

Adventist Review

General Organ of the Seventh-day Adventist Church

July 24, 1980

Christ our Helper

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Was there an ice age?

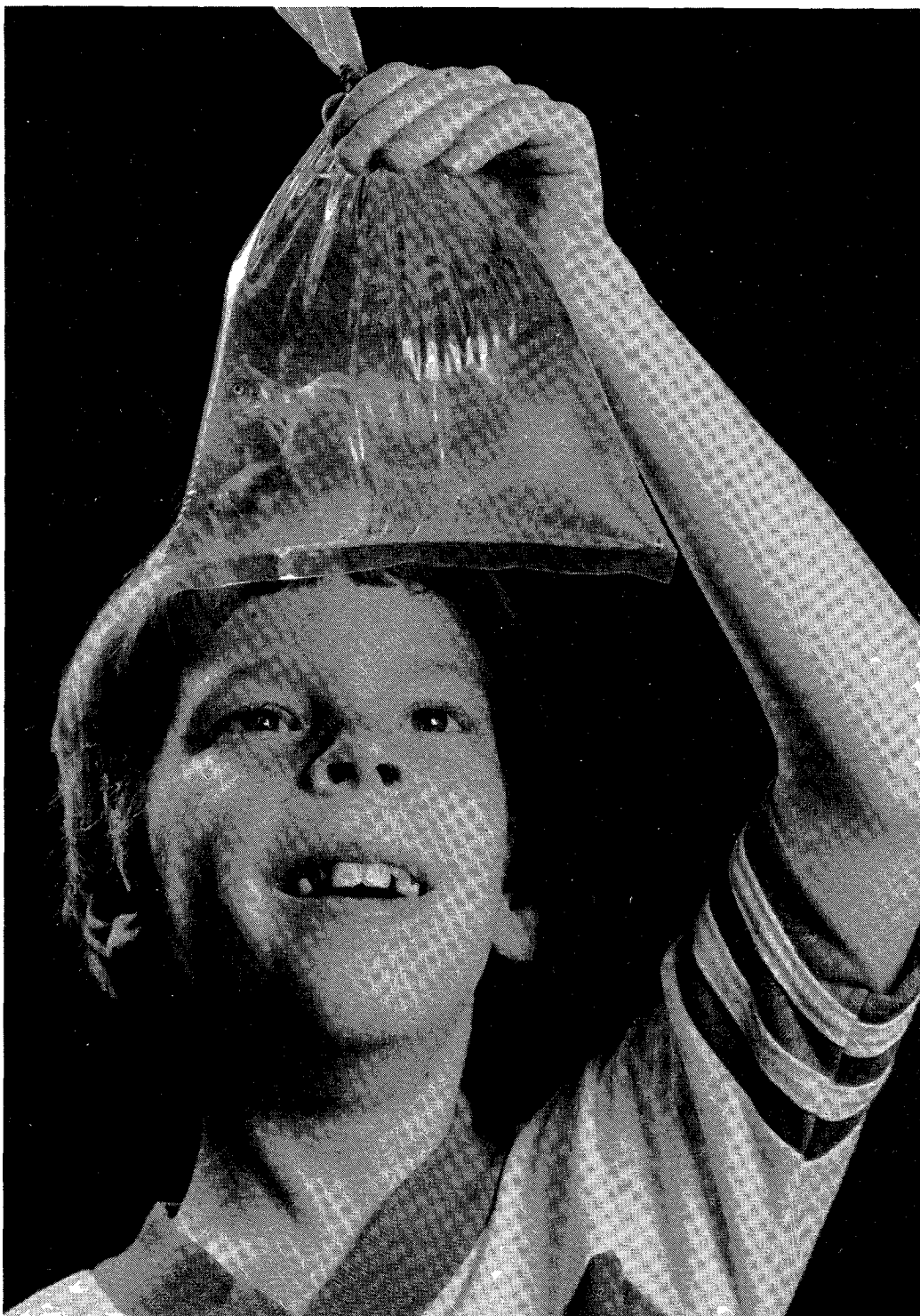
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The simple secret of faith

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Bible societies spread Word of God

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After meeting a boy who is excited about buying a fish as a gift for his mother, an author remembers that once a young boy gave two small fish to Jesus. Read "A Gift of Fish" on page 11.

Harold W. Clark, author of "Was There an Ice Age?" (p. 4), was born in Quebec. His first denominational teaching post was at a church school in Jamaica, Vermont; he then taught church school in Saskatchewan. In 1916 he moved to Battleford Academy, Battleford, Saskatchewan, where he taught for four years before attending Pacific Union College. At PUC he completed a B.S. degree in 1922. Immediately after finishing college he began teaching in the PUC biology department,

later becoming department chairman, a post he held until his retirement in 1956. While at PUC Dr. Clark established the college's biological field station in Albion, Mendocino County, California. Dr. Clark's specialty is creationism. He has written extensively in this field.

What makes an apparently useless gift special? Becky Ponder's encounter in a discount store gave her an insight into the answer to this question. Readers will not want to miss "A Gift of Fish" (p. 11).

April Dunnett, author of "When I Grow Up" (p. 13), herself a young adult, writes thoughtfully about the problem of often confused and disillusioned new adults who wonder how they can cope with the reality that life has not always fulfilled their childhood dreams and adolescent hopes.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Mount St. Helens

My thoughts have kept returning to all the people who perished when Mount St. Helens blew up. The authorities did all they could to keep people out of the danger area. People were warned; roadblocks were erected. But people defied authorities and went into the area anyway. That was the end of the road for them when the eruption came. It is so unbelievable and so sad.

It came to me that this is the way it is with truth. People come face to face with it, but they like their own way best. If we leave our way and choose God's way, then when the "mountain blows," to use a figure of speech, we will be free from danger. The way is hedged by the roadblock of His Word, to those who listen and obey.

ELMA HELGASON
Portland, Oregon

Playing church

"Noah's Day and Ours" (June 19) seemed to ring with the clear sound of our Saviour's soon coming and the beginning of the great tribulation.

It seems that millions are perishing while we Adventists are content to fill our personal needs or attain what we feel is necessary to enrich our lives—finer homes, cars, clothes, et cetera. We truly need to reevaluate what we call "our needs." The arti-

cle's message implies that "playing church" is over for those who would be overcomers and reign with Christ.

PETER H. LAFRANCE
Fitzgerald, Georgia

The poor

"Ellen White and the Oppressed Poor" (May 22) seems a bit unbalanced in its representation of Mrs. White's true position. For example, the quotation used in the article from *Testimonies*, volume 4, pages 551, 552, eliminates the statement that "the poor, as well as the rich, are the purchase of His [Christ's] blood; and among His professed followers, in most cases, the former serve Him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world."—Page 552. So she is really saying that it is because of the materialism of the rich, and not the mismanagement of the poor or the good character to be gained by the rich in ministry to the poor, that poverty continues as an aspect of life in this world.

With reference to the same quote, I am wondering why the expanded version of the same material in *Patriarchs and Prophets* was not referred to. Here Mrs. White writes that Christ "intends that those who have worldly possessions shall regard themselves merely as stewards of His goods, as entrusted with means to be employed for the benefit of the suffering and the needy."—Page 535. In the next paragraph she tells us that Christ "unites His interests with that of His suffer-

ing people. . . . He tells us that they are His representatives on earth. He has placed them among us to awaken in our hearts the love that He feels toward the suffering and the oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to Himself. An act of cruelty or neglect toward them is regarded as though done to Him."—Pages 535, 536.

She then makes a very interesting statement that cannot be left out of any fair consideration of her ideas concerning what might be called a "theology of liberation": "If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such widespread destitution as is now seen in many lands would not exist.

"The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the oppression of the rich toward the poor and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution to those problems that now threaten to fill the world with anarchy and bloodshed."—Page 536.

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Christ our Helper

Cast yourself wholly on Christ. "There is no difficulty within or without that cannot be surmounted in His strength."

Reprinted from the *Review and Herald*, June 9, 1910.

By ELLEN G. WHITE

The only begotten Son of God came to this world to redeem the fallen race. He has given us evidence of His great power. He will enable those who receive Him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right.

Our divine Lord is equal to any emergency. With Him nothing is impossible. He has shown His great love for us by living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on His mercy. There is no difficulty within or without that cannot be surmounted in His strength. Some have stormy tempers; but He who calmed the stormy Sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ cannot subdue it, no temper so stormy that He cannot quell it, if the heart is surrendered to His keeping.

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the author and finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Do not think that the Christian life is free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations," James admonishes, "knowing this, that the trying of your faith worketh patience."

In the future life we shall understand things that here

greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to guard us as we followed the counsel of the Word of God.

To all who receive Him, Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need.

Counselor of the ages

There stands among you the mighty Counselor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Though multitudes are pressing on in the wrong way, though the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," He declares, "and there is none else." He is infinite in power, and able to save all who come to Him. There is no other in whom we can safely trust. □

Was there an ice age?

The evidence for continental ice masses is overwhelming. How can we fit glaciation into the Biblical record of the Flood?

By HAROLD W. CLARK

To most Seventh-day Adventists, mention of a glacial period presents a picture of a million years during which much of North America was covered with ice. This ice age, of course, is associated with the theory of evolution and therefore "out of bounds" in our thinking.

Early in the nineteenth century most theologians accepted the theory of millions of years for the history of the earth during which the stratified rocks were formed. The loose, scattered sand and gravel lying about on top of the bedded rocks were believed to be the results of the Flood. Therefore, geology and theology appeared to be in harmony.

When Louis Agassiz, the naturalist, published his *Studies on Glaciers*, in 1840, he showed that all these supposed evidences of the Flood were actually caused by ice masses that once covered Northern Europe and Northeastern North America. As this concept became the accepted view, nothing seemed left as Flood evidence. Consequently, belief in the Genesis record of the Flood vanished into thin air.

When the Flood theory was revived in the early part of the twentieth century by George McCready Price, he referred practically all geological features to the Flood. Price taught that while there had been extensive glaciation on the high mountains, the loose debris on the plains was left there by water, not ice. The publication of my book *New Diluvialism*, in 1946, seemed to stimulate Adventists to give attention to the evidences for continental glaciation.

What are the evidences for glaciation, and how can they be correlated with the modern Flood theory of

geology? The best way to answer these questions is to go into the high country where glaciers may be seen and to observe their action, both at present and in the past. Doubtless the best place to do this is in California's Yosemite National Park.

Come along with me on a trip there. As we go up the Tioga Road, we eventually come out of the forest at an elevation of about 8,500 feet, and stop at a vista point where we can overlook the country surrounding Tenaya Lake, about two miles away. This lake was known by the Indians as "the lake of the shining rocks." All around us we see almost nothing but bare, polished granite, which shines in the sun like a mirror.

Upon close examination, the polish is seen to consist of a thin veneer of a fraction of an inch that has been pressed so hard that the crystal grain of the granite has been destroyed. Water does not produce this effect; only the pressure of hundreds of feet of ice could account for it.

Sitting on the polished surface, we see hundreds of rounded boulders, ranging in size from a few inches to several feet in diameter. These are of different kind of rocks than the one they are sitting on, having been brought down from several miles up the valley of the Tuolumne River. This provides evidence of ice action, for water would never leave these boulders so scattered. It would have rolled them into piles rather than leaving them sitting isolated from one another all over the surface of the granite bedrock.

