

E. E. Cleveland—a Tribute

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IT IS always difficult to pay proper tribute to any effective leader in the church of God. But when that leader is E. E. Cleveland, it is well-nigh impossible. Few, if any, have made a greater contribution to the soul-winning program of the church. In many other areas of his ministry the record is unexcelled.

Can you imagine a boy of 6 earnestly and sincerely preaching the gospel? Even at this young age Earl knew that God had called him to be a minister. From the ages of 9 to 15 he was recognized as a boy preacher in some of the Sundaykeeping churches in his area. At age 13 he served as Sabbath school superintendent in his home church in Chattanooga. His greatest thrill as a child came when an evangelist pitched a tent and began to preach the Word. Even before his feet could touch the sawdust his father carried him nightly to hear the gospel proclaimed. During these impressionable years he dreamed that someday he would be an evangelist preaching the three angels' messages.

One of his close associates, J. R. Spangler, states, "My personal acquaintance with Earl dates back to 1950 when both of us were holding evangelistic tent meetings in Mobile, Alabama. I followed his progress through the years and from time to time heard him preach. Our paths of duty finally joined for a four-month period of time when he came to the Far Eastern Division, where I was the Ministerial Association secretary. We con-

ducted ministerial institutes together throughout the entire division. The lessons that I learned from him at that time have had a lasting influence on my life and ministry. One such lesson stands out in importance: During our travels together in the Orient I found him taking pictures of the best sights and places he could find. This was his policy whether it was Japan or Borneo, the Philippines or Indonesia. Some of us who should have known better were taking pictures to illustrate the backward and extraordinary conditions in the country to bring back home to shock the people. He talked and showed the best side of any culture, regardless of how poor or backward they may have been. That bit of education caused me to change my picture-taking habits." Here was an evangelist from black America sharing all of his success secrets with men of many nationalities and languages.

Wherever he goes he inspires men with a vision of greater evangelism and helps them to see clearly how this can be accomplished. His wisdom and foresight, coupled with Christian courtesy and tact, have enabled him to divert many a crisis that otherwise might have brought great embarrassment and distress to the cause of God.

Undoubtedly, Earl owes much of his attitude to his devoted Christian parents. His father spent one year at Tennessee Agricultural & Industrial State College in Nashville on a football
(Continued on page 4.)



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major conditioning centers, a dimension is going to be missed. We do not infer that all conditioning centers must have schools immediately related to them, but this is given to us as an ideal, and I would surely like to see us present this more completely, and emphasize that they should be schools of the right kind, with teachers joining students in a balanced program as Ellen White points out.

RAYMOND S. MOORE
Berrien Springs, Michigan

Really Tops

I think THE MINISTRY magazine is really tops. More laymen should subscribe to it and more SDA ministers ought to read it. It might help us all to get off the dime.

SHERMAN S. DEVINE, M.D.
Sacramento, California

Exceptional Tapes

A few days ago both my wife and I had the privilege of listening to the cassette tapes of the exceptional interview with Elder H. M. S. Richards. We felt that they were most outstanding. The content and the information therein is invaluable.

It is our belief that every pastor and especially the younger men, as well as the wife of the pastor, should have an opportunity to hear this "dean of preachers" and gain the inspiration, insight, and information from this man with such wide experience and deep commitment to the preaching of the gospel of Jesus Christ.

It was truly inspiring to hear this giant of a preacher tell in his own inimitable way the grand story of his life, his preaching, his study schedule, and his prolific reading habits. You did the Adventist ministry a real favor by making these tapes available.

A. J. PATZER
Washington, D.C.

Editorials Challenging

I look forward to reading each issue of THE MINISTRY magazine. The editorials are always helpful and challenging. I notice that all the articles have been carefully selected.

J. N. HUNT
Washington, D.C.

FEED BACK

Tape-of-the-Month Visits Appreciated

I have appreciated very much the regular visits of the Tape-of-the-Month over the past several years. I often take the opportunity to listen to these tapes when I am driving long distances and, of course, when I have other spare moments. I hope you will be able to keep up the good work.

