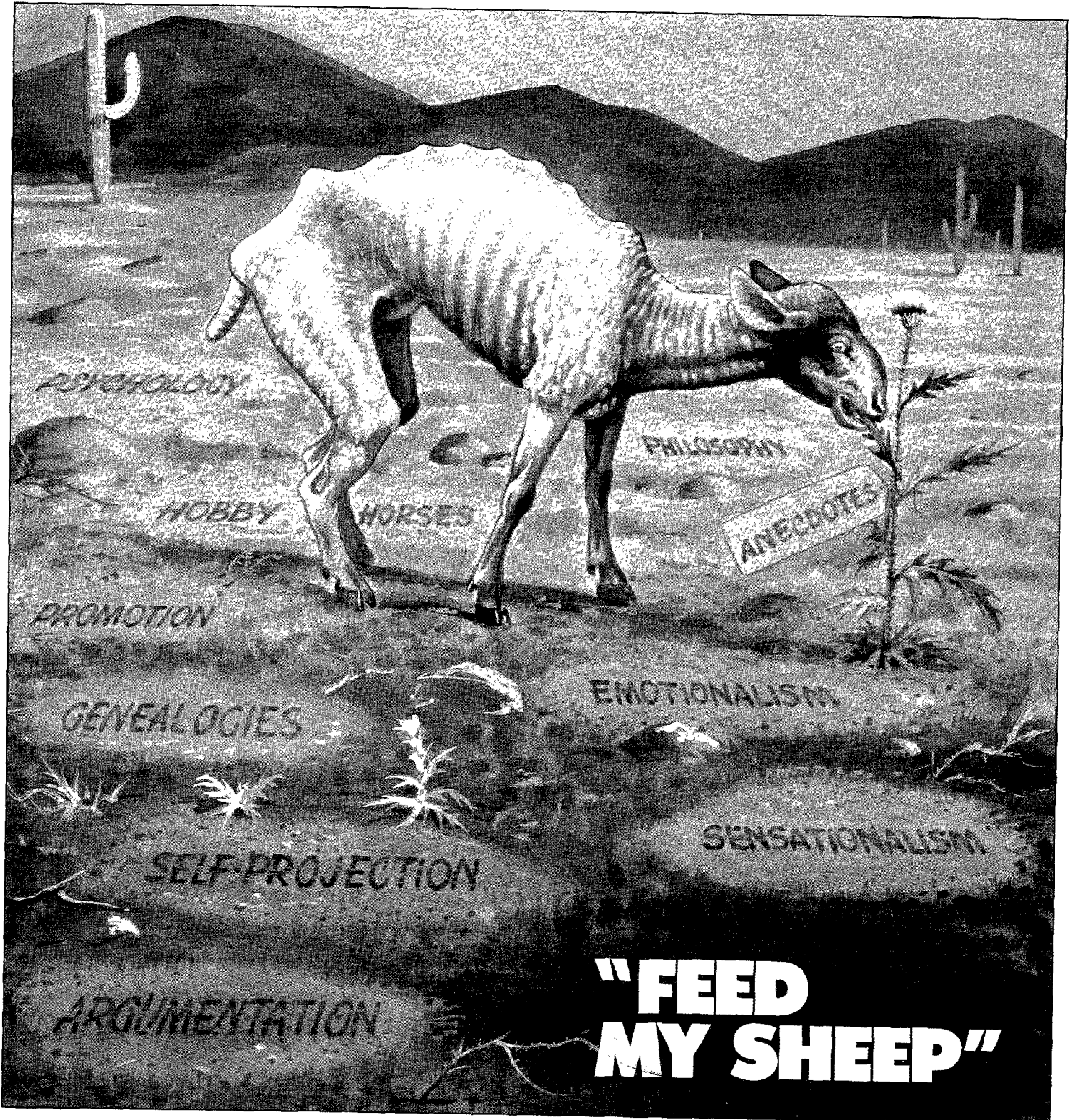


to make man whole september 1973

the Ministry



The Absentee Pastor

A CONCERNED layman writes, "I have been a member of this church since 1926. Up until about 1940 one could call or write his pastor, and the pastor was always available within reasonable limits. His wife was always at home unless she was making calls with her husband. Now the pastor seems seldom available. His wife is less available. She has the profession she pursues, and is about her own business, knowing little of her husband's work."

The letter suggests that much of the absenteeism of the pastor is owing to his being out of the district attending various meetings. The writer concludes, "I am one hundred per cent loyal to this cause, but it seems that these meetings for the workers are so frequent they interfere with the work God gave the pastor to do, that of feeding the flock."

The problem of the absentee pastor is one that concerns many of our laymen. That the major cause is owing to attendance at meetings may be subject to question. The important fact is that the pastor should recognize his responsibility to stay close to his people. Generally speaking, our laymen are very considerate, and if they know that the pastor is about his work, keeping a proper balance between preaching and visiting, and that he has a concern also for the souls of those without the church, leading him into a vigorous visitation and Bible-study program among those of the community, then certainly they will be slow to criticize. However, if he is known to be slack in these necessary functions and at the same time unavailable when emergencies arise, there is cause for concern.

Is it not wise for the pastor to follow the practice of notifying the first elder when he is going to be out of the district? Then his whereabouts will be known, and a means of contact is ensured in

case of emergency. The conscientious pastor will find it to his own advantage for his congregation to know what he is about.

The matter of communication and staying close to the people is becoming increasingly important as we seek to bridge the gap between the laymen and the clergy. Pastors must avoid as far as possible any reason for criticism. This does not mean that he will hover over the flock like a nursemaid or waste valuable time in unnecessary chatter. He will be too busy for that. But his members will know that he cares and is approachable and available in every time of need. A pastor with such rapport will not need to worry about the support of his people and their cooperation in the work of the church.

O. M. B.

Living What We Preach

HAVE you ever had the experience of yawning simply because someone in your presence yawned? A simple illustration of the power of influence. Influence is felt in every area of life. Even the animal kingdom is included. The Talmud puts it succinctly: "Sheep follow sheep." An old Chinese proverb declares, "Not the cry, but the flight of the wild duck, leads the flock to fly and follow." When Solomon sent sluggards to learn from the ant, he knew that no one preached better than they. Yet how much talking does an ant do? An old Spanish proverb spoke truth: "Live with wolves and you will learn to howl."

The power of example is little understood and less believed by most of us. How little we realize that the power attending the person who practices what he believes is the most potent force in moving others to action. There are a few conscientious individuals in the world who will make decisions in favor of any truth from

the weight of evidence alone. But the majority will never be moved to obey God's moral or natural laws from hearing a mere theory. The influence that stems from the living testimony of those who practice what they preach is what counts most. These are the ones who have an experience with the things of God. These are the ones who have found delight in not only knowing truth but in practicing it.

How much influence would Paul have had both in and outside the church if he could not honestly say, "Agree together, my friends, to follow my example. You have us for a model; watch those whose way of life conforms to it" (Phil. 3:17, N.E.B.).

There is little doubt that Paul was a great advocate of practicing what we preach. "Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. *Here lies the power of truth.*" —*The Acts of the Apostles*, pp. 510, 511. (Italics supplied.)

Seventeen centuries later the German philosopher Immanuel Kant forcefully advocated the same principle. He declared, "So act that your principle of action might safely be made a law for the whole world."

The element of leaven is used in the Scriptures to portray the power of influence either for good or for evil. Paul asked the Corinthian believers, "Don't you know how a little yeast can permeate the whole lump?" (1 Cor. 5:6, Phillips). The Corinthians had not recognized the power of influence. In this case Paul was discussing the deeds of an evil-doer. If one defiant transgressor remains in the church, his corrupting influence leads others to follow in his footsteps. It is often more healthful both to the individual and to the church to separate him from membership in order to protect the body from an

evil influence and in order to wake up the evildoer.

"No truth does the Bible set forth in clearer light than the peril of even one departure from the right—peril both of the wrongdoer and to all whom his influence shall reach. Example has wonderful power; and when cast on the side of the evil tendencies of our nature, it becomes well-nigh irresistible.

"The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to sin."—*Education*, p. 150.

However, influence is a two-sided coin. What is true of evil is true of good. The influence of a person who does right grows to amazing proportions. What a contagious example is exerted by those who take a stand on God's side. Elijah, Gideon, and Daniel were individuals who lived what they preached. See a whole nation being brought back to God because a lone man stood on a mountaintop and dared to stand for right. The masses are fickle. Take a stand for right, and others will stand with you. History is not shaped by majorities but by minorities who know what they want and where they are going. Christ proved this point when He started the Christian church. From a human standpoint, illiterate peasants and fishermen who constituted the first general conference appeared most feeble and unpromising. Critical on-lookers could not conceive of this little group making any impact upon the world. But they did not reckon with the influence of even a small number of people who were transformed and elevated by the power of the Holy Spirit. These

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the Ministry

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IN THIS ISSUE

Preaching and the Word of God are particularly featured this month. The center spread by Paul Eldridge, president of the Far Eastern Division, challenges all who engage in pulpit work to restore the power and prestige of the pulpit. W. E. Read, one of our most knowledgeable Old Testament scholars, discusses the Gospel of John as it relates to Philo's references to the Word. The Local Church Elder section continues Vitrano's series on preaching with an article appropriate to the emphasis of this issue. The contribution by veteran writer Keough was submitted shortly before he passed away. The subject is one that does honor to his memory. You won't want to miss Dr. Foster's article in the health section. With school again under way, Engelkemier's excellent comments on following up Weeks of Prayer are timely. As you enter your fall program, this issue should stimulate a stronger emphasis on practical ministry.

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Following Up Campus Weeks of Prayer

JOE ENGELKEMIER

I'M GETTING to be hesitant about taking a Week of Prayer," an often-called-upon speaker recently commented. "After the week is over, too many of the youth who have found a new experience in Christ get discouraged. Then they give up, and often are more destitute spiritually than before."

"What we need," he suggested, "is to develop better follow-up methods."

School personnel obviously do what they can to encourage those who have drawn closer to Christ during a Week of Prayer. But could the speaker do more to assist the already overloaded faculty members?

Combined with the need for follow-up is the need for our Weeks of Prayer to have more of the personal touch.

The purpose of this article is to introduce these two subjects, to share some personal experiences, and to request ideas from the field. If you have found workable techniques in these two areas, why not put them into a letter to the editor for discussion in Parley?

Joe Engelkemier is with the General Conference Educational Department, textbook division. A graduate of Union College, he has his M.Div. degree from Andrews University. He was an elementary school teacher in the Colorado Conference, Bible teacher at Glendale Academy, and pastor at Auburn Academy. He authored two books in addition to the 1972 Senior Morning Watch book.

We have found that an effective personal touch requires, among other things, the ability to remember names. We have always had trouble doing this. But the Lord has promised to take our weak points and make them strong points. When we were invited to conduct the spring Week of Prayer a couple years ago at Wisconsin Academy, we decided to put this promise to the test. Several months before the Week of Prayer we secured the previous year's annual. We also requested a list by grades of the current year's students. The first thing we did was go through the yearbook and place a check by each currently enrolled student. That way we didn't waste time memorizing names of students who were no longer enrolled.

Then we used four three-by-five cards to make lists by grade of each class. There were thirty-five freshmen, fifty sophomores, sixty juniors, and eighty seniors. We carried these four cards with us, and whenever we had a few moments we would take one out and concentrate on familiarizing ourselves with the names. While walking to and from the office, for example, we could not only review each name on the list but pray for that student.

We made a weekend visit to the Wisconsin campus a few weeks before the Week of Prayer began, not to speak but simply to mingle with the students. By this time we recognized the names when introduced to individuals, and mentally associated the face with an



already recognizable name. After we returned home and continued to study our lists we could place some of the names. At the same time we kept familiarizing ourselves with the yearbook.

The Personal Touch

During the Week of Prayer we concentrated on a personal-touch approach. Contacts made at meal-times, in the hallways, in the boys' dorm, and about campus provided continual opportunities to associate already memorized names with faces. By the end of the week we had been able to meet in some capacity close to 80 per cent of the students.

We generally prefer not to have frequent announcements made about being available for counseling. By using the methods just described we can informally meet most of the students, and if they do want to talk about a problem they generally will make it known.

We also arranged to make two weekend return visits after the Week of Prayer. By going Thursday evening both Friday and Sabbath were available for follow-up visiting. We were especially alert to try to meet the 20 per cent we could not yet place as having met.

These return trips made a total of fourteen days spent on campus. During this time we were able to visit with almost every student in some capacity. Though we still mixed up many of the names and faces, we knew the students far better than we would have if we

hadn't put forth this extra effort.

Follow-up

If an appointment is quite a distance away, advance and follow-up visits are not practical of course. But could we do more follow-up by mail than is generally done?

If you have a student secretary who is a good typist, or a regular secretary who might be willing to do some extra typing, try this: Write out three or four paragraphs that are general enough to be used in most situations. In these paragraphs include a Bible promise or a thought, such as:

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate.¹

I write out in longhand a personalized first paragraph for each student to whom we are sending a letter. I give to a typist these personalized first paragraphs (with accompanying names and addresses) and the standardized main body of our letter. She does the rest, except for the signatures and possibly a personalized P.S. I like to use a postscript similar to this: "For another good promise see Isaiah 41:13."

A second method, if you have access to a copying machine, is to prepare a standardized one-page letter in which you leave room for a name and address to be typed in. If you have letterhead stationery, the machine copy looks almost as good as a personally typed letter, once you type in the name and address.

Send Personalized Books or Bibles

We have also found it helpful to send underlined books or Reach Out Bibles to selected students as part of the follow-up. Last fall at Canadian Union College at the Sabbath morning call for baptism, half of those who responded were students from the elementary school—two fifth-graders, six sixth-graders, three seventh-graders, and five eighth-graders. We had neglected going over to the elementary school,

thus we had never met any of these students, and knew that we probably would never see them again. In God's providence we were able to keep the entire baptismal group after the service, which gave us opportunity to secure their names.

A few weeks later we wrote to each of those who had come forward. Except for the eighth-grad-

How to Keep a Commitment

1. Keep trusting. Believe the good news: "God makes us ready for heaven—makes us right in God's sight—when we put our faith and trust in Christ to save us. This is accomplished from start to finish by faith. As the Scripture says it, 'The man who finds life will find it through trusting God' " (Rom. 1:17, Taylor).*

2. Keep coming "just as you are." You do not come just as you are only when you make a decision to become a Christian. You are invited to come just as you are at the beginning of every new day—and at any time you stumble and fall.

3. Keep studying God's Word. Underline its promises and store them in your heart. Make your experience like David's, who wrote: "I have thought much about your words, and stored them in my heart so that they would hold me back from sin" (Ps. 119:11, Taylor).

4. Keep sharing promises. Try to find at least one new promise every day—then share it with a friend.

5. Keep praying. Consecrate yourself to God each morning. Ask Him to be with you in your study, your work, your social life—everything.

6. Keep praising God. Thank Him for Jesus, for the Holy Spirit, for a future that offers hope and joy. Thank Him for everything.

7. Keep your eyes upon Jesus. In the words of Elder George Vandeman: "When I look at myself I wonder how I could ever be saved, but when I look at Jesus I wonder how I could ever be lost." □

* Texts credited to Taylor are from the paraphrase entitled *The Living Bible*. Tyndale House Publishers, Wheaton, Illinois. Used by permission.

ers, to whom we sent Morning Watch books, we sent each of the elementary students a Reach Out New Testament in which we had underlined several promises. We did this underlining as a family project on Sabbath afternoons. Then we wrote a personal note in each Bible or book.

In our letters we mentioned our joy at their decision to be baptized. Several wrote back and told us about their baptism. Since we were afraid we might have missed getting all the names, we sent a list of the names we had to one of the eighth-graders and asked her whether she knew of any other elementary students who were planning on baptism. She sent back eight names of additional students who either had been baptized or were shortly planning on it. We also wrote these and sent them marked Reach Outs.

One of the most heart-warming replies was from a sixth-grader. Among other things she wrote:

I think that us fifth- and sixth-graders have had a real revival in our school. Some of the kids in the fifth grade started us. Soon all of us were going around the school and asking forgiveness.

I had a real nice baptism. It was held Feb. 28th during the church service and 10 others were baptized too. I was a bit nervous and my feet went up a little.

A letter such as this reflects the positive results of Christian education and the faithful day-by-day work of teachers. What a privilege to be able to share just a little in these endeavors!

We tried to give similar personal follow-up to the academy and college students who had asked for baptism or for rebaptism or who had problems for which they had sought counsel.

While we were there several of the academy fellows came in to discuss what to do about some shoplifting they had done. One fellow in particular had several things to make right. We encouraged him to begin, and he did. In situations such as this an occasional letter of encouragement certainly needs to be written.

Prayer Workshops

Several times at Weeks of Prayer we have conducted an after-meeting that we call a prayer workshop. It is built around a series of outlines on how to pray, how to exercise faith, and how to

claim promises. At Broadview Academy we were able to plan only two of these workshop meetings, and the pastor and Bible teacher, Elder William Fitch, indicated an interest in conducting weekly prayer workshop meetings as a follow-up to the Week of Prayer.

We left the outlines we had not yet covered, which were mimeographed and given to the participants each week. The faculty allowed the prayer workshop to meet as a worship option on Tuesday evenings. After school closed in May, Elder Fitch indicated that they had continued these prayer workshop meetings regularly till the end of school, with an average attendance of fifty to seventy young people.

Elder Fitch reported that he began a typical meeting with a promise or verse he had found during the previous week, and then invited students to share promises they had found. After a song the students were invited to mention things for which they were thankful and to share special prayer requests. The group then divided into prayer bands of about four each, after which they formed a circle and sang a concluding song such as "I'll Be True, Precious Jesus."

We asked Elder Fitch whether a workshop-option arrangement such as this made any social problems. It was his experience that it had not. Some couples attended, but their presence was never a problem. They understood the purpose of the meeting, and cooperated.

At Broadview we had also shared a condensed version of the story entitled "The Year Time Ended—and After" (published in the March through June issues of *These Times*, 1955). Several students asked for a copy so that they could read the entire story. By the time a list got around one of the dorms, more than fifty students had requested the story. Sending a copy to each one gave us an additional follow-up opportunity.

At Indiana Academy we arranged with the local Book and Bible House to have forty copies of the book *The Great Controversy* on hand. After our talk on the

Second Coming, we encouraged the young people to secure a copy of this book if they didn't already have one and read the closing chapters. We did not give this the personal follow-up through letters we should have, but I am confident that this technique, if it included follow-up letters, could become one of our most effective methods for encouraging youth to get into material that will help them keep a commitment.

Two Helpful Statements

The new paperback condensed version of *Thoughts From the Mount of Blessing*, entitled *The Master's Immortal Sermon*, also has follow-up potential. It has two statements that we like to underline before sending it to a student. One of these is the statement on page 9 that begins, "Whatever may have been your past experience . . ." The other is the one on page 74 (see *Thoughts From the Mount of Blessing*, p. 115) that begins, "The one thing essential . . ."

We especially value the second of these because it accurately describes the method often used by Satan in separating the youth from Christ, namely, getting them to think that they have made so many mistakes it is no use to try to come back to the Lord. Ellen White's suggestion of how to handle this "what's the use?" feeling is tops, and we have found that youth really appreciate it.

At several schools we have also followed up the Week of Prayer with some suggestions about commitment in the school paper. (Notice How to Keep a Commitment accompanying this article.) The editors of school papers have been most willing to publish a follow-up letter as well.

Most of all, we need to follow up our Week of Prayer with much praying of our own. Have we realized how much the following statement really says? "Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His [Christ's] strength and majesty. At the sound of fervent prayer, Satan's whole host trembles." ² □

FOOTNOTES

¹ Ellen G. White, *Steps to Christ*, p. 70.

² ———, *Messages to Young People*, p. 53.

We welcome the concerns of our readers. If you have comments to share that you believe might be helpful, just write to "Parley." Keep them brief and constructive.

ABOUT BOOKS

Many of us have wondered about the wisdom of *Ministry's* urging ministers to read this or that book on theology published by persons not of our faith.

While no one would deny the value of good reading, especially factual reading, yet how much value can we place on the opinions of men—mere men?

Let us note what the servant of the Lord said about much of the theological and historical literature of her day: "As I see libraries filled with ponderous volumes of historical and theological lore, I think, Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works."—*Counsels to Parents and Teachers*, p. 379. (I suggest reading the context.)

Could it be that some of the weaknesses in our ministry these days are due, in part, to reading the words of men instead of the counsels inspired by the Holy Spirit, in the Bible and in the Spirit of Prophecy? In an earlier generation of Adventism there were many who were mighty in the Scriptures. Today we find too many who are mighty in the words of men, and we sometimes hear sermons based on news magazines rather than on the Word of God. Let us distinguish between books that bring out *facts*, and books that bring out the *opinions* of their authors. We are at liberty to accept facts, but when it comes to opinions, the only safe opinions are those of Inspiration.

Lloyd Rosenvold, M.D.
Hope, Idaho

IS ROCK ROCKING THE CHURCH?

I deeply appreciate the editorial concerning the direction music seems to be taking in our church. I would like to iterate some of the concerns of myself and members of my department.

1. The current so-called music that is popular today and is squeezing out anything consequential—called rock, acid rock, chicken rock, soft rock, religious rock—developed from, among other things, the sexual gyrations of Elvis Presley in the late 50's, progressing through hippies, the sexual revolution, and the drug scene.