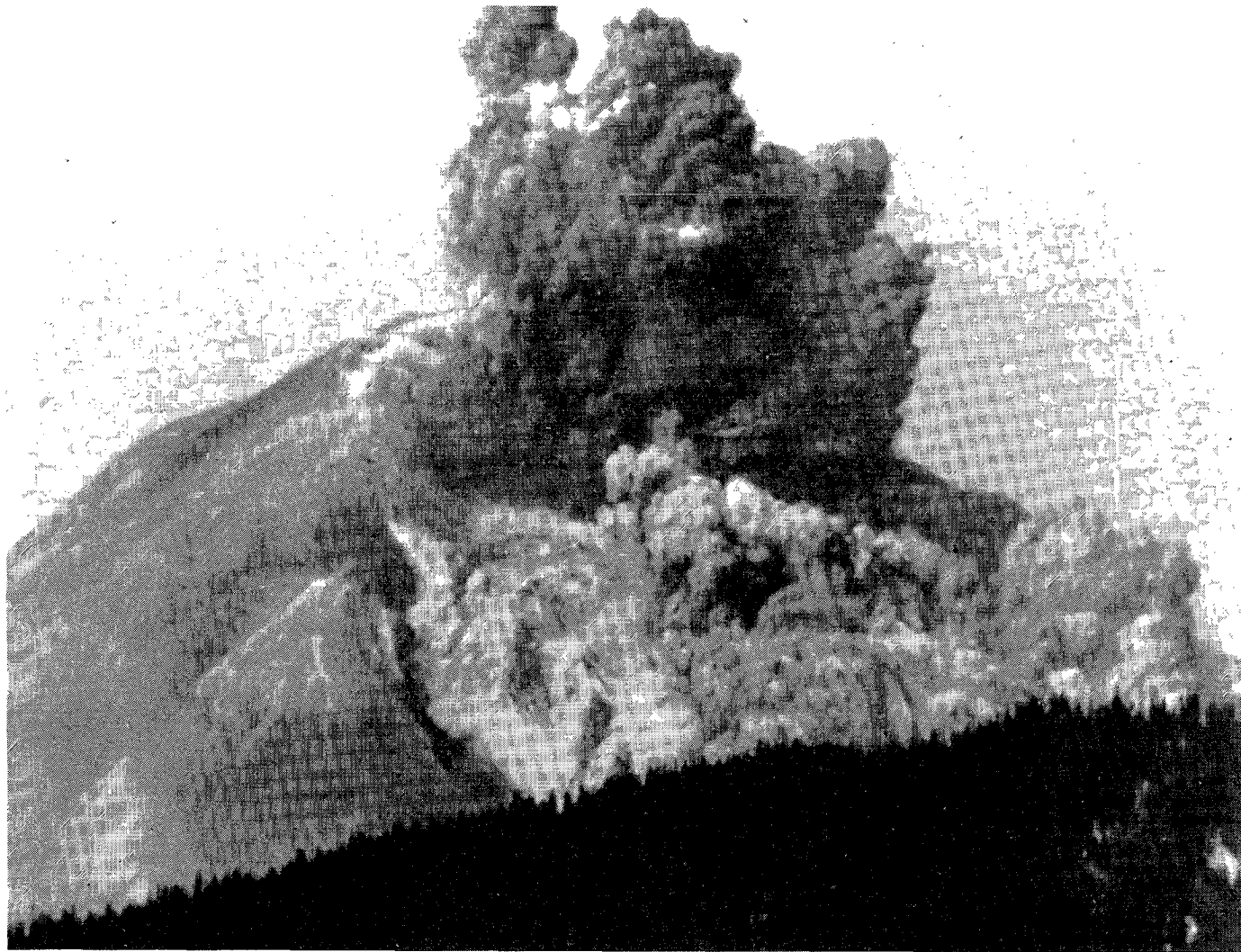
Polished granite domes

When we go on up the road to Tuolumne Meadows, at 8,600 feet, we see another peculiar phenomenon. Rising out of the valley are a number of granite domes, varying in size from small ones only 50 feet or so high up to the largest, Lembert Dome, 900 feet high. The up-valley side of all of these has been smoothed and contoured, with scratches on the polished surface where some abrasive material such as sand has been dragged across. Was it water or ice that did this? A close examination shows us that water could not have produced this contouring, because when water flows over a rocky area, it smooths the entire surface, leaving it wavy or irregular, whereas ice acts more like a plane, shaving off the high points, but failing to dip into the depressions.

Looking at the down-valley side of the domes, we see that blocks of rock have been plucked away, where cracks have afforded weak places. The phenomenon is especially noticeable on the huge Lembert Dome. If the contouring had been done by water, the plucking would have been the same on both sides. Glaciologists tell us that the ice froze to the down-valley side and pulled away the blocks, while contouring and polishing the other side. This evidence can be seen all the way up the valley to the foot of the Lyell Glacier, which once flowed down into the Yosemite Valley and into the gorge where the Hetch Hetchy Reservoir now lies.

One more evidence of ice action is the great moraine

Harold W. Clark, now retired, formerly was head of the biology department of Pacific Union College, Angwin, California.



The author links volcanoes with the formation of continental ice masses. See page 6. Mount St. Helens, a volcano in Washington, erupted on May 18.

that the road traverses on the way from Tuolumne Meadows to Tioga Pass seven miles farther up. Here, on the outside curve of the valley, which is from one to two miles wide, is a mass of debris without order or system. Large boulders, small stones, tiny fragments, clay, sand, and gravel lie in a heterogeneous mass from 100 to 200 feet thick. The only possible explanation for this phenomenon is that as the ice mass moved down the valley, the material it was carrying, which came from the cliffs farther up, was dropped off on the side as the ice flowed around the great curve of the valley. This moraine is like those often seen at the foot of glaciers. If we go over to the north side of Mount Dana from Tioga Pass, we will find there a remnant of a glacier, and for miles below it are moraines many feet thick.

Here, as in many other high mountain regions, we can see what ice can do. It is important to notice that ice is not a rigid, masslike rock, but moves by plastic flow. As a mass accumulates, the pressure from its weight forces the lower layers outward; and if it is on the side of a mountain, it will flow until its lower border melts away.

Now let us take a trip across the continent on the

Trans-Canada Highway. As we go through western Ontario, we begin to see the same smoothed and polished pavements we had seen in Yosemite. All the way to the Atlantic Coast we will see the same glacial phenomena—polish, scratches, contouring, and erratic boulders, with occasional morainal material. Anyone who has studied the effects of glacial action finds it impossible to ascribe these effects to water.

This, of course, raises the question How could a glacial period have come about, and when?

When we consider the conditions that prevailed at the close of the Flood, we come to realize that vast areas of the earth now dry would have been under water or would have contained many bodies of water. It has been estimated that as much as one fifth of the earth's land area lies in interior basins—regions with no drainage to the ocean. Examples are the basin of Lake Bonneville in Utah, Lake Lahontan in Nevada, and the Caspian Sea region. In addition, hundreds or thousands of small lakes would have been left full, to be drained later by the streams flowing from them.

All this water standing on the surface of the earth

would cool it and create a high degree of humidity. Precipitation of rain and snow would have been hundreds of times as great as at present in these regions. The cool summers would hinder the melting of the snow, causing great masses of ice to accumulate.

Associated with these conditions would have been the action of thousands of volcanoes, which have left evidence of their existence around the world. Enormous amounts of volcanic ash must have been thrown out, obscuring the sun and shutting off its heating rays. Not only so, but volcanic dust produces what is known as the reverse greenhouse effect. When we leave our car windows closed, the sunshine pouring into the car is converted into heat. This heat cannot escape as fast as the radiation comes in. As a result, the car heats up. The reverse greenhouse effect of volcanic dust allows a large amount of heat to escape. Therefore it would have a high cooling action.

Temperature and moisture

The two major factors contributing to the formation of ice masses are temperature and moisture. It has been estimated that if the annual temperature of the earth were lowered by only five degrees, glaciation would develop, provided that enough moisture could be obtained. The moisture factor after the Flood must have been sufficient to meet this requirement.

It is perfectly reasonable to assume that there may have been hundreds of feet of snow during one winter. As it accumulated, its weight would transform it into ice pellets, and these would become compacted into a solid mass. The presence of a mass of ice in the northern

latitudes would cause a flow of cold air that would push the climatic zones southward, allowing glacial action to spread until a balance was reached between the factors tending to produce glaciation and those tending to restrict it.

The older glacial theory estimated that it took 10,000 years for the ice to melt away from Long Island to Montreal, Canada. But more recent publications take the position that the melting was simultaneous over the whole region. According to this interpretation, no long period would have been necessary to bring the ice age to a close.

The boundary of ancient glacial action can be seen very clearly. If we trace a line from Long Island westward to the Ohio River, thence down that river to its confluence with the Mississippi, thence up to the Missouri and along its course into Montana and west to the Rockies, to the north of this line we will find the typical glacial phenomena, while to the south of it there will be none, except in the high Rockies and the mountains of the Pacific States. Anyone driving across this line can see the glacial debris plainly on the north side of the line. It is especially striking from the air.

There are many problems connected with the glacial theory that I do not have space to discuss. But I have given the major features, which I believe prove clearly the existence of ancient ice masses. These are wrongly called glaciers, as glaciers belong in the mountains. They are more properly designated as continental ice sheets or masses. The student of Flood geology has no serious difficulty in correlating these evidences with the idea of a universal Flood only a few thousand years ago. □

Lost in the woods

By BONNIE L. FLOYD

The summer day sparkled with the brilliance of a jewellike sun. Nature welcomed our family as true royalty. Beneath our feet was spread a colorful patchwork carpet of wildflowers; we were enshrouded in the fresh, fragrant, pine-scented air; over our heads hung a crown of deep blue, accented by fluffy pearl patches of clouds.

My husband and I busied ourselves with unpacking and arranging our picnic lunch. The children raced about, shouting excitedly, our dog barking at their heels. I watched momentarily as they stopped their running, having discovered a small, bubbling mountain stream. Promptly they began throwing tiny stones into the brook. The huge thicket of trees beyond caught my eye, as I called out almost simultaneously, "Children, stay where we can see you, and don't go into the trees."

Shortly after eating a leisurely lunch, we scattered across the large meadow, picking wildflowers, chasing butterflies, and drinking in the loveliness of the day.

I followed a short distance behind my 4-year-old

son, who, I noticed, was shooting curious glances in the direction of the thick cluster of trees. Slowly he wandered toward them, finally reaching the edge, then quickly entering the woods. Careful to stay out of sight, I watched as he chased a tiny gray squirrel; as he stopped, gazing up in wonderment at the gigantic trees that surrounded him; as he marched deeper and deeper into the woods, seeming pleased he had made this marvelous discovery.

Finally he stopped. Terror spread across his small face. Suddenly it dawned on him that he was alone and lost. Tears gushed from the wide blue eyes as he raced about frantically in search of his way back, only to succeed in losing himself deeper in the forest. Exhausted, he sat down, crying loudly, "Daddy, Mommy, where are you?"

As I stepped from the shadows, he ran, flinging himself into my arms. I held his trembling body close as he whispered, "Mommy, take me home."

Like lost children, how often we plunge into the woods of life. Deeper and deeper into the thick darkness we stumble, depending on our own sense of direction to find our way out. Finally, out of sheer desperation we call out, "Father, help me!"

At the sound of our cry, in the same way that all loving parents do, God steps out from His waiting place, takes our hand, and says softly, "This is the way, child. I'll lead you home."

“The hour of his judgment is come”

Viewed from the perspective of John in vision, it is easy to understand the connection between the sanctuary and the judgment scene.

By THE EDITOR

In this article we shall look at several prophecies in the book of Revelation, comparing them with those in the book of Daniel. In this way it will become evident that the Seventh-day Adventist Church arose at the right time in human history to fulfill prophecy, and that it is proclaiming the specific message designed by God to be given to the world at this time.

Revelation 12 sets forth in capsule form the history of Satan's attempts to destroy the Christian church. Under the figure of a woman clothed with the sun, the church is represented. The woman is about to give birth to a man-child who is destined to “rule all nations with a rod of iron” (verses 2, 5). Satan, represented as a great red dragon, stands ready to destroy the child as soon as it is born (verses 3, 4, 9). The child is spared and is “caught up unto God, and to his throne,” but to save herself the woman flees into the wilderness, where she remains for 1260 days (verses 5, 6), or years.

The period of exile is referred to in verse 14 as “a time, and times, and half a time.” The similarity between this and the period referred to in Daniel 7:25 is striking. And since other aspects of the two prophecies harmonize, it is clear that the period referred to is the 1260 years that began in A.D. 538 and ended in 1798, the period when papal Rome dominated Western culture and persecuted all who resisted her theology and authority.

Of significance in this prophecy is the fact, set forth in verse 17, that the dragon later continues its persecutions, this time against “the remnant of her [the woman's, or church's] seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Clearly this takes place some time after 1798, the end of the 1260-year period, but before the termination of human history. Later we shall look more closely at this description of the remnant, but at this juncture the prophecy of Revelation 13 is of greater relevance. It aids in establishing the time for the Seventh-day Adventist Church to appear.

In vision John stands on a beach watching a monster rise out of the sea. The monster has seven heads and ten horns. On the heads are blasphemous words, and on the horns are crowns. John recognizes the beast as an amal-

gam of leopard, bear, and lion. In general appearance the beast is like a leopard, but his feet are those of a bear, and his mouth resembles that of a lion. (Recall that these are the beasts seen by Daniel in vision [Daniel 7], representing Babylon, Medo-Persia, and Grecia. Perhaps there is significance in the fact that John views them in reverse order, since his historical perspective is the opposite of Daniel's.)