K. S. PARMENTER
*Hornsby Heights, N.S.W.
Australia*

Statement of Faith

As a practicing geologist I was somewhat disconcerted by the closing remark in H. M. Morris' "Up With Catastrophism!" in the February MINISTRY: ". . . all the actual facts of geology can be correlated perfectly with that [the Bible] record."

Subsequent correspondence with the sponsor of the science and religion series suggests that a clarification may be beneficial to readers of THE MINISTRY. The

statement quoted above must be considered as a statement of faith that scientific knowledge and Biblical revelation will be ultimately in perfect accord and not as an assessment of our current progress in Christian geological investigation.

I might add, however, that the author's intention probably combined both of these meanings.

ROSS O. BARNES
Anacortes, Washington

Schools With Conditioning Centers

To tell you that we greatly enjoy THE MINISTRY magazine these days is certainly an understatement. And your little symposium on "Following God's Plan in Medical Missionary Work" in the February, 1977, issue is one of the most thoughtful briefs you have presented.

Close partners of our conditioning centers are to be schools of the right kind. To the extent that you do not have schools by

**Cover picture: E. E. Cleveland
presiding at a baptism
during his Port-of-Spain
campaign in Trinidad.**

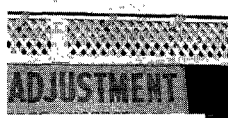
scholarship. His mother was a school-teacher. They ate well, dressed well, even during the great depression of the thirties. His father was a stranger to laziness, working from sunup to sundown to support his family. He taught his children to hold their heads high, even though they lived where racial policies created an impression that black men were inferior.

His parents became Seventh-day Adventists in Huntsville, Alabama. His father, William, got a job with an Adventist cleaning and pressing establishment. Someone sold him a *Bible Readings for the Home Circle*, and through the reading of this book, plus the influence of certain godly Adventists, both parents were soon baptized. It was not long until Earl's father was put to work in the church, where he served for nearly forty years as local elder. He filled other positions of leadership also, including leading the choir. Mother Eunice perhaps had some qualities similar to the Bible Eunice. She, you recall, was the mother of Timothy. Earl's mother was one of those quiet Christians who did not participate openly in church-leadership positions but was respected for her sterling Christian character.

The Protestant work ethic was an integral part of Earl's training. He learned the dignity of labor at age 12 by pushing a cart selling ice-cream "snowballs" in the summertime, and by managing a coal bin where he sold wood and

P.R.E.A.C.H. Still Needs Your Help

If for some reason those of you in the North American Division have not as yet submitted your clergyman mailing lists for the P.R.E.A.C.H. project, please do so right away. Our deadline is past and all names to be included MUST be turned in as soon as possible. The forms provided by your conference must be used.



coal during the winter. But his hard work did not deprive him completely of recreational activities such as baseball, tennis, and ping pong.

His first seven years of education were taken at our Adventist school in Chattanooga. He graduated with honors from the East 5th Street Junior High School. It comes as no surprise that he was the valedictorian and president of his class when graduating from Howard High School. His next graduation was from Oakwood Junior College in the year 1942. Since then he has received numerous honors and commendations, among which is a D.D. degree from Andrews University; an L.L.D. degree from Daniel Payne College; and a Doctor of Humanities degree from Union Baptist Seminary. He was chosen as Alumnus of the Year by the Oakwood College Alumni Association in 1969. In 1976 he was listed in *Who's Who in Black America*.

Perhaps his best exhibition of good judgment—and he demonstrates much—was his choice of a life companion. On the campus of Oakwood College Earl met Celia Marie Dabney, whom he later married. She has worked faithfully in his evangelistic endeavors, playing the piano as only Celia can play it, and working as a Bible instructor. She has personally led more than 2,500 souls to Christ through her ministry. Earl is quick to state that without her support and godly life his achievements could not have been accomplished. The Cleavelands have one son, Earl Clifford, and a lovely daughter-in-law, Shelly Rene.

