfast. This was unusual, for Roger always came running when-

ever she called him this time of day. On investigation, they found Roger dead behind the barn. The veterinarian reported that the dog had been poisoned. Who could have done such a thing? They had no way of knowing for sure, but with Mr. Grimes's reputation, and all—

A month passed without further incident, then one morning as Cora went to start breakfast, lo and behold, no water. Cora went to the barn to inform Jim of the situation. Without waiting to finish milking, Jim took an extra bucket, climbed aboard Chestnut, and headed for the spring. There he discovered one whole section of pipe had been dug up and was gone completely. Jim shut off the water at the spring then surveyed the mess. "After all," he said to himself, "the old boy had to go to a lot of work to dig up this pipe and cart it off." Jim took a bucket of water back to Cora, then finished the milking.

After breakfast Jim discovered the missing water pipe behind some bushes about 300 yards beyond the spring. Within half an hour, he had the pipe back in place and the water again on its way to Cora's kitchen and other buildings. He didn't bother to fill the dirt in around the pipe as before. He reasoned that if Mr. Grimes wanted to disconnect the pipe again, this way it would save him a lot of work.

The next morning when Cora saw Mr. Grimes driving off to town with a load of potatoes she informed her husband of the event. After thinking it over for a moment, Jim said, "You know, I think I'll go over and see what his place looks like. Maybe I can find some clues as to why he's so ornery." Jim found it much as he expected. The house and other buildings had not been kept up. The lawn grass had not been cut all summer. The vegetable garden was small and uncared for. Grimes had not practiced diversification, but had planted one crop only—potatoes. There was only one fruit tree in his garden and, believe it or not, that was a crabapple.

### Initial Attempts at Kindness

When Jim reported his findings to Cora, she said, "No wonder the poor man is grouchy. I'm going to take over a basket of fruit. Our trees are overloaded and there's more

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loving and lovable Christian." The Ministry of Healing, page 470.

than we can use anyway." This she did, along with a note saying, "With best wishes from your new neighbors."

Because of a series of interruptions, Cora was late getting her washing on the line. As a result, by evening the clothes were not yet dry. Might as well let them hang until tomorrow, she thought. The next morning she glanced out the window, and—horrors—the clothesline was down and all the clothes were in the dirt. The clothesline had been cut. Cora was furious, but Jim just smiled and provokingly remarked, "Looks like your neighborly gesture was not altogether appreciated." "You can laugh if you want to," countered Cora, "but I've got to do that wash all over again." Jim patted her on the shoulder and said, "I'll fix your clothesline, and in the meantime you can begin being thankful for your new automatic washing machine."

Cora's face relaxed and she even managed a semblance of a smile. All that day she kept wondering what kind of person it could be that could be so bitter and hate people so much.

That evening as they sat around the glowing fireplace, Jim picked up his Bible. He sensed the mood Cora was in so he turned to Matthew 5:38, 39, and read, "'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.'" Then turning to the next page he read Matthew 6:14, "'For if ye forgive men their trespasses, your heavenly Father will also forgive you.'"

Jim closed the Bible and laid it down. After a long silence, he finally said, "My dear, perhaps I should have confided something to you before this, but I wanted to test out myself first. When we were deciding whether to buy this farm, suddenly Mr. Grimes became a challenge to me. Was I, with the Lord's help, a good enough Christian to withstand anything Grimes could do without getting mad and fighting back? I've had to pray hard at it sometimes, but the Lord has always given me the strength when it was needed. This last episode with the clothesline makes me realize that our neighbor, sometime in his life, must have had a very bitter experience and probably, without a strong spiritual background, has cursed God and determined to take it out on society. Let's put God to the test. Let's see if love can overcome hate.

This is not going to be easy, but let's decide here and now that, with God's help, we are not going to retain a single resentful thought about Mr. Grimes, but instead, do our best to love the man, but not the evil that he does. God loves the sinner, no matter how bad he is. Every person is a candidate for heaven."

Cora put her arm around her husband, "I'm so proud of your being so patient and forgiving. I think it's a wonderful idea. I know love is stronger than hate and I know we can win. I'll give you a fresh loaf of bread that I baked today and you slip over there tonight and leave it on his porch."

### Returned One for One

All through the winter, every time Mr. Grimes did something mean, the Williamses did something nice for him. Along toward spring, the attacks became less frequent and less severe. One day there had been an unusual warm spell causing the roads to thaw. As the old man started to town, his truck struck a soft spot in the road right in front of the Williams' house and sank down to the axles. The more he tried to get out, the deeper the truck sank in the mud. Grimes sat there, cursing his luck and getting madder by the minute. All at once, there was Jim Williams with a team of horses. Jim hooked onto the truck and after the third try, succeeded in pulling the truck free. Without a word, he unhitched the horses and started toward the barn.

This was just too much for the old man. He jumped from the truck and yelled, "Stop, Williams! You're killing me! I can't stand it! Every time I do something mean to you,

you do something good to me. I give up. I can't take it any longer."

A big smile spread across Jim Williams' face as he stuck out his hand, and joyfully exclaimed, "Welcome home, neighbor! It's been a long, hard battle, hasn't it? But it's been worth it. Come on into the house and let's tell Cora the good news. She'll be as happy as a lark." They walked to the house in silence, each occupied with his own thoughts. Jim quickly slipped the harness off the horses and turned them loose.

As the two men entered the kitchen, Cora stopped short, halfway between the stove and the table, cooking fork poised in midair, an expression of total disbelief on her face. Jim chuckled at his wife's astonishment. "Guess what, honey," he burst out, "the war is over. Jerome Grimes and we are friends."

"Oh, thank God!" cried Cora, as tears of joy coursed down her cheeks. "I've prayed so hard for this to happen and I just knew God would answer that prayer in His own good time. How terribly you must have suffered sometime in your life!"

"Do you think God really cares about an ornery old cuss like me?" asked Jerome hopefully.

Jim was quick to respond, "Of course He does. He sent His Son, Jesus, down here to suffer and die and to conquer sin, sickness, and death so that even the worst sinner could repent and have eternal life."

Cora added, "We're *all* sinners, every one, but God is ready to forgive if we are sorry."

"I've never known much about God," mused Jerome, "but my Cathleen did, before that awful accident that took my wife and baby from me. It was a drunken driver that failed to stop. Right then and there I cursed God and everyone who still was happy. I never got over it until you people came and showed me that there is still good in the world. Please forgive me for all the terrible things I did to you."

Jim put his arm across Jerome Grimes's shoulder. "We not only forgive you but welcome you as a good friend and neighbor."

Cora added her sincere forgiveness by saying, "You simply must come over for supper tonight—we will celebrate in real style."

Thus began a wonderful friendship and the rebuilding of a man. And suddenly it dawned on Cora what Jim had meant when he had vowed to "kill that old devil." The old Mr. Grimes controlled by the devil was dead—killed by kindness.

### Formula for Progress

By RUTH A. JENKS

Some doors urge "Push," others, "Pull." Some leave you to figure it out by trial and error. One fact is clear, to develop "push" power provides strength for either exercise. Life's best doors of opportunity require this push power aplenty.

Examining the manual in the laboratory of the science of salvation, we note the formula "PSH." But it remains a formula on paper until we add U: Praying, Studying, Helping (+ U) = real PUSH. There's power in praying, studying, helping as you let the U open up to receive the Spirit.

The Author planned the formula, provided the combination, and demonstrated its efficiency. His students apply it until some doors resist. Abandon the formula? Revise it? Just reinforce it!

MORE = PROGRESS  
PUSH

## PROBLEM TEXTS EXAMINED

Last week we gave a brief history and evaluation of *The Living Bible*, a paraphrase of the Bible by Kenneth N. Taylor, and promised this week to examine problem passages.

We explained that one of the steps in paraphrasing is interpretation, and that a paraphrase is therefore essentially an interpretation. At the same time, we stated that the level of paraphrase in many passages does not exceed that of the new translations using the dynamic method. We have repeatedly warned that translating by the dynamic method involves a great deal of interpretation.

An exhibit of the method of paraphrase in *The Living Bible* is John 1:1, 2: "Before anything else existed, there was Christ, with God. He has always been alive and is himself God." "Before anything else existed" is a paraphrase of "in the beginning." It is an interpretation, based on the context, of what "in the beginning" means in this passage and upon the author's concept that Christ eternally pre-existed. "Christ" is a paraphrase of "Word." Of course it is clear in the context that the reference is to Christ, but the author, John, did not use the word for Christ (*Christos*). He chose the term for "Word" (*logos*). But the paraphraser who tries to make the meaning of a passage clear uses substitutions such as this. For this passage, as in many others, Dr. Taylor provides the literal rendering in footnotes, illustrating the cautiousness with which he works.

### Paraphrased Prophecies of Daniel

We turn now to problem passages. Adventists could not possibly teach their doctrine of the sanctuary as it relates to the end time from Dr. Taylor's paraphrase. Evangelical scholars interpret the prophecies of the book of Daniel markedly differently from Adventists, and these differences of viewpoint show up clearly in the paraphrase. Let us note, for example, Daniel 8:13, 14: "How long will it be until the daily sacrifice is restored again? How long until the destruction of the Temple is avenged and God's people triumph?" The other replied, "Twenty-three hundred days must first go by." This paraphrase speaks of the destruction of the Temple being avenged and of God's people triumphing instead of the sanctuary being cleansed. Of what significance would it be to have an ancient destruction of the Temple avenged in 1844?

Furthermore, there is no way of arriving at the date 1844 by Dr. Taylor's paraphrase of the relevant passage in Daniel 9. He reads in verse 24: "The Lord has commanded 490 years of further punishment upon Jerusalem and your people." In verse 25 he reads, "Now listen! It will be forty-nine years plus 434 years from the time the command is given to rebuild Jerusalem, until the Anointed One comes."

In a footnote to verse 25 he explains, "This totals 483 years, instead of the 490 years mentioned in verse 24, leaving seven years unaccounted for at the time of Messiah's death. For their future fulfillment see verse 27 and the Revelation. Or, consider the destruction of Jerusalem in A.D. 70 by Titus and the subsequent slaughter of 1,000,000 Jews during the following three and a half years as at least a partial fulfillment of this prophecy."

The suggestion seems to be that the seventieth week remains yet to be fulfilled. At best, according to Dr. Taylor, it has met a partial fulfillment early in the Chris-

tian Era. The main fulfillment described in the book of Revelation he holds as still future.

As the paraphrase continues it becomes obvious that it is not Christ who by His death terminates sacrifices and offerings, but it is a king who "will arise whose armies will destroy the city and the Temple. . . . This king will make a seven-year treaty with the people, but after half that time, he will break his pledge and stop the Jews from all their sacrifices and their offerings" (verses 26, 27).