In Daniel 7 the fourth beast is Rome. Taking into account all the details of the prophecy of Revelation 13, beyond doubt this beast also is Rome, made up of the parts of the empires that preceded it. Significantly, the dragon (Satan, mentioned in the vision of Revelation 12) gives this beast “his power, and his seat, and great authority” (verse 2). And all the world gives homage to this beast, worshiping not only him but the dragon (verses 3, 4).

Like the dragon, who gives him power, and like the beast of Daniel 7, this monster viciously persecutes the saints. And, like the little horn on the beast of Daniel 7, this beast has “a mouth speaking great things and blasphemies” (verse 5). It also maintains power for 42 months (verse 5)—the equivalent of “a thousand two hundred and threescore days” (chap. 12:6); “time and times and the dividing of time” (Dan. 7:25); and “time, and times, and half a time” (Rev. 12:14). That this power is papal Rome can hardly be denied. To refute this identification it would be necessary to demonstrate that another power held sway at the same time over the same territory, had the same characteristics, did the same work, and was deposed at the same time. The very thought that this could be done is absurd.

Twice in the narrative in Revelation 13 it is suggested that the reason the beast does not continue beyond 42 months (or A.D. 1798) is that it receives a “deadly wound.” In verse 3 John says he saw “one of his heads as it were wounded to death,” and in verse 10 he says, “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.” The language clearly is applicable to the blow that was struck at the papacy by the French general Berthier when in 1798 he took Pope Pius VI prisoner and abolished the papal government. The next year the captive pope died in exile at Valence, France.

A beast rises out of the earth

As the first beast of Revelation 13 receives its deadly wound, John sees another beast rising, not out of the sea (a symbol of heavily populated areas—chap. 17:15) but out of the earth (perhaps a symbol of a sparsely populated territory). This beast has two horns like a lamb, but it speaks as a dragon (verse 11). The paradox is so striking that John takes note of it.

Some have suggested that the two horns, being similar to those of a lamb, indicate a gentle, almost timid disposition when the beast is in its emerging-nation stage. Some have suggested, also, that the horns stand for youth and innocence. Others have argued that the

horns represent two principles on which the beast-government is founded, such as civil and religious liberty.

There is another possibility. The book of Revelation repeatedly sets forth a lamb as a symbol of Christ. Likewise it uses a dragon as a symbol of Satan. With this in mind, is it not likely that the second beast of Revelation 13 was portrayed with lamblike horns to indicate that during the time of its rise and development it revealed characteristics of the Lamb, Jesus; that it gave the appearance of being a Christian nation? The suggestion seems to have considerable validity when it is noted that to show the contrast between this appearance and its true nature John says the beast "spake as a dragon" (verse 11). It looked Christian but it acted satanic; it appeared to grant religious liberty but it persecuted, as did the beast that preceded it, the beast who received its power, seat, and great authority from the dragon (verse 2). Thus, this beast, like the first one, has two phases.

What nation was rising to power in a sparsely inhabited land at the very time the papacy was receiving its deadly wound (in 1798)? What nation gave the appearance of innocence and lamblikeness? Only one—the United States of America.

The prophecy indicates that with the passage of time this beast would not only reveal the character traits of the first beast but would demand that all people render homage to, or worship, the first beast. Moreover, it would create an image of—a likeness to—the first beast. Doubtless this describes a union of church and state, or at least the state's doing the will of the church. Under this system severe pressure, including boycott and even death, is employed to force worship of the beast and his image. The sign of allegiance is "a mark in their right hand, or in their foreheads" (verse 16), or "the name of the beast, or the number of his name" (verse 17). In time, ultimate force is applied to "all, both small and great, rich and poor, free and bond" (verse 16). A person may live only if he sacrifices his convictions and accepts human authority above God's authority.

We shall not here identify the mark of the beast, but suffice it to say that in the sweep of church history set forth in Revelation 12, one identifying mark of the true church in the final conflict is its adherence to God's will and authority as defined in His commandments (verse 17). Whatever may be the mark of the beast, apparently it is the opposite number to the mark of loyalty to God.

This mark is closely identified with God's name, for immediately after the crisis in Revelation 13 John sees 144,000 saints with the Lamb¹ on Mount Zion, "having his Father's name written in their foreheads" (chap. 14:1). The beast and his image had demanded on pain of boycott or death that all receive a mark in their foreheads or right hand, but the company on Mount Zion successfully resisted. They refused to worship the beast (chap. 13:8) and hence have on their foreheads the name of

God. (Some of the best Greek manuscripts say, "having His [the Lamb's] name and the name of His Father.") The 144,000 sing a special song, a song that they alone can sing. It is a song of victory, a song of experience, born of great tribulation (see chap. 7:13-17).

The word "redeemed" is *agorazō*, which is translated "buy" in chapters 13:17; 3:18; and 18:11. Perhaps the prophet was making a play on words, suggesting that one reason these people disdained to be disloyal to God in order to buy earthly goods was that they themselves had been bought by Christ. They were Christ's purchased possession.

Their special relationship to Christ is suggested also in the statement that they "were not defiled with women" (verse 4). Since the whole passage is metaphorical and symbolic, it is logical to conclude that "women" here are the women described in Revelation 17:1-5—Babylon the Great, the great whore, and her harlot daughters. These are the apostate churches represented by the beast and his image in Revelation 13. The 144,000 stood apart from these "women," and refused to join in the worldwide apostasy, hence are described as "not defiled with women."

John speaks of this special group as not only undefiled by apostasy but as "without fault." He says that "in their mouth was found no guile" (chap. 14:5). Apparently they have developed a character like that of Christ, whom they are now permitted to follow "whithersoever he goeth" (verse 4). They have demonstrated under the most adverse circumstances that human beings need not yield to Satan's pressures and temptations. Through faith men and women may receive Christ's righteousness and live a life of victory. We shall return to this thought later, but now let us note the new sight that confronts John in vision.

John now given a flashback

Apparently, having been shown the full sweep of the final conflict between good and evil, between the followers of the Lamb and the worshipers of the beast, including the 144,000 safely on Mount Zion with the Lamb, John is now given a flashback. He is shown a work that took place as the two beasts of Revelation 13 were demanding that all should acknowledge the authority of the beast and his image. The nature of the view given to John makes evident that the action took place before the close of probation, before the final issues of the great controversy had been settled on earth. The gospel was still being preached. People still could choose whom they would worship. We shall now examine events taking place during this period and Heaven's messages issued to provide men and women with an adequate basis on which to make an intelligent choice.

In Revelation 14:6-12 John sees three angels flying through the heavens with urgent messages. The first and third angels are described as speaking "with a loud voice" (verses 7, 9). This mention of enormous volume doubtless indicates that their messages are of extreme

¹ The K.J.V. translates this passage, "a Lamb," but the Greek says "The Lamb." There can be no doubt as to who is meant. This is the lamb of the entire book of Revelation.

importance; the angels are determined that all will hear; no listener must be able to excuse his neglect or rejection of the messages by saying that he was unable to understand what was being said.

The first angel proclaims the "everlasting gospel" (verse 6). That he preaches the gospel provides coercive evidence that the work represented by this angel takes place within probationary time. The "everlasting gospel" is the good news that salvation is abundantly available through the grace of God as revealed in Christ. God does not mock people by preaching to them when it is too late for them to accept His invitation and repent of their sins. Clearly, when the first angel proclaims his message, mercy still lingers. But the fact that the angel is flying might suggest that time is running out. The message must be carried swiftly.

The time of the message is made clear also by the angel's thundering declamation, "The hour of his [God's] judgment is come" (verse 7). What judgment? Why is an event of this magnitude thrown in without detailed explanation?

For an answer it is important to identify with John. In imagination stand where he stood and experience what he

experienced.² From the very beginning of the book of Revelation John's attention has been focused on Christ and the sanctuary in heaven. After the vision of Christ and the seven churches (chapters 1 to 3), John was invited into the throne room in heaven (chap. 4:1, 2). The fact that "there were seven lamps of fire burning before the throne" (verse 5) apparently was designed to indicate to John that he was in the first apartment of the sanctuary (see Heb. 9:1-3).

In chapter 7 this area was still the focus of John's attention (see verse 11 and chap. 4:8-10). In chapter 8 John saw the golden altar before the throne, and incense being offered on it with the prayers of the saints (verses 2, 3). The drama continued to unfold in chapter 11, where "the temple of God was opened in heaven" and John saw the 24 elders, as well as the ark (verses 16, 19).

Elsewhere in the book of Revelation further attention was focused on the heavenly sanctuary. In Revelation 14:17 an angel came out of the temple. In chapter 15 John saw the temple opened and seven angels coming out

² The principle of placing oneself as nearly as possible in the context of the inspired writer is important if one is to understand the true meaning of divine messages (see *Thoughts From the Mount of Blessing*, p. 1).

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Stress is distressing

She felt exhausted during the day, and was sleepless at night. Of late, even the garden that had always been her joy failed to interest her. That last symptom startled her into realizing that she was suffering a classic case of burnout.

Some stress is good for us, they say. It spurs us on to achievement and success.

But there is a limit to the amount of stress we can handle over a long period of time. In fact, some experts insist that the ability to handle stress is the single most important asset in staying well.

Stress is the result of a demand made on the body. It can have physical causes such as poor diet, little or no exercise, lack of sunshine and fresh air. Or it can be caused by mental disruptions such as the loss of a loved one, a job, status, security, or self-respect. It can become addictive—a way of thinking and a way of living.

During the last days and months of his life, William Miller was extremely perplexed, bowed with anxiety, and distressed for his people. Ellen White tells us that "grief wasted his strength" (*Early Writings*, p. 257). It's for a good reason, then, that the wise man gives us his prescription: "A merry heart doeth good like a medicine" (Prov. 17:22).

Pills, vacations, and talking it out may give temporary relief, but underneath that band-aid remedy may lie basic patterns of thinking and behaving, the real cause of our burnout.

If we can identify why we suffer stress we may utilize techniques that will enable us to cope. Are we doing work we feel unprepared to do, either in the home or outside the home? Failure, or fear of failure, can be a major cause of fatigue. Not measuring up to expectations, be they reasonable or not, destroys a sense of

self-respect. Whatever may be the cause of stress, it is helpful to determine what it is before deciding what our next move should be. It's important, too, to find our own stress levels. To measure them by someone else's is unfair and destructive.

Some techniques for coping are permanent, others temporary. But perhaps the first step is to decide that we want to cope, and that is not as ridiculous a statement as it seems. Many times a retreat into uncontrolled stress is a defeatist, what's-the-use attitude, or a way of escape as an excuse for not functioning at full capacity. Once the will is involved, other steps follow:

1. *Meditation.* This should not be a sporadic, quick attempt to regain composure, but a regular, daily, scheduled time alone with God, when He can give us our directions for the day.

2. *Setting priorities.* There is an enormous gulf between how we use our resources—time, money, energy—and what we believe is important. Do the most important things first.

3. *Delegation.* This is not a copout, but a management tool. It makes the best

use of our time, as well as developing and using the talents of those we work with, at home or at work.

4. *Relaxation and exercise.* A spontaneous walk around the block when tension is high is good, but we also need scheduled exercise—e.g., walking, bicycling, gardening.

5. *"Networking."* At times of specific stress, support groups help, such as grieved-parent groups, and those designed to help us cope with a terminal illness, or adjust to life with a handicapped child.

6. *Helping others.* It sounds like an oversimplification to say that doing something to help others can diminish stress, but it can. In doing so we move away from self and feel the needs of someone else.

In dealing with stress we face a challenge; a challenge that we can meet with God's help. He tells us, "Be strong . . . for the Lord your God himself goes with you; [He even makes Himself responsible for the accomplishment of our tasks when we follow His directions] he will not fail you or forsake you" (Deut. 31:6, N.E.B.).

And that, after all, is the best antistressor of all.

bearing the seven last plagues. He also saw the temple “filled with smoke from the glory of God” (see verses 5, 6, 8).

Revelation 16 begins with “a great voice out of the temple” (verse 1). In Revelation 19 John sees the 24 elders and the four living creatures, suggesting strongly that his attention still was focused on events in the heavenly sanctuary (verse 4).

In a context of this kind, it is not surprising that the first angel of Revelation 14 states, without elaboration, that “the hour of his judgment is come” and that John provides no detailed explanation of what is involved in this judgment. The connection would seem clear enough to those familiar with the services of the earthly sanctuary. This was the final judgment hour that corresponded to the Day of Atonement—the judgment day that marked the end of the annual round of services of the earthly sanctuary, on the tenth day of the seventh month.