2. Their sounds and contortions are blasted forth over TV, radio, record

players, and tape recorders to the exclusion of other music, to such a degree that almost everyone is caught in the web of physical response.

3. Due to some resistance in high places, some rock composers have switched to "religious rock," saying now they won't be criticized, since "No one will bad-mouth God."

4. Their sounds are not worthy to be called music, they are not for Christian people, they should not be used in church or for religious services.

Many other facts can be cited, but to keep brief this will suffice. The great concern is where our denomination is heading and what seems to me to be the encouragement by leaders of our denomination in this direction.

Cases in point:

1. Chapel Records is pressing and selling records in our Book and Bible Houses that are positively disgraceful.

2. The Voice of Prophecy quartet is singing and recording unacceptable music.

3. The Heritage Singers, evidently being sponsored by various conferences, churches, and even the General Conference, are producing music and motions—in churches—that are worldly to the extreme.

4. SDA college radio stations that purportedly emulate the philosophy and standards of the denomination are playing music from movies, Broadway musicals, and very questionable entertainment such as the rock opera *Jesus Christ, Superstar*, and *Hair*.

The trained musicians in our denomination are practically ignored when it comes to counseling, helping, and deciding proper use and taste in music. Untrained and unknowledgeable people who have developed perverted tastes seem to dictate where our denomination is going musically. Ministers and youth leaders are proclaiming that any means are justified by the end, and are booking worldly religious rock in church, using no discretion at all.

I believe if anything is dragging and will further drag our denomination and precious truth toward secularism where so many other denominations are, it is and will be music. This is a highly important matter in our church.

Melvin S. Hill
Chairman, Department of Music
Pacific Union College
Angwin, California

"SAVE OUR SCHOOLS"

I was only just now able to read the excellent article by Dr. L. A. Bascom: *Save Our Schools*, February, 1972.

In my opinion, there would be several ways to save our church schools. Having taught public school, I am keenly aware of the problems and difficulties a Seventh-day Adventist youngster is forced to face from the earliest grades onward. If I would have children, I would rather scrub floors than send them to the local public schools.

One way to save the "little red schoolhouse" might be for the local churches to follow an exact financial plan. However, there might be a different reason for the somewhat precarious position of our little school. In my observation, the difficulty does not seem to be due to a lack of funds as much as a lack of confidence on the part of our local believers. Every spring, educational superintendents scan our campuses for prospective candidates. Their efforts are usually concentrated on young people who have run out of funds to continue their chosen career (often far removed from elementary teaching) with the promise to help them another quarter and summer school and so steer them into church school teaching. Also, wives of our workers, seeking ways to supplement their husband's meager income, are often encouraged along these lines, or the fledgling ministerial intern regarded still a bit immature for his high calling finds himself all of a sudden fully qualified to teach any subject up to the eighth or ninth grade.

If the church school is fortunate, the principal will hold a B.A. in elementary education, and the rest of the faculty will be an assorted multitude.

Maybe we should have even smaller schools, consolidate some and use traveling teachers, as was brought out by Dr. Bascom, but I would strongly urge that the church school teacher should also be properly qualified academically, holding at least a baccalaureate degree in elementary education, and be encouraged toward graduate work.

Only as we upgrade our product—the local church school—will we be able to attract a better-paying clientele—church members.

Elfriede Matejisk
Columbus, Ohio

Using the Overhead Projector

ABOUT a year and a half ago I attended my first Bill Gothard lecture on Basic Youth Conflicts. I saw this man hold people spell-bound for a full week. I realize that, while the man is deeply spiritual, he has no apparent external charisma. I wondered what the magic was that enabled him to hold his audience over such long periods of time. I determined that part of it was his clever use of the overhead projector, and the way in which he involved his audience in writing out parts of the information presented.

Armed with this concept, I began to hold family-life conferences within our conference, using materials similar to his. I found that if I presented to the listeners a basic outline, in which they could write the steps or points of my presentation and do simple line drawings, charts, et cetera, based on what I presented with the overhead projector, that I, too, could hold their attention. This experience made me realize that something needed to be done to make our evangelistic approach even more effective through the use of this neglected tool.

Use of Overhead Projector

Our conference is promoting pastor's classes by providing a "mini-budget"—just as one might have an evangelistic budget for a

major effort. We have also subsidized the purchase of overhead projectors, so a pastor in our conference may purchase a Bell and Howell overhead projector for \$50. About fifty of our pastors are now using or have access to a 3M or Bell and Howell overhead projector. Many of them have acetate rolls that can be used in making drawings, writing out texts for Bible-marking classes, et cetera.

We have completed a set of more than thirty visuals in full color for use in pastor's classes and in public evangelism. This covers the major points of our message, such as the Sabbath, state of the dead, law and grace, the beast series of Daniel 7 and Revelation 13, the symbols of prophecy, and the mark of the beast, to name a few. The entire basic message can be conveyed through the use of visuals and overhead transparencies in a fully lighted room. The storage of this entire set takes no more room than a small attaché case slightly larger than letter-sized paper and about three inches thick.

Enthusiastic Response

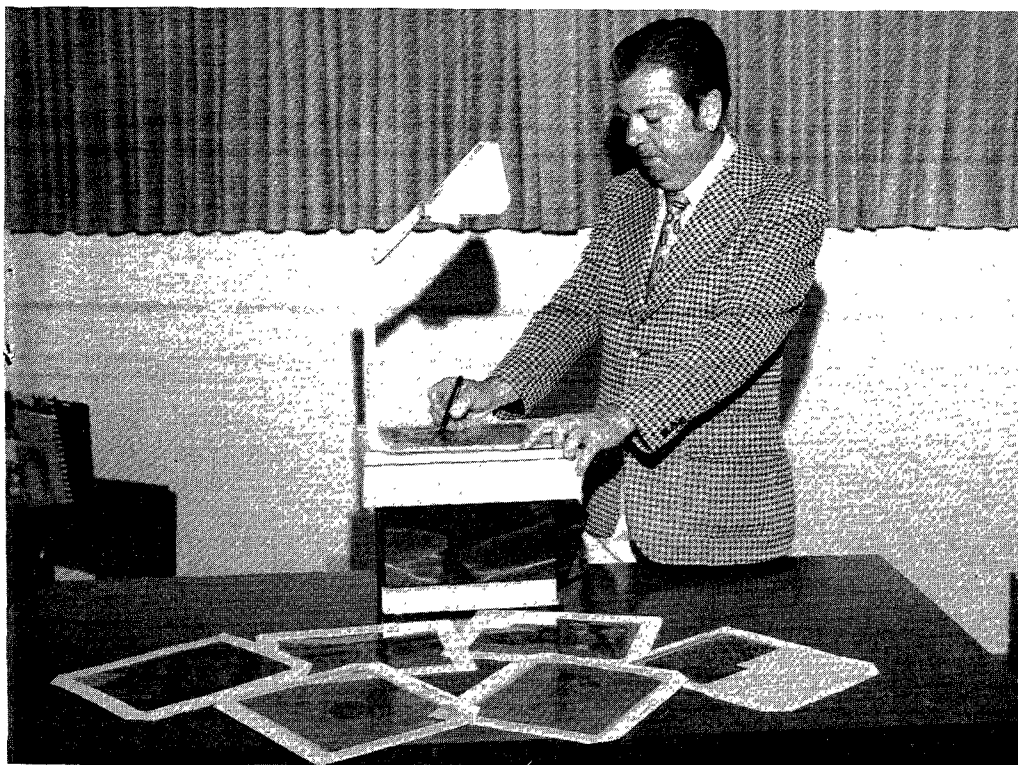
The pastors who are using overhead projectors are excited about

this new-found media. Many are making their own visuals. Henry Fuss, pastor of the San Diego Spanish church, has developed a thousand visuals for his use. This tool can be used like a blackboard, like a blacklight chart, or for multiple purposes as a teaching device in pastor's classes and in public efforts.

These visuals are now being produced by the Health Productions Department of the School of Health, Loma Linda University. They will be available through the Ministerial Association, Southeastern California Conference, P.O. Box 7584, Riverside, California 92503. The price will not be set until production is completed, but it will be minimal in relation to their value. Sets should be available by the time this article appears.

In a day when people are loathe to go out so many nights during the week, our pastors are finding that they can gather a class together either on one night of the week or on Sabbath morning in the more traditional pastor's evangelistic Bible class. By giving away premiums, such as gift-book awards for attendance, to the non-Adventist, the results are almost as startling as they are in

John D. Rhodes is the Ministerial Association secretary of the Southeastern California Conference. A graduate of Pacific Union College, he also holds the M.A. and B.D. degrees from the SDA Theological Seminary, and the Ph.D. degree from the California Graduate School of Theology. Elder Rhodes served as an evangelist in the Southern California Conference for twenty-seven years.



John Rhodes, Ministerial secretary of the Southeastern California Conference, demonstrates how information can be written in while making an evangelistic presentation with the visual charts.

more expensive evangelism.

Recently I attended what I thought was a rather successful evangelistic meeting, held by one of our very efficient evangelists in a large city in our conference. Nearly 400 were in attendance. The opening night attendance, three nights before, had been 700, but for a rainy Tuesday night, 400 was a good audience. Yet, only about forty non-Adventists had signed up as being in attendance in the meeting. One pastor commented after the meeting, "I had six non-Adventists who have attended these meetings, but I had thirteen non-Adventists in attendance at my class last Sabbath." He calls his class the "Seekers Bible Class." Other men use other names.

The Pastor's Bible Class

We have printed a simple multipurpose handbill for the pastor's class that allows a pastor to write in his own topics and put on his own picture. All we have on it is a logo with the words "Profiles of Faith Bible Class," to be used with the new and exciting lessons for the pastor's classes. We are pushing the use of these

lessons, along with the use of the overhead projector. With the dry photocopier, such as a 3M photocopier, or a Xerox machine, acetates can be made of almost anything that one can see or read. These acetates can be blown up on the screen and shown to audiences in a pastor's class or evangelistic meetings. The use of the overhead projector is not limited to small meetings, and the advantage of being in full light is that you can see the audience response.

There are numerous materials available and catalogs can be secured from such companies as the Chartpak Company, Leeds, Massachusetts 01053, and the 3M Company, Box 3344, St. Paul, Minnesota 55101. They have the material needed to make visuals. There are such things as arrows, translucent tape, translucent and opaque rub-off letters, et cetera. There are numerous colors of cellophanelike adhesive material that can be added to various areas to make multicolored charts.

Using Visuals Effectively

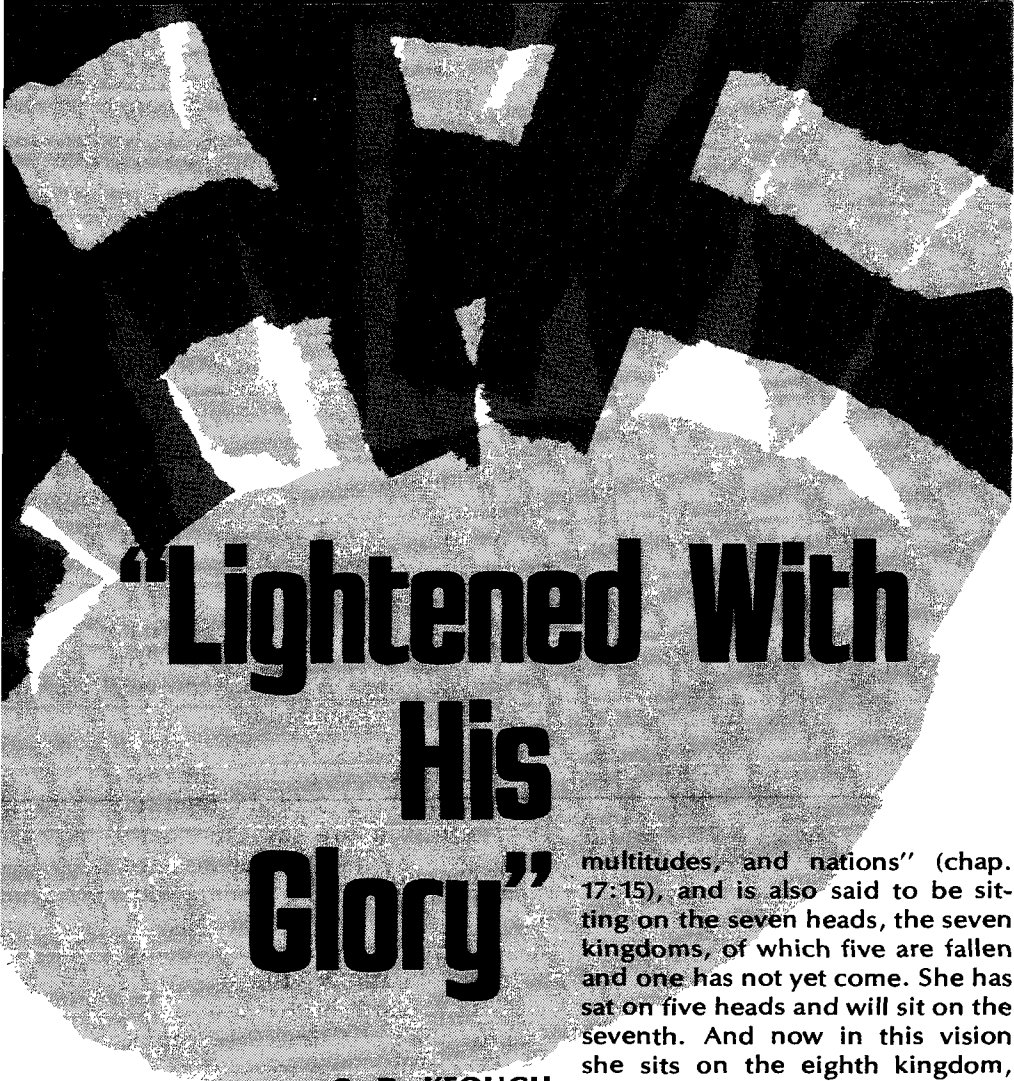
Part of the effectiveness of this tool is having movement involved

with what you are trying to convey. For instance, in the traditional old Sunday temple, where we had the pillars supporting the roof of the temple, the roof said "Sunday Temple" and the pillars were the various eight texts that mention the first day of the week in the New Testament. These are standing upon a support. All one needs do is to slide a piece of cardboard across the visual, and one by one block out the pillars so that the blocking out makes the pillars non-visible on the screen. When he has done this, the question is, "What is it that is supporting the structure?" At this time he reveals, rather than obliterates, the foundation. The word at the bottom coming through the foundation is "tradition."

In the reverse of this process one can make a Sabbath temple. The roof structure says "Sabbath Temple" on it. The pillars are then the various areas dealing with the Sabbath, such as the Sabbath at Creation, Mt. Sinai, the keeping of the Sabbath by the apostles, and the Sabbath in the new earth. As one pillar at a time is revealed, it is seen that this roof structure will stand. Then, at the end, the question is asked "What is it that supports these pillars?" Finally the base of this temple is revealed, with the words "Jesus Christ" written on it, showing that Christ was also a Sabbathkeeper. This gives movement.

The three major ways that one can give movement to any of these visuals is by revelation, obliteration, or the use of overlays. On overlays the material is placed on acetate, such as printing or portions of the chart, and these are laid over a basic acetate. As they are laid over they show through on the screen. They are hinged at the side of the acetate frame with Scotch tape and then flipped over one by one, as the points of the presentation are made.

The overhead projector is proving to be a very effective tool in pastor's classes and public evangelism. It is our hope that this new tool will be used, not only in the Southeastern California Conference but more effectively around the world in the presentation of the third angel's message. □



"Lightened With His Glory"

G. D. KEOUGH

WE HAVE long looked forward to the time when the earth shall be lightened with the glory of the angel with the last message of mercy to the world (Rev. 18:1). That message is simply a call to come out of Babylon, for the last plagues are about to be poured out upon her and God would have His people separated from Babylon that these plagues might not fall upon them.

Babylon has been shown to John as she sits upon the scarlet-colored beast. She sits on many waters, that is, "peoples, and

G. D. Keough served as a missionary in the Middle East for more than thirty years. He also taught at the Theological Seminary and at Newbold College. Elder Keough lived in retirement in Northern Ireland, his homeland, until his death in 1971.

multitudes, and nations" (chap. 17:15), and is also said to be sitting on the seven heads, the seven kingdoms, of which five are fallen and one has not yet come. She has sat on five heads and will sit on the seventh. And now in this vision she sits on the eighth kingdom, the beast himself (verses 3, 11). She is supported by the beast, but does not rule it (verse 7). Her condition is that she is drunk "with the blood of the saints," has become "the habitation of devils" (chap. 18:2), and is controlled by them, so that she is ripe for destruction.

The angels who bear messages from God to the world are typical of movements in the church on earth (chap. 14:6-12). The angels play their part in the work of God as He commands them (Ps. 103:20), but the preaching of the gospel is the work of men (Mark 16:15).

The Glory of Jesus

When the first advent of Jesus was prophesied it was said, "And the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40:5). And the apostle John reports: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). John is evidently speaking of the character of Jesus.

When Israel saw this glory they did not comprehend it. Jesus said, "Now have they both seen and hated both me and my Father" (chap. 15:24).

The glory of the Lord that was revealed and seen was the glory of grace and truth, of meekness and lowliness. The story of His trial and execution in which these qualities are demonstrated is beyond human conception. He was reviled, He was scourged twice, He was spat upon, and His beard plucked out (Isa. 50:6). A crown of thorns was plaited, and placed on His head, and He was then struck on the head with a reed. All this was done by men He had created and who lived by Him and whom He could have annihilated by a word. Yet He excused and prayed for those who nailed Him to the cross. Jesus was not helpless. He could have prayed to the Father and twelve legions of angels would have flown to His assistance.

A Revelation of God

His love and His forbearance were a revelation of God. In His crucifixion God was glorified. He had prayed, saying, "Father, glorify thy name," and announced, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth [that is, crucified], will draw all men unto me" (John 12:31, 32). The patience, the love, the compassion, manifested by the Prince of princes as He anticipated with joy the salvation of sinners is far beyond human comprehension, and is staggering to contemplate.

Those of us who believe, "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). "This was to be indeed His true coronation."—*The Desire of Ages*, p. 379.

Christ's reasoning as He faced the crucifixion crisis is described as follows:

This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all

its attending horrors, blazing with glory.—*Ibid.*, p. 625.

It is amazing. So strange is the thought of Hebrews 2:9 that the translators add words to make it say that we *now* see Jesus glorified in heaven, as if the cross, the great sacrifice of God for the redemption of fallen men, was not the glory of God. It is not only the redemption of fallen men that is accomplished but there also is the condemnation of every lost soul of men and of angels.

A Consuming Fire

There is a glory of God that men cannot see and live, for as the Lord said to Moses when he asked to be shown God's glory: "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). That glory is so great that God is said to be "a consuming fire" (Deut. 4:24).

In this glory the righteous shall share; by it the wicked will be destroyed. "In all who submit to His power the Spirit of God will

consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." —*Ibid.*, p. 107. It was of this glory that Jesus spoke when He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). When this glory is manifested to and shared with the redeemed "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). Here we must share the glory of God's character, and there we shall share the glory of Christ's person (Phil. 3:21).

The Glory of Character

From all this we conclude that the glory of the angel of Revelation 18:1 is the glory of character, not the glory of person. Now, with unveiled faces, as in a mirror, we may behold "the glory of the

Lord," and be "changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18), and Jesus will come and receive us into God's eternal glory.

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.—*The Great Controversy*, p. 623.

If the earth is to be lighted with the glory of God as seen in the characters of His people, what a standard! What a responsibility! But it is the work of God and the earth will be lightened with their glory. □

Feedback

ON THE RIGHT TRACK

Congratulations! The new *Ministry* is tremendous. You men are certainly on the right track. The combination of the health ministry with the gospel ministry is the only logical conclusion one can arrive at after reading the Spirit of Prophecy blueprint.

Kenneth Oster
Beirut, Lebanon

PRACTICAL MATERIAL

Your magazine is excellent. I've found much practical material to use in Sabbath school. The articles related to health and diet are especially pertinent. I call them "health capsules" and present one or two monthly in Sabbath school. Thank you for the help and inspiration received.

Louise I. Johnson
Oxford, New Jersey

THE OPINION POLL

The article, "What the Non-Adventist Clergy Says," in the June issue reminded me of the following incident:

Scores of last-minute travelers were rushing to catch a train that was about to depart. However, they were

stopped at the gate by a stern-looking ticket collector, who demanded that they put down their baggage and show their tickets. They were much upset by these delaying tactics and were in danger of missing the train. They had no kind words for the ticket collector or for the railroad. "You do not seem to be very popular with these passengers," one man commented. "No," he replied, "but actually I do not care. I would rather be popular with the man upstairs," pointing to the superintendent's office. So we lost the popularity contest, but let's be more anxious about being popular with the Man upstairs.

Victor A. Anderson
Yucaipa, California

JOGGING AND LEARNING MORE

"I really like the new *Ministry*. So do our local elders. Several of them have commented on it favorably, voluntarily. With forty-eight to sixty large pages an issue it is a reading challenge, but worth every moment, as its contents are so helpful. The new health evangelism emphasis has got me jogging and learning more about health principles all the time.