Earl began his pastoral ministry in 1943 at High Point, North Carolina. When he finished Oakwood College he received two invitations for a temporary ministry. One was in Georgia and the other was in Columbus, Ohio. He picked the tent effort in Columbus, and when the meeting was over, since no conference had an opening, he did self-supporting work in Toledo. Life was very difficult for him during that winter. He moved to Paducah, Kentucky, and there taught school for a month, then was called to his first pastorate, in the Carolina Conference, in June of that year. Incidentally, he had to preach a trial sermon in order to impress H. E. Lysinger, the president, and the other members of the committee that he should be chosen as an intern for that field.

At one point in his ministry Earl pastored as many as eight churches and

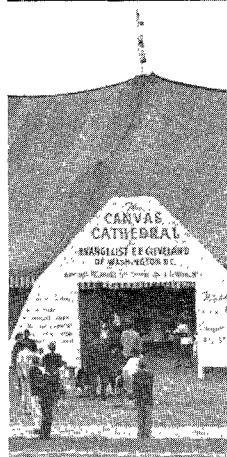
carried a weekly radiobroadcast in three of the cities. He had his own Bible correspondence course, with as many as 800 students at one time. In those days he conducted one public campaign per year, which lasted from twelve to twenty weeks, six nights per week. After six years the conference officials recognized his call to the ministry, and he was ordained.

In 1947 he was called to full-time evangelism and was made Southern Union evangelist in 1950. In 1954 he was elected to the Ministerial Association of the General Conference, where he has served continuously for twenty-three years.

The outstanding results of his evangelism can be summed up as follows: During his thirty-three years in the ministry he has averaged two souls baptized per Sabbath. More than 9,000 individuals have been led to Christ through his ministry. His Port-of-Spain campaign in Trinidad is noted as one of the largest single evangelistic campaigns conducted in the history of the church. More than 1,000 souls came into the message as a direct result of that campaign. Elder Cleveland takes no credit to himself, however, for this remarkable record. Instead, he gives the glory to God and fully recognizes the valuable contribution made by the men who were associated with him. Fifteen active ministers are in the cause today who are the result of his soul-winning endeavors. He has traveled in sixty-nine countries, preached the gospel in forty-seven of them, and more than 900 ministers have received field training from him during these years.

Among other achievements, Earl cofounded the Inner City program and the church's Human Relations Committee, of which he has been a member since its inception. He initiated the seven-hour prayer meeting, which is observed in more than 1,300 churches across North America. He also initiated the Floating Seminar, a part of the continuing-education program for the parish minister. He has also led out in North America's yearly mission program.

His work has gone far beyond pioneering policies that have benefited our black work in America. His outstanding contribution has been felt in hundreds of workers' meetings, schools, and institutions in every division of the world field, and he has ministered to men of all nationalities and races and has won their confidence.



This report, although extremely sketchy, could not be closed without mentioning the fact that he has written nine books: *Free at Last*, *Ask the Prophets*, *Living Soul*, *Without a Song*, *Come Unto Me*, *Mine Eyes Have Seen*, *Sparks From the Anvil*, *The Middle Wall*, and *No Stranger Now*.

We in the Ministerial Association have found Earl to be a loyal and true friend. His counsel has been most valuable. His cooperation has been full and complete. His sense of humor has lightened up many a situation that otherwise could have been dark with tension and suspicion. When Earl and Celia leave us the middle of August, the Ministerial Association will miss their valuable contribution. We wish them Godspeed as they take up their new responsibilities, and know that their influence on the lives of the students at Oakwood College will serve to hasten the spread of the message. We eagerly look forward to that day when there will be no more good-bys, no farewells, and we will be together forever in the earth made new.

N. R. D.

HEAR CLEVELAND PREACH

Hear E. E. Cleveland in a Spirit-filled sermon entitled "TURN NOT FROM IT!" Delivered as his final challenge to the ministry of the Seventh-day Adventist Church as associate secretary of the General Conference Ministerial Association at the Ministerial Association Advisory, Andrews University, May 4, 1977. This and much more in the August release of *Aspire Tape of the Month Club*.