By making these observations we are not criticizing the work of Dr. Taylor. On the contrary, we commend him for calling his work a paraphrase. To the best of his ability he is seeking to understand the difficult passages of the book of Daniel and in his paraphrase and in the footnotes to interpret them as he understands their fulfillment. But unless an inspired voice identifies events as fulfillments of specific predictions, the interpretation of prophecy remains a subjective evaluation, and we can expect great differences of interpretation. That is why interpreters differ so widely in their interpretation of the book of Daniel.

Adventists did not arrive at their interpretation of Daniel 8 and 9 all at once. It was a series of experiences that led them from the position of William Miller to their present interpretation. It would appear safe to say that without these experiences their interpretation would not be what it is today. An interpreter, therefore, who has not had the benefits of these experiences can be expected to arrive at conclusions different from those of the early Adventists.

Speaking of men who, after 1844, honestly searched the Word but who, not having passed over the ground in their experience when the three angels' messages were formulated, arrived at different conclusions, Ellen White said: "The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages."—*Selected Messages*, book 2, p. 111.

### A New Testament Text Examined

We refer next to a New Testament text in which some will wish to disagree with *The Living Bible* paraphrase. Matthew 5:17 in this Bible reads, "Don't misunderstand why I have come—it isn't to cancel the laws of Moses and the warnings of the prophets." Seventh-day Adventists have quoted this verse as evidence for the perpetuity of the Decalogue. But in *The Living Bible* the law is identified as "the laws of Moses." It has been assumed that a law that was to stand as long as heaven and earth stand (verse 19) could not possibly apply to the laws of Moses, some of which were temporary and provisionary.

Again we concede Dr. Taylor the right to his paraphrase. The only point we are making is that *The Living Bible* should be read as a paraphrase, not as a formal translation of the Bible. Or our point could be stated this way, *The Living Bible* should be read as an evangelical scholar's commentary on the Bible.

Our observation has been that by many uncritical readers and writers the distinction has not been made between a paraphrase and a translation. Although here again we repeat an observation we made last week: The

level of paraphrase in *The Living Bible* in many passages is no greater than that in the new translations employing the dynamic method of translating.

All of the new Bibles, including *The Living Bible*, have their place. They have introduced new readers to the Word of God. They have encouraged renewed interest in the Bible. But ultimately the one who sincerely wants to know the will of God for himself will have to go beyond the ideas of any translator in any one passage to the over-all teaching of the Word of God, preferably as it can be deduced from the languages in which the Bible was given, or at least from the formal translations. And preferably the new Bibles should be quoted as authority only when the speaker or writer is convinced that the passages he quotes represent more closely what the original authors meant to say.

D. F. N.

(Concluded)

## 1971—IN RETROSPECT: . . .

What happened in the religious world in 1971? Some surprises, as well as more of the same! Granted we are still too close to the events to evaluate properly the relative significance of each specific incident; yet, much happened in the religious world that will directly affect the life of all men, church members or not, in 1972.

One of the most publicized developments is the emergence of the Jesus People. In their wake, Jesus became a top contender for *Time's* famous "Man of the Year" award. Perhaps the attention given to the Jesus Movement by the news media has been heightened by the simple fact that no one predicted this religious revival, especially that its earliest and most ardent supporters would be the hippie society.

This religious phenomenon is a welcome relief from the self-indulging, self-destroying cultural pattern of so many young people the world over. But it is more than relief—it is fresh evidence that all men, young or old, white, black, brown, red, or yellow, live with religious hunger and thirst for the quenching water of truth. A personal faith, the personal satisfaction that God has spoken directly, is a common need all men share. Christians everywhere rejoice when a person responds to the

Holy Spirit, who creates and satisfies this personal need. The task of the church is to be so employed by the Holy Spirit that those who are awakened by the Spirit are given a spiritual home wherein the life of obedience is precious and self-authenticating.

There is a greater willingness to talk about the visible return of Jesus to this world in 1972 than there was 12 months ago; the ease in discussing Jesus as a personal Lord has become astonishing, even on the most secular of radio and TV programs. Country music star Johnny Cash, one of a growing group who switched from drugs to Jesus, is now making a personally financed film in Palestine on the life of Christ. Not too long ago prophets of doom, who were the darlings of the sophisticated, predicted the "death of God" and announced that Christianity was on the verge of extinction. Yet in 1972 the witnesses to the three angels of Revelation 14 have rarely had a more fertile field in which to sow their seeds of truth.

## Trip to China

The event that shook the world was President Nixon's announcement that he would visit China in 1972. It may very well be that this occasion signals greater religious significance than even the political implications that have excited the capitals of the world. Churchmen were among the first to visit the mainland of China after the sudden thaw generated by the ping-pong team.

Although there are conflicting reports about the status of the Christian church in China today, the fact that free access to China through travel and communication may be possible soon, excited the pent-up hopes and imagination of Christians everywhere. Some contend that realism should force us to be very cautious about the possibility of any "missionary breakthrough" when travel restrictions are lifted. Regardless, it will be a new day, a long overdue day, for China.

Some other events may not have caught the imagination of the world press, but they may have even more impact on the future. The Vatican made several overtures and commitments as they sought to establish better relations with Communist countries. President Tito of Yugoslavia became the first head of a Communist nation to visit the Vatican. An impasse between the Catholic Church and Hungary was relieved when Cardinal Mindszenty left his refuge in the American embassy in Budapest.

Vatican officials were busy visiting Russia, Poland, Czechoslovakia, and China. The Italian delegation to Peking, which attended a Mass celebrated by a Chinese priest, reported that the Catholic Church in China serves 2 million members. The observation was made that the cross on the Peking church appeared to be a recent addition. Realizing, however, that no cross could have been installed without government approval, the suggestion seems reasonable that Chinese leaders are willing to allow some place to Christianity in a newly emerging social order.

One of the heightened tragedies of 1971 was the enflamed Northern Ireland conflict. Fears are high on both sides, providing the modern world with a throwback to those days when religion separated neighbors and nations on a far greater scale. It is a shock to some to realize that truth is not a matter of finding the mean between two errors.

## Prayer Amendment

In the United States, Congress defeated the proposed Prayer Amendment and the Supreme Court decision permitted tax support for nonpublic colleges. Although the Prayer Amendment received more than a majority,

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## Prayer Relevance

By LOUISE C. KLEUSER

Is prayer a science, as some may claim,  
The church's ritual in God's name?  
Would prayer be classified as balm,  
A therapy for treating qualm?  
Should prayer be known by eloquence  
Or by a heart-experience?  
Is prayer escape from guilt and stress?  
Does it relate to righteousness?  
Is prayer to God a nation's power  
Imperative in crisis hour?  
Do heathen pray as well as saints?  
Is prayer all asking, all complaints?  
True prayer, like breath, is felt, unseen.  
'Tis trusting, constant, God-esteem!  
It feels a Father's love of yore—  
Fulfilled in praise . . . Forevermore!

it failed to receive the required two-thirds margin. Undoubtedly candidates for office in 1972 will be forced to make position statements on this issue that supporters promise to bring up again.

Change and restlessness within the Roman Catholic Church continued. Synods of bishops and key theologians wrestled with fundamental questions such as priestly celibacy, papal infallibility, and social justice. A Vatican survey was reported to have shown that the number of priests leaving their ministry yearly rose from 563 in 1964 to an estimated 2,000 in 1970.

Some well-known and influential religious leaders died in 1971, including Reinhold Niebuhr, widely acclaimed as America's most outstanding theologian of the twentieth century, and Cardinal Gregory Peter XV Agagianian, retired head of the Vatican's world missionary program.

The world of Biblical archeology suffered an immense loss with the death of three eminent scholars: Rabbi Nelson Glueck, Father Roland De Vaux, and the chief of them all, Dr. William F. Albright.

In summary, several lines of prophecy in the book of

Revelation are becoming clearer in the continuing emergence of the Roman Catholic Church as a world political power, as well as a global religious influence, and in the role of the United States as a world mood-setter and event-maker. Religion, far from being swallowed up in a technological, secularized society, is front-page news and a multimillion-dollar industry when translated into records, theater shows, and films.

The sad prospect is that so many stop so short of what religion (as God meant it to be) could really do for them. The immediate thrill, the painless commitment, cheap grace, and warm feeling is passed off as the real and the genuine.

Never was a time more ready for clear statements regarding the truth about God and man. Never were people more wistful regarding the quality and reality of life. Never has mankind needed a clearer demonstration of what God meant by a life of faith, by a life that always says Yes to whatever God says is best. Such is the distinct mission of the Seventh-day Adventist Church in 1972.

H. E. 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.]

### MORE ON STUDENT SELECTION

In "Letters" [Oct. 14] two correspondents were "shocked" at the position taken by one of our college presidents regarding the selection of students in our schools.

If a child has had his own way for years prior to being sent to a boarding school, how can we expect the dean of the dormitory to be able to handle him or her along with a hundred or so other students? If a child doesn't want to reform he won't reform, and in the meantime he will stir up a great deal of trouble in his dormitory. I have seen the results of a dormitory half filled with undisciplined boys. Those who needed a continued atmosphere of discipline didn't have a chance; the weak were easily influenced the wrong way.

Our denominational schools should maintain even higher standards. It seems they have been downgraded in order to stay popular with the average church family.

CHARLES E. LANE

Cleveland, Tennessee

Re "Who Should Attend Our Schools?" [July 8]. Influence is so subtle whether it be that of the student, the parent, the teacher, or the administrator. Which brings up the very serious corollary question, Who should teach in our schools?

Should not our teachers be truly born-again Christ-centered people, as perfect as it is possible for man to be? They need to be loving, patient, humble, understanding, concerned, selfless, cheerful, kind, and also well versed in their subject matter.

If our schools should be patterned after the schools of the prophets we will almost

need a dual program: One for teachers and pupils who want to grow in Christ and the other for children whose parents want the child to have a Christian education against the child's will. Each child will quickly show his colors and neither parents nor teachers should dare to be color-blind. Teachers for the latter school could be made up of people who had a period of rebellion in their younger days, but have overcome. They could relate to the needs of these young people, helping them through their problems.

The young, serious child needs to be protected from the influence of those whose negative attitudes and actions bring a dark shadow into the classroom. A young child has a right to be surrounded by a positive atmosphere and cheerful people. When a child is older he will come in contact with enough negative influence, but first let him build on a firm foundation while he is young and formative.

ISABEL HELBLEY

Millersburg, Pennsylvania

### LLU AND VA HOSPITAL

I have just read and reread "LLU and the VA Hospital" [Dec. 16], noting the advantages and disadvantages. Thinking about the "tight affiliation," including the proposed underground passageway, it is not hard to visualize Loma Linda University being literally overshadowed and swallowed up.

I wish to register a vote in protest, and I propose that the VA hospital be built not closer than one mile from the Loma Linda University campus.

In view of the great amount of funds allocated to LLU by the General Conference, I hope that a constituent's voice can be heard. The sad part is that not many church members realize what is about to happen; not many are concerned enough to protest.

C. NORMAN WILSON

Albany, Oregon

Is it poor Bible scholarship to link Paul's charge to believers to beware of an

unequal yoking with nonbelievers and "tight affiliation"? And is it as feasible for us as it was for Amos to inquire how two can walk together unless they agree?