I like the new archaeology section. Elder Fearing's insert on true Sabbathkeeping this month was really good.

Michael J. Lay
Fulton, New York

AN ENCOURAGING SIGN

I want to tell you how much I appreciate the outstanding articles that we have been reading in *The Ministry* magazine.

We are so thankful for the leaders in key spots who are not afraid to stand up and be counted on the side of reform. Truly the Lord has set His hand to finish the work and to guide His church into the harbor.

Warren C. Wilson
Wildwood, Georgia

COULDN'T PUT IT DOWN

I really enjoyed reading the current issue of *The Ministry* with its added medical and health information. I could not put it down until it was completely read. Keep up the good work you have begun with this new year.

Paul Peterson
Athol, Massachusetts

The Dignity of Ingathering

PERRY F. PEDERSEN

WHILE some of us find the Ingathering program an onerous duty that comes along with frightening rapidity, yet it has been, it is, and will continue to be one of the great blessings in God's church.

This campaign, originated by a layman, approved by the pioneers of our faith, and conducted by laymen and ministry alike, produces millions of dollars to expand God's work and spreads the gospel message as no other single campaign does. Why, then, if this is true, do we find such an aversion to it?

In my mind the problem is largely due to our attitude toward it. If we tell ourselves we don't like something, then we won't like it. If we go at a task in a half-hearted manner it will be long and tedious. If we convey to our laymen a strong dislike for Ingathering we will get the same reaction from them. If no enthusiasm is shown to accomplish this goal our people will respond in kind.

Yet this work is God's work without question, and without it we would have to devise new means of raising the same vast sums of money. We would have to labor much more diligently all

during the year than now to cover the same territory with missionary contacts. It is highly unlikely that we could substitute any other program for Ingathering that would accomplish the same ends.

My observation over the years has been that far too many solicitors, both of the ministry and the laity, go about the Ingathering program in an apologetic undignified manner. If we would remember that we are Christ's servants, on Christ's mission, bearing a blessing to those solicited, there is no reason why we couldn't change our entire attitude at every call. With a manner exuding confidence, stressing assurance, having the glow that comes from knowing that we are as important as any other person on earth as we represent Christ's church, why should we fear?

The dignity of the church and the ministry is demeaned when we enter a store or a shop in a hesitant, apologetic way, cautiously peering about the counters, shyly asking a clerk for the manager, and having an air of "Well, I hope he's not here." How can we have an attitude that will convey itself to the solicited person to which he will respond and give a liberal offering? How can we influence him to read the material after we have left, and influence him to send for the free material and/or Bible course?

It is my experience that when I enter a store with a positive

manner, planning to give a blessing to this manager to the best of my ability, proceeding with an air of competence to present my mission in quiet dignity, without apology, while exuding as much confidence as I can muster, he will respond favorably. In case there is an instance where no contribution is given, at least I attempt to leave an impression that will in no way militate against my returning another year.

When the manager responds favorably it is a simple matter to volunteer to have a brief prayer before leaving. This should be done only in private, however.

I have found that when I begin my day's work planning to bring a blessing to everyone possible with a word of comfort and brief prayer that my entire attitude toward Ingathering is on a much higher level than it is if I approach the day with fear and trepidation. After a successful canvass where prayer was offered it always seems that when I leave my footsteps are a little lighter, my heart is more cheerful, and I know that the person will have in his hands an opportunity for salvation.

Whenever we leave a piece of missionary literature we *do* leave an opportunity for salvation. The money is important, very important. Without it the mission program would be in serious difficulty. However, even more important is the spiritual side of each encounter. When we conduct Ingathering in a manner that is Christlike in every way we are much more likely to prepare the person's heart to receive favorably what he will read in the literature. The thousands of cards we receive each year from the Ingathering campaign show that an increasing number of people are reading the literature and obviously looking for something better. They are turning to the Bible and spiritual literature to find it.

Ingathering is what we make it. Our attitude will determine whether we go at this great campaign with confidence and assurance of success, or whether we enter with timid feet hoping the sky will split asunder and the Lord will come before we have to make another contact. □

Perry F. Pedersen is lay activities and Sabbath school secretary of the Columbia Union Conference. He is a graduate of Union College and has served in the Wyoming, Minnesota, Northern Union, and Central Union conferences.

the Local church elder

Preaching-2

Teaching the Word of God

Steven P. Vitrano

PREACHING is a means ordained of God whereby God and man come together in communion and communication. As the believer listens to the Word of God in proclamation, he accepts it as the Word of God which is at work in him (1 Thess. 2:13). The solemnity and beauty of this truth must ever be with us as we go about our task of preaching the Word.

It is in this context, the communion between God and man, that man is instructed in the way and will of God. Preaching instructs and informs man with respect to the life that he should live—what he should be, what he should do, and how he should do it. Notice again Paul's words in 1 Thessalonians 2:

For you remember our labor and toil, brethren; we worked night and day, that we might not burden any of you, while we preached to you the gospel of God. . . . For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to lead a life worthy of God, who calls you into his own kingdom and glory (verses 9-12, R.S.V.).

Preaching therefore must involve the proclamation of *truth* or *truths* having to do with faith and morals.

But what truths! Does the preacher proclaim what he *thinks* is true? No, he preaches what God *says* is true. How does he know what God says—does God reveal it to him? Yes, God's Spirit prompts him and illuminates his

mind, since in the act of proclamation the Word of God is present. But the preacher is not a prophet possessing the gift of prophecy. Like all of God's people in every generation he must look to the prophet for a word from the Lord.

It is at this point that the Bible becomes indispensable to preaching—so indispensable, in fact, that we can say, *A sermon that is not an exposition of a Bible truth is not a sermon!*

When we preach, we pray for the guidance of the Holy Spirit. We trust that He will move upon us, upon our minds and hearts. We trust that He will speak through us so that we will speak God's Word not our own. And yet, we must ever keep in mind a statement found in the introduction to *The Great Controversy*, page vii:

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested.

The preacher stands in the pulpit as God's spokesman. Upon him rests the responsibility of proclaiming the Word of God, by which men will be ushered into the presence of God—introduced personally to their Lord and Saviour. Upon him rests the responsibility of teaching the Word of God—instructing men in the principles of faith and the practice of obedience. He is called upon to communicate the great truths that God has revealed to man through His holy prophets. To do all this acceptably he must be prepared for his work.

First, he must have such a knowledge of the Bible that he can communicate the truths it reveals to those who do not have such knowledge. He must understand clearly what God has said and is saying in His Word. If the preacher does not understand, how will his hearers understand? This, of course, presupposes that the *truths* of Scripture are such that

they can be understood rationally as well as experientially—by the mind as well as by the heart.

Second, he must know how to communicate the truths revealed. He is not simply to open his mouth and "let the Spirit take over." An emotional experience engendered in this way may be very "meaningful" to some hearers, but it can hardly be called preaching in the sense that Paul uses the word in 1 Thessalonians 2. When the content of preaching is the authoritative Word of God, we are informed of how we may "lead a life worthy of God." The communication of the Word therefore, must have a clarity and coherence that will enlighten the mind and lead the hearers into an exercise of the will.

It is because the proclamation of the Word speaks to the intellect *as well as* to the heart that we are concerned for the *how* of preaching. How are we to preach so that the truths of God's Word are proclaimed with power unto salvation?

Let us begin to answer this question by focusing upon two qualities that ought to be found in every sermon, (1) clarity and (2) coherence.

When one exclaims, "Oh, *now* I see what you mean," he means that what was unclear has now become clear. When one says with some show of perplexity, "I don't follow you," he means that what he has heard doesn't "hang together," it is an affront to the powers of reason, it is not coherent.

In recent years, with the emphasis on personal relationship in encounter theology, and ecstatic experience in the charismatic movement, clarity and coherence in preaching have been sorely neglected, if not entirely cast out.

In considering the *how* of preaching we shall give attention to those principles and practices that make for clarity and coherence. □

Local Church Sued for Reproducing Music

Charges of copyright violations have been filed against the local Community Hymn the Sacrosanct Hymn Publishers. Both the choir director and the church trustees have been named in the suit, which declares that the church has been photocopying copyrighted musical scores. The attorney for the publisher, interviewed by phone today, stated that the law allows for fines of \$250 for each infringement of copy-

Burundi, Tanzania Agree to settle a long- standing dispute and resume normal relations. A joint communique issued after hours of talks between two African countries, Burundi and Tanzania, declared the communiques signed in which the two countries would pay inden-

Center Gives Counseling

The above news clipping fortunately is fictitious. However, if musical publishers wanted to press for action on this growing common practice, it would not be difficult to locate sufficient evidence. Publishers of music are initiating programs to alert the public to this widespread immoral habit of reproducing musical scores, hymns and lyrics.

Consider a certain composer's disappointment upon seeing a stack of 50 photocopies of one of his five-page anthems ready for a choir to use.

Consider the compounded unethical action of a particular choir member who uses the office photocopier to duplicate sufficient copies for the church choir. Furthermore, she improperly uses the equipment and supplies of her employer, as well as steals the time it takes to perform this task on her employer's time. When she was questioned about using these photocopies in the choir, she flippantly remarked that they could be hidden behind folders. Besides, who would know?

Consider the publisher, the bookstore manager, the distributor, who are being robbed of a fair livelihood from their labor in preparing and selling printed music.

Similar situations can be found in hundreds of churches and schools. There is clear evidence of a serious fault in moral perception! Church members actually are breaking the law by stealing from copyright owners and producers.

The situation is contradictory. These same churches will order Sunday School manuals, and will have no qualms about paying for them. They pay the contractor, electrician, painter, and many others for their services. Churches do not hesitate to give honorariums to choir directors, evangelists and preachers. Is it not strange that hymnbooks, choir anthems, and musical scores fall into another category?

The U.S. copyright law is clear and definite. It grants to any writer, musician, artist or publisher the exclusive right to his own material. He alone has the privilege of reproducing his own works. If another wishes to incorporate it in some other production, permission must be obtained from the owner.

The copyright law is intended to protect the author, so that he is able to profit from his own labors. To copy and reproduce another's work is plagiarism and thievery. Authors write to live; musicians compose for inspiration and profit; publishers produce these works to sell for a profit. Reduced to the most common denominator these artists labor to make a living by their skills. The U.S. Congress, therefore, has sought to protect them.

Reprinted by permission of *Christian Life* magazine, Wheaton, Illinois.

Publishers of sacred and church music long have been concerned about the violation of duplicating copyrighted music. The increasing availability of various photocopyers has proliferated this easy duplication.

Donald Hinshaw, of the Carl Fischer Company, declared in a recent convention of the Church Music Publishers' Association that the churches are breaking the Ten Commandments as well as the civil law by buying one copy of an anthem and then reproducing enough copies for the entire choir. Hinshaw announced that his company is ready to prosecute for infringing on copyrighted music.

Echoing this concern, William J. Reynolds, representing Broadman Music of the Southern Baptists, wrote that there is an increasing concern by publishers to seek ways to stop this illegal practice. It is altogether possible that a lawsuit or two would show to all that publishers mean business.

Publishers, furthermore, are concerned because they have made commitments to their artists and composers. There is a simple business angle to the continuance of music publication.

"Looking at the problem from a very simple business viewpoint," says R. W. Stringfield, of Lillenas, "the publisher today cannot long continue to invest as heavily as he must in new manuscripts, printing, royalties, promotional costs, etc., if his potential market is reduced by promiscuous copying to just an occasional single copy sale. The publisher is dependent upon volume distribution."

Word Records' publication director, Charles F. Brown, points out that publishers have a responsibility to their authors and composers. He referred to the contracts publishers make with writers "in which we promise to protect them and their interests" in their music.

"In effect, our composers entrust the overseeing of the distribution of their music to us and we feel we have a definite obligation to these men," Brown says.

Obviously the problem is greater than the dollars and cents stolen from composers and publishers. The concern relates to ethical and moral matters. All pub-

lishers agree that something must be done to awaken consciences of both choir members and directors. They plead for moral sensitivity and spiritual discernment.

It is evident that publishers hesitate to press charges against offenders. In fact, one stated that it would be bad for business. Even though they are reluctant to prosecute, the situation is getting to be so serious that measures are being formulated to halt this malpractice.

The Church Music Publishers' Association, made up of the leading religious music publishers, has created a legal fund and a department which is organized to investigate infringements.

"We are now prepared to put some teeth into this matter," states Hinshaw, "for we are strongly convinced that the only way to stop it is to prosecute with all the publicity necessary."

He adds, however, "We hope that this never has to be done."

Since publishers are dependent upon sales to keep in business, Stringfield points out the dire situation—particularly with smaller companies.

"It is likely that some independent publishers will have their patience stretched to the breaking point, and will bring suit one of these days," he says.

Another publishers' organization, the International Gospel Publishers' Association, was formed about a year ago to attempt to correct this situation. One of the founders, Hal Spencer, of Manna Music, says they have formulated a fourfold plan:

1. They are advising all publishers to add a notice to the bottom of musical scores and books stating that to duplicate copyrighted music is illegal and punishable.

2. They are advising music stores and retail outlets to remind anyone buying single copies of music that any form of duplication is illegal.

3. The Association will notify those who have illegally reproduced copyrighted music of their violation of the law, and will ask them to destroy all duplicated copies, or, in some cases, they may request financial compensation for the music.

4. They are ready to bring legal proceedings against those who have violated the law.

This approach seems fair enough. It warns those who may be ignorant of the law, yet gives an opportunity to correct the situation without embarrassment. It is important to note that I.G.P.A. will press for drastic action if necessary. Spencer pointed out that this Association will be able to take action on a broader level so that any one publisher will not need to risk his own reputation.

Where can the finger of accusation point? Who is to blame for this carelessness?

"Maybe we have done a very poor job of educating the public," Reynolds says, "particularly music teachers, music leaders, and church choir directors, about the meaning of the copyright law and its implications. In all my years of music education both at the undergraduate and graduate levels, no teacher ever explained this problem. Many teachers were themselves guilty of infringement."

This could possibly be the area in which to begin to solve this problem. Another area involves the ministers and their influence.

"Ministers need to be informed, since they are responsible for their local churches," Hinshaw says.

You can refuse to use, or allow to be used, any form of duplicated music illegally produced. Choir directors and ministers must assume the greater responsibility to warn and stop this malpractice.

You should destroy all copied musical numbers regardless of the duplication process used. This should include song sheets and/or chorus sheets used in song services.

If alterations or new arrangements of copyrighted music are made, the arranger must obtain permission from the owner. Such a request is seldom denied.

And last, each church and school should allow sufficient money in its music budget to purchase adequate musical scores for necessary choir and church use. The Christian should be aware of the law and should conscientiously uphold it. Don't be guilty of breaking the law while piously singing praises to God! □

THE WORD

W. E. READ

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Thus wrote the beloved apostle after he was convinced that Jesus of Nazareth was indeed the Messiah promised by the ancient prophets in the Holy Scriptures.

For many years it has been commonly considered that John obtained this concept of the Word (Gr. *Logos*) from Philo Judaeus. This has been the teaching in universities and seminaries and has been accepted, almost without question, around the world.

In this presentation we shall consider the following queries:

1. Did the apostle obtain this conviction from the prominent Jewish writer, Philo?

2. Do we have any reliable data as to whether Philo even knew anything about Jesus and His apostles?

W. E. Read began his denominational service as a pastor-evangelist in England. He served as an administrator in the Central European Division, the British Union, and the Northern European Division. As a General Conference field secretary Elder Read was chairman of the Biblical Research Committee and editor of The Israelite.

3. Did John really need the teaching of Philo, or was there something in his Hebrew background that was far more reliable?

First, let us observe what the Scriptures tell us about the expression "the word of God."

In our general understanding of the term we think of it as applying to the Holy Scriptures. This is true, but the term "word of God" is very rarely applied to the Sacred Record in its written form. The fact is that it has several slants of meaning that can be seen in several scriptural passages.

● It was applied to the divine message God gave to His servants the prophets: "The word of the Lord came unto me, saying . . ." (Jer. 1:4; see also Eze. 1:3, et cetera).

● It was applied to the gospel message of Jesus and the resurrection, which the early apostles preached.

● It was only rarely applied to the written Scriptures: "They preached the word of God in the synagogues of the Jews" (Acts 13:5). "They came to Antioch . . . and went into the synagogue. . . . And after the reading of the law and the prophets . . ." (verses 14, 15).

From these Scripture references we could conclude, and rightly so, that the messages that came to the ancient prophets in vision were later incorporated into the canon of Sacred Scripture. Hence this written record does constitute the word of God.

We must bear in mind, however, that what the apostles preached about Jesus the Messiah was definitely based upon this written record. Consequently, we could understand that both the Old and the New Testament, with the written record of the mes-

sages of Jesus and His apostles, constitute the word of God.

But there is still another vital and important aspect of this unique expression. As mentioned above, the Holy Spirit presents the truth that the "word of God" centers also in a Person, the Lord Jesus Christ. John expresses this not only in his Gospel but also in his Epistle, "the Word of life" (1 John 1:1), and in the Apocalypse (Rev. 19:13). This being true, we have the twofold application of the term "word of God."

This must have been a thrilling revelation to the early band of men Jesus called to be His co-workers. It took them some time to realize that Jesus of Nazareth was actually the promised Messiah. And it took the revelation of His resurrection to convince them that He was the Word of God.

Yet, they were "slow of heart to believe all that the prophets have spoken" (Luke 24:25). It took yet another revelation from heaven—the baptism of the Holy Spirit—more fully to convince them, and then we see them filled with a holy zeal, and they "went every where preaching the word" (Acts 8:4).

We now come to the three queries.

1. Did the apostle obtain this

OF GOD

conviction from the prominent Jewish writer, Philo?

Philo was a contemporary of Jesus and the apostles. This Jewish philosopher was born about 20-10 B.C. and died around A.D. 50, and so his life span covered more than that of Jesus, and even of some of the apostles. However, there is a factor of much importance that must be kept in mind: the communication facilities—traveling, and other means of publicity. Jerusalem was not far from Alexandria, where Philo lived, but then the common way of travel was perhaps by camel, mule, oxen, or sailboat. This factor could raise our second query:

2. *Do we have any reliable data as to whether Philo even knew anything about Jesus and His apostles?*

Let us look at what Philo taught. He was a Jew, but largely influenced by Greek gnosticism. He believed in the *Logos*, the "Word," but those who have carefully studied his works tell us that to him:

True reason was *Logos*. This he did not personify, but he apparently recognized it as the Spirit which, immanent in the Messiah, would make Him the divine messenger of God. Philo never linked the ideas of *Logos* and Messiah into one divine Person, as John did so boldly (John 1: 1-3, 14).¹

While the Platonian doctrine of the supreme value of the spiritual had been already anticipated in Asia, and had been promulgated in Greece, it fell short of the full truth as enshrined in the sayings of Jesus.²

Philo had a peculiar method of interpreting the Old Testament—and is also noted for his philosophical speculations on the Old Testament.³

Obviously Philo did write concerning the "Word" and also the

"Messiah"; in fact, in places he seems to equate the *Logos* with the *Messiah*. But there is an uncertainty in what he writes. Sometimes he speaks of the *Logos* as reason, and at times he very definitely refers to the *Logos* as though it were a person.

Although this is so, there is a great question whether he ever heard of Jesus or His disciples even though he lived at the same time. The translator of his works into English writes in his introduction in volume one:

His lifetime covers the lifetimes of Jesus Christ and John Baptist, and much of that of St. Paul. There is no intimation that he knew anything of their life or work.⁴

Another prominent writer remarks:

Nevertheless Philo stands out as one of the landmarks in the history of religion. His career lies on the boundaries between the old world and the new. Born not later, in all probability, than 20 B.C., and dying some time after A.D. 41, possibly not until the fifth decade of our era, he was a contemporary both of Jesus and of Paul. These facts alone mark his significance for students of early Christianity. On the nature of that significance we must briefly dwell.

Needless to say, there is no trace of acquaintance on his part with Jesus or His foremost apostle. We cannot tell whether he ever came into contact with the Christian faith.⁵

This would indicate that whatever he wrote about the "Word"—

the *Logos* being the Messiah—probably had no reference to Jesus of Nazareth. It would follow that if he knew nothing about Jesus and His apostolic group, they probably knew nothing about Philo.

3. *Did John really need the teaching of Philo, or did he have something in his Hebrew heritage that was far more valuable?*

The Hebrews were not ignorant of their ancient literature. They had the Targums dating orally from the time of Ezra and Nehemiah. These Targums are in Aramaic, a language akin to Hebrew, and are somewhat of a paraphrase. Although not a translation, they do tell us that the Jewish people understood what the prophets and others had in mind in their understanding of the ancient Scriptures. The chart on page 18 illustrates this.

Do we not see these concepts reflected in the New Testament in such statements as John 1:1, 3; Romans 11:36; 1 Corinthians 8:6; Colossians 1:16; and Ephesians 3:9?

Both creation and the work of sustenance are involved. Being created, if they are to serve the divine purpose, they must be sustained, held together. So we read:

"And in him [Christ] all things hold together" (Col. 1:17, R.S.V.).

