
"To be known and read" by all. . . .

God Wears No Blindfold

Perspective Digest's commitment to Truth—"To seek it, preserve it, love it, live it, and share it"—is also mine, but how miserably I've failed only God knows. But He understands! Praise His holy name!

I feel like 74-year-old Sister Brand ("Epistles" PD2, who loves spiritual truth and considers being taken into the "inner sanctum" of theological scholarship" a "heavenly blessing"), only I'm 81, and I did study under Elder Andreason at the seminary in Takoma Park.

Regarding G. F. Hasel's acceptance speech: If we believed these truths en masse, the work would be finished and we would be with Christ. As Elder Douglass wrote, "We must do better."

I realize the blindfold on the three angels pertains to the lack of cultural erudition, but we must not forget that God is in control, and He wears no blindfold. He will, as He promises in His Word, "finish the work, and cut it short in righteousness" (Rom. 9:28, KJV). I am not minimizing the need to become aware of cultural differences, but the overall picture is so much greater that it transcends cultural

differences. Or am I wrong?

Since ATS members were able to move the hand of God in bringing rain to a parched area, may I request prayer for myself and my son? We suffer from physical infirmities.

I am enclosing a subscription for both of us.

Julia A. White
Phoenix, Arizona

Frontiers of Theology

Just wanted you to know that I enjoyed the "Frontiers of Theology" article concerning the Bilbros up in Jordan, Montana. I do appreciate very much the work that John and Shirley are doing in that rather isolated area of our conference.

I trust that PD will be a great success. May the Lord bless you in this worthy endeavor.

Perry Parks, President
Montana Conference
Bozeman, Montana

A Heavenly Perspective

Congratulations on the metamorphosis from a "prospective digest" to *Perspective Digest*. Unlike many publications that use some variant of the word "Perspectives," *Perspective Digest* opts for the singular. That's honesty—it tells us up-

front that the magazine knows its perspective. Let's remember, though, that light (in the physical as well as the theological province) is by nature sometimes hard to determine. Some prove it to be a "wave form" from one perspective; others see it as particulate. We must show brotherly sportsmanship when tempted to "zap" opponents with waves of ridicule and "pelt" detractors with particulates of pedagogy—or, as the other half of your title could imply, "digest" them. There are issues regarding heavenly light with which "wave and particle" may coexist for some time, as we sort things through. As we mature in faith, and as the eye salve is applied, God grant that we progress toward a "unified theory." But in the meantime, let's do all we can not to vilify the very audience that could gain the most from this magazine—those *outside* the perspective. Again, congratulations on an auspicious beginning!

Edwin A. Schwisow, Editor
North Pacific Union *Gleaner*
Portland, Oregon

• In addition to sharing a spectrum of wise counsel, the erudite editor of the North Pacific Union *Gleaner* reveals a laudable acquain-

tance with the properties of light. I would expect this from the son of Dr. (M.D.) Don and Marcella Schwisow; his father, as the saints used to say, let his "light shine" to a just-out-of-high-school Walla Walla College roommate who probably still holds the record for social holidays (no dating for six weeks) and other Inquisitory torments inflicted by college Defenders of Non-Canonical Rules and Regulations. That roommate's initials appear at the end of this response, which will include a few other properties of light (for the edification of all) with relevant observations added:

(1) Astronomer William Herschel was the first to show, in 1800, that all light is not visible to humans (even the saints). (2) All light that impacts us is either reflected or absorbed. When absorbed, its energy speeds up the motion of molecules under our skin and makes itself felt as heat (Asimov, Isaac: *Atom*, p. 48). The longer the wavelength, the deeper it penetrates (unless in the form of overly long prayers; and whatever the wavelength, if it is projected on a screen (with contemporary lyrics and less than Bachian music), a number of Adventist "saints" can be expected to impede progress

toward a "unified theory." (3) An object invisible to us becomes perceptible as its temperature rises (spiritual light, however, may be obscured if we get hot above the ears). (4) Any substance colder than its surroundings absorbs light of particular wavelengths; these will be emitted only when the substance's temperature rises above its surroundings (established by German physicist Gustav Robert Kirchhoff about 1860). Lukewarm Adventists should study this property of light very carefully lest they become "Black Holes." (5) As an object rises in temperature, it glows with increasing brightness (one need not fear "spiritual burn-out," however, so long as one remains plugged into the Divine Power Plant). And finally, an encouraging word for those with little between the ears: (6) Light is one of four phenomena known to make themselves felt across a vacuum (the others: electricity, magnetism, and gravitation). Theologians would add "prayer."