Surely the individual church member can pray about wisdom to "meet this challenge." But it rests with our leaders, in whom we have reposed enormous amounts of trust, to do something to avert the crisis.

KIT WATTS

Takoma Park, Maryland

### REALLOCATION OF FUNDS

Thank you for "A Look at North American Adventists' Giving for Missions" [Dec. 16]. I would agree that in order to be able to contribute more to our overseas work "we may have to build churches a little more economically, to find ways to operate some of our institutions a bit more frugally, and to look for other means, as a church, to conserve our dollars so that a larger proportion of our people's offerings can go for missions."

I have always known that we of the North American Division, though we have only about 440,000 members, produce millions of dollars for the church program. What I did not know was that so little of it went to our work overseas.

It is my firm conviction that God is speaking to our leaders so that this disproportionate allocation of funds may be corrected in order that our worldwide commission may be finished soon overseas and Jesus may come and take us home.

LUCAS M. DIAZ

Hinsdale, Illinois

### UNMISTAKABLY CLEAR

I was very pleased with the carefully worded but unmistakably clear position taken in the editorial "Cancer and a Meat Diet" [Dec. 2] on the use of meat by Adventists.

The tone of the articles in the REVIEW seem to me to have a clear call to be ready rather than to get ready for our Lord's return.

C. R. CYPHERS

Oakhurst, California



Decades ago this Bolivian Indian chief brought this group of children to one of our headquarters in Bolivia to add emphasis to his plea for a mission school in his area.

*Beginnings of Adventism in South America—4*

## How Adventism Came to the Indians of Bolivia

By H. B. LUNDQUIST

**T**HE Seventh-day Adventist message was introduced in Bolivia in 1887. But our work among the Bolivian Indians did not begin until more than 30 years later.

It began as a result of a desire of the Indians of a certain district to learn to read and write. They sent a delegate to La Paz to ask that a teacher be sent to them. While in the city, the man found some missionaries who happened to be Adventists and presented his petition to them. As a result, Reid S. Shepard and his wife were sent to their area. The Shepards had to meet many setbacks, including having their house set on fire. But after six months of labor they baptized 86 persons. The first Indian to be baptized began immediately to work as Mr. Shepard's helper.

Armed with letters of recommendation from the U.S. Embassy, which are essential for the success of such errands in Latin America, and accompanied by a good Methodist friend who gave a glowing account of the mission work of Adventists in neighboring Peru, Elder Shepard was soon in possession of the official authorization of the Ministry of Public Instruction. However, the happiness of the Shepards was shortlived, for a coup occurred, and the liberal government in power was overthrown. Gone was the friendly Minister of Public Instruction, and the authorization was worthless.

However, through a providential contact of Elder and Mrs. Orley Ford with a distinguished Bolivian senator, a new authorization was secured, and

*H. B. Lundquist is professor of modern languages at Southern Missionary College.*

at the same time, God opened the way for a place where the Shepards could labor. Within a few weeks they were situated in the little highland Indian village of Rosario. They soon gained the confidence of the people by treating the sick of the village. However, trouble was not long in coming.

### A Difficult Situation

As the Indian school opened one morning, the governor of the province, accompanied by a priest and a company of soldiers, rode up, and Shepard was ordered pre-emptorily to present the authorization within three days or be deported. The governor's unfriendliness was exceeded only by that of his clerical companion. This man told the villagers that unless they drove the heretic-devil from their midst there would be no more services in their parish church.

The authorization was in the safe at the mission headquarters 100 miles away. There was nothing to do but to go in search of it.

Upon arriving at the mission headquarters, Shepard found the superintendent out of town, and the authorization locked in a safe. It was too late in the day to secure a duplicate from the government office. To make matters worse, public offices would be closed for the next three days because of a festival.

A visit to the senator who was friendly to the Fords brought results. He sent a telegram to the governor saying: "Why are you troubling Mr. Shepard? Didn't you know that I sent him to Rosario?" Then, with the help of this man, Shepard secured a duplicate of the authorization, and armed

with this, he was soon back at the governor's office, where the governor greeted him and his companion with the words: "Now we are friends. How did you get it so quickly?"

There was one disagreeable feature to the new situation—Shepard was not permitted to hold public religious services. However, he interpreted this order to mean inside a building. So he continued to hold meetings in the courtyard of the school with people crowding into the yard. Within two weeks the number attending doubled, and his work seemed to be on the way to success. However, the enemy was to make one more attempt to stop him.

One day the mission compound was suddenly surrounded by a drunken mob of Indians accompanied by a chanting priest. The Shepards quickly dispatched two messengers for help. One of them was caught and severely beaten, but the other reached a district military officer who immediately took the matter up with the President of the Republic. He, in turn, sent the following laconic reply: "Protect Shepard." In three days a detachment of Bolivian soldiers arrived and dispersed the rabble.

Soon after this Elder Shepard interviewed the President, who called for his Secretary of State and said: "Take Mr. Shepard and give him such an authorization as will put an end to his troubles." After Elder Shepard returned to Rosario, regular church services were held. The interest increased, a church was organized, and a mission station was built, including a comfortable home and a medical dispensary. Today, from that humble beginning there have sprung up more than 100 elementary schools, a hospital, and a training school for workers.

The incident described above occurred in 1920. Now, 51 years afterward, in that country of 4,804,000 people the work of Seventh-day Adventists among the Indians and others has resulted in 55 churches, including 17 mission stations, all manned by indigenous workers trained in the field. In these churches are 22,451 believers. Taking the latest available General Conference statistical report as a basis, this means one Seventh-day Adventist for each 214 inhabitants. One of the most interesting things about this land of small beginnings is the phenomenon of baptisms—2,959 in 1970, which gives an average of 74 for the year for each minister.

*(Concluded)*



In 1926 a church was built at Collana, Bolivia. A strong work grew in this area.





**Bookman Mandón (left) and Father Tobón, who sold 16 Great Controversies for him.**

**COLOMBIA:**

**Bookman-Priest Team Spreads Gospel**

Three hundred Roman Catholic children in Colombia were prepared for their first communion by studying a Seventh-day Adventist Bible course, and a priest has sold copies of *The Great Controversy* to 16 nuns and priests, and has helped a literature evangelist sell more than 600 Bibles. The course of events leading to these happenings began in a dry-goods store in Valledupar.

The dry-goods store was owned by an Adventist, José Mandón. However, José was concerned because he could not find enough time to do missionary work. Although he wanted to do more for the Lord, his business kept him from doing so. Finally he decided he would have to do something.

Shortly after this, in 1970, the Atlantic Colombian Mission publishing secretary visited the Valledupar church one Sabbath and appealed for church members to become literature evangelists. As a result José decided to dispose of his dry-good business and sell books.

By the end of the year he had sold books to the value of 84,000 pesos (US \$4,666), which was the second highest in sales in all of Colombia, higher even than the sales of his instructor. When he was presented with the trophy for having the highest sales in the mission, as well as one for having won five people to Jesus, he resolved to win the trophies again in 1971. From January to October, 1971, José Mandón had a sales total of 169,000 pesos (US \$9,389), doubling his 1970 total.

But this is only part of the story. In the city of Santa Marta, where he was working, he visited a priest by the name of Tobón, whom he canvassed for *The Great Controversy*. Father Tobón bought the book and read it. He then proceeded to interest other members of his order in buying the book. As a re-

sult he sold 16 volumes of *The Great Controversy* to other priests and nuns. Father Tobón then got some of the other priests together and asked José whether he could give lectures in the schools that these men were in charge of. After this he invited José to go with him to Ciénaga, the second largest city in the state of Magdalena. They went to a school, and Father Tobón asked the mother superior what program they were following at the moment. She told him they were preparing 300 children for their first communion. Father Tobón suggested that this would be the ideal time to teach them from the Bible rather than the catechism. "Here, I have Mr. Mandón, who can teach these children all about the Bible."

"Well, Father, you are the person in charge here, so we will do as you say," the nun replied.

For a month and a half José Mandón instructed the 300 children for their first communion by putting them through the My Bible Says course. On the day of the first communion José gave My Bible Says course certificates to all the children, the teachers, and the mother superior. He then enrolled the children in the junior course of the Voice of Prophecy. In the meantime Father Tobón had helped José to sell some 600 Bibles.

RÓMULO LOZANO  
Publishing Secretary  
Colombia-Venezuela Union

**CALIFORNIA:**

**VOP Holds Third Annual Bible Reading**

The third annual New Year's Bible reading, sponsored by the Voice of Prophecy, began at the stroke of midnight, December 31, with H. M. S. Richards, founder of the 41-year-old radio program, beginning the reading.

Participating in the reading of the Bible, which took some 85 hours, were more than 20 leaders of American churches, among them Jewish, Episcopalian, Lutheran, Salvation Army, Baptist, and Methodist. A number of well-known senators also took part in the reading. Some of the readers, who were unable to be present in person, taped the portion they were scheduled to read.

Portions of the Bible read were from one of the original Gutenberg Bibles, and from the "Bounty Bible," brought to Pitcairn Island in the South Pacific Ocean by mutineers from off the *H.M.S. Bounty*.

Parts of the reading were in 40 different languages, with the oldest reader being a 97-year-old medical doctor who read in three different languages. The youngest reader was a seven-year-old La Crescenta, California, second-grader.

HERBERT FORD  
PR Director  
Voice of Prophecy



**Brazilian Adventist Leaders Visit Secretary of Education**

Recently Seventh-day Adventist leaders in Brazil were received in audience in Brasilia, the nation's capital, by Colonel Jarbas Passarinho (right), Secretary of Education and Culture. The Secretary, who knew of our medical work and the work done by our launches on the Amazon River, was very cordial.

Our leaders, W. J. Streithorst, N. Gorski, R. Gorski, E. W. Olm, and José M. da Silva, informed Colonel Passarinho that the Adventist Church in Brazil was glad to offer the services of its 80,000 youth to cooperate in their communities with the Government's campaign against drugs, which the Brazilian Government is presently carrying on. The interview was covered by television and newspaper.

ARTHUR DE SOUZA VALLE  
PR Secretary, South Brazil Union Conference

**TONGA:**

**Tragedy Leads Convicts to Accept Christ**

A murder in Tonga has led to the conversion of 11 of the most desperate criminals in the kingdom.

The murder resulted from a quarrel between the children of two neighbors. The fathers of the children became involved, and one of them shot the other. The murderer was sentenced to death.

One of our retired pastors, S. Moala, accompanied by Hufanga Fui, a younger minister, visited the condemned man in prison and told him about Jesus and how He saves. The man accepted the gospel. Women of the local Dorcas Society visited the two wives and provided clothes for the children. Following this, the wife of the murdered man pleaded for the death sentence to be commuted to a prison sentence, but without success. The man died in the hope of a sure resurrection. The two widows are now studying a Bible correspondence course and are sisters in the blessed hope.