It is no wonder that J. W. Etheridge⁶ in the introduction to his work wrote concerning the *Memra Word*:

The phrase in question is only used to express the presence and agency of a real Person.⁷

This appellation is employed in the Targums with such an intimacy of relation to the Almighty as to render it in many cases a synonym for the Divine Name itself.⁸

The visible manifestation of the Divine presence, known in Hebrew by the name of the Shekinah, is not infrequently identified in the Targums with the Memra.⁹

In the New Testament, where, along with nearly thirty aspects of meaning, there is one in which the *Λόγος τοῦ Θεοῦ* shines resplendent as a title of Him who was in the beginning, who was with God, who was God, and by whom all things were made; so in the Targums.¹⁰

So, we repeat, the early disciples, when they were satisfied that Jesus was the Messiah, had no difficulty in applying what was taught years before their time, that the Messiah Jesus was indeed and in truth the Word of God, by whom all things were created, and it is He who is our Saviour. What a thrilling message to proclaim to the world.

In the light of these records from the days long ago, we can perhaps better appreciate the following counsel from the Spirit of Prophecy:

Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. . . . To Christ, equally with the Father, all heaven gave allegiance.¹¹

Through Christ the Word, a personal God created man.¹²

He took humanity upon Himself. To the astonishment of the heavenly host, the eternal Word came to this world as a helpless babe. . . . "The Word was made flesh, and dwelt among us" (John 1:14).¹³

The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant. . . . Before men or angels were created, the Word was with God, and was God. . . . Christ was God essentially and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.¹⁴

FOOTNOTES

¹ *The SDA Bible Commentary*, vol. 5, p. 94.

² William Fairweather, *Jesus and the Greeks* (Edinburgh; T & T Clark, 1924).

³ Alfred Edersheim, *Life and Times of Jesus the Messiah* (New York: Longmans, Green & Co., 1896), p. 663.

⁴ Philo, Introduction, in Loeb Classical Library, vol. 1, pp. IX, X.

⁵ H. A. A. Kennedy, *Philo's Contribution to Religion* (New York: Hodder & Stoughton), pp. 6, 7.

⁶ The quotations from the Pentateuch are from J. W. Etheridge's book *The Targums*, published by Longman, Green, Longman & Roberts, London, 1862. There is now a reprint in one volume published by the Ktav Publishing House, Inc., New York, 1968. The quotations from Isaiah are from J. F. Stenning, *The Targum of Isaiah*, Clarendon Press, Oxford, 1949.

⁷ J. W. Etheridge, *The Targums*, p. 16.

⁸ *Ibid.*, p. 15.

⁹ *Ibid.*, p. 17.

¹⁰ *Ibid.*, p. 15.

¹¹ Ellen G. White, *The Great Controversy*, p. 493.

¹² ———, *The Ministry of Healing*, p. 415.

¹³ ———, *Counsels to Parents and Teachers*, p. 259.

¹⁴ ———, *Selected Messages*, book 1, p. 247.

Hebrew Understanding of "The Word of God"

K. J. V.

"And they heard the voice of the *Lord God* . . . in the cool of the day."

Gen. 3:8

"And he [Abram] believed in the *Lord*."

Gen. 15:6

"So God created man in his own image."

Gen. 1:27

"And *God* spake all these words."

Ex. 20:1

"The eternal God is thy refuge, and underneath are the everlasting arms."

Deut. 33:27

"I have made the earth, and created man upon it."

Isa. 45:12

"He [the *Lord*] was their Saviour."

Isa. 63:8

Targums

"And they heard the voice of the *Word* of the *Lord* . . . in the evening of the day." (Onkelos.)

"And he [Abram] believed in the *Word* of the *Lord*." (Onkelos.)

"And the *Word* of the *Lord* created man in His likeness." (Jerusalem.)

"And the *Word* of the *Lord* spake all the excellency of these words." (Jerusalem.)

"The habitation of Eloha is from eternity, and the world was made by His *Word*." (Onkelos.)

"I have made the earth by my *Memra* [*Word*] and created man upon it."

"And his *Memra* was their saviour."

TWO unusual stories concerning baptisms have recently come across the editor's desk. The first comes from Gordon Blandford, evangelism coordinator of the Mountain View Conference. After the morning service at which ten were baptized as a result of the evangelistic series conducted by Pastor Blandford in Beckley, West Virginia, those who had been baptized joined the rest of the church members for a fellowship luncheon. During the luncheon a young woman present sobbed almost uncontrollably. She knew she should have been baptized but could not make the final decision to do so. Apparently the Holy Spirit was convicting her of the urgency of making this decision.

Many present at the luncheon tried to comfort and encourage her, but she could find no peace. After counseling with the evangelist for some time, she decided to yield to the Lord's will for her life and asked whether she could not immediately be baptized. An announcement was made at the luncheon that a special baptismal service would be conducted at 1:30 p.m. Her son decided that he also wanted to be baptized at the same time.

At the final evangelistic service of the series held that evening a call was made to join God's remnant people. The water had been left in the baptismal tank after the morning service, so the four who made their decision at the evening meeting were invited to participate in a baptismal service at its close.

After the baptismal service, the third that day, pictures were taken, and the evangelist took a few minutes to bid farewell to the 100 people who were crowded into the little church. While he was doing this another woman pleaded that she just had to be baptized. Pastor Blandford was amazed at the way the Holy Spirit was moving on the hearts of these people, and gladly he donned his wet clothes again to perform the fourth baptismal service of the day, about 10:30 p.m. This, we think, establishes some kind of record for the number of baptismal services in one day in one church.

Another record-breaking event of which we have just received a report comes from an evangelistic crusade held in the spice island of Grenada by Pastor K. S. Wiggins from March 11 to

Record-breaking Baptismal Services

April 28 of this year. This effort resulted in an impressive 431 converts.

The green tent in which the campaign was held was affectionately nicknamed University of Tanteen by those in attendance, because Tanteen is the center of learning in Grenada, with eight different educational institutions. Pastor Wiggins was named "dean" of the "university" by the "graduating class" of 150 on the last night of the series.

Seven hundred of the average 1,800 in nightly attendance at the tent services were non-Adventist. The fact that 431 of these were added to the church is certainly evidence of the Holy Spirit's power at work during this campaign. About 2,500 people attended the final service.

Adventists and their message were never so much in the limelight in Grenada as during these meetings. Press and radio coverage was excellent. On the third Sunday night the meeting was broadcast live from the tent, and the closing night service was recorded for later broadcast. Pastor Wiggins was interviewed three times on Radio Grenada, and during Holy Week was invited to preach four sermons on the air. The manager of the radio station was baptized as the result of the crusade, much to the delight of his wife, who has been a church member for many years.

Six members of the police force

were baptized. The commissioner of police, who also attended the meetings, informed Pastor Wiggins by letter that the baptized members of the police force will have no trouble getting Sabbath privileges. He congratulated him on the "outstanding job for Christ" he did in Grenada. Premier E. M. Gairy, who was present one night, asked Pastor Wiggins to announce that any government employee who wanted to unite with the church would receive Saturdays off for worship. Many stepped out for truth.

Besides his wife, who assisted with the singing, Pastor Wiggins had as teammates Pastors Noel and Lewis (from the Guadeloupe Mission), and Pastors Kirk, Baldwin, Henderson, Ferdinand, Chapman, and Maitland (from the South Caribbean Conference). The hard-working Bible instructor-secretary, Maureen Burke, along with her responsibility for visiting and receiving decisions, kept the files in order and the correspondence flowing. Dr. T. S. F. Edwards, dentist, gave some very instructive lectures in the early stages of the crusade, and certain health-screening programs were included as a public service.

Four baptisms in one day in the same church and 431 "graduates" from the "University of Tanteen" are certainly evidence of the Holy Spirit at work through public evangelism. □



Organizing a Church Library

BARBARA WESTPHAL

WHEREIN lies the difference between a library and a disorderly pile of books? There may be the same number of books in both. When arranged in an organized way, the same confusing heap of books may become a library. Because "order is heaven's first law" (*Counsels on Health*, p. 101), our church libraries should be models of systematic arrangement. Even a small library will be much more accessible and more efficiently managed if the books are classified in such a way that the librarian—or a less knowledgeable substitute—is able to locate a desired book instantly on the shelf or can ascertain quickly whether a requested book is among the holdings. A complicated system, of course, would be cumbersome in a church library.

Classification

Here is a simplified classification system that may be adapted to the needs of any church library:

- B- Bibles in different versions
- BIO- Biography
- C- Church organization and activities
- D- Devotional material
- H- Health
- HIS- History
- J- Juvenile books
- M- Mission stories
- N- Nature and science
- R- Religion, doctrines, etc.
- S- Stories (Christian)

Barbara Westphal, author of seven books, is a graduate of Pacific Union College and has her Master's degree in librarianship from San Jose State College. With her husband, Henry, she served for 32 years as a missionary in South and Central America.

These categories should be arranged alphabetically on the shelves with neatly printed labels beneath each section.

Within each classification the book may be placed alphabetically according to the author's last name. The first two or three letters of the author's last name may be used for a more accurate arrangement. Thus Cripps, *The Arrow by Day*, would be ^MCri (M for Missions, Cri for Cripps); and Barclay, *By His Spirit*, would be ^DBar (D for Devotional, Bar for Barclay). This call number will appear on a label on the spine of the book below the title.

Because a church library will have many of Mrs. White's books—and because they deal with many subjects—it is best to shelve them by themselves (with the exception of the compilations that have appeared as Morning Watch devotional books), perhaps with special bookends to set them apart. Use the name *White* on the label, and under the name add an initial to stand for the title of the book. *The Testimonies* will all be *White* with a *T* below and a number to designate the volume ^{White}T-3. The volumes of *The Conflict of the Ages* series will be *White* with a *C* beneath a number to indicate which of the five volumes it is. *Prophets and Kings* would therefore be ^{White}C-2. *Gospel Workers* could be ^{White}G, and *Education* ^{White}E. These should be arranged alphabetically on the shelf.

Card Catalog

A shelf-list catalog is the only card catalog needed. As its name indicates, the cards are arranged in the same order as the books on the shelves in alphabetically arranged subject divisions, and alphabetically by author within each section. Index cards must separate the subject divisions, such as *Devotional*, *Health*, etc. Each catalog card will give the author's name (last name first), the title of the book, the publisher (*R&H* for Review and Herald, *PP* for Pacific Press, and *SPA* for Southern Publishing Assn.), and the last copyright date. In the upper left corner is the call number of the book as it appears on the spine of the book. Here are two sample catalog cards:

BIO	Clark, Harold W.
Cla	Crusader for creation; the life and writings of George McCready Price. PP, c. 1966.

N	Coffin, Harold G.
Gof	Creation—accident or design? R&H, '69.

This shelf list serves as a key for taking inventory once a year. Check the books against the cards, replacing lost books or removing their cards from the live file.

Processing

The materials necessary for processing the books may be purchased from a library supply house, such as Gaylord or Bro-Dart. The following supplies are needed:

1. 3-by-5-inch index cards with a hole at the base.
2. Book cards to be inserted in the book pockets.
3. Pockets to be pasted in the back of the book.
4. Date-due slips (unless the book pockets provide space for the dates).
5. Labels (silky cloth ones are excellent).
6. Card file case or box with a rod in the bottom that can be inserted through the perforations in the cards.

The writing on all these items should be done on the typewriter. The book card and the book pocket bear the name of the author, the title of the book, and the call number (such as ^MRob).

Charge System

The borrower should sign the book card and write in his telephone number. The date due—probably two weeks from that Sabbath—should be stamped or written on the book card and the date-due slip in the book. The book card is then filed in a charge file behind the index guide giving the date the book should be returned. This file may be kept in any small box and must contain index cards for the months and days due for the year. An extra index guide labeled *OVERDUE* will be needed.

When books are overdue, call the delinquent borrowers during the week, courteously asking them to return the books or renew them once more. Take it for granted that some books will be lost. Fines cannot be charged nor much pressure brought to bear among church members. Be glad the books are circulating.

Once the library is set up in good working order, how can the librarian lure readers to his alcove?—which may be a real hideout in some church buildings. The librarian may make public announcements and show new books, place posters in the hallway, or insert beguiling notices in the church bulletin.

The long hours occupied in organizing an efficient and attractive library are well spent, for it is important to provide our members with books on loan containing "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8). If they read these things, they will "think on these things." □

Objectives and Ground Rules. 1. Viewpoint articles discuss topics on which the church has not taken a stand. 2. Insignificant topics which have no bearing on our eternal welfare are unacceptable. 3. Theories that undermine confidence in established doctrines will not be published. 4. Articles do not necessarily reflect the beliefs of the editors or the denomination. When quoting material from this section, this fact should be made clear. 5. Comments and constructive criticisms made in a Christian spirit are invited.

Israel and Christ's Return

The stage is being set for Satan's master deception

DENNIS SMITH

SATAN, the master deceiver, is especially adept at leading human beings to misapply Scripture. He used this technique at Christ's first advent. Old Testament prophecy was misapplied, many of God's people were deceived, and the Son of God was rejected by the majority.

How did this occur? Many were expecting the appearance of the Messiah. However, "they interpreted prophecy in accordance with their selfish desires" (*The Desire of Ages*, p. 30). They expected Him to set up a worldly kingdom and deliver them from their enemies. Jesus of Nazareth did not follow their pattern, so they rejected Him as the Messiah.

Satan is perfectly capable of following a similar plan today.

Many Christians are now looking for the soon return of Christ, but

as in the days of the first advent many of them are expecting Him to come in the wrong way. Thus the way is being prepared for them to accept a *false coming*.

Faulty Application of Scripture

Satan is not only bringing about a false spiritual awakening (described in *The Great Controversy*, p. 464), he is also employing a system of false prophetic interpretation, just as he did 2,000 years ago. This false system in interpretation, called Futurism, undermines the three angels' messages. It was developed by the Jesuit Ribera in 1591 in order to counteract the Reformation teaching that the beast and antichrist powers are the Papacy. (See L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 2, p. 484.) Today a large proportion of the Protestant world has "wondered after the beast" (Rev. 13:3) by following this false system of interpretation.

The first angel's message includes the teaching that probation for the Jewish nation as God's covenant people expired in A.D. 34, at the close of the seventy prophetic weeks of Daniel 9. From that date forward the Christian church (spiritual Israel) be-

came heirs of the Old Testament promises given to Israel (see Gal. 3:29).

Futurism denies this, teaching that the Old Testament prophecies will be fulfilled to the literal Jewish nation at the end of time. The Scofield Reference Bible (notes on Revelation 7, page 1337) says:

[The great tribulation] involves the people of God [meaning literal Jews] who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9:24-27, note; Rev. 11:2, 3). The elements of the tribulation are: (1) The cruel reign of the "beast out of the sea" (Rev. 13:1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9:27), and show himself in the temple, demanding that he be worshipped as God (Mt. 24:15; 2 Thes. 2:4).

The Establishment of the State of Israel

During the past few decades this deception has come to the front. On May 14, 1948, Israel was re-established as a nation in Palestine. This may have been an important step in the last great deception, which will culminate in the appearance of Satan impersonating Christ.

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In 1669, Increase Mather wrote a book entitled, *The Mystery of Israel's Salvation*. In this book he developed many of the Old Testament prophecies, applying them to the restoration of the Jews in Palestine.

Today the popular book, *The Late Great Planet Earth*, by Hal Lindsey, continues to advance the deception.

To be specific about Israel's great significance as a sign of the time, there are three things that were to happen. First, the Jewish nation would be reborn in the land of Palestine. Secondly, the Jews would repossess old Jerusalem and the sacred sites. Thirdly, they would rebuild their ancient temple of worship upon its historic site.—Pages 50, 51.

Notice that two of the three events listed have happened!

On pages 53, 54, after quoting the parable of the fig tree (Matt. 24:32, 33), the author continues:

But the most important sign in Matthew has to be the restoration of the Jews to the land in the rebirth of Israel. . . . When the Jewish people, after nearly 2,000 years of exile, under relentless persecution, became a nation on 14 May 1948 the "fig tree" put forth its first leaves.

Jesus said that this would indicate that He was "at the door," ready to return. Then He said, "Truly I say to you, this generation will not pass away until all these things take place" (Matt. 24:34, N.A.S.B.).

What generation? Obviously, in context, the generation that would see the signs—chief among them the rebirth of Israel. A generation in the Bible is something like forty years. If this is a correct deduction, then within forty years or so of 1948, all these things could take place. Many scholars who have studied Bible prophecy all their lives believe that this is so.

Lindsey goes on to misapply Zechariah 12-14 to the time of the second coming of Christ. He points to Zechariah 12:10 as applying to "the personal revelation of Jesus Christ as Messiah to a remnant of Jews in Jerusalem" (page 54). He then states:

There remains but one more event to

completely set the stage for Israel's part in the last great act of her historical drama. This is to rebuild the ancient Temple of worship upon its old site.—Pages 55, 56.

A Masterful Deception

What if the Temple were to be rebuilt? What a masterful misapplication of Scripture is here evident! By blinding Christianity to the fact that Old Testament prophecies no longer apply to the literal Jews, which is clearly pointed out in the first angel's message (especially as spelled out in Dan. 9:24-27), Satan has prepared the way to make his appearance as Christ. And what better place to make his initial appearance than in Jerusalem, where many Christians are looking for Him to come?

Notice what the servant of the Lord has said:

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. . . . This is the strong, almost overmastering delusion.—*The Great Controversy*, p. 624.

The times we live in demand our special attention. Are our people prepared to withstand this masterful deception?

Only those who have been diligent students of the scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. . . . Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses?—*Ibid.*, p. 625.

We must not only prepare our people but we must warn the world of this great deception by clearly heralding the truth of the second coming of Jesus. We must proclaim the three angels' messages loud and clear. □

SO YOU'RE A PREACHER— AMATEUR OR PROFESSIONAL?

PAUL ELDRIDGE

Faced with the awesome challenge of this high calling, we sometimes forget that a preacher is also a public figure—a professional man.

A PREACHER is many things: counselor, teacher, fund raiser, church administrator, spiritual trouble shooter. He must be a man of integrity, impeccable personal habits, untarnished reputation, friendliness, and total dedication. He must feel a divine call to the ministry and stand as God's instrument of salvation to men. "Who is sufficient for these things?" (2 Cor. 2:16).

These requirements demand superhuman performance. The preacher must have a direct line to divine power. He is, he must be, a man of God.

Faced with the awesome challenge of this high calling, we sometimes forget that a preacher is also a public figure—a professional man. The world assumes, the church expects, and God requires the preacher to be a competent performer when he stands before the people. A sense of divine call inspires, natural endowment helps, but basically the ability to speak effectively must be acquired by careful study and diligent effort.

To every Seventh-day Adventist minister we pose the question concerning his status as a public speaker: Are you an amateur or a professional?

Historically, we have felt a justifiable pride in our humble origins. Our pioneers were farmers, tradesmen, seamen—earnest men and women, most of whom had only a limited education. They accepted a divine commission that more sophisticated

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churchmen did not even hear. Then they grew with their message, acquiring professional competence, until many of them came to shine with polished luster as outstanding public performers.

Now, though some might consider it a mixed blessing, we have become a mature church. Our young preachers come from the Seminary or our colleges with a good background of liberal-arts education as well as a solid foundation in church history and theology. They have studied psychology and counseling. They have completed courses in church organization, homiletics, and public speaking. Both they and their potential audiences have a degree of sophistication our church did not know in its earlier years.

Will these fine young ministers become the superior preachers we have a right to expect them to be? They may. The potential is there. But it will not be an automatic result of their excellent training. Neither will it happen merely because they have been entrusted with history's most important message. Excellence will come only to the man who makes a conscious and determined effort—an effort that does not end until his professional career is over.

The world of sports gives us a vivid picture of the difference between amateurs and professionals. Brilliant college athletes, rated as the nation's best, often face a massive disillusionment when they decide to turn professional, because the performance standards are so much higher. Some of them never make it.

We have many fine speakers in the Seventh-day Adventist ministry. For this we are thankful. But judged by professional standards of effective public speaking we also have a host of rather poor preachers. The percentage of mediocrity is far higher than it should be. Every man who accepts an appointment to the ministry should realize that he thereby is expected to be-

come a professional public speaker, not merely a gifted amateur.

May I suggest three simple rules for reaching and maintaining this standard?

Rule One: Know and Practice the Basic Techniques.

These include the *physical* problems of voice, enunciation, posture, gesture. Equally important are the *psychological* factors of emphasis and appeal, as well as more subtle but vital elements such as life, warmth, rapport with the audience.

These techniques of delivery must have substance to work with—carefully prepared material. This involves research, logical outline, literate composition, effective illustration.

Rule Two: Seek Critical Analysis of Your Performance.

As a preacher you will receive many compliments. Faithful members with tears in their eyes will say how much the sermon has done for them. A visitor may ask how you could have known what he needed and preached just for him. Your voice, your smile, your interesting illustrations may come in for honorable mention.

These comments are gratifying and buoy you up. But be honest. They are not a fair measure of the quality of your preaching. And they are almost worthless as far as self-improvement is concerned.

Every preacher needs candid appraisal by a qualified observer. Sometimes a helpful wife can serve. But she may be too loving to be really critical, and the preacher may even resent her suggestions. An unbiased third party is more effective. Most helpful is an experienced public speaking coach who can be paid for professional instruction.*

At the very least every preacher can make a tape recording of his sermon and later study it carefully himself.

Rule Three: Strive for Excellence Every Time You Stand Up to Speak. The sermon is the

heart of a preacher's speaking role. Here he does his most effective public work. It is among his most frequently recurring assignments. This demands extra precaution to maintain a consistently high standard. It is relatively easy to sense the importance of a commencement address or a guest-speaker invitation. As a real "professional" you will not allow yourself *any* mediocre sermons.