If you are not a regular subscriber and wish this special release send \$4.50 in check or money order to:

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The Alpha of Apostasy

IF WE are as near the Advent as events about us would indicate, we should be on the alert for the omega apostasy Ellen White warned would threaten the church just before the return of our Lord. "Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature."—*Selected Messages*, book 1, p. 197.

It is well for us as leaders in God's work to study closely some of the distinguishing marks of the early apostasy—the alpha—when views advanced by Dr. J. H. Kellogg came close to fracturing the church soon after the turn of the century. If we understand that which constituted deadly error and devastating action of the alpha, we may better detect the apostasy that is to strike the church before the work is finished.

There are certain identifying marks of the alpha on which the Spirit of Prophecy, some church historians, and interested researchers agree:

1. Dr. Kellogg became infected with the liberal theological thought of his day. The apostasy was catalyzed by the subtle infiltration of doctrines foreign to the message God had given the Advent people.

2. His theological heresy was taught in the Battle Creek Sanitarium, the Battle Creek College, and the medical school. It crept into a few of the presentations at two General Conference sessions (1897 and 1899).

3. The new doctrine offered differing theological presuppositions that would have necessitated bypassing Adventism's message.

4. Basic Adventist theology would have been changed. This would have undermined the foundations of Adventist faith.

5. There were overt as well as subtle attacks on the Spirit of Prophecy in an effort to destroy or diminish faith in God's gift.

6. The methodology employed was to bring in the "new light" beside the old;

From One Leader to Another



Robert H. Pierson

Robert H. Pierson is president of the General Conference of Seventh-day Adventists.

but it was mingling error with truth.

7. Kellogg's new doctrine appealed especially to the intellectual elite, and some prominent physicians and ministers joined him in advocating his views.

8. There was an endeavor to rechannel denominational energies into humanitarian activities, to the detriment of the preaching of the last-warning message.

9. The leaders of the new "movement" were determined to take over the leadership of the sanitarium and perhaps of the church from the men who had been duly elected to bear these responsibilities.

10. Prompt action on the part of church leaders, guided by the counsel of the Spirit of Prophecy, spared the church the traumatic division that appeared almost inevitable. When the servant of the Lord said to meet it, the leaders courageously and successfully carried out the Lord's command.

Go back over those ten points one by one, carefully. As a leader you need to be well-acquainted with Satan's plans for the omega apostasy that will inevitably come—perhaps sooner than we have believed. Could the apostate "angel of light" even now be sowing seeds that will bear the awful harvest the church will experience before the end?

Writing in the *Review and Herald* of October 23, 1930, Editor F. M. Wilcox could look back upon the subtle alpha assault of the evil one and state: "When this warning was given, twenty-five years ago, the danger was recognized, and earnest steps were taken to avert the threatened catastrophe. God blessed the effort. But this was not to be the end of the satanic campaign to corrupt the truth of the gospel as held by this denomination. We were definitely warned that the wicked philosophy which was met twenty-five years ago was the alpha of error, but that the omega of error would be developed later, that the erroneous teaching of the past would again be repeated, and that the church of God would be called upon to face another crisis."

"To be forewarned is to be forearmed" is an old adage, and it is a wise one.

In the October issue of *THE MINISTRY* we will consider the omega apostasy.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Eze. 33:7).

“Finishing the Work”: When Will It Happen?

IN WHAT proved to be his last chapel talk, Melvin Eckenroth, the late chairman of the theology department of Columbia Union College, bared his heart before the students, reflecting upon the fact that the young men of his generation had left the portals of the same college absolutely convinced that in a short time, under the power of the Holy Spirit and the grace of God, they would finish the work and see Jesus coming in the clouds of heaven. On another occasion a student said to me, “You know, Elder Eckenroth sends shivers up and down your spine as he challenges you to the task of finishing the work of God.” But like so many spiritual giants before him, he now sleeps, awaiting the return of Jesus.