Meanwhile, Pastors Fui and Peni Moto had been visiting the top-security cells adjoining the cell of the hanged man. In these cells were 11 of the most desperate criminals in Tonga, murderers and robbers. All had escaped from custody so many times that they were locked in these cells day and night like animals. The two pastors began to talk to them about Jesus and how He saves from sin.

Skeptical at first, the men finally admitted the Word of God into their desperate hearts. Then came a change in their lives that has been an astonishment to everyone who knows them. The warden and his guards thought at first that this was simply a stratagem by which they hoped to have their tight security eased. Then, one day, they were convinced that this was not so.

Sione Tovi, the most desperate of the 11, called the warden to talk with him. "We have changed our outlook," he said. Still unconvinced, the warden searched the man's face for evidence of trickery. Then, from somewhere in his clothing, the prisoner produced a hacksaw blade and extended it to the warden. "We had planned to escape and have already cut through half the bars" he said. "But now we are Christians and have given up our plan to escape."

While he was talking, another of the prisoners climbed up to a top corner of his cell, took his hacksaw blade from concealment and handed it to the warden. Silently two others took their blades from their hiding places and handed them over. With just another two weeks of patient work, under cover of the noise of the rain or their own singing, and they would have made another one of their many "breaks."

I visited these men and saw the changed look on their faces. I heard their sincere expressions of agreement

as we spoke to them of the Christian way of life.

The news of their conversion soon spread, and the leader of another denomination in Tonga came to investigate for himself. His arrival at the jail coincided with Pastor Moto's visit. Pastor Moto thought he had come to claim equal opportunity to speak to the prisoners, so he respectfully offered this high official the time. But he refused, saying, "I want to hear for myself the message that has brought such a change in the prisoners." Then, sitting down on a mat with the prisoners, he listened intently to the words of life in a new setting. Afterward he commented, "I am satisfied now that this is genuine." Then and there he extended an invitation to Pastor Moto to visit him at his home any time.

Since these events one of the prisoners has been freed, and he has been attending our Nuku'alofa church each Sabbath. He is at present on the island of Eua with Pastor Hufanga, who is conducting meetings there. He is learning by observation and experience to pass on to others the truth and hope that has come into his own life.

This particular prisoner held a record for assisting 13 prisoners to escape. Now he is devoting his energies to appealing to his fellow prisoners and others to follow him in his break away from Satan.

The most notorious of escapees from the prison, a man by the name of Sulunga who has escaped from custody some 60 times, has been the most energetic among the group still in prison. I sat with him and about 40 other prisoners, with some of the wardens and their families, a few Sabbaths ago. This was the first time the 11 had been allowed out of their cells without being chained hand and foot. The

wardens were now satisfied that they could trust these men with expanded privileges.

After leading out energetically in the singing, Sulunga held up his Bible and began to preach. For more than half an hour he spoke without hesitation and without notes, bearing testimony to his break from the bonds of sin and evil. He reminded the prisoners that during his periods of escape he had robbed and plundered and then crept back at night to pass to them a share of the food and money he had stolen. "Now I have escaped again—not from this jail, but from the jail of Satan. I have found the Word of God, and I am here before you today to share it with you," he said.

Sulunga, his brother, and another prisoner, Viliami, were permitted to go to our Beulah Missionary College for baptism one Sabbath. Since then four more of the 11 have been baptized, and 20 other prisoners have requested studies preparatory to baptism.

Back in their security cells, all of the one-time desperadoes are now living patient, dedicated lives. They spend the long hours reading, studying their Bibles that we presented to them, and following the correspondence courses as best they can. We have only one course in Tongan, so they are trying to make their way through the English course with the help of the one or two who know some English.

To those who would question the power of the gospel I would say, "Behold, sinners are healed, hearts are made clean, the spiritually blind now see, the once deaf now hear, the dead in iniquity and sin are raised to life, and the prisoners of Satan have the gospel preached to them."

R. A. MILLSOM  
President, Tonga Mission



Seven of these 11 criminals in a Tongan prison have been baptized. The others are preparing for baptism. All are holding VOP certificates. Guards stand in the rear.



**Festival of Faith staff shares a gem of truth. From left: R. F. Cottrell, Review and Herald book editor, and Review associate editors D. F. Neufeld, H. E. Douglass, and T. A. Davis. Standing, Glenn Sharman.**

WASHINGTON, D.C.

## Righteousness by Faith Series Inspires Many

A five-week series of sermons and panel discussions titled Festival of Faith was conducted at the Takoma Park Seventh-day Adventist church during the months of November and December, 1971.

The subject, righteousness by faith, is one of prime interest not only to theologically-trained minds but to Seventh-day Adventists generally. Five Sabbath morning worship services and five less formal, forum-type afternoon meetings were devoted to the festival, focusing light from the Bible and the Spirit of Prophecy on multiple facets of the righteousness of Christ. As a result, the familiar truth shone with new brilliance.

Morning messages were presented to capacity audiences by Ray Cottrell, Review and Herald Publishing Association book editor; and Tom Davis, Herb Douglass, and Don Neufeld, associate editors of the *Review and Herald*. These same men also made up the panel group for the Sabbath afternoon discussion sessions.

Afternoon meetings included a brief keynote address by one of the members, an amplification and clarification by another, and discussion by the panel and special guests. The Takoma Park church pastor moderated the panel. Time was given at the close of the discussion for questions from the audience. At the afternoon meetings mimeographed material was handed out that included thought questions, study outlines, assignments, and bibliography for deeper study.

Sermon and discussion topics included "The Delayed Advent Syndrome," "When God Rains Righteousness," "How Human Was Jesus?" and "Do Works Have Anything to Do With Salvation?"

Festival of Faith became much more

than a name to those who attended the session; it became a life-style-modifying experience for those who heard and accepted the beautiful concepts enunciated by the Festival staff.

At the close of his sermon on the last Sabbath morning of the series Elder Davis made a call, to which a large number responded. Even though testimonies were not requested at that time, one young woman spoke for many as she said: "The Festival of Faith brought a wonderful opportunity to restudy the basic concepts in our Christian experience. But it was much more than this to me. The appeals to view anew the perfection and love of God and to allow the work of the Holy Spirit to bring this perfection into our lives were given in a spirit of confidence and in the power of the Holy Spirit. I was led in a new way to see my great need and to plead for the power of God in my life. This experience has brought me wonderful new joys, new victories, and new faith. Praise be to God for His unspeakable love to the children of men! I have been an Adventist, but I claim God as my father, guide, and counselor in a new way now."

GLENN S. SHARMAN  
Pastor

Takoma Park  
Seventh-day Adventist Church



## New Church Opened in New Mexico

Opening services were conducted for the new 150-seat Aztec, New Mexico, Seventh-day Adventist church on Sabbath, December 18, 1971. Aztec, New Mexico, is in the Colorado Conference. The structure and land are valued at approximately \$150,000. In addition to the sanctuary, the building includes Sabbath school rooms and a large youth chapel.

ARTHUR R. LICKEY  
PR Secretary  
Colorado Conference

# Two aspirin twice a week may equal one painful ulcer.

Listen magazine. Pain Reliever No.1.



*World Divisions*

**EURO-AFRICA DIVISION**

✦ Five persons were baptized in Athens, Greece, recently as a result of evangelistic meetings conducted there, and 59 are in a baptismal class, Arturo Schmidt, associate Ministerial secretary of the Euro-Africa Division, reports. Five-Day Plans to Stop Smoking conducted by the visiting Loma Linda heart team were instrumental in making the meetings a success. Total church membership in Greece is less than 300.

✦ Some French literature evangelists have visited holiday camps in their territory and have had excellent success in sales.

EDWARD E. WHITE, *Correspondent*

**INTER-AMERICAN DIVISION**

✦ In May, 1965, while Jose H. Figueroa was president of the then Puerto Rico Conference, a shoe box was received in the office containing US\$48,200 from an anonymous donor. Last year E. C. Santos, president of the East Puerto Rico Conference, received another box with US\$18,000. A few weeks ago another shoe box arrived at the office with US\$27,000 from this same anonymous donor. A letter containing the same request always accompanies the money: "Pray for me, pray for my children, pray for my family. Jesus is coming soon."

✦ L. Martin, of the East Jamaica Conference, was ordained January 1, 1972. C. E. Moseley, a retired general field secretary of the General Conference; M. G. Nembhard, West Indies Union secretary; and F. E. White, East Jamaica Conference president, participated in the service.

✦ Thirteen stewardship programs were presented in the Central Mexico Mission in 1971. As a result there has been an increase in tithes of ₧300,000 (US\$37,500) during the last nine months of the year.

✦ Eleven workers were ordained as a climax to a workers meeting held at the Montemorelos Vocational and Professional College, Montemorelos, Mexico, December 18, 1971.

✦ Fifty new members have been added to the church in Paramaribo, Surinam, as a result of evangelistic meetings that ended there recently. J. A. Allen, lay activities secretary, and five other workers conducted the meetings.

✦ A goal of 11,025 baptisms for 1972 was set during a ministerial council held for the workers of the Mexican Union on the campus of Montemorelos Vocational and Professional College, Montemorelos, Mexico, December 13-20.

✦ R. Balfour, N. W. Hoillette, O. M. Moncrieffe, and L. L. Palmer, of the Central Jamaica Conference, were or-



**Two Ordained at Australian Camp Meeting**

Dino Vitiello (left, with wife) and Vernon Parmenter (right, with wife), were ordained December 3, 1971, at the Greater Sydney Conference camp meeting held at Blackburn, New South Wales. Elder Vitiello is an evangelist working with the Italians, French, Spanish, and Portuguese of the conference. Elder Parmenter is assistant pastor of the Wahroonga Adventist church.

Participating in the service were Gordon Box of Avondale College; C. D. Judd, president, Trans-Tasman Union; F. T. Maberly, president, Greater Sydney Conference; and K. S. Parmenter, Australasian Division secretary and father of Vernon Parmenter.

M. M. STEWART

*Public Relations Secretary, Greater Sydney Conference*

ained January 1, 1972. B. L. Archbold, Inter-American Division president, preached the ordination sermon.

L. MARCEL ABEL, *Correspondent*

*Atlantic Union*

✦ Members of the East New York, Brooklyn, church of the Northeastern Conference, organized in 1969, moved into their church building on January 1. Since its organization, the church had been meeting in a Dutch Reformed church. The sanctuary will seat 700 people. T. X. Perry is the pastor.

✦ Seven persons were baptized in the Elmira, New York, church by Henry A. Uhl, at the end of December, 1971.

✦ S. R. Jayne, Southern New England Conference president, conducted revival meetings in the Middletown, Connecticut, district, December 9-11. Several non-Adventist families attended the meetings. Elder Jayne baptized three people at the end of the series. G. S. Dudley is pastor of the district.

EMMA KIRK, *Correspondent*

*Canadian Union*

✦ R. Curtis Barger, an associate secretary of the General Conference Sabbath School Department, spent January 6-9 in Oshawa, Ontario, conducting a teach-

ers training course in the Oshawa church.