Ceremonies require special care. Weddings, funerals, baptisms, ordination services, the ordinances—each of these calls for a special type of dignity and decorum.

But how about mission stories, prayer meeting, and worship talks? And church announcements? Every one of these calls for a standard of excellence, a standard you will demand of yourself *every time you speak*.

Actors, lecturers, radio-TV stars and announcers depend on the standard of their performance for their professional lives. Ten years in the radio ministry gave me an opportunity for firsthand observation of these people in action. The concentrated effort they expend to perfect their technique puts the average Seventh-day Adventist minister to shame. They know that excellence is essential for survival.

But how does their message compare to ours? We stand between God and a doomed world. We offer men the only hope there is. This divine announcement deserves the clearest channel available.

Do Seventh-day Adventist ministers dare to be satisfied with an amateurish performance? □

* LATE FLASH: A sermon critique service has just been inaugurated by the newly organized Academy of Adventist Ministers for its members. A number of leading Adventist preachers have agreed to review and write objective, constructive comments on any sermon taped or written by an AAM member.—D. W. Holbrook.

HEALTH is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong.

The misuse of our physical powers shortens the time in which our lives can be used for the glory of God, and it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.

The health of the Lord's messengers should be carefully considered. As the true watchman goes forth bearing precious seed, sowing beside all waters, weeping and praying, the burden of labor is very taxing to mind and heart. He cannot keep up the strain continuously—his soul stirred to

the very depths—without wearing out prematurely. Strength and efficiency are needed in every discourse. And from time to time, fresh supplies of things new and old need to be brought forth from the storehouse of God's Word. This will impart life and power to the hearers. *God does not want His workers to become so exhausted that their efforts have no freshness nor life.*

I can sympathize with some of my brethren who have strong feelings but not strong bodies. I do not know what we should do without men who feel intensely. But God would have these workers regard the laws of life and health; for when they are exhausted by long speaking and praying, or much writing, the enemy takes advantage of the tired condition

of their nerves, and causes them to be impatient and to move rashly. It was at the close of Christ's long fast in the wilderness that Satan thought to gain the victory over Him. But Christ drove him from the field of battle, and came off conqueror. Even so may those who preach the word today overcome when tempted in a similar way. But it is necessary that they labor with discretion, in order that they may preserve health and strength in the best possible condition; then, when occasion requires, they can put forth special efforts, and, relying upon Him who has conquered the enemy in their behalf, can come off more than conquerors.

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow

The Duty of Workers to Care for Their Health

ELLEN G. WHITE

This article was first published in The Advent Review and Sabbath Herald, June 20, 1912.

the example of the divine Worker, they are not to crowd too many things into the day's work. If they do this, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. It is right for them to make the best use of the advantages given them of God in earnest efforts for the relief of suffering and for the salvation of souls; but they are not to sacrifice health. We have a calling as much higher than common, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing servants of God to carry all the burdens they can possibly bear, without periods of rest.

How good it would be if among all who are engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers! How much more would be accomplished if every one would say, "God holds me accountable to be wide awake, and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a day-dreamer." It is because there are so many daydreamers that true workers have to carry a double burden. Writing by the Spirit, Paul says: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Be not overcome of evil, but overcome evil with good."

It is the part of a medical missionary to minister to the needs of the soul as well as the needs of the body. Those who put the whole soul into the medical missionary work, who labor untiringly in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be over-taxed. But they are filled with zeal and earnestness, and sometimes they move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down.

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that each has a special part to act in the Master's service. O, how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those with whom they come in contact to the Redeemer. When church members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much more earnest efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the workers in the field will be helped and encouraged and the cause of God will move forward with power.

Some of our ministers feel that they must every day perform some labor that they can report to the conference. As a result of trying to do this, their efforts are often weak and inefficient. They should have periods of rest, or entire freedom from taxing labor; but these can not take the place of daily physical exercise.

Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the

system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, He loves us, and He does not require any of His servants to abuse their bodies.

Another cause, both of ill-health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food; this causes war in the stomach, and confuses the brain. The use of unwholesome food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Study these words earnestly.

Life is a holy trust, which God alone can enable us to keep, and to use to His glory. But He who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with Him. Every talent entrusted to us He will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promote the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God. □

The misuse of our physical powers shortens the time in which our lives can be used for the glory of God.

This article is *MUST* reading . . .

- If you have ever put health into your evangelistic efforts or if you plan to do so.
- If you have wondered how your church could become active in soul-winning evangelism.
- If you are part of a doctor-minister team now.
- If you want to learn what freshman medical students are doing at Loma Linda University School of Medicine.

Medical Evangelism in the Inner City

JOHN DUGE



Above: John Duge examines a patient at the Mill Community Family Health Clinic.
Below: Every family was assigned a plot on the church farm.

WHEN evangelism is based on Spirit of Prophecy models it succeeds, it is always growing and developing and stimulating new thought and effort, and its results are solid and lasting. The Valley Fellowship of Seventh-day Adventists, a newly organized company in San Bernardino, California, has resulted from such a program.

There are three basic concepts behind the work that brought this church into existence.

First, in keeping with the Spirit of Prophecy model we decided from the start that our efforts here would be *medically centered*. The health-oriented medical-missionary approach is a form of evangelism that is particularly successful among the wealthy and among the poor. The Valley Fellowship grew up in a lower-income multiracial area on the outskirts of San Bernardino.

The second concept is that successful evangelism must be *church centered*. No missionary program of lasting value stands alone. It must be closely wedded to a church. Merely presenting truth to people does not make them Adventists. They must be carefully and tactfully integrated into a local congregation or they will be worse off than they were before they heard the truth. And church-centered evangelism is not only necessary in order to make solid converts, it is absolutely essential to the lives of the present membership. They, not outside experts, must share the gospel.

Visitation centeredness is our

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third concept. Evangelism takes place only when a Christian with redemption to share encounters face-to-face a man who needs it. In other words, real missionary work is personal. Christianity is shared, it is "caught," it is epidemic. People are not won by methods. They are won by Christ revealed through His people. Methods are good to the degree that they facilitate person-to-person contact, and they are bad to the degree that they try to spread the gospel without it. We know that if the Spirit of Prophecy is the determining factor in our evangelism, we have to work in homes.

Work began in the Mill community of south San Bernardino in the summer of 1971. A local pastor and a team of college students began by knocking on every door in the community and inviting people to send their children to a summer recreation-and-craft program. A tutoring program was also set up, and a Community Services center was established.

We divided the Mill community geographically into districts, and two students were assigned to each district. Their responsibility was to acquaint themselves with the spiritual and material condition of all the families in that district. They helped people clean up their homes and premises, they gave clothes and food where needed, and they began Bible studies. A church was rented and Sabbath services were begun.

Planning for a medical clinic then began in earnest. Facilities were secured from the community in an empty school building. At nearby Loma Linda we recruited a staff consisting of students and teachers from the various schools in the university: the Schools of Medicine, Dentistry, Nursing, Health, and Allied Health. As we planned for the clinic and continued work in the community, we began meeting every Friday evening to study the Bible and the Spirit of Prophecy, to establish guidelines for the work we wanted to do. We began remodeling the school building, and opened our doors as the Mill Community Family Health Center in June, 1972. The influence of this clinic has been growing ever since.

At the same time, a legal-aid clinic was begun. One night a week a local Adventist lawyer gives legal advice free to the residents of the Mill community. He meets his "clients" in a portion of the medical clinic facility.

In the spring of 1973 a new facet was added to the program. Land was secured in the middle of the Mill community for a church farm, and every family in the church was assigned a plot on which to raise vegetables and flowers.

The Mill Community Family Health Center is a free clinic; there is no charge for its services, and the professionals and students who work in it receive no pay. It opens one night a week. The patients receive the same kind of care and treatment there as would be given by a general practitioner in his private office. Medical students work only under the supervision of a medical doctor.

All the patients who come to the clinic from a district are seen by the two medical students assigned to that district. Working with each team of medical students are nurses, physical therapists, and lay members of the local church. Every patient who comes to the Family Health Center is visited in his home by some member of the team, who determines the health, welfare, and spiritual needs of that patient's family. Whatever the needs are ascertained to be, the team then works to meet them.

Further, each team is responsible for a Sabbath school class in the local church, the Valley Fellowship of Seventh-day Adventists. The class is composed of all members of the team and all members of the church who live in the team's district. During the Sabbath school class period we give some time to discussion of our work in that district of the community.

Ongoing health - education classes are another part of the clinic's program. Each medical student has an assortment of plastic clips of various colors, each color representing a specific class; for example, weight control, diabetes education, Five-Day Plan, diabetes school. When he sees a patient he feels would benefit

from one of these classes, he clips his chart with the proper color. When enough charts are in the file with a given color clipped on them we hold the class called for, inviting patients particularly interested in that area of health education to come.

Our waiting room plays a role in the education program of the Family Health Center. In the first place, there is nothing to read there but Adventist literature. The patients do read it, and we have not yet received any complaints about the lack of the customary secular literature. In a screened-off corner of our waiting room one of our social workers interviews each new patient. In another area, dental hygienists educate patients in correct oral hygiene. From week to week they check the teeth of patients to see whether the patients are practicing what they have learned. Most of the patients in our waiting room take advantage of this opportunity.

At this writing, plans are being made to conduct further short educational sessions on various health and hygiene subjects in the waiting room. We will also begin a regular program of Bible stories and songs for the large number of children who come.

This whole method has proved successful. Where two years ago there was no church at all and no Adventists meeting, now services are crowded every Sabbath, and we are renting the largest church facility available to us in the community. The kind of converts resulting from a method such as this are well grounded and permanent. The program is a continuous one, ever meeting and developing new contacts, while it simultaneously nurtures the growth of maturing interests and church members as well. It gives everyone a job to do in a systematic and orderly way. It is not here today and gone tomorrow but is a lasting witness in the community. Its image locally is not one of offensive proselytizing, but of service. We know of no evangelistic method presently in use that is closer to the one Jesus used. We know it works here and believe that, with some modifications, it will work anywhere it is earnestly tried. □

Spotlight on Health

SDA'S AND THE VEGETARIAN DIET

In a recent issue of *Family Health* Dr. Jean Mayer of Harvard made some interesting references to Seventh-day Adventists. "In this country, many vegetarians are Seventh-day Adventists. These are generally 'lacto-vegetarians' or 'lacto-ovo-vegetarians.' They . . . have been instrumental in developing many of the foods based on textured vegetable proteins that are becoming popular now with the general public. Avoidance of meats is partly an act of compassion, partly an act of self-discipline. Few branches of Protestantism have had as noble a record of humane achievements as the Seventh-day Adventist. Anyone who has worked in underdeveloped countries, as I have, is certain to have acquired an unbounded admiration for the integrated form of assistance the Adventists offer. They bring not only technical help—with a church, a school, a hospital, and an agricultural extension service—but a renewed feeling of unity in the life of people whose traditional ways have been shattered by the inroads of Western civilization." Dr. Mayer further comments, "Studies of Seventh-day Adventist lacto-vegetarians have shown them to have exceptionally good health and longevity." (*Family Health*, February, 1973, pp. 31, 32.)

DIET AND CORONARY HEART DISEASE

A new statement on the relationship of diet to coronary heart disease (CHD) has been published by the Council on Foods and Nutrition of the American Medical Association. "There is abundant evidence," the report states, "that the risk of developing CHD is positively correlated with the level of cholesterol in the plasma. . . . There is extensive evidence that the level of cholesterol in the plasma of most people can be lowered by appropriate dietary modification. Generally, such lowering can be achieved most practicably by partial replacement of the dietary sources of saturated fat with sources of unsaturated fat, especially those rich in polyunsaturated fatty acids, and by a reduction in the consumption of foods rich in cholesterol. Preliminary evidence suggests that faithful and continued consumption of a cholesterol-lowering diet over a period of years can reduce the coronary attack rate in middle-aged men. As would be expected in dealing with a chronic disease of this kind, early intervention appears to be more effective than intervention after the disease is evident." (*J.A.M.A.* 222:1647, Dec. 25, 1972.)

REFINED FOODS MAY PAVE WAY FOR CANCER

The eminent British research clinician Dr. Denis P. Burkitt has postulated on the basis of comparative studies of African native diets and occidental diets

that one of the reasons for so much large-bowel cancer is that white men eat so much refined food that the wastes linger longer in the bowel and thus the bowel is exposed to carcinogenic materials for an extended time compared to the shorter interval of passage of wastes when the diet includes the natural roughage of whole grains.

He points out that although sophisticated societies tend to feature white flour, the native cultures use flour made from the entire grain berry. He cites findings wherein societies that in former years subsisted on natural foods but have switched to our kinds of refined foods cancers are now developing like those of the sophisticated societies. (*Medical World News*, Aug. 11, 1972.)

Dr. Burkitt also notes the fact that the genetic brothers of those who became American black slaves have very little colon cancer, whereas American blacks suffer from the disease in approximately the same proportion as whites.

Dr. Burkitt is a highly respected and keen medical observer, and his conclusions cannot be taken lightly. In this connection let us take note of the fact that the Spirit of Prophecy repeatedly urges that we use whole grains, only occasionally using the refined flour for breadmaking. There are many good reasons for this advice in addition to the roughage factor. The matter of vitamins and minerals lost in the refining of flour (later so-called enriching notwithstanding) is also an important matter.

MARIJUANA AND INFECTION

A Georgia research team studied the effects of various hallucinogens such as marijuana, peyote, and mescaline on the ability of mice to resist infections as evidenced by the amount of interferon found in the blood stream. (Interferon is a cell-produced protein that helps to fight off bacterial infection.) Administration of the hallucinogens reduced interferon levels in the blood by 60 to 90 per cent. (*Infectious Diseases*, Nov. 15, 1972.)

HEALTH EDUCATION WORKS IN CHINA

"Eleven M.D.-type Chinese physicians and one doctor of traditional medicine recently spent 18 days visiting their American colleagues from Boston to San Francisco. . . .

"As expected, discussions and presentations concerning acupuncture anesthesia were the high lights of the visit. *Less spotlighted was the message the tourists brought—that the preventive medicine and mass health education programs to which China has had to resort to offset its scarcity of physicians have proved extremely effective in lowering mortality and in improving the overall state of health in that country.*" (*Dental Abstracts*, published by the American Dental Association, April, 1973, p. 193. Emphasis supplied.)

"who, me?..."

MOVE TO THE COUNTRY?"

RICHARD HANSEN

SEVERAL years ago while attending medical school and preparing for marriage I came across a statement in *The Ministry of Healing*, page 365: "The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul."

Shortly thereafter my wife and I recognized that in planning for a home we should seek the Lord's guidance and follow His plan. Knowing that God's people are going to face tremendous problems in the future, one of which is buying and selling, we sought counsel concerning the best means to prepare for these crises. "Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling

will be a very serious one."—*Selected Messages*, book 2, p. 141.

As we prayed for guidance, the Lord provided a small home on the outskirts of Loma Linda, where we had fruit trees and a garden plot while attending school. This was a great blessing to us. But when children joined our family, we realized that a more rural environment would be necessary in order to raise children in harmony with God's plan. "My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children."—*Country Living*, pp. 10, 11.

We looked for such a sanitarium where we could live in the country and put our skills to work advancing the Lord's cause. By several providential workings, we were led to Georgia. Here we found country living at its best, with six hundred acres of mountainous trails, a rural, missionary-minded hospital and sanitarium, and a

home where agriculture could be carried out family style.

"The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature."—*Selected Messages*, book 2, p. 357. It was a great blessing to study nature in a country setting and have it all around our home. We learned more names of trees, flowers, and birds than we had learned in all the previous years of our lives. Our children from the time they could walk and talk learned to love the outdoors and to see the Creator's handiwork.

We recognized that in order to teach people the principles of healthful living, we needed to follow God's plan one hundred per cent. Our teaching by precept needed demonstration in actual practice. We also found that living in an outpost center gave us greater spiritual power as well as insight in working the cities through medical missionary lines. Like Enoch, who brought people out to his country outpost, we had a retreat where our careworn city friends could commune with nature and enjoy the simple things of life. "Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of the Creator, by studying God's handiwork, imperceptibly you will be changed into the same image."—*Country Living*, pp. 14, 15.

It is with gratefulness for our Father's providential workings that we continue our medical missionary work from a rural outpost. We know that God has led us to a place where preparation can be made in earnest for the times of crisis ahead of us. We determine to be ready, with God's help, to give the loud cry and to ascend soon with the saints to our heavenly home, which is also called "a better country" (Heb. 11:16). □

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MINISTERS often lead frantic, frenzied lives, and like physicians are faced with intense stresses. They are called to enter into the tragedies, heartaches, and tears of many lives—the very gut-level of existence. These involvements can extract a high price, especially if there has also been neglect of body.

It is neither selfish nor neurotic to be maturely thoughtful about one's bodily health. In one of his essays Montaigne wrote, "It is not a soul, it is not a body that we are training up; it is a man, and we ought not to divide him into two parts." Ministers, and all of us, would do well to re-evaluate our physical condition in this light. My recommendations for good health stem from long years of professional reading, teaching, and research in the leading cause of death, cardiovascular diseases.

In one of his books Paul Tournier quotes another physician: "Man doesn't die, he kills himself." I state further: He kills himself with his stresses and excesses. How many of our American businessmen are on that diabolical status treadmill of security and material success, at great cost to their spiritual, mental, and physical health? Executives tell me that much of today's business is transacted over the banquet table, often after several drinks. When I find their blood pressure elevated and prescribe a simmered-down way of life, they protest, "But it will hurt business!" Was man made for business or was business made for man? Similarly, many ministers mistakenly think they give their best to their work only by pushing themselves to the limits of their endurance.

My very first prescription for better health is: Exercise. Ponce de Leon traveled the world in his fruitless search for the key to long life. Now cardiologists are

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Physician to Pastor:

GOLF ISN'T ENOUGH

A. D. DENNISON, JR.

bombarding their patients and the public with a new conception of "The Fountain of Youth." To push back the walls of death, exercise in boyhood, in youth, in young manhood, in middle age, and beyond.

Jesus exercised vigorously as He walked the Palestinian highways. Those who have actually walked in His steps have said that only one in full strength of manhood could cover the territory He covered within the indicated time. I picture Jesus, not as a pale-faced ascetic clothed in a skirt, but as a vigorous man bronzed by the Syrian sun, glowing with the radiant health of a well-exercised, well-disciplined body.

The Prophet Amos proclaimed "Woe to them that are at ease in Zion." Today, woe to them that are in automobiles, in escalators and elevators, in chairs in front of a TV set—to those equipped with a host of labor-saving devices that rob them of their strength and stamina—and perhaps even their very life.

Neither yard work nor golf provides adequate physical activity for a man. Most golfers have a caddy carry their bag, roll it on wheels, or ride an electric cart between shots. Thus they minimize the very beneficial effect of physical activity. Ride a bike, swim, join the Y, use your hiking boots—get up! Many thousands

have taken up jogging to good advantage. It's an excellent way to exercise if your doctor says you are up to it. To be active is to live; to be sedentary is to die.

A second important prescription for good health is: Abstain from nicotine. The clergy should stand firmly with the doctors in this matter. Floods of research have pointed an accusing finger at smoking. This damaging habit invites early coronary disease, emphysema, lung cancer, bladder cancer, and chronic cough from chemical bronchitis. Great numbers of physicians have stopped smoking, and the American Medical Association will no longer accept tobacco advertising in any of its journals.

Prescription number three is: Abstain from alcohol. The medical profession is deeply concerned over the rising incidence of alcoholism in this country. Alcohol is guilty of killing tens of thousands on our highways and of inciting many other deaths through murder, suicide, and health destruction. It places many behind bars as raving maniacs. Others drink their way to cirrhosis of the liver and perhaps death. Recent cardiac publications have discussed a new entity called "alcoholic cardiomyopathy," or "beer drinker's heart," a condition that can occur in persons who drink heavily and consistently for

many years. We have learned that alcohol is a cardio-toxin that poisons the mitochondria of the heart muscle cell, blocking the transfer of chemical energy into physical energy. The clergy should stand firmly with the medical profession in denouncing the increasing alcohol consumption.

The fourth mandate for good health and longevity is: Do not become overweight. One of the curses of this affluent nation is its widespread obesity. We who have the finest economy in the world, the finest supermarkets, look it. I constantly urge people to lose weight in order to reduce heart work, lessen frequency of anginal pain, lower blood pressure, and slow down degeneration of the artery walls.

Pastors, shape up, skinny down, and don't hesitate to bid parishioners to do likewise. I believe it is a form of discipleship and consecration to keep thin and healthy. Paul spoke bluntly in Philippians 3:19 about those "whose end is destruction, whose god is their belly."

Another edict is: Limit animal fats in the diet. In recent years medical science has come to realize that generous eating of animal fats is one of about ten factors leading to arteriosclerosis. It is interesting that in Leviticus 7, written 3,500 years ago, we are told: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat."

When people want to debate with me the relation of fats to arteriosclerosis, I simply point out that this is only one of a number of known factors. The limitation of fat is logical, for fats contribute nine calories per gram of food, and limitation of fats aids in weight control. Greasy blood is clotty blood, and since we know red cells stick together more easily when the blood is fatty, it's hardly worth an argument. Far better to be safe than sorry.