It is so easy for God’s ministers to become complacent about the momentous challenge of the work that God has given them to do and even to begin to doubt whether human effort plays any role in the return of Jesus. In fact, there are those whom the Lord has placed as shepherds of His flock who have come to the disappointing conclusion that Jesus will come when He is ready, and nothing we can do interferes with His timetable. How dangerous and how destructive of productive outreach is this philosophy. Jesus will not come when He is ready; *He will come when His people are ready.*

“When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”—*Christ’s Object Lessons*, p. 69. The readiness of His people is primarily the responsibility of the gospel minister. Never before has there been a more urgent need for this work to be accom-

COLIN D.
STANDISH

Colin D. Standish, Ph.D., is president of Columbia Union College, Takoma Park, Maryland.

plished. To make Christ and Him crucified the message of our preaching is pointless without the focus of the Second Coming. Homilies and argumentative theology should be relegated to the unimportant, compared with the preparation of a people to meet their King.

The Second Advent is the pivot of our faith. The name Seventh-day Adventist distinguishes us from the other Adventist-centered groups, and is a broadened elaboration of the central theme of our hope—the second coming of Jesus. The view that we have nothing or little to do with the return of Jesus is one of the most dangerous heresies facing the church. Inevitably it leads to indifference, to worldliness, and to the taking of our ease. In Matthew 24:48 it is pointed out that it is the evil servant who declares, “My Lord delayeth his coming.” Here God is blamed for the delay. No faithful servant of God will be found making such an accusation today. It is just as impossible that God is to blame for the delay in His return as it is that He was to blame for the delay of the children of Israel in entering the earthly Canaan.

“We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ’s sake, *His people* should not add sin to sin by charging God with the consequence of their own wrong course of action.”—*Evangelism*, p. 696. (Italics supplied.)

Peter made it so clear when he said, “The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). Here, in the clearest of terms, is portrayed the loving, merciful reason why Jesus has not returned. Each one of us must share his portion of the responsibility for the delay.

“The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God’s unwillingness to have His people perish has been the reason for so long delay.”—*Testimonies*, vol. 2, p. 194.

The Minister’s Responsibility

The Word of God leaves absolutely no doubt that we have, as ministers of the gospel, every responsibility to advance the day of the return of Jesus. “Your lives should be holy and dedicated to God, as you wait for the Day of God, and

do your best to make it come soon" (2 Peter 3:11, last part, and 12, first part, T.E.V.*).

Perhaps we should be careful how we employ such statements as, "Should the Lord delay further. . . ." Much more appropriate would be, "If we fail to fulfill our mission before. . . ."

The servant of the Lord confirms our opportunity to hasten the coming of the Lord. "By giving the gospel to the world it is in our power to hasten our Lord's return."—*The Desire of Ages*, p. 633.

However, we need to be warned that the failure to do our task can result in

Call to Revival and Evangelism

The real issue before the leadership of God's church is whether or not we are serious enough to take decisive action now to overcome the church's inertia and thus arise with holy courage and faith to finish God's work in all the world. At stake is the mission of the church and whether or not the powerful calls given by our General Conference president for revival and reformation, in which we have all shared, will be realized in a context of the greatest redemptive thrust in our history!

Administrative action is urgently needed to help reclaim this glorious Christ-centered purpose. The essence of righteousness, demonstrated by a faith that works, is evangelism, revival, and salvation. This work is to penetrate all the ranks of the church. We are in these last days called upon to do the kind of work upon which God can signally pour out His full blessing. It is time for the showers of the latter rain, and the finishing of the work. We, as leaders, have permitted the pressures of our church and the influence of people and programs to distract us from our central work. It could well be that we are standing under a certain indictment of Heaven for not courageously and faithfully pursuing the finishing of God's work through direct evangelism, and that, because of a "business as usual" attitude, the calls for revival have not been followed with desired results as God has promised.

—Annual Council Action, 1976

the most diabolical consequences for the world and for God's people. "Our Saviour did not appear as soon as we hoped. But has the Word of the Lord failed? Never! *It should be remembered that the promises and the threatenings of God are alike conditional.*"—*Evangelism*, p. 695. (Italics supplied.)