✦ The Alberta Conference reports 194 baptisms as of November 30, 1971. Forty-nine of these were baptized by Carl Wessman, pastor of the Lethbridge district.

✦ A conference-wide offering for a new youth lodge at Camp Rundle, MV camp site for the Alberta Conference, has amounted to cash and pledges totaling \$14,500. It is hoped that construction can begin in the spring.

✦ Five persons were baptized in Cape Freels, Newfoundland, as a result of a branch Sabbath school begun by a lay member.

✦ Nine persons were baptized at Lethbridge, Newfoundland, following evangelistic meetings conducted by Lyndon DeWitt, conference evangelist.

THEDA KUESTER, *Correspondent*

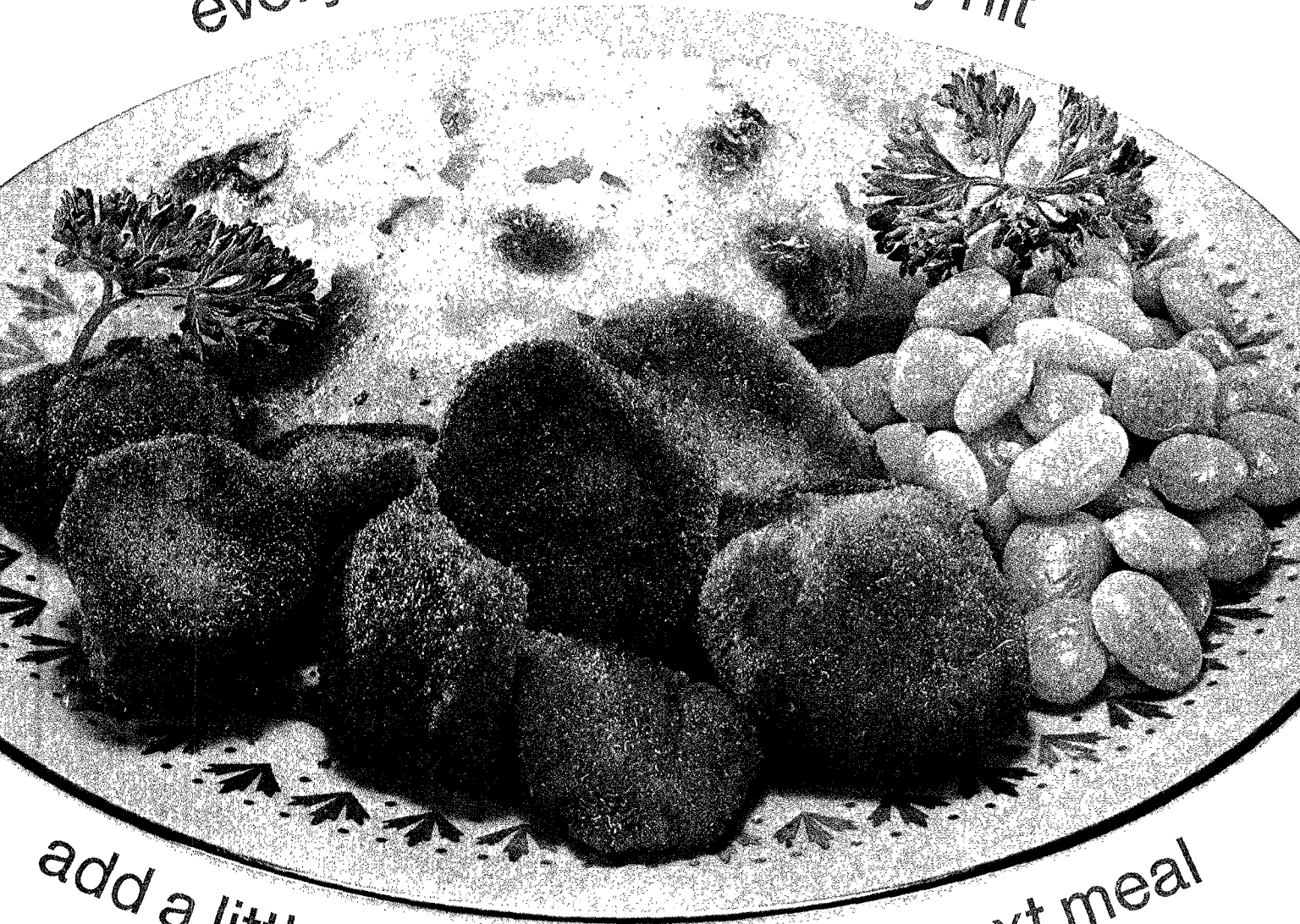
*Columbia Union*

✦ District Dorcas Federation meetings were conducted in the Virginia-West Virginia, Northern Ohio-Pennsylvania, and Ohio Valley territories of the Allegheny West Conference recently. Guest speakers were Edwin Thoms, Roanoke; Lorenzo Grant, associate youth leader, Columbia Union Conference; and James A. Washington, Allegheny West Conference treasurer.

✦ The Hilltop congregation, in Columbus, Ohio, organized two years ago as a



every tender bit is a family hit

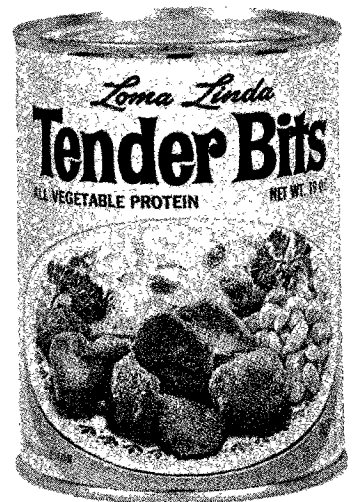


add a little tenderness to your next meal

## with Loma Linda **Tender Bits**

Watch the smiles on your family's faces when you serve generous portions of LOMA LINDA TENDER BITS. And hear the applause when they taste those high protein nuggets of three-grain goodness that bring so much flavor to your dinners.

But don't keep TENDER BITS just for entres — they're delicious in so many ways; see the label for serving suggestions you've probably never thought of. Just remember, any way you serve them, TENDER BITS are family hits!



QUALITY FOODS



SINCE 1906

*Loma Linda Foods bring more appetite appeal to every meal*

result of a tent series, was among the first in the Allegheny West Conference to raise its 1972 Ingathering goal.

✦ The New Brunswick Spanish church in the New Jersey Conference was organized on Sabbath, January 8. W. B. Quigley, John F. Wilkens, and H. G. Vences, president, secretary-treasurer, and Spanish coordinator, respectively, of the New Jersey Conference, and Caris H. Lauda, secretary of the North American Missions Committee of the General Conference, participated in the service.

✦ Seventy-one volunteer workers recently received recognition in a nurse's capping and awards ceremony held in the Washington Sanitarium and Hospital chapel, Takoma Park, Maryland.

✦ Sixteen people were recently baptized at Erie, Pennsylvania, as a result of evangelistic meetings conducted by Carl R. Rogers, pastor of the Mount Zion church in Erie.

✦ Achievement awards were recently presented to New Jersey literature evangelists Lew Blumenberg, Lynn Covell, Jack Dickson, Robert Jolie, Walley Quedzuweit, and Roy Washinger. Deliveries for 1971 in New Jersey amounted to nearly \$267,000.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ The new Three Rivers, Michigan, Community Services Center was opened in December, 1971. The center is sponsored by several area denominations—Roman Catholic, Baptist, Methodist, Presbyterian, Lutheran, and Seventh-day Adventist. However, it is being operated in harmony with the guidelines for Adventist community centers.

✦ Representatives from Andrews University spent four days at Adelpian Academy, Holly, Michigan, in early December, 1971, visiting seniors and helping them decide on future educational opportunities.

✦ Representatives from ten churches in the Detroit area met at the Saginaw church on November 14, 1971, for a Health and Welfare Federation meeting.

✦ Ten persons were baptized on November 13, 1971, in the Bedford, Indiana, church by A. E. Wade. Nine were added to the Paoli company and one to the Livonia church.

✦ The second Five-Day Plan to Stop Smoking to be held at St. Catherine's Hospital in East Chicago, Indiana, was conducted in November, 1971. Caleb Rosado led out in the program, which was attended by some 25 people. He was assisted by R. E. Barron, temperance secretary of the Lake Union, and Dr. Larry Ward of Arcadia, Indiana.

GORDON ENGEN, *Correspondent*



## Mississippi Church Dedicated

The Natchez, Mississippi, Seventh-day Adventist church was dedicated recently. The dedicatory sermon was preached by J. H. Whitehead, Southern Union Conference treasurer. L. A. Ward is the pastor.

R. A. TYSON  
*PR Secretary*

Alabama-Mississippi Conference

## North Pacific Union

✦ Students and staff of Milo Academy, Milo, Oregon, will begin worshiping in their new church in February. A foyer will connect the 470-seat structure with the administration building. The church is the result of 17 years of planning and work.

✦ William Penick, pastor of the Portland, Oregon, Sharon church, was featured in "Clergyman of the Day" November 21, 1971, on Portland radio station KISN. The station gave honorable mention to him for his community activities, such as the free medical and dental clinic his church sponsors.

CECIL COFFEY, *Correspondent*

## Northern Union

✦ Forty-three people were baptized in the Davenport, Iowa, district this past year, 25 as the result of evangelistic meetings held by Conference Evangelist H. G. Crowson.

✦ Seven new members were added to the Basswood, Minnesota, church in 1971 as a result of the efforts of laymen.

✦ Eight young pastors of the Minnesota Conference, with their wives, participated in a program geared to assist them to meet the problems and challenges confronting them in their ministry. The two-day seminar, held December 13 and 14, was under the direction of R. C. Schwartz, Minnesota Conference president, assisted by Arthur Dahl, pastor of the Minneapolis First church, and Stephen McPherson, conference evangelist.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Members of the Capital City church, Sacramento, California, recently opened a Better Living Center in the city. Mrs. A. Miller and Mrs. J. B. Holloway are the directors.

✦ James D. Lang, of Sacramento, and Carolyn Bisel, of Pacific Union College's music department, recently presented a concert celebrating the dedication of the St. Helena, California, church organ.

✦ Students at Hawaiian Mission Academy, Honolulu, Hawaii, have planned and prepared an Upper Room on the campus, which is set aside for worship, devotions, prayer, conferences, and music. The project was financed entirely by student funds.

✦ Three hundred and twenty-seven Christmas baskets containing food, clothing, and toys were distributed by the Phoenix, Arizona, Community Services Center. The baskets helped an estimated 1,200 persons in the Greater Phoenix area.

✦ Ten persons were chosen to be charter members of the Youth Leaders Hall of Fame in the Southern California Conference at an MV-Pathfinder award banquet. G. Ray James is MV secretary of the conference.

MYRON K. WIDMER  
*Correspondent pro tem*

## Southern Union

✦ The candlelight induction service of the Birmingham, Alabama, Pathfinder Club was televised recently. Station WBRC-TV sent out a camera team to record the church services.