The Day of Atonement affected the destiny of each person who professed identification with the people of God, the children of Israel. On that day each person either participated in, and thereby benefited from, the atonement services, or he was “cut off” from among his people (Lev. 23:29). Those who were so indifferent to the solemn and important services of the day that they continued with “business as usual,” doing their regular secular work, were destroyed (verse 30). The day was to be one of self-examination on the part of each person as the high priest carried forward his work of atonement, cleansing the sanctuary from the year’s record of confessed sins and thereby also establishing who among the congregation were to be “cut off” and who were to continue with the body.

Was there a precise time when the antitypical day of atonement was to begin, when the message could go forth, “The hour of his judgment is come” (Rev. 14:7)?

Yes. This was pinpointed in the prophecies of Daniel 8

and 9, which we sketched briefly in article 1. In Daniel 8:14 the angel Gabriel said to Daniel, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel had been given a view of the judgment scene in heaven, beginning after the persecutions of papal Rome (see Dan. 7:7-14), but he did not understand the reference to time and the cleansing of the sanctuary, nor did he comprehend the meaning of the earlier part of the vision (chap. 8:15). But when he asked for an explanation, God sent Gabriel (verses 15-19).

In plain language Gabriel explained that the ram represented Medo-Persia and the rough goat represented Grecia (verses 20, 21). He also explained that Grecia would be divided into four parts, and that in the waning days of this division a power would “stand up against the Prince of princes” (verses 22-25). He assured Daniel that “the vision of the evening and the morning . . . is true,” but told him to “shut . . . up the vision; for it shall be for many days” (verse 26). Earlier he had said, “At the time of the end shall be the vision” (verse 17), and “At the time appointed the end shall be” (verse 19). Apparently Gabriel was looking far down the corridors of time.

Gabriel might have continued his explanation of the vision, but as Daniel witnessed the cruel persecutions of Rome, and even Christ’s death, he fainted and was sick for a time (verse 27).

Aware that part of the vision had not been explained, and that he did not understand its meaning, Daniel then prayed, confessing his own sins and those of his people.³ In time⁴ Gabriel came and said, “I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision” (chap. 9:22, 23). The part of the vision that had not been explained concerned the 2300 days; therefore Gabriel began his explanation at this point. He noted that 70 weeks (490 days), or 490 years of the total period of 2300 years, would be allotted to the Jewish people to accomplish certain purposes, then gave the starting point for beginning the period—“the commandment to restore and to build Jerusalem” (verse 25). As noted earlier, this commandment was issued in the autumn of 457 B.C.

History confirms the fact that each event in the 490-year time span took place on schedule—the rebuilding of Jerusalem, the appearance of the Messiah, the crucifixion of the Messiah. This provides certainty that the event to take place at the end of the 2300 years would take place also. The period ended in the autumn of A.D. 1844—on October 22, to be exact⁵—and on this day the hour of God’s judgment began; the antitypical day of atonement began; the cleansing of the heavenly sanctuary began; the pre-Advent examination of the heavenly records began. □

To be continued

³ Apparently he confused the time aspects of the prophecy with the 70-year period of captivity in Babylon, which now was nearing its end.

⁴ The apparent time interval was 13 years.

⁵ This date corresponded to the seventh day of the tenth month of the Jewish religious calendar according to the Karaite reckoning, the Day of Atonement of the ancient, typical sanctuary services.

INSPIRED GEMS



Favorite Bible texts
and Spirit of Prophecy quotations
selected by local conference
presidents of
North America.

Charles F. Cook
Central California Conference

- “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).
- “The strongest argument in favor of the gospel is a loving and lovable Christian.”—*The Ministry of Healing*, p. 470.

A gift of fish

The boy's enthusiasm reminded the author of another boy and another gift that was given nearly 2,000 years ago.

By BECKY PONDER

Standing in line at the cash register, I felt resentful. Everything had gone wrong and, to make matters worse, it was my day off from work. I had scheduled my day the night before to take advantage of every minute. My plans were to set the alarm for six and to get my husband out of bed in order to have him help me with the housework. By seven-thirty the housework would be finished. Then I would begin preparing the dish I had promised for the church potluck. At nine sharp I would leave for the bank, making a quick stop at a local discount store to check out their special on notebook paper. Then my fun would begin.

I would go to the record store to pick out an album I had long wanted. At home with my record on the stereo, I would cuddle up with my black-and-white kitten and spend the rest of the afternoon reading. As a special treat I would pour myself a tall glass of grape juice.

Yes, I could almost hear the ice tinkling in the glass as I planned my day. But the day just did not seem to go the way I had scheduled it. When the alarm rang at six, I rolled over in bed for a few minutes' extra sleep. When I awoke again, it was seven-thirty. Because my husband, Tim, had work of his own to do, he did not have time to make the bed, much

less vacuum and dust. The work we could have done together in an hour would now take me two hours. While cooking my dish for the potluck, I opened a canister and measured a cup of white granules. After my cherry pie was baked, I discovered I had put lemonade powder in the pie instead of sugar. Of course, having just used my last can of pie cherries, I had to hunt through the recipe book for a new idea.

It was early afternoon instead of

early morning when finally I was ready to do my errands. A light rain had started falling. If I had been at home with my book, the rain would have only added to the atmosphere of a cozy day of reading, but now the rain would only delay me.

Standing in line at the discount store, I was feeling abused about the little disappointments of my day and wondering whether I would ever have the chance to read, when for the first time I noticed the people standing in front of me. The clerk was checking the purchases of a young woman with three preschool children in tow. What was she buying? Pampers, of course. Next came a woman with a model-thin figure whose long hair, despite the rain, tumbled into a hundred curls hanging over her shoulder. Standing in front of me was what appeared to be a Norman Rockwell painting come to life. The youngster's red hair, cowlick, and face peppered with freckles spoke to me of one thing—mischievous. He stood smacking at least three pieces of bubble gum. One hand held a baseball, the other a goldfish swimming in a plastic bag.



Becky Ponder is an editorial assistant for the Economy School Book Publishing Company, Oklahoma City, Oklahoma.

"Do you have an aquarium at home?" I asked.

"Nope," he replied.

"How about a fishbowl?"

"Nope."

"Well, what's the fish for?"

"It's for Mom. She's sick in bed with the flu, and I want to take her a present."

"How are you going to get home with that fish? It's raining outside."

"Rain doesn't matter. Fish like water. I wanted to do something nice for Mom."

Suddenly I felt wonderful. I felt the way I feel when I wake up and realize it's payday. I felt the way I feel when I unexpectedly smell something delightful or hear a few notes from a favorite song.

Now it was the boy's turn to check out. Out of his pockets came a string, a wadded-up bubble-gum wrapper, and a handful of pennies.

"I broke my piggy bank for Ma," he said with such enthusiasm that I knew he was delighted with the situation.

Mechanically I paid the checker for my notebook paper, my eyes on the boy. As I watched him get on his bike and ride off into the rain, I remarked to the checker, "It must be nice for a mom to have a son like that."

"Yes, I suspect Mom'll be here in about half an hour to buy food and a fishbowl. Boys have a way of forgetting practical things like that. But even though her head is pounding and her stomach is in knots, she'll probably feel great knowing her son is so kind."

Finished with my purchase, I wandered to the car, still thinking about the boy. I remembered a long-ago gift of fish. A boy like this modern-day boy gave two small fish

to the Saviour. As he eagerly handed over his fish to Jesus, I'm sure the Lord had the same feeling of delight that the modern-day boy's mother would soon experience.

Yet both gifts were totally inadequate. Those two small fish were but a morsel for one, let alone 5,000. But through a miracle, Jesus was able to feed that sizable group on the grassy hill with those two fish. And the mother would have to provide the goldfish with everything it needed for survival.

Both boys gave all they had to the one they loved. Because of this love, the fish were made special and wonderful.

I had thought my day was wasted. But it wasn't. Getting into the car, I went to the record store to buy an album, not for myself as I had planned earlier, but for my husband. □

FOR THE YOUNGER SET

One who understands

By AUDREY LOGAN

George loved living in the English countryside. There were so many interesting things to do. Fields to run through, rivers to wade in, trees to climb, and school to attend.

School was a happy place for George. It was small and cozy. Teacher was kind, and all George's friends went there. After school was over he could run off to the wide-open spaces to play until suppertime. George was pleased with his life.

Then, suddenly, everything changed. Father got a new job, and George's family moved to the city.

Sadly the boy said goodbye to his school friends and teacher and headed for the bright lights and a new school.

He was frightened on his first day. The building was enormous, or so it appeared

to George. There seemed to be thousands of pupils and not one of them was a friend of his. He felt small and alone in this vast place.

A secretary showed George to his classroom. There he took his place among children he had never seen before. Lessons began. His new teacher was kind, but her teaching was different from that of Miss Holloway, whom he knew so well. At recess he wandered around wondering what to do. Then the bell rang, and he nearly was knocked over by the rush, as children headed back to classes.

The day dragged on to afternoon recess. By now George was close to tears.

Meanwhile, the new headmaster (principal) was in his study. He was tired and discouraged, too. The job seemed to be just too

much for him. He wondered how he would ever manage. He put his head in his hands and wished he could run away from it all.

Suddenly, someone knocked on his door. Wearily he called, "Come in." And there was George, who shuffled up to the headmaster's desk, bent his head to hide the tears, and blurted out, "I want to go home."

The headmaster looked at him, smiled, and replied, "So do I, but I can't. I

know just how you feel."

George was so astonished at this remark that somehow his homesickness vanished. He had found a friend, someone who understood how he felt, because he felt the same way.

That's why Jesus came to this earth to share our disappointments and difficulties. He felt tired and lonely, just as we do sometimes. That's why He always understands. He is our Saviour, our King, and our Friend.



When I grow up

What can we do when childhood and adolescent dreams turn into boredom and despair?

By APRIL DUNNETT

"I'm going to get married and have three children and I'll live in a big house with blue carpets and have ice cream at every meal." Six-year-old Eve smiled confidently as she turned back to her books and dolls.

Young Adam stated his future just as strongly: "I'm going to be an astronaut and fly to Venus or Mars!" With that he zoomed off into the great outdoors, making rocket noises.

Ten years later we ask again:

"Eve, what will you do when you finish school? Are you thinking of marriage?"

"Marriage? Not likely! At least, not yet. You see, I'm going through this course that will take another three or four years and then I aim to get a good job and earn good money so that I can buy lots of clothes and records and can travel. After that maybe I'll get married, say when I'm about 25, to someone who's really good-looking and earns a lot of money so that we can buy a good house and a car and—you know?"

"Adam, what about you? How's the astronaut?"

"Oh, can't you just drop that childish subject? I don't want to be an astronaut! It's impossible anyway."

"Well, what are you going to be?"

"I don't know. I guess I'll keep on studying and see what turns up. Everything will work out fine."

They are both 26 now. Life has fulfilled all their childhood dreams and adolescent hopes. Or has it? Eve is not married. She's just lonely. She's working, and wondering where all the glamor of being grown-up has gone. Everything should be wonderful—all childish prohibitions have been removed, all teen-age inhibitions passed; life should at last glow with pure happiness. What has gone wrong?

Adam is working too—at last, after a year of job seeking, and suffering the stigma of unemployment. His present job does not offer the opportunities he was promised—in fact it is deadly boring. His wages do not increase as fast as the cost of living. His father is not well, so he has to support the family. Besides, his one-and-only girlfriend just married someone else. Life

seems to have no aim, to hold no lasting happiness.

The cries come from everywhere: "It isn't what I expected." "They've played a low-down trick on me—whoever 'they' are!" "This is worse than childhood and teen-age combined. I'm not free from restrictions at all, and I have far more hang-ups now than I ever had as a teen-ager." "I keep on making babyish mistakes and acting like a high school kid. I just don't understand it. Will I ever grow up?"

Recently a news magazine in England featured an article entitled "Fifty Years of Childhood." The author lamented the fact that she had never been able to find any real grown-ups. Around us we see children trying to become grown-ups while grown-ups seem to be trying to recapture the qualities and graces of childhood. This is the enigma that the new adult faces. Increasing numbers of new adults never seem to solve this riddle of life.

There is definitely a problem, a problem for which we are somewhat responsible, both for causing it and for solving it. Has society pressured us? Have we conditioned our children to traditional, socially-acceptable—but perhaps false—ideas of adulthood? Have we encouraged unreal expectations on the pretext that children are not old enough to understand truth—the truth about real life with its responsibilities and privileges? Have we let them have their own way because "they're only young once and they'll have trouble enough when the time comes"? Have we let them drift along in their selfish fancies and plans and desires instead of encouraging them to submit every thought to their loving heavenly Father?