And now, friend Edwin, I leave you (and onlookers) with a testimony of faith: believing that true

light must shine "more and more unto the perfect day," I have abandoned the "particulate" beliefs of earlier light seekers and rejoice in "wave form theology"—not, of course, just *any* wave form, but that transverse rather than longitudinal wave in which 50 atoms can be placed end to end along a single wavelength of light (a measure of truth, I must confess, that ATS theologians have not yet advocated or defended in the *Journal of the Adventist Theological Society*). Not that I am judgmental: Kelvin gets an absolute zero on my fervor scale.—R.R.H.

Treasure in a Matchbox

Charles P. Harris, Jr.'s story of a medal his grandmother gave him (see *PD2*) has brought an interesting response. Readers will recall that he thought her gift might be one of the commemorative medals struck by Pope Gregory XIII to celebrate the St. Bartholomew Massacre of 1572. Following is a letter from Coleen Doran, Archive Assistant of the Loma Linda University Del E. Webb Memorial Library.—Ed.

Last Friday night I read your article "Treasure in a Matchbox." In

looking through some materials in our Heritage Room Library, I was led of the Lord to open the December 1946 issue of *The Converted Catholic Magazine*, where I found an article entitled "The Massacre of St. Bartholomew's Night." I enclose a copy and hope you will find it of interest.—Coleen Doran.

Relevant portions of the article, by Anthony Caliandro, follow, along with the picture of the two sides of the medal.



Monuments, says Macaulay, the great English historian, are "foot-prints of history on the pages of time." Many, in marble and metal, pyramids and plaques, speak of the deeds of great men through the ages, others of the torture and sufferings endured by the martyrs of history in the struggle for freedom.

Deeds of infamy have also been recorded in marble and metal, and among these is the medal struck by

the Papacy to commemorate the slaughter of Coligny and the Huguenots on St. Bartholomew's night, August 24, 1572. It took place at the instigation of professional conspirators acting for the feeble-minded king and the crafty Roman Curia. The destruction of the most eminent Protestant men of France had been diligently prepared and allotted to individuals. At a concerted signal, the murderers fell upon their Huguenot victims. The Duke of Guise, brother of the Cardinal of Lorraine, took charge of the murder of Coligny. Thus fell the leader of the French Protestants, a man of inflexible Christian principles, said to be blameless in his morals and possessed of an immutable trust in God. More than 5,000 Huguenots perished with him in the city of Paris alone. In all, about 30,000 were killed.

This atrocious crime, regarded with horror and detestation by all civilized people, was glad news in Madrid and Rome. *It is said that King Philip II, of Spain, for the first time in his life, laughed aloud.* In Rome, Pope Gregory XIII ordered a *Te Deum* sung, and for days the whole Papal court celebrated the event by processions and jubilant thanksgiving. The medal, specially

struck to commemorate the massacre, bears on one side the image of Pope Gregory XIII; on the other, the destroying angel with the words: "URGONOTTORUM STRAGES, 1572." The Pope further had the famous artist George Vasari paint a picture of the slaughter of Coligny and his Huguenot followers.

The Protestants of France were not vanquished by this massacre, though the losses they suffered were great. Neither will Protestants today be vanquished as long as they remain faithful to Him who died for them on Calvary. Freedom, too, can best be preserved by faithfulness to Christ. Savonarola, another martyred priest, the "Herald of the Reformation," who was publicly burned by the Inquisition on May 23, 1498, declared: "Do you wish to be free? Then, above all things, love God, love your neighbor, love one another, love the common weal; then you will have true liberty."