✦ The Carolina Conference reports a total of 384 baptisms for 1971.

✦ The Clanton, Alabama, Adventist church of 109 members raised more than \$415 last December for the Thirteenth Sabbath Offering overflow, which will go to the Far Eastern Division. A check for \$100 came from a non-Adventist who had read a newspaper article about the lamb shelters written by Mrs. H. E. Willis, publicity secretary of the church. Joe Bray is the Sabbath school superintendent.

✦ Evangelistic meetings held in Florida by C. Dale Bruset have resulted in 70 baptisms in Ocala and 50 in Tampa.

✦ A groundbreaking ceremony for Hialeah Hospital's new addition was held December 27, 1971. W. O. Coe, president of the Florida Conference, and Harry Schneider, a member of the board of trustees, participated.

OSCAR L. HEINRICH, *Correspondent*



## Newly Published

### REVIEW AND HERALD PUBLISHING ASSOCIATION

#### Books

*Romans for the Everyday Man*, by Thomas A. Davis (192 pages, \$1.95). Geared to amplify the study of Romans during the second quarter, 1972, Sabbath school lessons, the book puts the logic of the apostle Paul's theology in clear terms for the man in the street. But the Bible student will also find stimulating insights in this work. Unlike ordinary Bible commentaries, the volume sparkles with life as the author leads the reader step by step to the conclusions the apostle to the Gentiles draws.

*Paul the Conquerer*, by Paul T. Gibbs (128 pages, \$2.50). Also correlating with the study of Romans is this study of Paul—author, scholar, and missionary. The book places Paul in the context of his times. Extensive notes reveal the conditions of the world in which he preached and traveled.

*Uncle Arthur's Storytime No. 3*, by A. S. Maxwell (128 pages, \$1.85). This book of character-building stories for boys and girls is Uncle Arthur's last manuscript, completed just before his death.

*Wonderful World of Animals*, by George H. Taggart (64 pages, \$1.95). Gorillas, wolves, elephants, and other animals from around the world tell their stories for children. Entertains while teaching. The creature kingdom explains how it eats, sleeps, and trains its young. A companion to the game "Animals of the World."

*Winnie the White Heron*, by Harry Baerg (64 pages, \$1.25). A picture storybook illustrated by the author. Winnie escapes a poacher on an island off the coast of Florida, learns to fish in shallow waters, to fear certain animals and ignore others. Other of the cartoon stories concern fish, birds, and turtles.

### SOUTHERN PUBLISHING ASSOCIATION

#### Books

*A Time of Tears and Laughter*, by Penny Estes Wheeler (128 pages, \$1.85). Some genuine college personalities face up to everyday problems in this lively collection of short stories by a young Tennessee homemaker. Coping with an overly amorous date, student-faculty conflicts, and other aspects of collegiate fun, romance, and problems get their share of coverage. This sensitive portrayal of student life will capture the imagination and emotions of both today's and yesterday's students.

*Sierra Trails*, by Mary Branch (128 pages, \$1.85). Adventurous reading for juniors and earlites. Jim Carter and his father plan a pleasant vacation backpacking in the Sierra Mountains. Then trouble arrives in the person of Martin Royal, a schoolmate and rival of Jim's. How Jim handles this

personal conflict and does some growing up in the process will be of interest to young readers.

*These Times*, February special (36 pages, 50c per copy, bulk rates available). Designed especially for use in March MISSION '72 evangelistic meetings, this special issue presents to the public a comprehensive view of the Seventh-day Adventist Church. The magazine answers three key questions: Who are Seventh-day Adventists? What do they believe? and What is their work?



[This listing includes all obituaries received up to two-and-a-half weeks before presstime.]

**ANDERSON, Emil**—b. April 2, 1894, Forest City, Iowa; d. Dec. 5, 1971. Survivors include his wife, Dorothy; a son, Gordon; and three brothers, Paul, Albert, and Alfred.

**BATES, Floyd E., M.D.**—d. Nov. 19, 1971, Cedar Rapids, Iowa. After completing ministerial training at Union College in 1914, he and his wife left for South China and served there ten years. He returned to the United States and completed medical training at Loma Linda, and upon graduation returned to China for a term of seven years as minister and physician. Following his return to the United States, he served on the staff of the White Memorial Hospital, Glendale Sanitarium and Hospital, and the Nevada Sanitarium. In 1959 he went to British Guiana for two years, and then in 1964 retired from active medical practice. Survivors include his wife, Lavana; a daughter, Nelita; and three sons, Milton, Donald, and Harold.

**BELDING, Franklin Thomas**—b. April 27, 1890, Wappingers Falls, N.Y.; d. Dec. 11, 1971, Orlando, Fla. Survivors include his wife, Faye; a son, Dr. Warren; two daughters, Roberta Lindbeck and Verna Kline; and a sister, Florence Rossi.

**BRUBAKER, Grace B.**—b. June 17, 1902, Baldwinville, N.Y.; d. Dec. 7, 1971, Punta Gorda, Fla. Survivors include her husband, Ernest; two daughters, Mrs. Lowell Power and Grace Vitale; and a sister, Mrs. E. B. Jewell.

**CHANDLER, Della Mae**—b. Nov. 28, 1892, Holmesville, Ohio; d. Nov. 15, 1971, Akron, Ohio. Her husband, Raymond, survives.

**CHRISTIAN, Frederick Martin**—d. Dec. 17, 1971, Pitcairn Island, at the age of 87. Fred Christian was a fourth-generation direct descendant of Fletcher Christian, leader of the famed mutiny on the *Bounty*. A one-time chief magistrate of Pitcairn, he had been an active lay leader and elder of Pitcairn's only church, the Seventh-day Adventist. Except for brief stays in New Zealand and Tahiti, he spent his entire life on Pitcairn. Survivors include a son, Tom Christian.

**CHURCH, Alice Kendall**—b. Nov. 8, 1883, Rock Island County, Ill.; d. Sept. 26, 1971, Knoxville, Ill. After attending Emmanuel Missionary College, her first teaching assignment was at a mission school in Hickory, North Carolina. A son, Arthur, survives.

**COCHRANE, Mary Gertrude**—b. Jan. 1, 1880, Terre Haute, Ind.; d. Dec. 23, 1971, Kansas City, Mo. Survivors include two sons, Curtis Cochrane and Edward Hawkinson; and a daughter, Ethel Burns.

**COLLINS, Ethel B.**—b. Sept. 8, 1894, Battle Creek, Mich.; d. April 2, 1971, Ft. Myers, Fla. Survivors include two sons, Lorenzo and Don; and two daughters, Nevena Barclay and Olive Baker.

**CRAWFORD, Lena**—b. Nov. 11, 1900, South Portsmouth, Ky.; d. Dec. 6, 1971, Fostoria, Ohio. Four sons and four daughters survive.

**CREAL, Jack**—b. April 26, 1890; d. Dec. 24, 1971, Washington, D.C. Survivors include his wife; and a daughter, Mrs. Kenneth G. Holmes.

**FARISH, Eliza Ann**—b. June 25, 1879, Beaver County, Pa.; d. Dec. 5, 1971, East Liverpool, Ohio.

**FOLL, John McKinley**—b. July 5, 1896, Noble, Ill.; d. Dec. 18, 1971, Noble, Ill. Survivors include his wife, Agnes; three daughters, Virginia Carlson, Luella Ehrhardt; and Juanita Scranton; four sons, Leroy, Robert, Donald, and Gerald; three sisters, Lulu, Maude, and Margaret; and seven

brothers, Gilbert, Cecil, Sherman, Wilfred, Loy, Linden, and Merlin.

**FORSHEE, Bertha Rozella Day**—b. Nov. 2, 1875, Fremont, Ohio; d. Dec. 3, 1971, Takoma Park, Md. She with her husband, Henry, served the denomination in educational work, first at Shenandoah Valley Academy, and later at Adelpian Academy, Wisconsin Academy, Madison Academy, and Cedar Lake Academy. She was an employee of the Review and Herald Publishing Association for 14 years. Survivors include a son, Clayton; and a sister, Louella Trent.

**GARDINER, Rosella Pearl Smith**—b. March 21, 1880, Vermillion County, Ill.; d. Sept. 19, 1971, Danville, Ill. Survivors include two sons, Robert N. and John Glenn; and four daughters, Gladys McClain, Mildred A. Brasier, Myrtle Errentine McClain, and Margaret Summers.

**GARDNER, Esther Lofgren**—b. Feb. 18, 1891, Warren, Pa.; d. Oct. 19, 1971, Loma Linda, Calif. She taught dietetics at Loma Linda University for 11 years and until her retirement was director of the School of Dietetics. Survivors include her husband, Floyd Gardner; a son, Vincent Ellsworth; and a daughter, Margarite May.

**GEORGE, Lyra Ernestine Hunt**—b. Jan. 19, 1874; d. Dec. 2, 1971, Loma Linda, Calif. She graduated from the medical course at Battle Creek College and in 1901 married Dr. William A. George. They served at College View Sanitarium and Hospital, Nashville Sanitarium and Hospital, and finally Loma Linda University. Survivors include two sons, Arthur and Lewis; a daughter, Ernestine; and her brother, Guy M. Hunt.

**GORANSSON, Dolphy Mae Jensen**—b. May 16, 1903, Madison, S. Dak.; d. Nov. 27, 1971, Asheville, N.C. She served with her minister husband in Peru for 17 years. Survivors include her husband, Elder William; a son, Elder Robert; a daughter, Esther Harter; a sister; and three brothers.

**GREGORY, Evelyn L.**—b. in Youngsville, Pa.; d. Nov. 18, 1971, Glendale, Calif. Survivors include her husband, John E.; a daughter, Dolly L. Parker; a son, John R.; three sisters, Helen Meleen, Mildred Vye, and Dorothy Bauer; and a brother, Elder Eric Meleen.

**HAYES, Lawrence**—b. Feb. 4, 1894, Byron, Kans.; d. Dec. 19, 1971, Chester, Nebr. Survivors include his wife, Carolyn; two daughters, Marguerite Summers and Jeanne Matlack; a son, Melvin L.; three brothers, Arthur, Merle, and Rex; and three sisters, Mable Richardson, Grace Heiser, and Gracia Jurgena.

**HILENBRANDT, John C.**—b. Sept. 7, 1895, Scoth Grove, Iowa; d. Sept. 22, 1971, Mount Vernon, Wash. Survivors include his wife, Inez; two sisters, Ella Eby and J. Gammon; and four stepchildren.

**HUTCHINSON, William Hayden**—b. Feb. 15, 1875, La Fayette County, Fla.; d. Dec. 7, 1971, Inverness, Fla. Survivors include his wife, Bessie; two sons, Eugene and Joseph; three daughters, Leona Debusk, Mary Larimare, and Mildred Turner; and two half-brothers, George and Wesby Glisson.