Most of all, what do we do to solve the immediate problem—that of the confused and often disillusioned new adults? Not all are single—many are young marrieds, discovering that their life is not one big romance. Let's admit, for a start, that we cannot solve this problem. We do not have the know-how, the ability, the tact, the compassion, or the time. But it is our duty, and these children of God are calling out for help, with actions louder than words. God alone can answer their need. And He will answer it—partly through us.

Everywhere young adults are waiting for a smile of friendliness, a word of encouragement, a tacit recognition that we accept their new-found independence but also understand their problems. We must do our best to help without interfering; to talk with them on an equal basis, no matter how sophisticated—or disheveled—they may seem. We will try to view them as Christ views them—with tender love. Where will we find the words? The words for loving and living are found in the Word of Life. We need to talk courage and hope and Christ. We need to speak through our actions—through the practical aspect of our lives learned from the treasures of the Spirit given freely to us in God's revelations for our time. We need not only to know, but also to experience, the fact that God does not just *give* answers; He *is* the answer. Let this be our dream come true: "When we grow up, we want to be like Him." □

April Dunnett is a free-lance writer living in Binfield, Berkshire, England.

The simple secret of faith

Thomas Edison loved to play with his two children, Marion and Thomas, whom he nicknamed Dot and Dash. One day he made a toy for them, attaching a small figure of a man to a telephone diaphragm. When the children talked, the vibration of their voices made the figure jiggle as if it were sawing wood.

This started Edison thinking. If his voice could create motion, why couldn't motion reproduce the human voice? That thought led to a hasty experiment. Reporting it in his notebook of July 18, 1877, Edison wrote: "Just tried an experiment with a diaphragm having an embossing point and held against paraffin paper moving rapidly. I shouted, 'Hello' into it and when replayed I heard a distant sound which, with a strong imagination, resembled 'Hello.' There is no doubt that I shall be able to store up and reproduce automatically at a future time the human voice perfectly."

Believing that he could do better, Edison worked on improving his recorder. He tells us that "instead of using a disc, I designed a little machine using a cylinder provided with grooves around the surface. Over this was to be placed tinfoil, which easily received and recorded the movements of the diaphragm. A sketch was made. The workman who got the sketch and \$18 piecework for the job was Kruesi. I didn't have much faith that the 'talking machine' would work, expecting that I might possibly hear a word or so that would give hope for the future idea. Kruesi, when nearly finished, asked what it was for. I told him I was going to record talking, and then have the machine talk back. He thought it was absurd."

The main feature of Edison's new recorder was a cylinder wrapped in tinfoil. A handle at the end of a shaft allowed the device to be turned. The voice was recorded through the same kind of diaphragm having an embossing point that cut a groove into the tinfoil.

Keen sense of showmanship

As the workers gathered around him, Edison with his keen sense of showmanship recited, "'Mary had a little lamb, Its fleece was white as snow. And everywhere that Mary went, The lamb was sure to go.'"

When he played it back, he was amazed that it reproduced perfectly. Edison reports, "Everyone was astonished. Kruesi turned pale and crossed himself. I was always afraid of things that worked the first time. Long experience proved that there were greater drawbacks found generally before they could be commercialized,

but here was something that there was no doubt of."

After this amazing invention was introduced to the scientific community, one critic wrote: "It is so simple in its construction—not one bit as complex as his sewing machine—that one wonders why it was never discovered earlier."

Edison's answer was that university scientists and technicians saw only "that which they were taught to look for" and therefore missed "the secrets of nature." There is an important spiritual lesson here, for it is true in the spiritual as well as in the scientific realm that our perceptions are sometimes dimmed by preconceived opinions or false assumptions.

Perhaps this is what Jesus had in mind when He said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein [the kingdom of God]." Edison's joy in frolicking with his children seemed to enable him to bring himself down to their level and may help explain his remarkable ability to look at things from a fresh viewpoint rather than from the viewpoint of biased presuppositions.

Faith and finding the pathway to the kingdom of God are much simpler than philosophers and theologians recognize. Certainly the God who loves us makes it as easy as possible for us to find the way home to Him. It takes childlike confidence and a willingness to accept and practice what He tells us.

L. R. V.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

How pure is our food?

By S. L. DE SHAY, M.D.
Associate Director

During the past decade it has become clear that many substances presently used to increase food supplies in both industrialized and developing countries are capable of producing disturbing metabolic change in humans and animals.

Included in these disturbing changes are reproductive alterations resulting in the birth of deformed children. These substances also cause various allergic reactions and increase the risk of certain cancers. Studies of short- and long-term effects now under way are demonstrating that substances being used not only in the production but also in the storage, transport, marketing, and processing of food for humans or animals may have effects that alter the function of various therapeutic drugs, as well as compounds indigenous to the body—cortisol, bilirubin, and the sex hormones.

Animal feed has been contaminated with chemical substances to stimulate growth, as in the case of estradiol-fattened chickens. Male hormone is used in fish feed to increase protein. Mercury compounds, rodenticides, carbonates, antibiotics, hormones, DDT, and mycotoxins also create health hazards.

The observed increase in contamination of animal products can probably be attributed to the pressure of economic factors and incentives.

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Bible societies spread Word of God

By D. A. ROTH

God's word, as revealed through the Scriptures, is for all people everywhere. It's that simple.

The task of reaching people around the world with the Word of God, though, is not so simple. In fact, it is an enormous challenge, a job so huge that people and groups of varying backgrounds must join hands and work together to complete it. That is why we, as a denomination, work closely with the American Bible Society.

In 1979, when we needed a large number of Bibles for our Good News Program for Metro Manila in the Philippines, the American Bible Society and its partners in the United Bible Society came through for us. With funds raised through our radio program *The Quiet Hour*, we were able to purchase 100,000 Bibles at minimal cost, most in English and the balance in Tagalog. The Bibles, which included auxiliary study material by Harold Metcalf, helped make the Metro Manila Program a great success.

This remarkable Scripture distribution project—the biggest effort in the history of *The Quiet Hour*—could not have taken place without the help of the Bible societies. To understand the magnitude of that effort, one need only note that if the Bibles produced for Metro Manila were placed one on top of another, the stack would be 11,946 feet high, more than seven times the height of the Empire State Building! The shipment of Bibles required nearly 80 metric tons of paper to produce.

The Bible societies, in short, are one of the best sources of Scripture supplies in the world today. In 1978, for the first time in history,

the combined Bible societies distributed more than one-half billion Scriptures worldwide in one year. As does our church, the Bible societies carry out their work in every corner of the world.

In countries such as Brazil, where Adventist missionaries have been at work since 1894, the Bible societies distributed more than 57 million Scriptures last year. In Ethiopia, where missionaries have worked to share God's Word since 1907, the Bible Society distributed 1.8 million Scriptures in 1979.

Bible societies also work in places of great strife and turmoil. In Uganda, where we have been actively at work since 1926, the Bible Society distributed more than 560,000 Scriptures in 1979. And in the United States, the American Bible Society was

responsible for sharing nearly 109 million Scriptures last year with people from all parts of the country from a wide range of backgrounds.

The United Bible Society is also involved in a worldwide effort to provide Scriptures for new readers. Through the Good News for New Readers Program, the Scriptures are translated into a given language at five levels of literacy. Each level requires greater reading skills than the preceding one. Thus, a beginning reader can begin with Scriptures at a simple level and advance to the full, complete common language translation of the Word of God.

Good News for New Readers has proved an exceptionally valuable tool for SDA adult education programs. Former associate director of the General Conference Office of Education, Ethel Young, is a strong supporter of the Good News for New Readers Program. "I am happy to tell you that I am acquainted with the Good News for New Readers mate-

rials," she wrote to the American Bible Society. "These are excellent and I am always happy to be able to refer people to them in terms of adult education programs. I am encouraging elementary teachers to use them for teaching English to foreign students both overseas and here in the States."

The Good News for New Readers translations are either in progress or complete in a total of 399 languages.

The American Bible Society is an efficient supplier of Scriptures for use in Adventist efforts to make the Word of God known to men, women, and children. The American Bible Society has these aims: the translation, publication, and distribution of the Holy Scriptures. It does so without doctrinal note or comment and without profit.

Adventists and the Bible societies work together toward one common goal in a relationship founded on the authority of the Scriptures. We rejoice in that ongoing relationship.

In 1979 we gave more than \$50,000 to the American Bible Society to reinforce the efforts of the supporters of the Bible cause around the world. They deserve our prayers and generous support.



The American Bible Society's new 12-story Bible House near Lincoln Center in New York City houses activities previously carried out from five widely scattered New York locations. Superimposed over that picture is a drawing of the ABS's first Bible House on Nassau Street.

NEBRASKA

President meets SDA workers

The morale of Adventist Community Services workers in Grand Island, Nebraska, was bolstered when U.S. President Jimmy Carter commended their efforts and encouraged them to keep up their good work.

The Community Services team went into action when tornadoes struck the area on Tuesday, June 3. The local church opened its doors 15 hours a day to receive and distribute tons of clothing to those who lost their household goods and personal effects. The church's disaster van, a mobile unit fully equipped for meeting disaster needs, patrolled the streets of Grand Island, distributing

D. A. Roth is an associate secretary of the General Conference.

clothing and bringing food and drink supplied by the Red Cross to those cleaning up the area.

The Community Services workers met President Carter when he passed by their distribution center in the YMCA to a press conference next door at the Grand Generation Center.

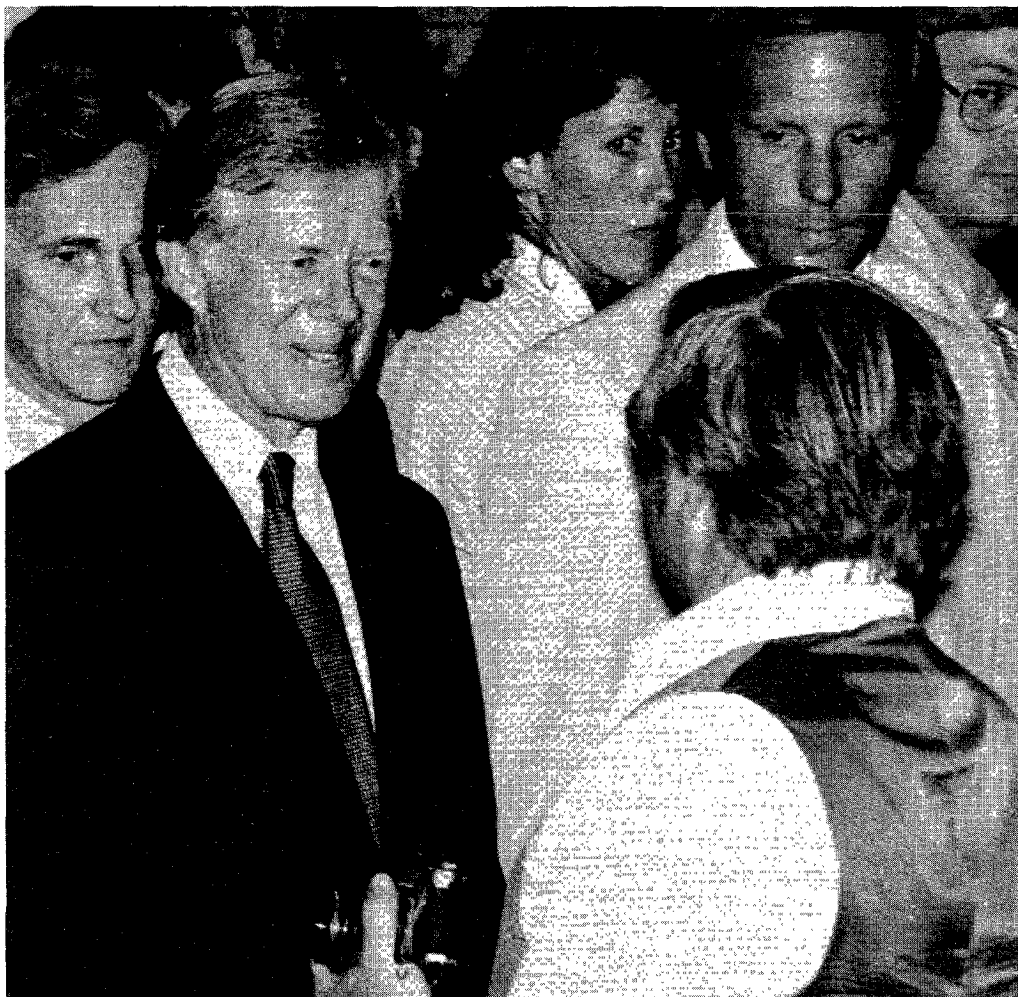
All spectators were kept across the street from the entrance to the center, but the Adventists were allowed to stand in their doorway, a few feet from where President Carter walked. They had made two large signs welcoming the President and held them up as he passed by. J. J. Aitken, General Conference general field secretary, spoke to the President, as did George White, Nebraska Conference lay activities director.