Still another decree for the preservation of good health is: Reduce salt intake. Dr. Richard C. R. Connor reported that the salt consumption in Glasgow, Scotland, was about 10.3 pounds per year per patient while in

Monmouthshire, England, it was 6.7 pounds per patient. The incidence of coronary heart disease is much higher in Glasgow than in Monmouthshire; this suggests that we would do well to cut down on salt consumption. Most of us crowd too much salt into our diets, and it tends to make us waterlogged. Experiments in which rats and guinea pigs consumed a lot of salt have produced a surprisingly high number of animals with high blood pressure. Heavy salt intake is one of five factors implicated in hypertension, taking its place alongside heredity, obesity, nicotine, and stress.

In this attempt to present a formula for preserving health, a final edict is necessary: Avoid fatigue and stress. Just what is stress? How can we set limits on such a thing? Were our ancestors more afraid of being scalped by the Indians than we are of being scalped by the Internal Revenue Service? What may disturb one person may not so affect another. Almost all of us are sometimes guilty of "generating ten dollars' worth of adrenalin over some ten-cent incident."

We all must deal with daily tensions, anxieties, and stresses. Here I believe that the Christian faith has much to offer. Our Lord wants us to lead balanced, rested, orderly lives. Too often Christians represent not the Company of the Committed but the Company of the Overcommitted. We become tired and anxious and stressful, and this is reflected in our spiritual lives. We need to avoid the wheel-spinning of an excessive Christian activism.

I remember Norman Vincent Peale best not for his book, *The Power of Positive Thinking*, but for his short article, "The Power of the Positive NO." How often Christians equate consecration with activism, with doing everything they are asked to do within the Christian structure. It is far better to do a moderate number of things well than to do many poorly.

Many men and women pay a high price in body and mind for their excessive application to work without proper periods of respite. Jesus gave this directive: "Come

ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31). How often as professional men we rush about, miss meals, and live in a frenzy. Yet not one of us is indispensable.

Walking relaxes tension. So does prayer. Quoting verses of calm assurance in prayer is often helpful. "I sought the Lord, and he heard me, and delivered me from all my fears" (Ps. 34:4).

Ministers and physicians are often honored as representatives of the fine and noble. They owe it not only to themselves but also to others to lead exemplary physical lives, and protect their health. A man may be a committed evangelical, firm and correct in his doctrinal beliefs, but if he is an overweight trencherman his testimony may be sorely impeded. A doctor who advises a patient to stop smoking undermines his counsel if his own consultation room is permeated with smoke. The same can be said for a doctor who tells a patient to lose weight while his own fat bulges over his beltline.

Pastors, to improve your ministry, to avoid chronic illness, to extend your lifespan, it is very important to attain and maintain normal weight, to exercise until the angel of death appears, to avoid nicotine and alcohol and excesses of caffeine, fats, and salt. Finally, try to live balanced, integrated, fulfilled lives, avoiding fatigue and controlling reactions to stresses to the best of your ability. You are urged to use the power of prayer, the power of the positive No, the power of a nap, and the tension-reducing power of exercise to temper stress, worry, and anxiety. Remember the desire the apostle John expressed in his third Epistle: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." □

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EDITOR'S NOTE: For an article on the effects of exercise on the heart, see "Which Do You Prefer . . . Loafer's Heart? Or Athlete's Heart?" by Ernst Jokl, M.D., in the September, 1973, issue of *Life and Health*.

Fishers of Men

VERNON W. FOSTER

AS WE discuss the role of ministers and physicians in the gospel commission, may I point out to each of you that the call to service for mankind today is the same as it was two thousand years ago.

That call is found in Matthew 4 and elsewhere in the Gospels. Jesus was walking by the Sea of Galilee. Seeing two brothers, Simon and Andrew, He issued an invitation: "Follow me, and I will make you fishers of men." A short time later he saw two more brothers, James and John, and He also called them.

As we follow the careers of Andrew, Peter, James, and John, who were the first to be specifically called, we find that they had their ups and downs, but that all served their apprenticeship well, and through the grace of God all became great fishers of men.

Today we are two thousand years downstream from that original call. But the call remains the same. Jesus is saying to you and me, "Follow Me, and allow Me to teach you how to catch men."

Christ doesn't call us because we are expert fishermen but because we need to follow Him. He doesn't tell us to go and take a postgraduate course on fish psychology or habits, but says, "Allow Me to teach you how to catch men."

Last year we were engaged in MISSION '72,

Vernon W. Foster is a physician in private practice in Canoga Park, California, specializing in family practice. Dr. Foster is a graduate of Pacific Union College and Loma Linda University. He spent six years in the Public Health Service. Dr. Foster presented this as a talk during a seminar at the doctor-minister workshop held May 18 to 20 in Loma Linda, California, sponsored by the Pacific Union Conference and the Loma Linda University School of Health.

and this year we have MISSION '73. Already we are planning for MISSION '74, and the serious planners are talking about MISSION '80. Do we really want to go on for another two thousand years, or have we arrived at a point when we are willing to allow the Great Fisherman to finish the work and cut it short in righteousness?

There are certain problems in connection with this call that have interfered with its purpose. The problem is not with the call but rather with the recipient of the call.

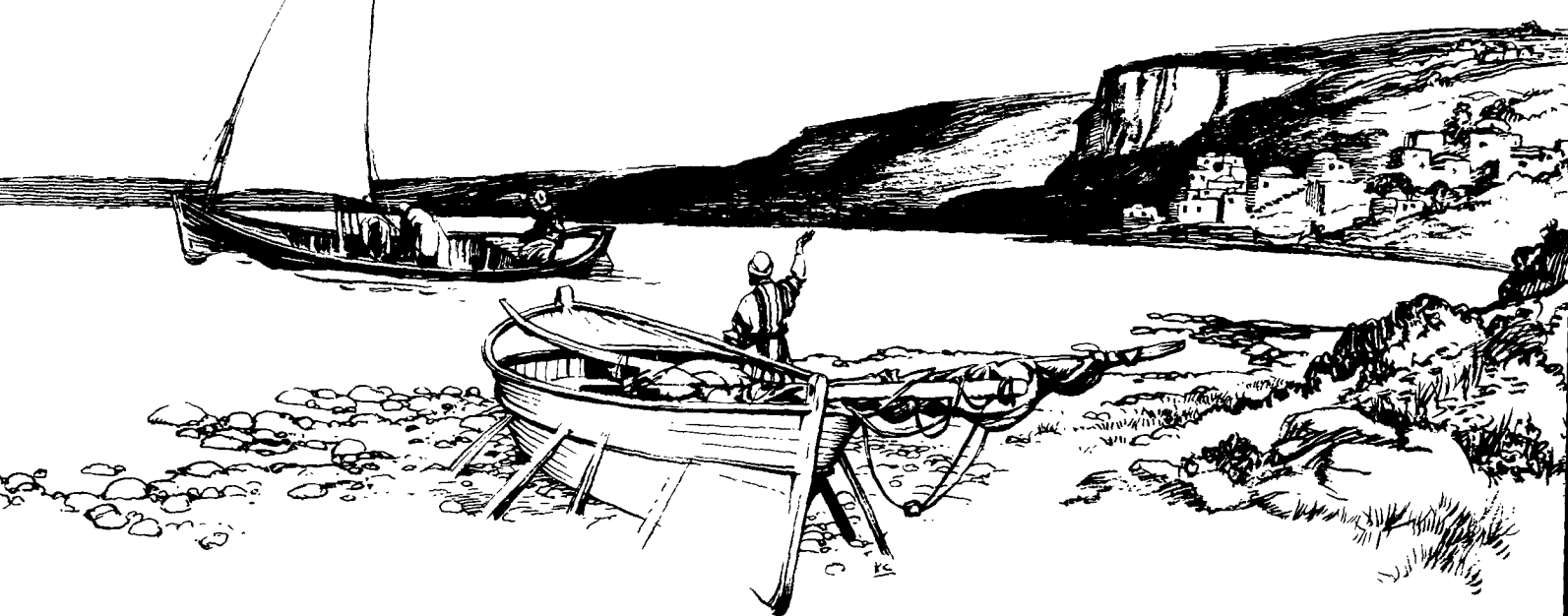
As I review in my own thinking some of the reasons for our shortcomings and failings to fulfill the gospel commission and Christ's call to service, I find certain etiological factors associated with the sleeping sickness of the fishermen today.

In reviewing these various points I do not wish to point a finger to any individual, whether he be a physician, minister, or church administrator. I would prefer to consider these points as an autobiographical outline of various stages of my own personal experience, from which, hopefully, the grace of God has brought spiritual growth.

The first problem I encountered was that the fisherman doesn't hear the call. The noise of the activity of the affairs of life makes the call seem indefinite or far off. The focus of his attention is on self and selfish pursuits even when good causes are espoused. To him, especially, comes a message: "Let everyone who can hear listen to what the Spirit says" (Rev. 3:13, Goodspeed).*

Then there is the type of person who just doesn't care for fishing. He would prefer to remain on the shore mending nets, playing golf, or raising a family. Should he venture out into the lake, he prefers sailing to fishing. May I point out that all of these activities are good, but they must occupy

* From Smith and Goodspeed, *The Complete Bible: An American Translation*, copyright 1939 by the University of Chicago.



a secondary role when the call comes to go fishing, otherwise the call will go to someone else.

Then there is the professional fisherman who takes up fishing as a matter of survival. He takes great pride in being a "spiritual" leader. He has bowls of fish that he hand feeds. Many fish depend on him for survival. In an evangelistic thrust, his success is measured not so much by his spiritual growth or by the devotional experience shared but by the number of baptisms. It is unfortunate that at times the posture of some administrative superiors encourages him to keep counting fish.

Another characteristic of the professional fisherman is that frequently he will resort to illegal fishing methods such as hooks, bright-colored lures, and even dynamite. The person who brings the most people to a meeting is rewarded with a trip to Hawaii, more or less. Prizes, medals, public praise, and at times even guile are means used to achieve a good record. Altar calls may be so emotionally packed that only the strong are able to resist. But when all is said and done, any fisherman knows that dynamite results in dead fish.

So much for the negative side. Thank God that there is a real awakening among lay people, ministers, and church administrators throughout the length and breadth of the land. I see a spiritual awakening not only among the laity but also among the ministry and the administration of the church. I see this happening in the medical profession and at our medical school. We are witnessing a spiritual revolution that may lead to the full outpouring of the Spirit of God. It is a constructive process and not a destructive process, but in the course of its development some of our past attitudes and practices must and will fall.

Christ said, "If any man will come after

me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Christ has called you and me for this great purpose. It means sitting at His feet, using His methods, and following His direction. It means total commitment in all areas of our lives. It means praying for and being willing to accept His power in the innermost recesses of our personal life and being obedient to the power. It means being willing to trust God not only with the responsibility of our service but also with its success. We must stop counting fish. It means using the gospel net instead of the hook.

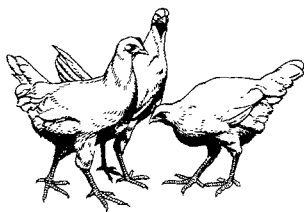
The greatest flooding of spiritual power will come when we give glory to God instead of to man. Everything is secondary to the glory of God. The three angels' messages emphasize this point. When we as individuals and as a people preach the three angels' messages on a personal level, then and then only will we be prepared to preach it on a prophetic level.

The gospel can never be finished in the world unless it is finished in the lives of the fishermen. Notice this challenge from a message of the Lord given to us in *The Ministry of Healing*, page 182: "Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go."

Perhaps as you have read this statement you have placed it in a context of a personal devotional experience. If so, you have been absolutely right, because that is where it belongs. I am personally convinced that we'll never fulfill our commission as fishers of men until we start at that point. □

inquiry

If viruses can survive the cooking, it may be possible for them to be in the feed of the living chickens. Some of the larger poultry operations have their own recycling plants, which they feel is an economical way to efficiently use the chickens.



To Peel or Not to Peel?

Can pesticides be washed off such foods as apples, or should they be peeled? If they are peeled, are vitamins and minerals lost?

—Mrs. V. L., Grand Terrace California

Most pesticides that are used to protect our crops are generally used with care, and the laws governing their use are based on the possible danger to human health. They are usually soluble in water or will break down into harmless substances in water. The apple has a natural waxy coating that prevents materials from entering the underlying tissues from the surface. However, it has an opening at the blossom end that allows pesticides to collect where the water may not reach. If the cores of apples are eaten, one might consume toxic chemicals from this source.

Apples and other similar fruits have their best food value in the deeper tissues, and because the "skin" is composed of cells that our bodies cannot digest, why not peel them to be completely safe? However, there will be some loss of nutrients in many other fruits and vegetables when peeled. If carefully washed they should not be considered harmful to human health.



Cancerous Tissue in Chicken Feed?

A General Conference departmental secretary asks: Is it true that cancerous and other diseased tissues are used for feeding chickens?

It is a common practice in the poultry industry to "recycle" animals that have died or had to be killed because of infections, et cetera. This is accomplished by cooking the entire carcass, chopping it up, feathers and all, into a mash, which is then mixed with other materials and fed to other chickens. One of the reasons that chickens die or cease laying eggs is that they have ovarian tumors or other forms of cancer.

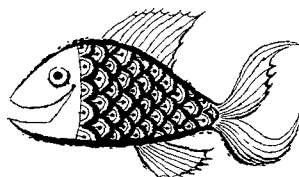
How Safe Are Fresh Water Fish?

Ellen White states that even though fish are caught in fresh water, they often are not safe to eat. Could you explain this remark?

—D. F., Medical Student
Loma Linda University

The pollution of our waters, lakes, rivers, and oceans is causing increasing concern today. The deaths and severe illnesses in Japan caused by the eating of fish containing methyl mercury are still very much on our minds. High levels of this and other poisons are found in the sport fish of our own country. However, if the fish are caught in "clean" water why couldn't we expect them to be safe to eat?

Fish, like salmon and many others, are migratory in their habits. Where they are caught may be far removed from where they have grown. Fish that contain the poisons or parasites (like worms, et cetera) picked up in dirty or polluted water may be secured from a clear stream or open ocean, but the hazard of eating their flesh still exists. In the same vein that you can't tell much about a person by his appearance, you can't tell much about the safety of eating a fish by the water in which it is caught.



Answers supplied by Allan R. Magie, Ph.D., associate professor of environmental health, School of Health, Loma Linda University, Loma Linda, California.

Send your inquiries to: THE MINISTRY, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Please enclose a stamped, addressed envelope for your reply. Names will be withheld on request. □

Ten Commandments of the Coronary Club

1. Your job comes first, personal considerations and health second.
2. Never say No to a request —always say Yes, regardless of the circumstances.
3. Go to the office evenings, weekends, and holidays.
4. Take your brief case home on the evenings you cannot get back to the office. This provides an opportunity to review completely all the troubles of the day and assures you of a poor night's rest.
5. Accept all invitations to meetings, banquets, et cetera, and eat heartily.
6. Always plan a conference for the meal hour; never eat a restful, relaxing meal.
7. If your work calls for traveling, work all day and drive all night. Carry food in the car so that you don't waste time stopping to eat, and drive all night to make your appointments the next morning.
8. Gardening and outdoor exercise are a waste of time for a busy man.
9. Never delegate responsibility to others—carry the load at all times.
10. It is a poor policy to take all the vacation time that is provided for you; after all, some of the most successful citizens find constant pressure sure qualification for the Coronary Club.

—Adapted by
Harold P. Googe, M.P.H.

Editorials *From page 3*

Spirit-filled men practiced what they preached!

They knew they could not live unto themselves. They knew that a thousand fibers of influence connected them with their fellow man. They knew they could preach a better sermon with their lives than with their lips. They knew the best and liveliest commentary on the Word of God was a good example.

"The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist."—*The Acts of the Apostles*, p. 511. J. R. S.

Following the You-Print

HOW ridiculous it would be to hire an expensive architect to formulate plans and a design for a church building and then to follow the consensus of those doing the building and ignore the blueprints that have taken so much time, effort, and expense to draw up. Yet one doesn't have to be involved in church structure too long to recognize that we are so often following the ever-changing plans of well-meaning but short-sighted men rather than the design given us by the Omniscient Architect.

Probably all who read this have at some time or other experienced the frustration of trying to get some church organization or institution to follow the divinely given blueprint more closely. For some strange reason, even with like-minded individuals dedicated to such an attempt, it seems difficult to change long-established practices that obviously have deviated from the clearly spelled-out design that God gave His church.

For some time I've been trying to analyze this problem and come up with a solution that would help us get back to the blueprint. I've

talked to many individual workers who have a real concern about this same problem and have experienced in one way or another the same kind of frustrations I have.

It would be easy to become discouraged, critical, and cynical about the whole program, and about us are many who have done so. But there is a solution. There is something we can do. We may not be able to do much about changing the practice of the whole denomination overnight, however there's one segment of denominational practice that we can effectively deal with and drastically change. That is ourselves. God has a blueprint and a design for each one of us and has just as clearly drawn this out for us as He has outlined His plan for our medical and educational institutions. We might call this a "you-print."

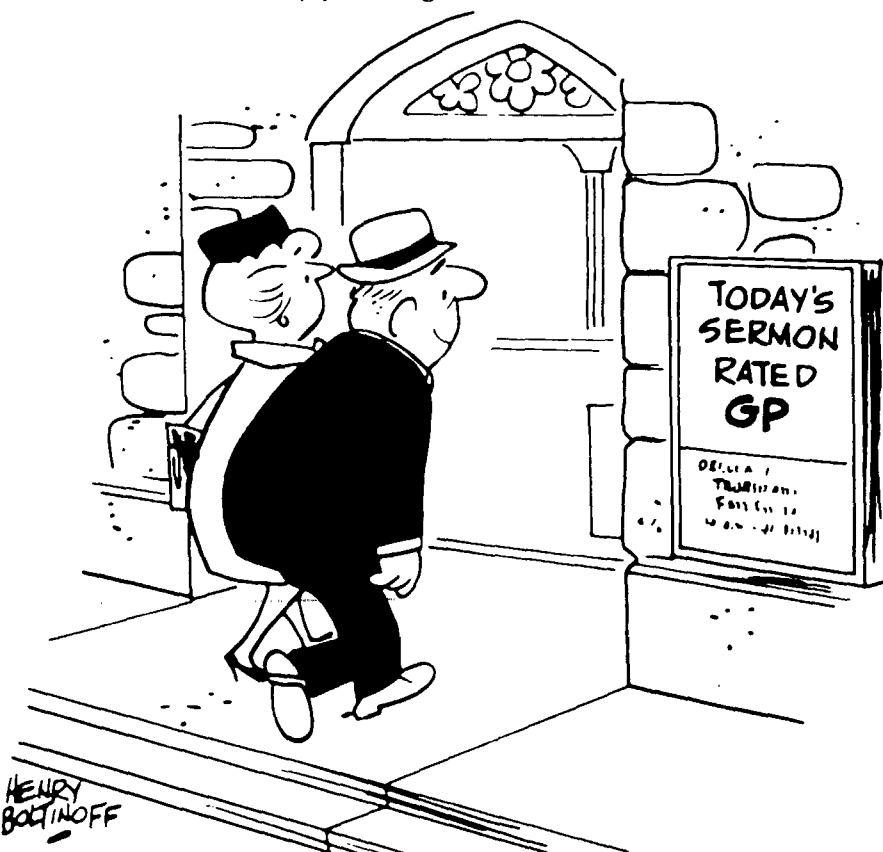
Perhaps the key to bringing our church back to the divine design is not to try to change the institutions overnight, but to bring ourselves into line with His "you-print." This, as I'm finding out from personal attempts to come into line, can also be a frustrating task, but it's one that He promises to enable us to accomplish if we'll cooperate with the daily prodding

and guidance of the Holy Spirit. Rather than trying to do everything all at once, it's better, I believe, to accomplish this cooperation bit by bit and step by step.

We're overwhelmed when we look at the whole you-print at one time. So perhaps it's better to concentrate on only one portion at a time. If you were asked to make a selection of the Spirit of Prophecy books that would be the most effective to use in beginning such a program, which would you choose?

I've chosen *Steps to Christ* and *The Ministry of Healing*. I plan to read these books over and over until I'm sure that God has enabled me to put into practice all that He desires me to learn from this part of His you-print. At the rate I'm going in making applications, it will take a long, long time before I have to find other selections to work on.

Do you agree that this is the most effective way to deal with the frustration of bringing our church into line with the divine design? If so, how about joining me in following the you-print? Maybe if enough of us become involved in doing so we'll find the whole structure suddenly coming into line! L. R. V. D.





The Other Side of Women's Lib

WHO wants to be remembered as a hard-hearted Hannah? I surely do not. There are many women's liberation movements going on now, and what one sees in the papers often isn't too nice. There are pictures of women carrying banners and "hollering" for their "rights." Mostly these women are dressed sloppily and, to put it bluntly, they look anything but feminine. It seems that their actions are speaking so loudly that we can't hear what they are saying. They keep putting men down and generally giving them the kind of reputations that their children may find hard to respect.

The Libs do have some points. What they are fighting for can be combined into three things. First, they want equal pay for equal work. Then they want child care centers. And last, they wish to have the right to have abortions. These matters are controversial—some feel one way about them and some another.