**JOHNSON, Alvin N.**—b. March 14, 1900, Exira, Iowa; d. April 29, 1971, Escondido, Calif. He served 40 years in denominational work. Survivors include his wife, Ruth; two sons, David and DaWayne; two brothers; and five sisters.

**KEITH, Virginia Kelsey**—b. May 21, 1898, Edmore, Mich.; d. Nov. 22, 1971, Orlando, Fla. She devoted 37 years of her life to denominational service as a secretary and as registrar at Southern Missionary College and Forest Lake Academy. Her daughter, Irma Lou Richart, survives.

**KILGORE, Catherine**—b. June 25, 1926, Orlando, Fla.; d. Dec. 7, 1971, Orlando, Fla. Survivors include her husband, Glendon; and her mother, Jennie Hack.

**LILLS, Ethel**—b. Aug. 9, 1879, Alden, Mich.; d. Dec. 1, 1971, Portland, Tenn. Two cousins, Hazel Hamilton and H. G. Bogar, survive.

**LOVELESS, Mable Florence**—b. May 6, 1885, Dartmouth, Nova Scotia; d. Dec. 16, 1971, Newfane, N.Y. She taught school at Port Hope, Ontario, and Berrien Springs, Michigan, before going to Brazil to serve as missionary teacher and dean. Survivors include her husband, Joseph V.; a son, Vernon A.; a daughter, Virginia Holyoke; a brother, Douglas Patterson; and a sister, Ethel Patterson.

**MATTHEWS, Granvil Reginald**—b. Aug. 8, 1917; d. Oct. 26, 1971, Los Angeles, Calif. He served the denomination 30 years, 13 years at the Review and Herald Publishing Association, five years in the Greater New York Conference, and 12 years at the White Memorial Medical Center. Survivors include his wife, Louise; and a brother, William.

**MAYER, Lillian E.**—b. June 28, 1901; d. Dec. 17, 1971, Glendora, Calif. Survivors include her husband, John; two sons; two brothers; and a sister.

**MAYHOOD, John J., M.D.**—b. June 17, 1903, Toronto, Canada; d. Dec. 5, 1971, La Jolla, Calif. Survivors include his wife, Devera; three sisters, Helen A. Mayhood, Agnes M. Hasslett, and Lila R. Gregga; and two brothers, Alexander C. and Leo F.

**McHENRY, Jessie Burdell**—b. Jan. 6, 1879; d. Sept. 29, 1971, Unionville, Mo. Survivors include three daughters, Arrah Carlstrom, Leah B., and Vyca Cowan; five sons, Firm, George, Purley, Dow, and Robert; and a brother, Seth.

**McNAUGHTON, Lois**—b. Feb. 14, 1915; d. Dec. 4, 1971, Glendale, Calif. Survivors include her husband, Dr. James R.; two sons, James A. and John R.; two daughters, Kathryn A. and Janice R.; and two sisters, Ruth Keiper and Frances Francis.

**MILKOVIC, Julia Agnes**—b. Jan. 9, 1894, Austria-Hun-

(Continued on page 30)

# 1972

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9	10	11	12	13	14	15
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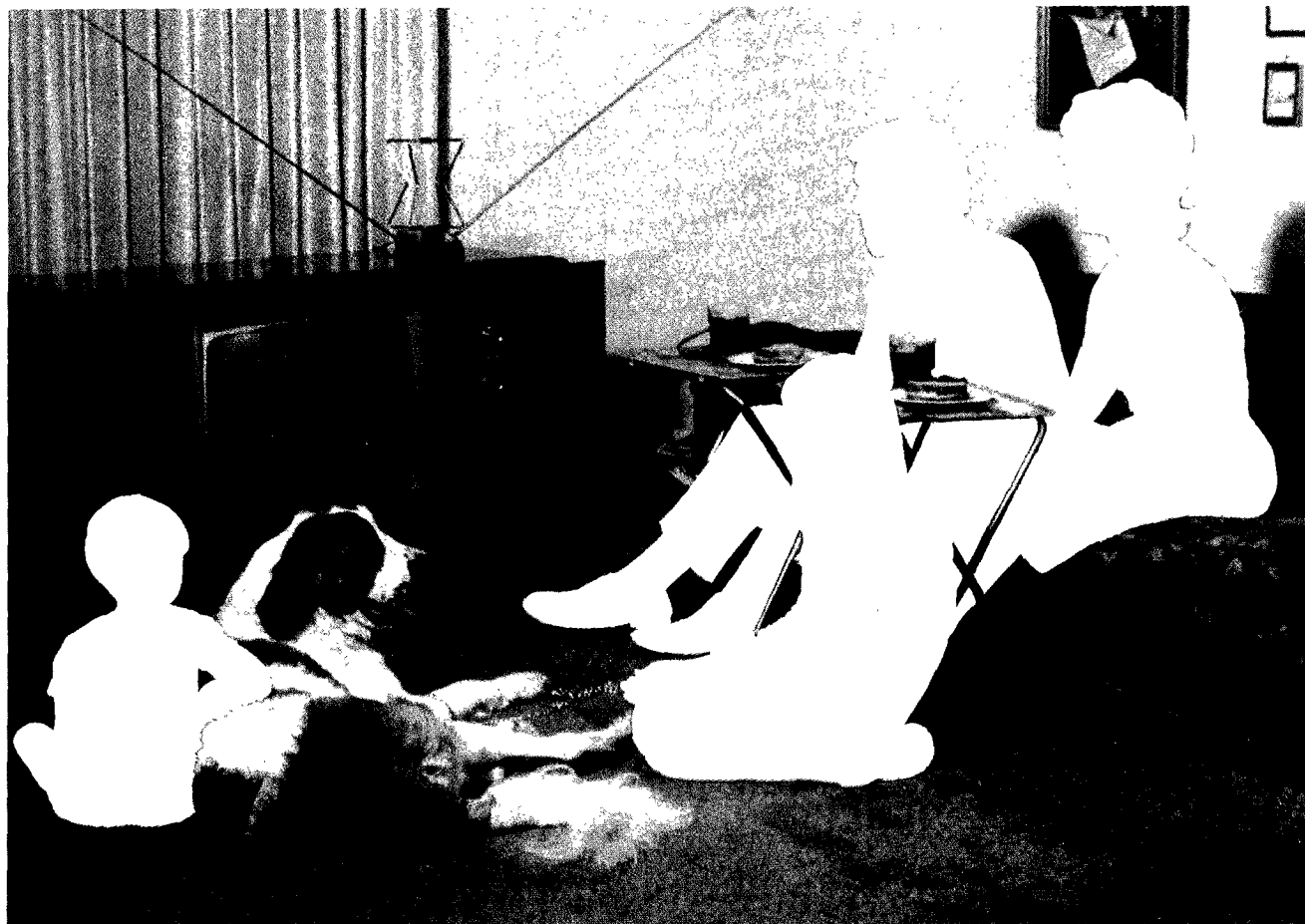
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# BRING THE FAMILY BACK



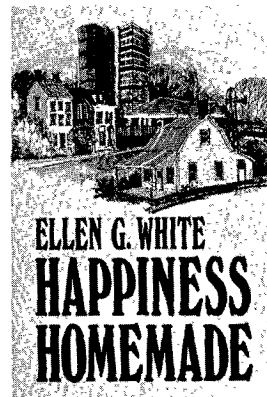
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OBITUARIES

(Continued from page 27)

gary; d. Nov. 29, 1971, Crestline, Ohio. Two daughters, Mildred Gognon and Mary Wheaton, survive.

**MINESINGER, Sarah K.**—b. Dec. 13, 1890, Pittsburgh, Pa.; d. Dec. 7, 1971, Mount Vernon, Ohio. Survivors include a son, Samuel A.; and two daughters, Georgene Minesinger and Maude Loukota.

**POSTON, Mary Marie**—b. Sept. 16, 1894, Springfield, Mo.; d. Nov. 22, 1971, Mansfield, Ohio. Survivors include Delbert Poston, Delta Wellborn, and Mrs. Tom Van Meter.

**PRUITT, Isham G.**—b. March 1, 1885, Lavonia, Ga.; d. Nov. 25, 1971, Orlando, Fla. Survivors include his wife, Willie; three sons, Jack, James, and I. Grover, Jr.; two daughters, Josephine Underwood and Betty Ashlock; and two brothers, Ben and Keese.

**RAWSON, Archie Edwin**—b. Jan. 15, 1899, Lester, England; d. Dec. 3, 1971, Los Angeles, Calif. In 1927 he and his wife accepted a call to the Southern Asia Division where they served for 31 years. Upon returning to the homeland, he pastored churches in Tennessee and California. He also served in Nebraska, Rhodesia, and the Bechuanaland Conference in Africa. His last post of duty was chaplain of the Azusa Valley Rest Home and Adventist Convalescent Hospital in Glendora, California. Survivors include his wife, Elsie; a son, Archie Craig; a daughter, Betty June Snell; five brothers; and two sisters.

**REED, Helen Melton**—b. March 22, 1904, Springfield, Ill.; d. Dec. 6, 1971, Avon Park, Fla. After completion of the home economics course at Emmanuel Missionary College, she taught and was matron for two years at Walden Academy in Wisconsin. Uniting in marriage to Leclaire Reed in 1926, they began their mission work in China and the Far Eastern Division. Their mission service extended over a 38-year period. Survivors include her husband, Leclaire; a daughter, Lenore; a sister, Gladys Brown; and a brother, Harry Melton.

**RING, Caleb Thurston**—b. Jan. 21, 1896, Champion, Mich.; d. Dec. 3, 1971, Columbus, Ohio. Survivors include his wife, Frida; two sons, Carlton and Theodore; and a daughter, Janet Allen.

**SHANKO, George**—d. Oct. 29, 1971, Charleston, S.C. Survivors include his wife, Esther Ruth Baring; a daughter, Ann Marshall; and three sons, Simon Felix, Floyd W., and George, Jr.

**SPIES, Valentine G.**—b. May 16, 1894, Sterling, Ill.; d. Nov. 29, 1971. Survivors include his wife, Florence; two daughters, Donna Taylor and Lorraine Yarbrough; a son, Robert L.; a sister, Maude Koester; and a brother, Otho P.

**TAYLOR, Grace D.**—b. Corsicana, Tex.; d. Dec. 5, 1971, Takoma Park, Md. She taught music in denominational schools for many years. A sister, Mrs. Kenneth L. Gant, survives.

**TURNER, Buford F.**—b. July 1, 1912, Ethel, Mo.; d. Nov. 20, 1971. Survivors include his wife, Mildred; four daughters, Lana, Linda, Beverly, and Barbara; and three sisters, Helen Olsen, Ruby Waggerby, and Irene Magesky.

**TURPEL, Leona Grace Tatro**—b. July 7, 1907, Enosburg, Vt.; d. Nov. 17, 1971, Riverside, Calif. She graduated from the nurse's course at the New England Memorial Hospital and served there approximately 20 years. Survivors include her husband, Charles Seymour; two sons, W. Paul of the Pacific Press and Alan; a daughter, Jane Sutter; three brothers, Ralph W., Dr. Raymond F., and Dr. Mahlon C. Tatro; and two sisters, Glenna Myrle Ams and Louise H. Montgomery.