Elder White was wearing a name tag that identified him as a Seventh-day Adventist Community Services worker. The President stepped up to him as he passed by and said, "George, you Adventists are doing a very fine job." Elder White answered, "Thank you, Mr. President, I appreciate that."

"Please keep up the good work," Mr. Carter said.

"We will do that, sir," Elder White replied. Then the President moved on to shake other hands.

On Friday, June 6, the Nebraska Conference allocated \$4,500 for new clothing, in-



"You Adventists are doing a very fine job," said President Carter, shaking George White's hand in Nebraska.

cluding \$2,000 worth of underwear, to meet the needs of the tornado victims.

Pastor and Mrs. Norman Haas, of Grand Island, organized teams of volunteer workers from the nearby camp meeting at Platte Valley Academy. The entire youth

department at the camp meeting closed down to send teams to help clean up.

Another Adventist group assisting with the cleanup was Nebraska Builders for Christ, a volunteer organization of building contractors and workers. This group, which

has built churches in many places, had recruited a crew of 100 persons to work on the second day after the tornadoes.

PERRY F. PEDERSEN
Associate Lay Activities
Director
General Conference



The Grand Island church at 12th and Cedar streets became a clothing collection center. George White, Nebraska Conference lay activities director (in hat), was one of the clothing distributors at the YMCA.



The Nebraska Conference mobile disaster unit circulated 11 hours a day through Grand Island, Nebraska, distributing food and drink furnished by the American Red Cross. Tornadoes struck the area Tuesday, June 3.

Canadian Union College to offer B.A. degrees

By JAMES M. CAMPBELL

A new era for Seventh-day Adventist college education in Canada began on May 22, when an amendment to Alberta's Universities Act made it possible for Canadian Union College to prepare students for Bachelor's degrees. Canadian Union College, in Lacombe, Alberta, will begin to offer third- and fourth-year college courses in September, 1980.

"Until this new provision came into effect, private colleges in Alberta were restricted to junior-college-level programs except in the fields of theology and religion. Lynn R. Callender, Canadian Union College's vice-president for academic affairs, announced on May 23 that Canadian Union College will endeavor to offer degrees in at least five major disciplines in the 1980-1981 academic year. Eight additional teachers have been employed to care for the increased course offerings.

"God has worked marvelously on our behalf," says Neville O. Matthews, CUC

James M. Campbell is director of the college-relations office at Canadian Union College.

president. "When we first requested permission to grant degrees we were given little encouragement," recalls Dr. Matthews. "Now there is a complete change in attitude. It is clear that the Holy Spirit has impressed government and educational leaders to champion a cause that can have a very significant effect upon the educational work and growth of the church in Canada."

Clifford G. Patterson, Canadian Union College's business manager, reports that provisions being made to care for the expected increase in enrollment include a new women's residence to be ready by September, a completely new furniture-manufacturing plant currently employing more than 60 students, and a new leather-goods industry to produce fine-quality wallets, key cases, overnight utility kits, and portfolios. These products already are being marketed in specialty stores throughout Canada. The library staff is being increased, and additional classrooms, laboratories, and studios are being made available in the fine-arts and science areas.

In 1919, Canadian Junior

College became the first institution in Canada to call itself a junior college. When a Bachelor of Theology degree was offered, beginning in 1947, the name was changed to Canadian Union College. Since 1971 increasing numbers of first- and second-year college courses have enjoyed full recognition through an affiliation arrangement with the University of Alberta.

The new legislation now extends the mandate of Canadian Union College to seek approval to teach courses up to the Bachelor-degree level, and to recommend students for degrees. These degrees will be conferred by the University of Alberta, on the Canadian Union College campus.

Two other private colleges benefit by the new legislation. From the first, Canadian Union College has pioneered the appeal for the opportunity to offer degrees in a Christian-college setting. The unique work-study program, the spiritual atmosphere, the consistent financial support, and the Adventist interest in the development of the total person have received wide prominence throughout Alberta as a result of public discussion surrounding the government's action.

One of the most significant changes in attitude by Alberta's educational leaders came in 1976. At that time an enthusiastic Christian of another denomination, serving as secretary to Alberta's advanced-education minister, urged the minister to take a closer look at the aspirations of Canadian Union College, and rearranged his appointments to allow him and his assistant deputy minister to accompany Dr. Matthews and other Canadian Adventist leaders on a visit to Loma Linda University and Pacific Union College.

The mood of the minister changed completely after seeing the quality and scope of Adventist higher education and meeting scores of Canadian professionals who received part of their post-secondary education at Canadian Union College.

CALIFORNIA

Energy auditor saves money

A Sherlock Holmes of Energy Conservation would seem an appropriate title for someone capable of tracking down savings of more than \$1,000 per month. Such is the case with Leonard Roberts, assistant plant superintendent at Paradise Valley Hospital, National City, California. Mr. Roberts is one of a select group, Statewide, who have completed State of California Energy Commission requirements for certification as energy auditors.

"There is good reason for an institution to have its own energy auditor," says Mr. Roberts. "The U.S. Department of Energy and the State Energy Commission have begun implementing some stringent measures. As these measures come into full effect we will need to comply or face possible penalties. Compliance will come only through having a certified person inspect and report on energy usage in an institution."

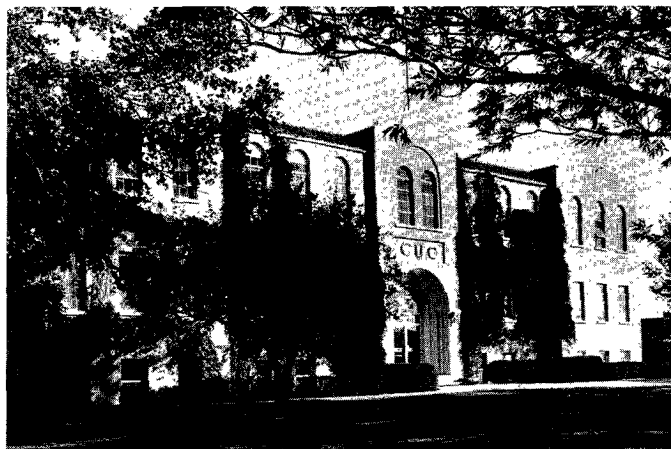
By the end of the first quarter of this year, Paradise Valley Hospital had realized energy savings of more than \$1,000 per month. The major share of this came as air-conditioners were put on time clocks, resulting in savings of more than \$800 per month. It was discovered that replacing two 25-watt bulbs in Exit signs with two six-watt fluorescent bulbs also could save money. Changeover costs cause this to be impractical to accomplish all at one time, but this will be done gradually.

HERB HAWLEY
Public Relations Director
Paradise Valley Hospital

PHILIPPINES

MVC SMs have varied jobs

For more than ten years Mountain View College, in the northern Philippines, has endeavored to pioneer in student-missionary outreach



An amendment to Alberta's Universities Act began a new era for Canadian Union College. Now third- and fourth-year courses can be offered.

among colleges in the Far East.

While 13 of its student missionaries operate six mission schools among the cultural minorities of Bukidnon, it has also branched out into other areas of outreach.

In October of 1979 five students were assigned to work with the Mindanao Sanitarium and Hospital in patient follow-up and health education. During the first seven months of this experi-

mental program more than 70 persons have been baptized, and many others are taking Bible studies. The student missionaries' approach is personal and direct. They report good results with hospital workers, patients, and former patients.

The college also assigned its first agricultural student to work in Marawi City for a year. During his term he worked in beginning community agriculture projects, and

also taught a class of students working on their Master's degrees in agriculture.

This June the college assigned two student missionaries to Camiguin Island to follow up the many interests developed by the health-education department of the college as the result of two years of work on that island. For the first time the college is assigning college women to this task.

The MVC student-mis-

sionary program is supported by the gifts of many people. Each student missionary receives only \$30 a month for board, travel, and other expenses, working with enthusiasm and dedication. At times it seems that the outreach will have to be curtailed because of lack of funds, but the Lord continues to provide.

DONALD CHRISTENSEN
Public Relations Director
Mountain View College

UPDATE



Carmen Paredes, center with Mrs. Stanley Folkenberg and N. R. Dower, told delegates to the General Conference session in Dallas, Texas, that she had been healed after being unable to walk without the aid of crutches for many months.

Physician says healing is "a miracle"

Carmen Paredes, who regained her ability to walk on Saturday night, April 19, at the General Conference session in Dallas, Texas, has returned to her home in Guatemala City and has been examined by her neurologist. While talking to her physician son, before seeing Mrs. Paredes, the neurologist had said, "I'll believe that when I see her walk into my office."

It was not long before Mrs. Paredes walked into his office to be examined, and his response was, "I am not a religious man, but your God must be truly special. This is nothing short of a miracle." According to Stanley Folkenberg, Mrs. Paredes today suffers no aftereffects of the automobile accident that about a year and a half ago left her partially paralyzed and unable to walk without crutches. See ADVENTIST REVIEW, General Conference Bulletin No. 3 for more of Mrs. Paredes' story.

Inside Washington By VICTOR COOPER

Fort Worth and denominational leaders honored: General Conference President Neal C. Wilson was made an honorary Fort Worth, Texas, citizen by Fort Worth Mayor Woodie Woods at a reception for Fort Worth and Seventh-day Adventist leaders held during the recent General Conference session in Dallas. In accepting the honor, Elder Wilson said he appreciated the philanthropic endeavors of Fort Worth leaders in behalf of Huguley Hospital and hoped the unique partnership between Adventist and Fort Worth leaders would long continue.

Espinosa to serve North American Missions: Newly appointed field secretary Joseph Espinosa is the first Spanish-surnamed American to serve as director of the North American Missions Committee. He takes the place of Roger A. Wilcox, who has retired after 44 years of denominational service. The Spanish-speaking people are the largest group cared for by this organization.

Visitors: A recent visitor to the General Conference headquarters was Mrs. Hildegard Bomani, wife of the Tanzanian ambassador to the United States. She was accompanied by her sister-in-law, Martha Bomani, a Seventh-day Adventist, who is a literature evangelist in Tanzania. After being greeted by leaders in the Publishing Department, the two women were taken on a tour that included the Review and Herald Publishing Association, the General Conference offices and Visitors' Center, and the Ellen G. White Estate.

Another visitor to the General Conference was Paul Robberson, from St. Louis, Missouri. Mr. Robberson, an expert on Human Resources Information Systems as well as first elder of his home church, was honored June 26 at a luncheon attended by Neal C. Wilson, Charles E. Bradford, and other General Conference personnel.

Legal internship: For the fourth year in a row, the General Conference Legal Services is offering a summer internship. This summer, a private donor has provided funds for a second intern. Working as legal research assistants in the Legal Services are Mark Buhler, a graduate of Walla Walla College, currently studying law at the University of Miami; and Kevin Wilson, a graduate of Southern Missionary College, now studying at the University of Tennessee Law School at Knoxville.

The internship program was begun as an attempt to familiarize law students with the workings of the church, to give them practical experience, and to give them an opportunity to see the denomination's need for their professional skills. Most students take part in the internship program during the summer before their senior year, and work in Legal Services for six to ten weeks.

WASHINGTON

WWGH offers health education

In recent years Americans have exhibited an obsession with achieving and maintaining health. In response to the public's demand for a more vital life style, Walla Walla General Hospital (WWGH), the State of Washington's only SDA acute-care medical facility, is doing its part by providing a balanced program of community health education.

At WWGH, Ron and Arlene Whitney coordinate community health education. Several years ago, Pastor Whitney developed an interest in full-time health-education work. This desire led him and his wife to complete the Master of Public Health program offered at Loma Linda University. Since then, the Whitneys have conducted health-education programs in a variety of settings.

Pastor Whitney believes that the SDA concept of health and disease can be of great value to the public—especially in the context of a church-operated acute-care hospital.

"People tend to look to the

hospital as a place where they can get information about health," he says.

As Walla Wallans look to WWGH for guidance in their attempt to build a better life style, they are not going away empty-handed. A comprehensive program involving a variety of health professionals is under way.

A major facet of the program is a screening innovation called Health Hazard Appraisal. This method of determining an individual's overall physical condition has proved to be useful nationally in motivating people to apply the concept of prevention to their own lives.

The appraisal involves each participant in filling out a detailed health history and life style analysis questionnaire, followed by height, weight, blood pressure, lung function, and skin-fold measurements. A blood sample is also taken.