• The medal pictured in *The Converted Catholic Magazine* seems identical to that possessed by Harris. A note with it says "A reproduction of the original medal is in our possession." Still to be determined:

Is Harris' coin the original or, as seems likely, also a reproduction?

An Underload of Trouble

Dr. Norman Gulley's upbeat "The Great Time of Trouble" is encouraging. He might also have added a paragraph from *Great Controversy*, p. 634: "If the blood of Christ's faithful witnesses were shed at this time [after probation's close], it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. . . . If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness." The implication is clear: After probation closes, *none* of God's people lose their lives. *Praise the Lord for this assurance!*

However, the article appears to have overlooked another side to the last-days' scenario presented by Ellen White: "It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal" (p. 622). God's people will go through a Gethsemane-like experience. Should we gloss over this dark side?

The problem, it seems to me, is how to present the reality of the

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great time of trouble without discouraging people to the point where they prefer to reach their heavenly destination via the "underground railroad," as was the case with some of Dr. Gulley's students. I admit I do not have a solution to this dilemma—except to say, "God's grace is sufficient!" Stressing the dark side of the time of trouble while ignoring God's comforting promises is worse than futile; it is positively harmful. Speaking to those who look only on the dark side, Ellen White observed: "Many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles" (*Selected Messages*, Book 3, pp. 383, 384).

By the same token, overemphasizing the positive while virtually ignoring the negative may make us guilty of leading people into a false sense of security. Should we not strive to work toward a more balanced approach in our presentations?

Donald E. Mansell
Nampa, Idaho

• Weighed against the mass of negative articles and kindred quotes circulated with relish by T of T mongers, Dr. Gulley's article seems a mild corrective indeed. And he did not ignore the magnitude of the impending crisis. Note the following: "Surely it would be difficult to exaggerate the fearsome events soon to break upon the world. . . . As the Spirit of God is withdrawn, 'Satan will. . . plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. A single angel destroyed all the first-born of the Egyptians, and filled the land with mourning. . . . The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces. . . only waiting the divine permission, to spread desolation everywhere'" (*Great Controversy*, p. 614).

Without doubt, God's followers do indeed face a time "such as has not happened from the beginning of nations until then," as Daniel 12:1 predicts. But (as Mansell also

suggests) to agonize over this segment of the verse to the exclusion of its wonderful promise is to cultivate a psychosis guaranteed to destroy one's Christian experience if not to invite residency in an institution.—R.R.H.

Taken by the Rapture

I suppose some readers will think there isn't much at stake in the question of who's taken and who's left (see "Taken by the Rapture," *PD*3, 1996). But details about the rapture rank high on the evangelical "Hit List." For one example, the president of Criswell College in Dallas, Texas, resigned a few months ago after disagreeing with Southern Baptist W. A. Criswell on a theological "jot"—namely, whether the church will be raptured before or after the tribulation, a seven-year period thought to precede Christ's return.

E.S.N.

Flagstaff, Arizona

The view Torres advocates deserves more exposure than it has received. I am glad to see such a piece included in the journal. His treatment could be made stronger

by attending to the following:

1. I agree that the phrase "so shall be" points to a replay of history, but in what sense? The focus of the context seems to be on the sudden disruption of usual life. Would it be possible to recognize this point and relate it to Torres' view?

2. Assuming Torres' view, why is there a change in Greek vocabulary referring to the destruction of the wicked? Torres mentions it (i.e., the change in vocabulary) but doesn't really give a convincing answer to the question. Would it be possible to provide some clearer, closer lexical work with the vocabulary involved? Would it help to mention the lexical scope of the words even if some of that evidence does not support the view at hand?

3. It seems that Torres is on firmest ground with his treatment of Luke 17:37. Would it be possible to make even more of this? Perhaps he could use Luke 17:37 to demonstrate answers to the above questions and show how it provides an important interpretive clue for both Luke and Matthew.

John McVay

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