What they are fighting for isn't what I'm objecting to. What I do not like is the image they are portraying of the American woman.

anne marie is a pen name for a happy wife, mother, musician, teacher, and missionary.

anne marie

I really don't want any part of this. It is nice to be and feel feminine. It is lovely to be queen at home. And it is even more wonderful to want to please my husband, whom I look up to. It is enjoyable to dress for him and it is fun to cook the things that he likes to eat. And all the time, in the back of my mind, I have the idea that, should anything happen to remove me from this picture, wife number two will have a hard time moving in and taking over! This is probably selfish, but it is a challenge to me and a little game that I have had fun playing.

Furthermore, Libs are doing three things that I consider very unfeminine. They are complaining a whole lot. Now, what really lovely lady do I know who complains? Really genteel people just don't have the time to do this. They learn to accept and live life.

Next, they are criticizing. They criticize the government for not moving fast and backing up their wishes. They criticize their husbands, if they still have any, for everything from not changing the baby enough to expecting them to cook meals for them. They criticize other women for not getting out and fighting with them. They even find fault with men for expecting love from them!

And last, but not least, they assume that they are speaking for all the women in America. They seem to ignore the fact that there are many women who are content with their roles as wives and mothers. They close their eyes to happiness as many women find it—in cooking, cleaning, shopping, chauffeuring, and generally just being quite fulfilled in their family life and homes—completely wrapped up in their lives as wives to husbands they quite frankly adore. And what is wrong in being in love with your husband? If I'm not mistaken it was planned that way.

A husband is something to love and cherish. Why not? Actually, I'm proud to be a wife. And I am still in love with my husband. Furthermore, I don't care who knows it. Even more shocking, I think that it is great fun to pamper him. And when he invites me out on a date, it is exciting to get all dressed up and ready to go out just with him. When it is time for him to come home from work, I still think about how the house looks and how dinner will look and taste to him. It is a treat to have him come home, and it always will be.

Let the Libs shout, fight, demonstrate, and carry on. This seems to be their fulfillment. But please let me be what I want to be—a happy woman, quite contented with the role of being feminine. And let me continue to love and respect my husband and enjoy keeping up our home—a place where we both love to be. □

Dear Kay:

With crimes of robbery, rape, and molestation so much on the increase, how can I, a Bible instructor, carry on my work when so many of my appointments are in the evening?

Concerned Bible Instructor.

Dear Concerned,

Fear is growing among the women in our country. Man has devised safeguards and yet there are times when we need a surer protection.

I know you are grateful, as I am, for the precious promises in the Bible: "Fear thou not; for I am with thee" (Isa. 41:10); "They that be with us are more than they that be with them" (2 Kings 6:16); "He shall give his angels charge over thee" (Ps. 91:11).

You could ask one of the women of the church to accompany you. Carry a flashlight. Avoid carrying a purse. Keep your driver's license in your pocket. Carry little cash. Keep the doors of the car locked. Above all, as a law enforcement agent has recommended, "Don't wear suggestive clothes. One girl watcher could be your deadliest enemy."

Read the story "Saturday Night Stranger" in the March 13, 1973, issue of *Insight*, and Mike Jones's commentary in Our Turn of the same issue. There is also a remarkable story in the April issue of *Guideposts* showing God's protection and care. We must not be presumptuous but always remember "the prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan" (*Evangelism*, p. 609).

John M. Drescher has a beautiful prayer in his book *Heartbeats* that should be our prayer today:

"Father, You have been around a long time. I . . . carry within me the deep assurance that You aren't going to skip out on this old world or on any one of us. I confess there are times when I become tense and frightened about the times and the future, until I remember You are nearest when I need You most—until I relax enough to find that underneath are Your everlasting arms." □

A Personal Note From Kay...

Dear Shepherdesses,

Recently I was invited to sit on a committee studying our position on divorce and remarriage. It was a real education for me. What traps Satan has set for us! As I listened and read I found myself intellectually stimulated and thinking along new lines. I am glad for the instruction given by Paul, Peter, and Matthew and for that written by Ellen White. These guidelines and truths will help us in our thinking and in helping others. How thankful I am for a Christian home, for a loving husband and family. I wonder if we (I) express our feelings of thankfulness often enough, or do we go silently through life taking everything for granted?

"Appreciation Plus" was the subject of Diane Veach's secretary's report last Sabbath. I'd like to share her words with you.

"When you are a housewife and mother of small children every day seems pretty hectic, but every once in a while one day distinguishes itself as being particularly unnerving. Last week I had such a day. After starting the refrigerator to defrost and putting in a load of wash the whole day went down hill. One interruption led to another. By late morning the living room was a disaster area with scattered toys, coloring books, and several loads of washing everywhere. I was beginning to feel defeated. I sat down on the couch to fold clothes but the hypnotic drip of the kitchen faucet into a sink of dirty dishes cast a spell on me and I stared vacantly into space. Then a three-year-old ray of sunshine put my world back together. Slipping her arms around my neck she said, 'You are such a nice Mommy. I love you.' Those childish words of appreciation and love were just the tonic I needed. I tackled the work with a sense of satisfaction instead of duty, and it was soon done.

"The gift of appreciation is becoming a lost art, I'm afraid, but it is a need in every heart. In the book *The Adventist Home*, Mrs. White says, 'The consciousness of being appreciated is a wonderful stimulus and satisfaction.'—Page 107. We see so many people today bored, restless, and with no apparent motivation. It could be simply a lack of appreciation. There is no human relationship that cannot be greatly enhanced and improved by appreciative expression—parent and child, husband and wife, employer and employee, church member and church member.

"Over and over Mrs. White tells us that true love finds a way of expressing itself. If there is a lack of appreciation today perhaps it is because there is a lack of love—unselfish, giving, caring love. If we really care about others we will find some way to show it. Try it. You may find that you are the one receiving the greatest blessing."

"Let not the heart of the one connected with you starve for the want of kindness and sympathy. . . . Let each give love rather than exact it."—*Ibid*. These words are not for women only.

I hope you will enjoy anne marie's treatise on contentment versus the liberation movement.

As Adventist women let us remember our time here is short. We can pass through this world but once; as we pass along, let us make the most of life!

With love,
Kay

LAWRENCE T. GERATY

THE Biblical evidence considered last month indicated that the high place was a cultic installation borrowed initially from the Canaanites but frequented throughout the history of Israel—both in the service of Yahweh as well as in the service of the deities of the surrounding peoples. Its typical features included standing stones (*maššebot*), memorial stones, altars for sacrifice and burning incense, cult objects symbolizing 'Asherah (the mother goddess of Canaan), along with several other types of images.

Paucity of Archeological Evidence

In this article, we turn to a summary of the finds provided by Near Eastern archeology that may illustrate the Biblical data. It may come as a surprise to learn that Palestine has yielded very little evidence for the "high place" in the Biblical period. This fact is all the more astonishing in light of the intensive archeological activity there in recent years. Of course, many of the sites that have been excavated recently in Israel and Jordan were never occupied in Bible times, and even if they were, due to the accident of discovery and since very few mounds are ever completely excavated, archeologists may not have dug in the area of that occupation. But it is probably the nature of the high place itself that explains why it has been so elusive to modern research: The summit of a mound, where the high place was frequently built, was often the first area of the mound to be denuded, either by natural or artificial causes. Since the typical simple installation was in the open air perhaps it is expecting

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The "High Place" in Biblical Archeology

PART 2

too much to even today find high places preserved "on every high hill and under every green tree" (2 Kings 17:10, R.S.V.) as they were in the days of Israel's prophets.

The recognition that there is a paucity of discovered Israelite high places is a comparatively recent insight, however. An older generation of scholars found high places wherever they found standing stones, "cup marks," or cultic implements. No longer is the presence of these phenomena considered sufficient evidence for a high place. It is now known that standing stones served as common structural elements in the buildings of the Iron Age (the archeological term for the Israelite period in Palestine). And when these stones were set up as markers, they may have served any of several functions, only some of which were cultic. Such stones could serve as memorials, commemorative votive stones, markers of treaties or covenant relationships, representations of deities at "council,"¹ or surrogates for individuals who wished to be represented continually before their deity at the sanctuary.² It is

now known, too, that "cup marks," which are common in Palestinian limestone bedrock, are often a result of natural causes, but even when they are man made they may serve some profane use such as for mortars. Though cultic implements were obviously used for religious purposes, it is clear they were appropriate almost anywhere, never being restricted solely to a high place. Thus older handbooks that use these phenomena to argue for the identification of high places must obviously be used with caution.

Having stated the case for the discovery of Israelite high places negatively, what *do* we have to illustrate the Biblical data? Strangely enough, we have to leave either the Biblical period (chronologically) or the Israelite territory (geographically) in order to find meaningful parallels from archeological discovery.

Evidence From Surrounding Countries

Open-air temples—all of them with standing stones—that have been found in countries surrounding Israel, have often been

referred to as high places. The field of 140 stelae found at Ashur (modern Qalat Sharqat in Iraq), one of the ancient capitals of Assyria, falls into this category. These two rows of stones—some crude, some squared, some as high as ten feet, some inscribed with the names of kings who ruled from the fifteenth to the seventh centuries B.C.—were thoroughly excavated and published by Walter Andrae when he worked for the German Orient Society between the turn of the century and the outbreak of World War I.³ Rather than a high place in the Biblical sense, however, these rows of stones may have served as a “walk-in calendar” since they were arranged in chronological order and the names inscribed on them were names from eponym lists that were used by the Assyrians to compute dates.⁴ To be compared to the standing stones of Ashur are the *maššebot* in the contemporary temple of Dagon at Ugarit (modern Ras Shamra in Syria),⁵ though again, this phenomenon is probably not identical to the Biblical high place.

Closer to Israel and closer to the Israelite high place was the so-called Obelisk Temple of Byblos in Lebanon, excavated in the 1930’s by Maurice Dunand and published by him in the 1950’s.⁶ The phase of the installation pictured in Figure 1 dates to the nineteenth century B.C. and was characterized by more than forty standing stones of all sizes grouped in an open court around a cella and pro-cella, which were built on a raised platform in the open air. Several of the *maššebot*

even had offering tables positioned in front of them, so there is no doubt as to their cultic function. One of the stones contains a dedication to the Egyptian god Arsaphes, who may have been assimilated to Reshef, the well-known Canaanite god of the underworld.⁷

South of Palestine at Serabit el-Khadim in the Sinai Peninsula, Sir Flinders Petrie in 1905 discovered a nineteenth century B.C. Egyptian temple in whose environs were many *maššebot*. The site of several turquoise mines worked by the Egyptians, it is best known for its Proto-Sinaitic alphabetic inscriptions from the fifteenth century B.C. In the same general vicinity along the ridges was a series of cairn cemeteries, which W. F. Albright studied again in 1948. He was convinced that these phenomena provided the clue to the origin and development of the high place, which he saw to be funerary in character.⁸ His theory, however, has not found general acceptance.

At Timna, between the Gulf of Aqaba and the Dead Sea, in the region of the Arabah, where the Egyptians and Midianites exploited the copper deposits, Beno Rothenberg discovered two installations in the 1960’s that may have served as high places between the fourteenth and twelfth centuries B.C.⁹ They each had curtain walls around an area that included a cella, *maššebot*, basins, and offering benches. One of them is built up against the sandstone formation known to tourists as Solomon’s Pillars.

That some of these cultic installations from surrounding coun-

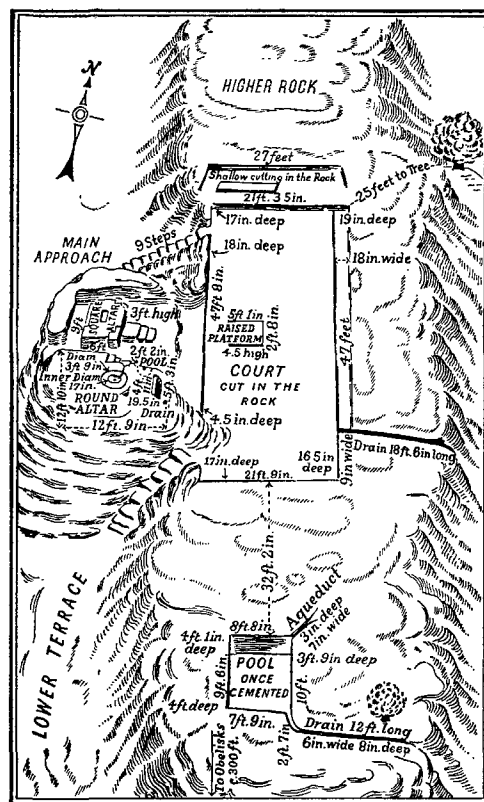


Fig. 2. A sketch of Robinson's High Place at Petra.

tries are parallel to the Biblical high place at least in function is probable, but because of the distance in time and space, details cannot be pressed.

Petra

One of the best known and best preserved high places in the Middle East is the so-called Robinson's High Place (Zibb 'Atuf to the Arabs), in the mountain fortress of Petra in Transjordan. Petra was in Edomite territory during Biblical times, but by the end of the fourth century B.C. it had been taken over by an Arabian tribe known as the Nabataeans, and it was they who carved their monuments out of the rose-red sandstone characteristic of the region. And it was probably they who cut the famous high place out of the solid rock.¹⁰

Despite the difference in time and place from the Israelite period, W. F. Albright, the dean of American Palestinian archeologists, suggested that this high place “probably carries on the tradition of ancient Israelite high places more closely than any other extant installation.”¹¹ Kurt Gallig, the noted German archeologist, agrees that the “high places” often mentioned in the OT



Fig. 1. Excavated remains of “Obelisk Temple” at Byblos.

may be thought of as similar to the places of worship at Petra."¹²

Figure 2 depicts the main features of the great high place. It is approached by a flight of steps, which, like the other features, is cut into the solid rock. The central court is about 47 feet long and 22 feet wide, and about midway of its length is a rock platform about 5 feet long and half as wide. It has been suggested that this 5-inch-high platform was either the pedestal for the 'Asherah or where the sacrificial victim was killed. (There is no positive evidence for human sacrifices.)

To the north of this is a 27-foot-long bench on which the sacrifice may have been prepared for the burnt offering, while south of the court was a water tank or laver (approximately 9 feet square and 4 feet deep) probably used for ablutions. Ascent to the rectangular (9 feet by 6 feet by 3 feet high) altar of burnt offering on the east was made by a flight of steps leading up to its top, which contains a shallow pan, perhaps to receive the fire. Just to the south of this first altar is another one with its own flight of steps, but the second is round. It probably served either for drink offerings or for the place of slaughter, because near its center are two concentric pans, the larger nearly 4 feet in diameter, and the smaller, a foot and a half in diameter, and from this inner basin a conduit over 3-feet-long leads to a tank where the liquid was caught. Near this installation, but farther to the south, are two 20-foot obelisks, which were exposed when the surrounding rock was hewn away, probably for building purposes in the town below. Altogether, it is a most interesting and impressive site to visit and is well worth the climb.

Sites in Palestine Proper

Though most of them are not as spectacular as the one at Petra, Cis-Jordan does have several sites where high places have been found. They appear to be of at least four different types.

One type may be called a "cairn high place." Such a heap, carefully constructed of rough stones,

could serve either as an altar or as a commemorative installation. W. F. Albright and Ruth Amiran each excavated an example of the latter in 1924 and 1953, respectively, on a ridge near Malhah, southwest of Jerusalem.¹³ The date of these two tumuli was fixed by pottery toward the end of the Judean monarchy around the seventh century B.C. Much earlier are the cultic cairns found at Megiddo by Gordon Loud and at Nahariyah by Moshe Dothan.¹⁴ The round altar platform of Megiddo (known as installation 4017), also constructed of rough stones and visible at the site today, is 25 feet in diameter and 4 feet high! It seems to date from the midthird millennium B.C. though it was in use down to the early second millennium B.C., when it was associated with three nearby sanctuaries. At a later time within the Middle Bronze Age (twentieth-sixteenth centuries B.C.) some 30 to 40 *massebot* were erected over the high place, so its cultic function continued for many centuries.¹⁵ The Nahariyah cairn, nearly 20 feet in diameter, was found near a small shrine of the eighteenth century B.C., with which it was later associated. The shrine itself was probably dedicated to the Canaanite goddess 'Asherah.¹⁶

A second type of high place is represented by the famous unwalled "Gezer high place" pictured in Figure 3.¹⁷ It was first excavated and then covered over again by R. A. S. Macalister shortly after the turn of the century, but has recently been re-excavated by a Hebrew Union College Expedition directed by William Dever. Since its reconstruction for visitors in 1968, it is well worth examination. The installation consists of a north-south line of ten monoliths or *massebot*, the tallest of which is 10 feet 9 inches in height and the shortest half that. Just back of one of the pillars a square block was found with a 15-inch deep rectangular hole cut in its upper side. Its function has been the subject of debate, with suggestions ranging from a laver or altar for blood sacrifice to a base for an 'Asherah. Around the bases of the stones, all of which were erected about

1600 B.C., was a low curb and a narrow paving of limestone chips. In the general vicinity Macalister found a number of infant jar burials, two interconnected caves in bedrock, and a cistern containing some human bones. Combining all these elements, which modern scholars now know come from widely differing chronological ages, Macalister reconstructed an eclectic cultus that involved child sacrifice and oracular consultation in the two caves. Since there is no evidence for this fanciful interpretation, his theory must be abandoned. Mrs. Anita Furshpan, who re-excavated the installation for the HUC Expedition, has suggested that it functioned as a place of covenant-making for groups around Gezer. Drawing on treaty and covenant-making parallels in Palestine and Syria, she suggests each of the stones may have been set up by a covenanting unit, accompanied by a blood sacrifice on the block.¹⁸ This interpretation, too, however, is far from certain.

A third type of high place is a smaller, walled installation of the kind made famous by Yigael Yadin's excavation at Hazor. There he found among several shrines from the Late Bronze Age (fifteenth-thirteenth centuries B.C.), the unroofed shrine 6136 in Area C of the Lower City. It was built up against the slope of the earthen Hyksos rampart and contained ten small basalt *massebot* in an apsidal niche at the back of the high place. The most interesting standing stone had inscribed on it two forearms stretched upward toward a divine lunar symbol—a crescent and a disk. On one side of the row of stones was a basalt statuette of a seated male figure with an inverted crescent pendant on his chest. Benches for offerings lined the walls.¹⁹ A similar high place from the Israelite period may have been found at Beth-shemesh by Duncan Mackenzie.²⁰ Unfortunately it was not completely published and therefore is difficult to interpret.

A fourth type of high place in Palestine is Shrine E 207, found at Samaria by the Joint Expedition in the 1930's.²¹ It is similar to the one at Petra in that it is formed



Fig. 3. Standing stones of high place at Gezer.

by a trench, trapezoidal in layout, cut from the solid rock. The trench itself is 20 feet wide at the top, 13 feet wide at the bottom, and about 10 feet deep. The inner area, connected with the outer area by an 8-foot-wide rock bridge, is about 100 by 85 feet. There was no sign of a building nor any other cultic artifacts, but the excavators presumed it to be a high place dated ceramically to the eighth century B.C.

High Place Models and Survivals

Not only have some actual high places been found, but archaeological discovery has provided us with several ancient models. The Louvre in Paris contains a bronze model from the twelfth century B.C. of an Elamite high place found in Susa. Among the equipment of this "Sit-shamsi" (as the model is known) are *maššebot*, lavers, altars, possible statues, and perhaps even an 'Asherah.²² The Cyprus Museum in Nicosia displays two interesting clay models of ancient sacred enclosures from the northern coast of the island. From Tomb 22 at Vounous comes the late third millennium B.C. model of a circular open-air enclosure, or *temenos*, surrounded by a wall with a gate set in one side. Within, a ritual ceremony is taking place with attention centered on three human figures who seem to be wearing bull masks and holding snakes.

Figures of both people and bulls crowd the area.²³ The seventh century B.C. sanctuary of Ayia Irini was excavated by the Swedes in 1929 and its enclosure found to contain a libation table and altar surrounded by 2,000 terracotta votive figures representing bull figures, worshipers, war chariots, armed men, and centaurs—all of which now take up most of a room in the museum.²⁴

Besides these visual aids from ancient times, modern survivals of high-place-type activities may be helpful in understanding the Biblical data. One such survival is the annual Samaritan Passover celebration, which takes place in a rectangular enclosure of rough stones on the summit of Mount Gerizim. Another survival may be the cult of the hero shrines (called *welis* in Arabic), which dot the summits of mountains and hills throughout the Middle East. Here Arab peasants gather to mourn or rejoice, depending on the occasion.

Conclusion

As George A. Barton wrote, "These ancient places of worship which archaeology has brought to light are eloquent witnesses to the pathetic way the men of Palestine 'felt after God, if haply they might find him' (Acts 17:27), and the pathos is not lessened by the fact that they thus continued to grope, even after the clearer

light was shining about them."²⁵ With these vain attempts to erect *maššebot* in a cultic setting as a background, we may hear with renewed appreciation the word of the angel of the church in Philadelphia: "He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name" (Rev. 3:12, R.S.V.). □

Concluded

FOOTNOTES

¹ Carl F. Graesser, Jr., "Standing Stones in Ancient Palestine," *Biblical Archaeologist* XXV:2 (May, 1972), pp. 34-63, but especially pp. 37-48.