All of the data is analyzed collectively by computer, and each participant is presented with a personal printout at a follow-up session.

The most dramatic piece of information on the printout is the participant's chronological age as compared with his "health age." A variety of

factors determine the relationship of the two ages, and more than 50 percent of the participants in a typical screening find that, physically, they are "older" than their birth certificates indicate. This scenario would be discouraging if it were not for the fact that they are given instruction on how to decrease their health age.

In addition to programs conducted in conjunction with the Health Hazard Appraisal, monthly health-education features are planned in accordance with assessed community needs. Current examples include a six-week parenting forum, as well as posture and nutritional analyses.

Other community needs are met by an ongoing preparation for childbirth series, car-

diopulmonary resuscitation and first-aid classes, a telephone health-information tape library, and a quarterly health magazine produced by the hospital's public information department and mailed to all households in the Walla Walla Valley.

The majority of WWGH's health-education tools are centered around preventive rather than clinical education.

"The Adventist view of health education," said Pastor Whitney, "is orienting people to prevent a stroke or a heart attack rather than educating them to live with these kinds of problems. We need both kinds of education, but our primary goal is to demonstrate an optimal dimension of health that goes beyond the mere absence of disease."

TOM ELSTROM

Books in Review

Those Happy Golden Years

Miriam Wood
Review and Herald Publishing Association,
Washington, D.C.
1980, 224 pages.
Price \$6.95

Miriam Wood has done the church a great service in recalling the evangelistic thrust of the twenties, thirties, and forties. Her book will be of compelling interest to all Adventist ministers who lived through that period in our history. It also will be valuable to younger ministers and laymen who are interested in things of those decades.

The author has brought together a fascinating collection of anecdotes. The human interest factor is strong and the writing style reflects Miriam Wood at her best. But her book is more than an exercise in nostalgia. She reveals something of the energy, resourcefulness, and dedication of the ministry of that day. She has a "feel" for the human problems of frustration and fatigue that were a part of coping.

One of the most significant sections of the book has to do with the Adventist evangelist's relationship with other Christians. The author is refreshingly frank in recalling our mistakes,

as well as our accomplishments.

As a survivor of the thirties and forties, this reviewer would like to add some personal observations that are intended to enhance the excellent insights of the book.

I believe Mrs. Wood has treated those of us who worked in that era better than we deserve! When my wife and I were receiving \$18 a week with no fringe benefits, we were better paid than most of the members of our churches. We need to honor the "magnificent" laymen who really sacrificed in order that we could receive our \$18 a week and our small budgets for evangelistic meetings.

Another group of "magnificent" men were the conference presidents for whom we worked. I will never forget I. J. Woodman, M. L. Rice, C. A. Scriven, and Theodore Carcich. They were always fair, always considerate, always supportive, and always compassionate. They weren't earning much more than the rest of us and they were carrying enormous burdens. It isn't easy to pilot a ship through a storm!

One warning: Don't start Miriam Wood's book unless you are prepared to finish it. You can't stop in the middle of it.

NORVAL F. PEASE



Carolyn Harris, Walla Walla General Hospital assistant director of nurses, assists a couple practicing cardiopulmonary resuscitation.

North American

Canadian Union

- A large group of members and visitors from all parts of Canada attended a three-day camp meeting May 23-25 at the Elgin Avenue School Auditorium, Simcoe, Ontario.
- On May 18 the staff of the Adventist Radio-Television Services gave a performance at Christ Church Cathedral in Hamilton, Ontario, for the benefit of the building fund of the Hamilton East SDA church. The mayor of Hamilton, John MacDonald, was the master of ceremonies.
- Mrs. Jean Walsh and Mrs. Libby (Mary) Neal were the first residents registered at the new Kenebec Manor Nursing Home, Saint John, New Brunswick.
- The sixth annual convention of the Association of Seventh-day Adventist Nursing Homes was held at Park Manor Personal Care Home in Winnipeg, Manitoba, May 21 and 22. Six nursing homes were represented by approximately 50 delegates. Guest speakers were Winton H. Beaven, dean of Kettering College of Medical Arts, and Alice Smith, associate director of the General Conference Health and Temperance Department.
- All the students and teachers of the Hazelton, British Columbia, elementary school spent the week of May 19-23 camping at nearby Ross Lake Provincial Park. They carried on regular studies around the campfire under tall cedars. Students prepared meals on an outdoor fire and spent their extracurricular time studying God's book of nature.

Central Union

- Fifty clergy representing 13 denominations met in Casper, Wyoming, on May 29 for the seventy-seventh national P.R.E.A.C.H. seminar. Floyd Bresee, pastor of the Keene, Texas, church; Orley Berg, executive editor of *Ministry*; and David Lounsbury, a family-practice

physician from Powell, Wyoming, presented the topics for discussion. The seminar was coordinated by Ben Liebelt, conference president, and Mrs. Liebelt.

- The College View church in Lincoln, Nebraska, hosted 100 visitors this spring on its Community Guest Day. Among the guests was Helen Boosalis, mayor of Lincoln, who briefly addressed the congregation. After the service by Jack Bohannon, senior pastor, guests were given a tour of the church and taken to a buffet luncheon at the gymnasium at Union College.

- Beginning with the 1980-1981 academic year, Union College nursing students will no longer spend their junior year on the Denver, Colorado, campus at Porter Memorial Hospital. All four years of training will take place on the Union College campus and at Lincoln General Hospital.

- Members of the Grandview, Missouri, church, needing more room for their activities, recently traded churches with the Grandview Church of God. The new Adventist church is larger than the old one and is situated on two acres of land.

Lake Union

- Twelve persons were baptized in May after a Prophecy '80 lecture series by S. W. Cottrell, pastor of the North Shore church in Chicago.
- Five persons were baptized and joined the Muncie, Indiana, church after a series of Radiant Living Prophetic Lectures during April and May by the pastor, Chico Rivera.

- Judith Storfjell, director of Health Care at Home in Berrien Springs, Michigan, has been named recipient of the Emilie Gleason Sargent Award by the University of Michigan School of Nursing. Recipients of the award, selected by students and faculty, have demonstrated strength of character, personal and professional integrity, academic achievement,

and show promise of leadership in public-health nursing. Mrs. Storfjell founded Health Care at Home, which is affiliated with Great Lakes Adventist Health Services, Inc., in 1979 to provide visiting nurses, home-health aides, homemakers, and physical and speech therapy for homebound residents of southwestern Michigan.

- Two local radio stations, WOPA in Oak Park, Illinois, and WTAQ in LaGrange, Illinois, recently featured personnel from Hinsdale Sanitarium Hospital's Health Education Center in their daily programming, emphasizing such aspects of health as cardiac rehabilitation, heart-attack prevention, and nutrition.

North Pacific Union

- Jess and Vonda Schreiner, of Salem, Oregon, have joined the staff of the Poptun Orphanage in Guatemala as volunteer workers. Last year the couple helped in the building of dormitories at the facility, a project of Maranatha Flights International.
- Irmin Burke, who has been the administrator of Total Health Foundation/Northwest, has joined the trust services department of the Washington Conference. He replaces Bob Burns, who joined the trust services of the North Pacific Union Conference.

- Members of the Sweet Home, Oregon, church, joined by Maranatha Flights International volunteers from the Oregon Conference, co-operated in the construction of a two-story Community Services center adjacent to the church. The foundation and subfloor had been completed before the group began work. At the end of the week of construction, the 6,000-square-foot building was almost completed.

- Members of the Eagle, Idaho, church attended groundbreaking ceremonies recently for an evangelistic center to be completed in September. Speakers were Jerry Deckard, mayor of

Eagle; Bruce Johnston, Idaho Conference president; and James Gray, conference lay activities director. The evangelistic center, consisting of a gymnasium, Pathfinder center, Community Services center, and kitchen, is phase two of the school building program.

- Two new schools have been built on the Oregon coast, in Warrenton and Newport, by volunteer builders. Construction was done by the Oregon Chapter of Maranatha Flights International, which at the present time has 70 members.

- After evangelistic meetings conducted in the Springfield, Oregon, church by Oregon Conference evangelist Arnold Scherencel, assisted by Pastors Perry Parks and Keith Canwell, 34 persons were baptized. A number of these are joining the Fall Creek church, which is in the Springfield district.

Northern Union

- Members of the Sioux Falls, South Dakota, church will celebrate the church's one-hundredth anniversary as an organized church on August 2. E. L. Marley, Northern Union president, will be the guest speaker.
- Approximately 650 boxes of good-quality clothing recently were sent from Jamestown, North Dakota, to the eastern SAWS warehouse for shipment to areas of greatest need.

Pacific Union

- "Maranatha—Make It Happen" was the slogan of the second-largest gathering of Pathfinders in the world—the Pacific Union Congress at Soquel campground, May 16-18, to celebrate the thirtieth anniversary of Pathfinders. More than 3,500 Pathfinders gathered together under the direction of Harry Garlick, union associate youth director, and his staff. Pathfinders were challenged by Leo Ranzolin, of the General Conference Youth Department, and H. M. S. Richards, Jr., of the Voice of

Prophecy, to make the coming of the Lord a reality in their lifetime.

- The Walter E. Macpherson Applied Physiology Laboratory at White Memorial Medical Center in Los Angeles has acquired a \$75,000 fluoroscopic radiology apparatus, a donation from Pace-setter Systems, Inc., a southern California-based firm that manufactures and markets cardiac pacemakers, neurostimulators, and drug-infusion systems.

- Members of the Redding, California, church celebrated the church's seventy-fifth anniversary on May 17. Pastor Charles M. Mellor says the church was organized on May 13, 1905, with a membership of 15 under the supervision of C. N. Martin, of Chico.

- Nearly 150 members and their families met at the Cen-

tral California Conference's Camp Wawona for their annual ASI retreat. Among the professional- and spiritual-growth speakers were B. B. Beach, newly elected director of Public Affairs and Religious Liberty at the General Conference; Terrence Finny, Adventist district judge in South Lake Tahoe, California; Paul Cone, Southern California professor and business consultant; and W. D. Blehm, Pacific Union Conference president. For Sabbath services, Company One from Pacific Union College dramatically pictured lessons from the Fall of the human race.

- Union literature evangelists set another record in May when their processed and delivered sales totaled \$628,241. They had exceeded \$2 million for the year by June 8, the earliest any

Home Health Education Service has achieved such a record. Big Week sales reached \$219,483. Southeastern California, the first million-dollar conference in the North American Division last year, by early June had surpassed \$600,000.

- About 40 seniors from Modesto Adventist Academy, California, along with their sponsors and their principal, John Collins, spent a day painting the church in Tepic, Mexico, and left money for other repairs, during a senior outing prior to graduation. They also spent some vacation hours in Puerto Vallarta.

Southwestern Union

- The Arkansas-Louisiana Conference executive committee, meeting on June 15, added a third conference officer by electing W. J. Griffin

secretary. He will carry this new responsibility in addition to his present duties as Ministerial and development secretary.

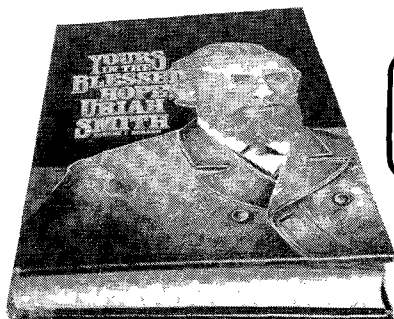
- The Espanola, New Mexico, church was organized officially on Sabbath, May 31. Thirty-two charter members met in Santa Fe with Texico Conference leaders Don Sullivan and Max Martinez for the organization. Elder Sullivan was the guest speaker.

- The trust services department of the Texas Conference recently moved to larger quarters one mile east of Keene, where a recently donated Bedford KOA campground office was remodeled.

- Dale Anderson is the newly elected principal of Sandia View Academy, Corrales, New Mexico. He is the former principal of Mile High Academy, Denver, Colorado.

Yours in the blessed hope, URIAH SMITH

by Eugene Durand



"Uriah Smith? Oh, yes, he's the man who wrote *Daniel and the Revelation*." If you, like most Seventh-day Adventists, think that's all he did, you've got a surprise coming!

Read about the man who was a *Review* editor for nearly 50 years, who authored 20 books, patented nine inventions, was the *Review* and *Herald* art department for 30 years, wrote a 35,000-word poem, achieved seven "firsts" in SDA history, held five elected posts simultaneously, and with it all had a keen sense of humor in spite of facing a dozen personal crises ranging from a leg amputation to dismissal from the *Review*.