**VILLEMMAIN, Chester L.**—b. April 9, 1902, Rock Springs, Wyo.; d. Nov. 30, 1971, Avon Park, Fla. Survivors include his wife, Alvilda; a daughter, Carol Jane Turner; and a son, David.

**WEIS, Theofield G.**—b. Dec. 28, 1901, Lehigh, Kans.; d. Aug. 20, 1971, Takoma Park, Md. He was librarian and librarian emeritus at Columbia Union College from 1931 until his death. He saw the college library grow from 10,000 volumes to a collection of nearly 70,000. Columbia Union College honored him by formally renaming the campus house of books the Theofield G. Weis Library. Survivors include his wife, Janet Louise Hess; and two daughters, Vivienne Irene and Elizabeth Ann.

**WERNER, Patricia Ann**—b. Nov. 9, 1926, Kansas City, Mo.; d. Dec. 20, 1971, Kansas City, Mo. Survivors include her husband, Louis Albert; a daughter, Vicki; and her mother, Nelle B. Williams.

**WILLIAMS, Robert W.**—b. Oct. 28, 1888, Lassen County, Calif.; d. Aug. 27, 1971, Stockton, Calif. He had been an employee of the Pacific Press Publishing Association. Survivors include his wife, Esther; a son, M. D.; three daughters, Edith, Lola, and Mildred; a brother, Fred; and a sister, Mary.



(Conference names appear in parentheses.)

**E. T. Gackenheimer**, stewardship and church development secretary (Texico), recently returned from Trans-Africa Division.

**William Geary**, director, youth activities (Upper Columbia), from same position (Indiana).

**Merle Tyler**, pastor, Kokomo and Wash (Indiana), formerly pastor, Rochester, New Hampshire.

**Bruce Ullom**, pastor, Willmar district (Minnesota), formerly Bible teacher, Platte Valley Academy, Shelton, Nebraska.

**William E. Wall**, planning engineer, Portland Adventist Hospital (Oregon), from same position, Kettering Medical Center (Ohio).

**Emmett Watts**, medical and temperance secretary (Upper Columbia), formerly assistant MV, temperance, and N.S.O. secretary (Southern California).

**Kingsley Whitsett**, pastor and Bible teacher, Highland View Academy (Chesapeake), from (Georgia-Cumberland).

**Jerry Wiggle**, treasurer, Korean Union Mission, formerly secretary-treasurer, Far Eastern Island Mission, Guam.

From Home Base to Front Line

North American Division

**Sylvia Marie Smith**, of Mishawaka, Indiana, to be office secretary in Pakistan Union Conference, Lahore, West Pakistan, left South Bend, Indiana, October 7.

**Wilma K. Gill** (MC '53), returning as a nurse in the Kendu Mission Hospital,

Kenya, East Africa, left New York City, November 7.

**Donald Clifton Van Ornam** (LSC '58), to be financial consultant Philippine Union College, Manila, Philippines, Mrs. Van Ornam, nee Barbara Jean Slocum (LLU '59), and five children, of Riverside, California, left Los Angeles, November 10.

C. O. FRANZ  
D. W. HUNTER

Church Calendar

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	April 8
(Alternates with Loma Linda University Offering)	Offering
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	May 13

This year 20,000 new widows can blame alcohol for their pain.

Listen magazine. Pain Reliever No. 1.

Advertisement—Pacific Press Publishing Association

**Faith for Today Offering Set for February 12**

The Faith for Today offering will be received on February 12. These funds will help to supply air time on 225 TV stations across the United States.

This evangelistic approach reaches thousands of viewers in their homes. Last year almost 2,000 people were baptized as a direct result of the Faith for Today telecast. The results over the 21 years of telecast have been gratifying. However, there are still 33 major cities and numerous dark counties in the United States that are not being reached by the telecast.

Faith for Today is also viewed in Australia, Guam, Jamaica, Korea, Liberia, The Netherlands, Puerto Rico, Taiwan, Trinidad, the Virgin Islands, and Zambia.

The door of opportunity has swung wide open. Television today is becoming a universal medium. Put your dollars to work for God. Plan now to do something special for Faith for Today on February 12.

K. H. EMMERSON

**Laymen Active in Evangelism in Australia**

Reports from the different fields in the Australasian Division tell of an increasing forward thrust in the lay activities of the church. George Maywald, division lay activities secretary, reports that at the end of the third quarter of 1971 there were 1,040 active lay evangelists or lay preachers in Australasia.

A number of lay public efforts have been held, and the number of people baptized whom the laymen helped to win totaled 138. Elder Maywald states that "with God's blessing there will be a big upsurge for the fourth quarter."

V. W. SCHOEN

**Educational Leaders Meet to Discuss Programs**

The North American Division Board of Higher Education met on the campus of Columbia Union College for two days recently under the chairmanship of Neal C. Wilson. Requests by some schools for new programs were given consideration. Although there were some that were either not accepted or deferred for further study, the requests for a B.S. degree in Speech Pathology and Audiology at Columbia Union College and a Master's degree in the same field at Loma Linda University were approved. A Doctor of Health Science program was also approved for Loma Linda University.

Dr. F. E. J. Harder, executive secretary, presented several other items, including a statement on a "Seventh-day Adventist Philosophy of Higher Education." A decision regarding the statement will be made at the next meeting of the board. "A Master Plan for SDA Colleges and Universities in North

America" was also presented to the body. It will be studied by the constituent members for further action in June.

All colleges and universities in the North American Division are represented on this board.

CHARLES B. HIRSCH

**NA Youth Decide for Christ at SDA Camps**

During 1971, 68 campers were baptized and 6,956 young people made decisions for Christ at SDA camps held in North America. Other 1971 camping figures include: 286 camps held, 28,371 in attendance, 19,263 MV Honors given, and 93,092 using the camp facilities. Blind camps, junior camps, friendship camps, youth camps, family camps, Spanish, and adventure camps were some of the activities directed by MV secretaries throughout North America in 1971.

LEO RANZOLIN

**Ellen G. White Books Printed by the Thousands**

Ellen G. White books are still being published and circulated by the hundreds of thousands. For example, eight hours of press time and 100,000 books is a record just set as the Review and Herald Publishing Association made a new run of the standard printing of *Steps to Christ*. When the big web press is used, the books are printed and folded and come out ready for covers.

Our other two North American publishing houses are printing certain Ellen G. White books in runs of a hundred thousand. The Southern Publishing Association, in issuing *Happiness Home Made*, the Ellen G. White missionary book for 1972, has already sold out its initial printing of 100,000 copies and is at work on the next run.

At this writing the Pacific Press is in the midst of printing 200,000 copies of *Steps to Christ*, the standard book.

Our pioneers used the hand press in the 1850's, with its several separate hand processes, just to print one sheet of four or eight pages. How well we now are geared to spread the message with books!

ARTHUR L. WHITE

**1971 Is a Banner Year for Vacation Bible Schools**

More than 28,000 people conducted 3,866 Vacation Bible Schools for 201,832 children around the world in 1971. This total represents an increase of 643 schools over 1970.

Nearly 2,900 new branch Sabbath schools of various types enrolled approximately 32,000 children in follow-up.

Approximately 3,900 parents became interested in the truth because of Vacation Bible School contacts, and 874 were reported baptized for whom VBS played a prominent part in leading them to a decision.

FERNON RETZER

**Serviceman Baptized as Result of NSO Efforts**

A letter recently received by the National Service Organization from a United States serviceman states:

"I want to personally thank you for the aid in receiving Adventist books and periodicals. As a result, I am going to be baptized into the Seventh-day Adventist Church next Friday night, December 10, 1971."

Though it is not always possible to visit personally all of our men in the U.S. Armed Forces, provision has been made to supply these men with church papers no matter where they serve throughout the world. It is encouraging to see the results of such follow-up.

The Servicemen's Fund Offering is taken up every other year. The next offering will be received May 13, 1972.

CHARLES MARTIN

**IN BRIEF**

✦ Deaths: Genevieve E. Hansen, 75, at Glendale, California, January 4, 1972. Miss Hansen spent more than 44 years in denominational service, most of it in nursing education. • Emily Mary Read, 92, at Olney, Maryland, January 20, 1972. Mrs. Read, with her husband, W. E. Read, spent more than 50 years in denominational service. They began work in the Welsh Mission, then worked in Ireland, the British Union, South England Conference, Northern European Division, Caribbean Union, and finally Elder Read was employed as a field secretary of the General Conference.

✦ A new 16-mm sound-color film entitled *The Least of These* has just been released. Approximately 22 minutes long, it depicts the extensive inner-city services of the church. Orders for the film should be sent to the Inner City Service Agency of the General Conference of Seventh-day Adventists.

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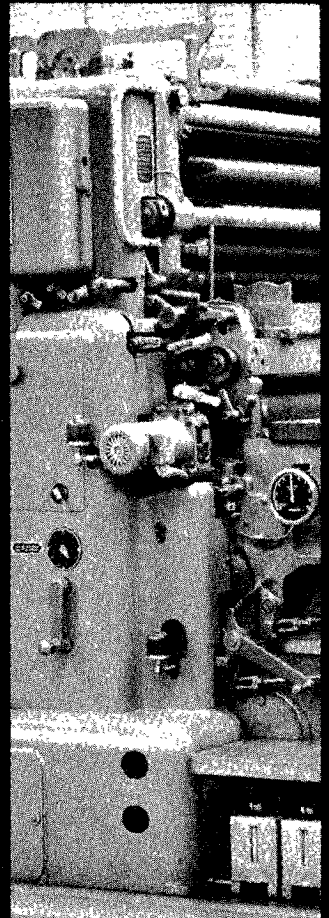
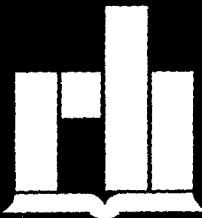
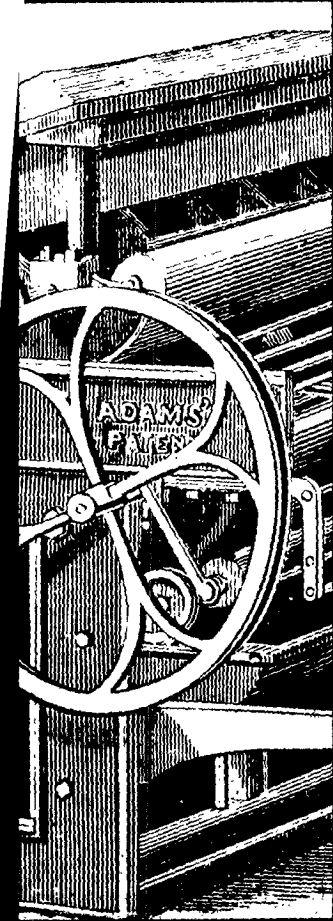
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