² Eugene Stockton, "Stones at Worship," *Australian Journal of Biblical Archaeology* 1:3 (1970), pp. 58-81.

³ Walter Andrae, *Die Stelenreihen in Assur* (1913).

⁴ Graesser, *op. cit.*, p. 4.

⁵ W. F. Albright, *The Archaeology of Palestine* (1960), p. 104.

⁶ Maurice Dunand, *Fouilles de Byblos* II:2 (1958), pp. 644-652, 895-898. Cf. the photographs in the volume of plates (1950), pl. XX-XXXV.

⁷ W. F. Albright, "The High Place in Ancient Palestine," *Supplement to Vetus Testamentum* IV (1957), p. 252.

⁸ *Ibid.*, pp. 248, 249.

⁹ Beno Rothenberg and Alexandru Lupu, "Excavations in the Early Iron Age Copper Industry at Timna (Wadi Arabah, Israel), May, 1964," *Zeitschrift des Deutschen Palaestina-Vereins* LXXXII (1966), pp. 126, 127, and the report in "Notes and News," *Palestine Exploration Quarterly* 101 (1969) pp. 57-59. Convenient figures of the installations at sites 2 and 200 are presented in Stockton, *ibid.*, p. 67.

¹⁰ Evidence for a pre-Nabataean date is presented by Ditlef Nielsen, "The Mountain Sanctuaries in Petra and Its Environs," *Journal of the Palestine Oriental Society* XIII (1933), pp. 192-196.

¹¹ Albright, *The Archaeology of Palestine*, p. 163.

¹² Kurt Galling, "Altar," *Interpreter's Dictionary of the Bible*, Vol. I (1962), p. 100.

¹³ Albright, *Supplement to VT* IV (1957), p. 250.

¹⁴ *Ibid.*

¹⁵ Gordon Loud, *Megiddo* II (1948), pp. 76, 87, 92, and 102.

¹⁶ Moshe Dothan, "The Excavations at Nahariyah," *Israel Exploration Journal* VI (1956), pp. 14-25.

¹⁷ Anita M. Furshpan, "Further Excavations at Gezer, 1967-1971," *Biblical Archaeologist* XXIV:4 (December, 1971), pp. 120-124.

¹⁸ *Ibid.*

¹⁹ Yigael Yadin, "Hazor," in D. W. Thomas, *Archaeology and Old Testament Study* (1967), pp. 248, 249.

²⁰ Duncan Mackenzie, "Excavations at Ain Shems," *Palestine Exploration Fund Annual* II (1912-13), p. 16.

²¹ J. W. Crowfoot, K. M. Kenyon, and E. L. Sukenik, *Samaria—Sabaste I: The Buildings at Samaria* (1942), pp. 23, 24.

²² Georges Contenau, *Les Antiquités orientales du Louvre*, pl. 54.

²³ Vassos Karageorghis, *Cyprus* (1969), pp. 110, 111, and plate 49.

²⁴ *Ibid.*, pp. 168, 169, and plate 98.

²⁵ G. A. Barton, *Archaeology and the Bible* (1937), p. 221.

Recommended reading

***The Mind of Jesus*, William Barclay, Harper and Row Publishers, New York, 1961, 332 pages.**

Dr. Barclay is graphic in his description of Christ and the events of His life. Jesus becomes a real person, and the more this real person comes to life the more one loves and identifies with Him. For instance, when Jesus was struggling with His coming death in Gethsemane He used the word *Abba* as recorded in Mark 14:36. Dr. Barclay says: "That was an address which no one had ever used to God before. Why? Because in Palestine in the time of Jesus *Abba*, as *jaba* is today in Arabic, was the word used in the home circle by a very young child to his father" (page 218).

William Barclay is a well-known British New Testament scholar and preacher. Notice this as an example of the excellent background material concerning Jesus' early life: "In those days a carpenter did not buy his wood from the saw mill or from the wholesaler. He went out to the hillside, chose his young tree, swung his ax, cut it down and carried it home on his shoulder" (page 10).

This book will be a blessing to every minister.

Carl Seek

***The Inspiration and Authority of Scripture*, René Pache (translated by Helen I. Needham), Moody Press, Chicago, c 1969.**

The new conservative world of theology with strong evangelical leanings is producing a considerable array of books dealing with the general area of revelation-inspiration. Some of these are reprints of works written in the 1920's and some, like the present volume, lean heavily on authors writing in the late nineteenth and early twentieth centuries. Some are written by fully trained theologians and exegetes, and some have authors who are mere compilers and arrangers of other men's materials.

René Pache holds a Doctor's degree in law from Lausanne University. He is, nevertheless, a leading figure in the Inter-Varsity Christian Fellowship in Switzerland and France, and has been prominent in the International Fellowship of Evangelical Students.

In some respects this volume of 349 pages will be found quite repetitive, but this is owing to an attempt to cover every related aspect of the

inspiration and authority of Scripture rather than a mere tendency toward tedium. The book should have value for the Seventh-day Adventist ministry because of the Protestant overview it presents of revelation-inspiration. It takes issue with the modifications in the traditional views that have come with the rise of the rationalistic, naturalistic schools of thought, and their associated forms of Biblical criticism.

The language is not dominated by the technical vocabulary of theology. Nevertheless, many theological terms that are apropos of the general subject are defined and discussed.

It will not take undue discernment to recognize that whenever Dr. Pache wishes to substantiate a major point, he probably will be quoting from Louis Gaussen, J. I. Packer (an Anglican theologian), B. B. Warfield, or Edward J. Young. Pache, however, is not unaware of the dominant theologians of the past fifty years, and he reviews their major views and arguments without either extensive quotation or analysis.

The Adventist reader will be frequently delighted by the discernments of Pache and particularly his recognition of the significance of Isaiah 8:19, 20, as a test of what is authoritative in God's revelation. At the same time he will notice some limitation in the presentation of the law of God in the new covenant plan of salvation. There are frequent references to Bible prophecy and its interpretation, many of which will sound familiar to the Adventist reader.

The book is replete with some 700 Scripture references, an adequate subject index and bibliography, in addition to the chapter notes gathered at the end of the book.

Gordon M. Hyde

***For Prodigals and Other Sinners*, Landrum P. Leavell, Broadman Press, Nashville, Tennessee, 1973, \$1.50.**

Recently this lovely 127-page book came into my hands, and I wholeheartedly recommend it to our ministers. Although each chapter is forcefully written and contains many practical thoughts on the everyday Christian life, I was particularly captivated by the second chapter, on "The Other Sinner." This is a revealing presentation of the sins of the disposition as depicted in the life of the prodigal's older brother.

From this chapter the following is taken: "The older brother possessed a critical spirit. He wasn't happy at all when the younger brother returned home. I've known persons to say, 'I just say what I think; I can't help it, I'm just frank about how I feel.' Listen, you're not frank, you're mean. There is no way you can cover up your disposition behind the guise of frankness."

This honest statement of truth is characteristic of the whole volume, and it can give the reader practical insights into the problems we face within the church as well as without the church today. Other chapters of real interest are "God's Cure for Delinquency," a chapter on the home; "Ingredients for Happiness," and "The Holy Spirit and You."

The book is worth far more than the \$1.50 price attached to it.

N. R. Dower

***Re-entry*, John Wesley White, World-wide Publications, Minneapolis, Minnesota.**

This is a paperback book of 189 pages that can be read in a couple of hours. It consists of a series of addresses delivered by Dr. White in his church where he regularly worships. The theme of the book is "signs of Christ's coming."

There is an enormous amount of statistics showing that signs of Christ's coming are being fulfilled and that the event is near at hand. He speaks about technological advance, the moral problems of society, and strange philosophies that are creeping into the churches. In these areas he produces a great many references showing that the conditions in the world today in these various areas are indisputable evidence that the coming of the Lord is near.

Quoting an M.I.T. scientist, he states that within three to eight years we will have a machine with intelligence, the intelligence of an average human being. The machine will be able to read Shakespeare, grease a car, play office politics, tell a joke, and have a fight. At that point the machine will begin to educate itself with fantastic speed. In a few months it will be at genius level and a few months later its powers will be incalculable, but in spite of all of this knowledge we still have no solution to the problems of society.

He mentions that the church has a lot of formality but no power. There

are many who act like Christians who have never committed their lives to Christ. They have only a form. One of Hollywood's most sensual stars, supported by a chorus-swinging, sparsely draped girl, belts out, "I'm saved, O yes, I'm saved, My soul is saved." One cannot help asking, Saved from what?

The author states that the trouble stems from the fact that nobody seems to know exactly what the church stands for. "Too many in the church are like straight pins. They point one way but head the other."

He refers to a minister in Ontario who is promoting premarital sex relations on church premises, and another who is promoting physical communion services in which members are invited to come in bikinis and push together like shocks of sheaves until they feel the full emotional impact of physical fellowship. The author observes, "Moral lapses and accidents have always occurred in the history of the church, but this sort of thing being sponsored by churchmen is something this generation simply could not have credited."

In his last chapter he makes an appeal to prepare for the coming of the Lord.

R. R. Bietz

A Dictionary of Liturgy and Worship.
J. G. Davies, ed., The Macmillan Co., New York, and S.C.M. Press, Ltd., London, 1972, 365 pages.

This valuable compendium will commend itself to both the pastor and evangelist who seek to improve the standard of worship through understanding. Dr. J. G. Davies, Edward Cadbury Professor and Head of Department of Theology, defines worship as "the expression in corporate gatherings of adoration, praise and thanksgiving to God in response to his activity in the world" (Preface V).

The dictionary's contents are designed to aid Christians to participate with understanding in the worship services of their particular denomination and also to help them "to appreciate traditions and contemporary practices other than their own, familiarity with which is required to further the cause of ecumenical co-operation" (*ibid.*). The articles are thus wide-ranging and include reference to the Jewish, Islamic, and Hindu religions together with well-documented sections on the main Christian denominations. The 361 articles have been written by "recognized liturgical experts within the different churches" and, as is noted in the Preface, "one consequence of this composite authorship is that different viewpoints are expressed which result sometimes in both varied and

conflicting understanding of the subject under discussion."

The Seventh-day Adventist contribution is by Dr. B. B. Beach, Secretary of the Department of Education and Public Affairs in the Northern Europe-West Africa Division. The SDA practices in the services of baptism, burial, communion, matrimony, and ordination are clearly delineated, and there is also comment on SDA liturgical books and worship services generally. SDA sources are listed in the brief bibliographies with which many of the sections conclude.

This reviewer would highlight two significant articles of a thoughtful and challenging nature. The first on "Experimental Forms of Worship," is provided by Dr. W. J. Hollenweger, Professor of Mission at the University of Birmingham, England, and the second on "The Liturgical Movement" by Dr. H. Ellsworth Chandlee, Professor of Liturgies at St. Andrews Theological Seminary, Manila.

Undoubtedly a careful study of this book by the Seventh-day Adventist minister would not only make him more informed and more understanding; it would also challenge him to make the worship services of his own church nearer to the design of the One who stated that part of the renewal this people was to bring in the last days was to make the worship of the Creator more meaningful and relevant.

Roy E. Graham

Our High Priest, Jesus Christ in the Heavenly Sanctuary. Edward Hopenstall, Review and Herald Publishing Association, 1972, 254 pages, \$4.95.

God has a plan to eradicate sin from the universe. Sinful man is doomed unless he claims God's only way out. The author explains what Christ does for man. Prophecy and fulfillment, type and antitype, are examined. Christ's part in the divine plan involves much more than His death on the cross. His role in heaven now is that of High Priest. Man in his alienation from God by sin needs this go-between. This book deals more specifically with Christ's ministry, beginning with His incarnation, showing its significance in relation to the developing controversy between sin and righteousness, and leading to the final vindication of God and His people. Only as the church understands and relates herself to Christ can she proclaim the final message for our day and generation.

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FILING SYSTEM

A helpful guide in setting up a filing system will be found in *The Minister's Filing System*, by Paul Gericke, a 48-page paperback that sells for \$1. This system is designed to provide a depository and a reference scheme for all of the minister's materials, with an index to guide him to these materials.

Chapter headings are: "The General Plan," "The Index," "The General File," "The Note File," "The Sermon File," "Other Files," "Indexing by Scripture," "Classifying Books," "Indexing Bound Material," "Subject Headings."

A list of subject headings is given, also the Dewey Decimal Classification with an expanded classification for religion.

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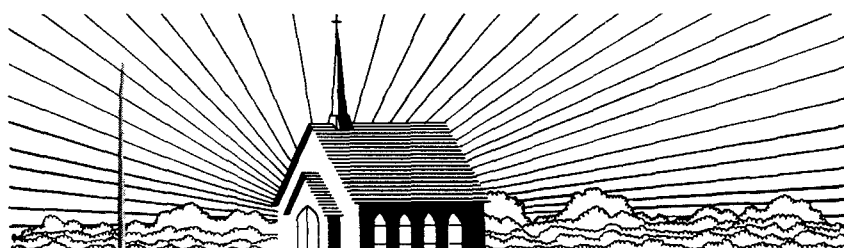
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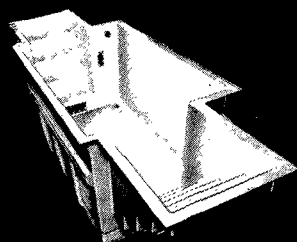


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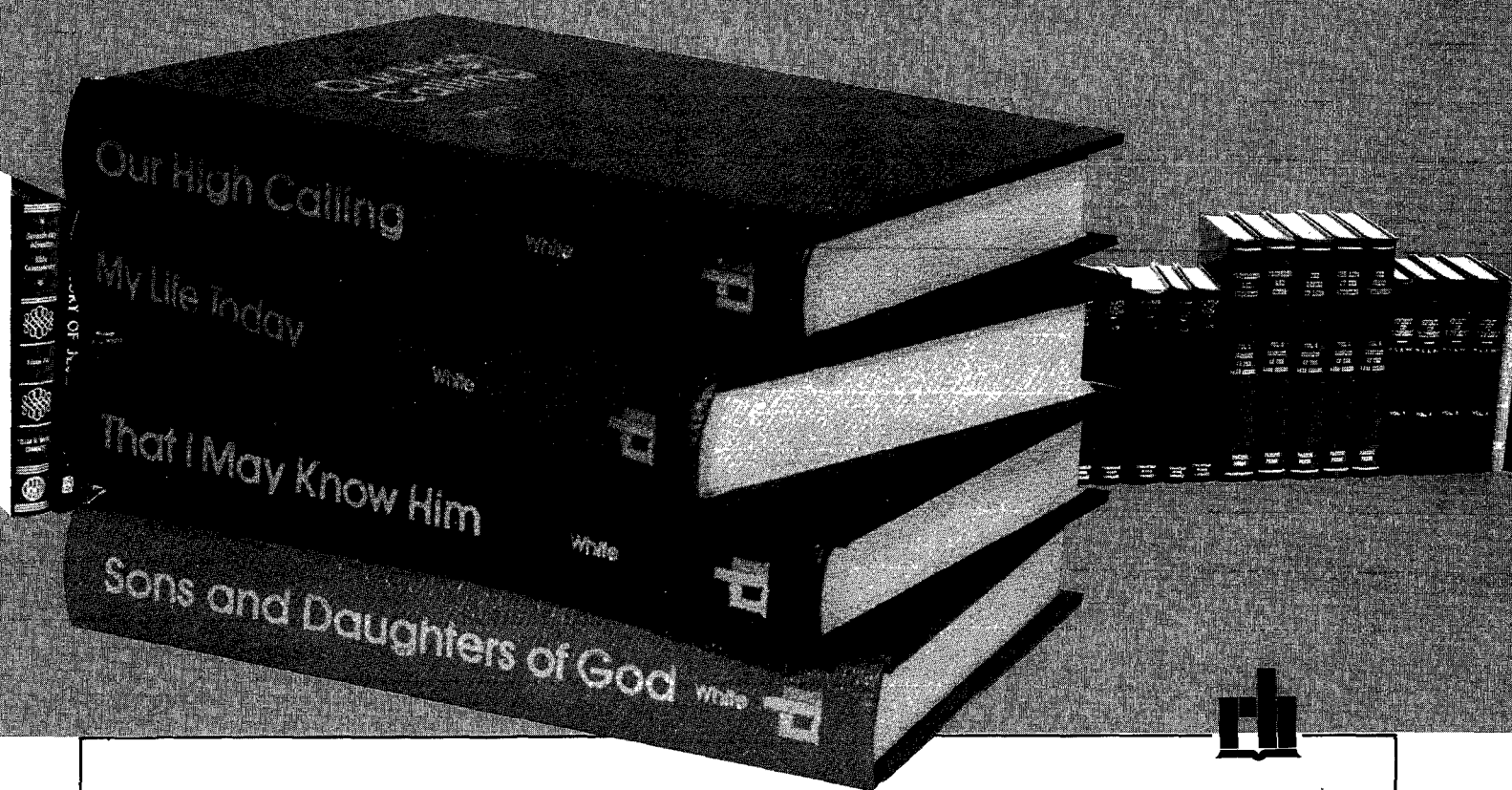
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News briefs

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Number of Seminarians Declining, a Catholic Agency Reports

Although many schools devoted to training U.S. Catholic priests have closed in the past five years, the number of students in those still operating has continued to decline. The number of high-school-level seminaries has declined from 138 to 80 in the past five years, and the number of students from 14,845 to 7,570. The 80 schools still operating had 10,789 students in the academic year 1967-1968.

One Third of Seventh-graders Admit Drinking Alcoholic Beverages

Nearly one third of seventh-grade students and 96 per cent of high school seniors in the Colorado Springs, Colorado, area use alcohol, a recent survey of six school districts revealed. Marijuana is less widely used and children are "more wary" about experimentation with drugs, than formerly, data indicates. The survey was made in April among 4,000 students in junior and senior high schools in six school districts by the El Paso County Association for Mental Health. Mrs. Janice Bladely, association president, said about 2,500 of the 4,000 questionnaires were returned, with 1,500 of them from School District 11, the largest of the districts in the Colorado Springs area.

All Christian Bodies in England Invited to Unity Talks by United Reformed Church

In an unprecedented ecumenical move, Britain's new United Reformed Church (URC) plans to invite other major Christian churches in Britain to take part in multilateral talks aimed at ultimate unity.

The move was initiated when the URC—formed last October through merger of English Congregationalists and the Presbyterian Church of England—overwhelmingly passed a resolution at its second assembly here to invite the Church of England (Anglican), and the Roman Catholic, Baptist, and Methodist churches to appoint eight representatives each to begin discussions. Each church will be asked to state on what terms it would be ready to enter into negotiations for unity with other churches and to report progress by next May.

Four Specialists in Charismatic Renewal See It Affecting Church's Interior Life

Four specialists in the neo-Pentecostal or charismatic renewal—two Catholic laymen, a Lutheran pastor, and a Catholic theologian—agreed in Bloomington, Minnesota, that the recent spiritual development in the world is not a "peripheral manifestation" within Christianity and that it will "not go away" but affect substantially the interior life of the church. Addressing a group of Roman Catholic and Protestant editors attending a four-day joint national religious press convention, the four protagonists for the charismatic renewal, which they stressed was taking place within the church and not outside it, also agreed there are many problems connected with the new movement in Christianity, especially in the area of involvement in social action.

Journal Sees 4 Million Visiting Rome During 1975 "Holy Year"

Vatican City's weekly *L'Osservatore della Domenica* has estimated that some 4 million foreign visitors will come to Rome during the 1975 Holy Year. It said the Holy Year, recently proclaimed by Pope Paul VI, should "coincide" with an improvement in the economic situation in Italy and in the world at large. "The new Holy Year will open a new period in the spiritual and religious life of the world," *Osservatore* said, "and there will not fail to be—as in 1950—happy coincidences in the economy which will help to overcome the crisis currently obtaining in the world."

Collegians Take \$1-a-Day Posts as Evangelists

Twenty-seven college-age young people have begun training at St. Paul, Minnesota, to serve as \$1-a-day Lutheran evangelists for three weeks in 21 U.S. communities. They will be "parish mission builders," serving under the auspices of the Commission on Evangelism, American Lutheran Church. Training sessions will include visits to the homes of inactive church members and conducting a door-to-door survey of church membership. Since the "parish mission builders" program began 25 years ago, about 800 people have participated in the effort.

Representatives of 260 Congregations Vote to Leave Southern Presbyterians

Representatives of more than 260 Southern Presbyterian churches voted on May 19 to form a new denomination, separate from the Presbyterian Church in the U.S. Meeting at Atlanta's Westminster Presbyterian church, delegates to the special Convocation of Sessions voted 349-16 to form the new denomination to be called Continuing Presbyterian Church. They called for the establishment of the new denomination during 1973, "loyal to the Scripture, the Reformed faith, and committed to the spiritual mission of the church as Christ commanded in the Great Commission."

Australia's Atheist Population Increased 900 Per Cent in 5 Years

Australia's atheist population increased by 900 per cent in a period of five years, according to data reported by the Bureau of Census and Statistics. From 94,091 Australians who claimed no religion in 1966, the number increased to 855,676 in 1971—representing 6.7 per cent of the country's total population.

Church statistics indicated a drop in the Anglican population from 33 per cent of the country's population in 1966 to 31.3 per cent in 1971. Catholic and Orthodox churches registered growth in most parts of the country, whereas Methodists, Presbyterians, and Congregationalists were said to have "lost substantial ground."

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