Maybe you've heard rumors about Uriah Smith: He rejected the 1888 message on righteousness by faith. Ellen White said his *D & R* was inspired by an angel. He did not believe in the Trinity. He doubted the inspiration of Ellen White. The church no longer believes some of his prophetic interpretations. Are these things true?

These and many more questions are answered in one of the most significant biographies of a Seventh-day Adventist pioneer, **YOURS IN THE BLESSED HOPE, URIAH SMITH**.

Order from the Adventist Book Center that serves you. When ordering by mail, allow for sales tax as applicable and add 10 percent (minimum of 85 cents) to cover postage. **REVIEW AND HERALD PUBLISHING ASSOCIATION**, 6856 Eastern Avenue NW., Washington, D.C. 20012.

Hard bound US\$7.95

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Regular Missionary Service

Charles Walter Day, Jr. (Kans. St. U. '68), returning to serve as farm manager, Inter-American Division food company, Pacific Mexican Academy, Navojoa, Sonora, Mexico, and **Leora (Kinder) Day** (AU '50) left Nogales, Arizona, May 12, 1980.

Volunteer Service

Wendy Sue Billington (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #6, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, May 20, 1980.

Paul Herbert Eldridge (AUC '35) (SOS), to conduct Spirit of Prophecy workshops, Northern Europe-West Africa Division, St. Albans, Hertfordshire, England, and **Retha Hazel (Giles) Eldridge** (AUC '33) of Hendersonville, North Carolina, left New York City, May 22, 1980.

Gary Boyd Haffner (LLU '78) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #6, Bangkok Adventist Hospital, Bangkok, Thailand, of Elk Grove, California, left Los Angeles, May 20, 1980.

Herbert Cecil McClure, Sr. (LLU '40) (Special Service), to serve as physician, Cambodia/Thailand Relief Team #6, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, May 20, 1980.

Marnelle Vernon McNeilus (Mankato St. C., Minn. '71) (Special Service), to serve in SAWS Cambodia/Thailand refugee program, Bangkok Adventist Hospital, and **Mary Ann (Kimmel) McNeilus** (LLU '72) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and two children, of Dodge Center, Minnesota, left Los Angeles, May 5, 1980.

John Lavon Nerness (LLU '63) (Special Service), to serve as physician, Tokyo Sanitarium-Hospital, Tokyo, Japan, of

Fletcher, North Carolina, left San Francisco, April 15, 1980.

Mary Kathleen Nix (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #6, Bangkok Adventist Hospital, Bangkok, Thailand, of Bakersfield, California, left Los Angeles, May 20, 1980.

Lela Mae Patillo (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #6, Bangkok Adventist Hospital, Bangkok, Thailand, of Riverside, California, left Los Angeles, May 20, 1980.

Debra Ann Thesman (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #6, Bangkok Adventist Hospital, Bangkok, Thailand, of Bakersfield, California, left Los Angeles, May 20, 1980.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:30 A.M.

LLU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 5:55 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDNX (Harbert Hills Academy) 89.1 Mhz FM Saturday, 6:15 P.M.

WOCC (Oakwood College) 90.1 Mhz FM Saturday, 5:30 P.M.

AUSTRALASIAN DIVISION

Regular Missionary Service

Martin John Ward (and **Olga R.** and family), of Australia, to serve as nurse, Kendu Adventist Hospital, Kenya, left August 27, 1979.

FAR EASTERN DIVISION

Regular Missionary Service

Villardo L. and **Aldine T. Almonte** (and family), of the Philippines, returning to serve as administrator and physician, respectively, Songa Hospital, Zaire, left September 5, 1979.

Romulo Daquila (and **Lilia** and family), of the Philippines, returning to serve as pastor-evangelist, Surinam Mission, left September 4, 1979.

Evelyn Mendoza, of the Philippines, returning to serve as staff nurse, Hongkong Adventist Hospital, left May 13, 1979.

Volunteer Service

Adventist Volunteer Service Corps: 2

INTER-AMERICAN DIVISION

Luis Q. Florez, president of the Colombia-Venezuela Union; formerly president of East Venezuela Conference.

Aristides Gonzalez, president of Central American Union; formerly secretary of the same union.

Napoleon Grunder, president of Franco-Haitian Union; formerly treasurer of same union.

Deaths

DETAMORE, Fordyce W.—b. March 10, 1908, St. Paul, Minn.; d. May 15, 1980, Orlando, Fla. After graduating from Emmanuel Missionary College he and his wife, Aletha, entered denominational work as teachers and then served in ministerial work in the Indiana and Michigan conferences. They later went to the Far Eastern Division, where he served as educational superintendent in two unions. In 1942 he was asked by H. M. S. Richards to help out when the Voice of Prophecy went coast to coast. He was responsible for starting many features at the Voice of Prophecy such as the slogan "Forward in Faith," the Voice of Prophecy News, and the book-of-the-month club. He also wrote the first lessons for the Bible school, including the junior course. More recently he helped set up telephone evangelism and assisted in the organization of the Voice of Prophecy evangelism association. In the

intervening years he worked as an evangelist in China and throughout the Far East, and in the Texas and Florida conferences. After retirement he volunteered his services as an evangelist for the Voice of Prophecy and worked full time, including one campaign a year overseas in Manila, Hong Kong, Singapore, Indonesia, and Australia. Survivors include his three daughters, Gwen Wiser, Arlene Dever, and Kathleen Smith; his mother, Bessie Flaiz Detamore; his sister, Avis Senecal; nine grandchildren; and two great-grandchildren.

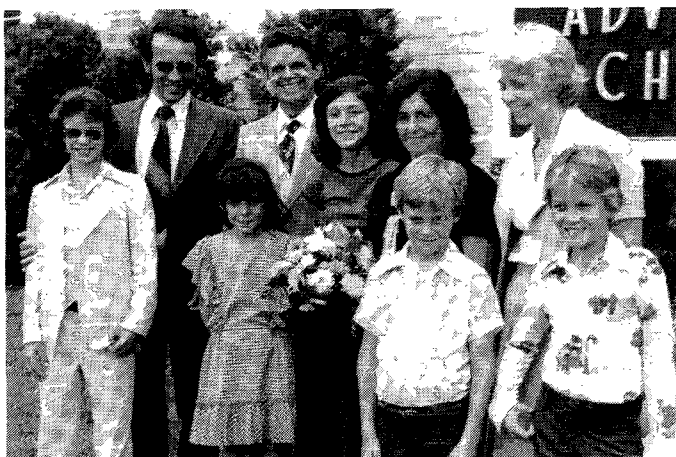
HILGERT, Katie E.—b. Nov. 7, 1882, Fayette, Iowa; d. April 29, 1980, Centerville, Ohio. After two years at Union College she entered denominational work as a Bible instructor, first in Iowa and later in Pennsylvania. In 1910 she married William T. Hilgert, and together they engaged in pastoral and evangelistic work in New York, the Northwest, and Alaska. From 1947 to 1953 she served as assistant dean of women at Paradise Valley Sanitarium. Survivors include a daughter, Willa Hedrick; a son, Earle; a foster daughter, Dorothy Goffar; three grandchildren; and four great-grandchildren.

KINGSFIELD, Reuben—b. March 11, 1919, in Dahanda, Saskatchewan, Canada; d. April 29, 1980, Hemet, Calif. After graduating from Canadian Union College in 1950, he attended the Theological Seminary in Washington, D.C. After completing his studies, he accepted a call to teach church school in the Northern California Conference. He taught school for nearly 28 years in the Pacific Union Conference, and every school where he taught bears the evidence of his skill in carpentry. Survivors include his wife, Agnes; one daughter, Mary Ellen; two sons, Gregory and Douglas; six sisters, Clara Brand, Lydia Green, Elsie Sokol, Arna Bee, Esther Anderson, and Hilda Bannister; and a brother, Otto.

LAY, Robert—b. April 16, 1904, Kulm, N. Dak.; d. May 5, 1980, Marina, Calif. He taught chemistry at Battleford Academy, Atlantic Union College, Greater New York Academy, Washington Missionary College, and Loma Linda University before obtaining his medical degree from Loma Linda University. He retired from medical practice in 1977. Survivors include his wife, Margaret; two daughters, Jo Ann Choban and Sandra Wietecha; two granddaughters; and a sister, Lillian Hammond.

MAXWELL, Lily E.—b. Nov. 23, 1899, Quebec City, Canada; d. April 10, 1980, Loma Linda, Calif. She taught music for more than 50 years in denominational schools in Winnipeg, Manitoba, Canada; College Place, Washington; Portland, Oregon; and Loma Linda, California. Survivors include a daughter, Lucille; and four grandchildren.

RASMUSSEN, Connard G.—b. Oct. 29, 1920, Coon Rapids, Ia.; d. May 18, 1980, Arcata, Calif. He served the denomination as a minister for 31 years in the following locations: Arizona, Turkey, New Jersey, and Northern California. In Turkey he had the privilege of building the first Seventh-day Adventist church in that country, which was the only Christian church built since 1914. While in Northern California, he pastored the Meadow Vista, Colfax, Loomis, Lincoln, Yountville, Red Bluff, and Arcata-McKinleyville-Trinidad district churches. Survivors include his wife, Beulah; four sons, Connard, Jr., Maynard, Ronald, and Jerry; three sisters, Irma Rasmussen, Edith Ruckman, and Bessie McBurney; two brothers, Clifford Hansen, and Lynn Rasmussen; and seven grandchildren.



Florida families sponsor Cubans

Two Melbourne, Florida, families have opened their hearts and homes to two Adventist families who recently arrived in the United States from Cuba. In the top picture are the David Villemain family and "their" Cuban family, the Claudio Escalantes. The Fred Perlees and the Francisco Changs are in the bottom picture.

When Pastor James Albertson made known to Melbourne church members the desperate need for finding immediate homes and sponsors for the Adventists among the many Cubans in Miami, Mr. Villemain and Mr. Perlee were the first to offer to sponsor a family. Within a few days two Cuban families were sent to Melbourne, where they are living in comfortable mobile homes. Language problems were alleviated by Mr. Perlee's father-in-law, Oswald Krause (left in bottom picture), a former missionary to Peru, who speaks fluent Spanish.

The Escalantes and Changs were among many leaders of local Adventist churches who left Cuba. They left with no earthly belongings except the clothes they were wearing.

Melbourne church members are among the first in the Florida Conference to offer this sort of help to their Cuban brothers and sisters. They feel that they have been blessed by being able to help in a direct way. Several more members are opening their homes to receive more families as soon as possible.

S. L. DOMBROSKY
Lay Activities Director
Florida Conference

Magazines in Korean can be ordered in U.S.

North Americans wishing to receive Adventist publications in the Korean language may place their orders through the Southern California Conference Adventist Book Center, according to Harold Calkins, conference president.

In the past these subscriptions had to be placed through the Korean Publishing House in Seoul. Periodicals such as *Signs of the Times*, *ADVENTIST REVIEW*, and the *Sabbath School Lesson Quarterly* were shipped from Korea.

Arrangements have now been worked out for these journals to be reprinted in southern California for North American subscribers. This plan reduces costs, speeds delivery, and makes it possible to add material of special interest to North Americans.

In the first shipment of materials under the new plan, 4,000 *Signs*, 1,700 *ADVENTIST REVIEWS*, and 2,500 *Sabbath School Lesson Quarterlies* were sent. Sonny Oh, assistant manager of the Southern California ABC, expects the number of subscribers to increase rapidly.

At the present time there are 36 Korean churches and more than 5,000 Korean Seventh-day Adventists living in North America.

MARILYN THOMSEN

the Union College radio transmitter, causing approximately \$12,000 worth of damage. High winds also lifted off part of the roof of the Christian Record Braille Foundation, causing water damage to some of the foundation's machinery.

Died: I. J. Woodman, 91, on June 28, in Mountain View, California. He was general manager of the Pacific Press Publishing Association from 1952 to 1961. He and his wife had just celebrated their seventy-first wedding anniversary. □ Henry D. Henriksen, 79, former president of three Canadian conferences, on June 8, in White Rock, British Columbia. □ Audrey Maxson, on June 25, in Portland, Tennessee. She and her husband worked in South America from 1909 to 1938.

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For the record

Filipino youth are witnesses: Eight students from Philippine Union College conducted a Voice of Youth meeting at San Rafael Burias Island this spring. In spite of many problems, God blessed them with 37 Vacation Bible School and 22 Voice of Prophecy graduates. Nine persons were baptized, including one young man who, while drunk, had stabbed an Adventist who had refused a drink.

Storm damage: On Friday night, July 4, a storm in Lincoln, Nebraska, knocked over

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