The conditions that God has set must weigh very heavily upon the heart and mind of the minister. Primarily, the life of the minister must be without reproach. "It is the privilege of the watchmen on the walls of Zion to live so near to God, and to be so susceptible to the impressions of His Spirit, that He can work through them to tell sinners of their peril, and point them to the place of safety. Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction. Faithfully are they to warn their fellow-men of the sure result of transgression, and faithfully are they to safeguard the interests of the church. At no time may they relax their vigilance. Theirs is a work requiring the exercise of every faculty of the being. In trumpet tones their voices are to be lifted, and never should they sound one wavering, uncertain note. Not for wages are they to labor, but because they cannot do otherwise, because they realize that there is a woe upon them if they fail to preach the gospel."—*Gospel Workers*, p. 15.

Perhaps the greatest responsibility of the minister is to place before his congregation the solemn responsibility of complete victory over sin, that the coming of Jesus might be hastened. "The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming."—*Evangelism*, p. 695.

Rather than wavering from the responsibility that God has placed upon His watchman, the minister has a daily, growing, God-ordained responsibility to do all in his power to point God's people to the conditions upon which His return will be hastened. The woe and weal of the world is to a large extent in the hands of God's chosen people. May we, as the ministers of the gospel, do everything to cooperate with heavenly agencies, to effect the end of the reign of sin. ■

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Ellen G. White and Subterranean Fires

Part I

Does Borrowing of Literary Passages and Terms Constitute Borrowing of Concepts?

FIVE YEARS before the great Lisbon earthquake of 1755, John Wesley preached a sermon entitled "The Cause and Cure of Earthquakes." Excerpts from his sermon give this vivid description of the June 7, 1692, earthquake that destroyed 90 percent of Port Royal, Jamaica: "The earth, opening, swallowed up people. . . . The sand in the street rose like waves of the sea. . . . The earthquake was attended with a hollow rumbling sound, like that of thunder. . . . The ground heaved and swelled like a rolling sea. . . . In many places the earth would crack, and open and shut quick and fast . . . in some whereof the people were swallowed up."¹

Writing a century and a half after Wesley's sermon, Ellen White, whose early training was in Methodism, presents a detailed description of the origin of both earthquakes and volcanoes that echoes John Wesley's words. She writes: "Volcanic eruptions follow; and these often failing to give sufficient vent to

the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up."² And in the same context she writes, "There are heavy explosions underground, which sound like muffled thunder."

Wesley had developed a keen interest in natural phenomena, and his years of thinking and reading on the subject were incorporated into a two-volume work dated 1784, *Wisdom of God in the Creation, or a Compendium of Natural Philosophy*. The first chapter of volume 2, dealing with the topic of fire, contains a list of four causes for earthquakes: 1. The sinking of a large earth mass into a subterranean cavity; 2. subterranean waters eroding away the roots of mountains, causing a portion to collapse; 3. air that is trapped in the "bowels of the earth," contracting and expanding with "incredible force"; 4. the burning of inflammable substances, such as sulfur, bursting up to the surface and being "the cause of violent earthquakes."³

Wesley attributes the source for these fires to the burning of not only sulfur but also bitumen (an asphaltlike or thick oillike substance).⁴

Like Wesley, Ellen White links volcanic and earthquake activity with the burning of bituminous products in the presence of water. "The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes and fiery issues."⁵ Could it be that she has borrowed her model for subterranean fires from John Wesley?

Wesley's sermon on the cause of earthquakes where the description quoted in the first paragraph is found is part of volume 7 of his *Works*, which she may have read in light of the fact that she once quoted extensively from volume 3 of his *Works*.⁶ Other parallels suggest familiarity. She states that "sometimes cities, villages and burning mountains are swallowed up." The phrase, "burning mountains," is used in the above quote from Wesley and elsewhere.⁷ The description of cities and mountains being swallowed up is found twice in Wesley: "By this means many earthquakes have been occasioned, and whole cities swallowed up." "These fires cause trembling and concussions, or vi-

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olent eruptions: and perhaps open wide, and deep gulfs wherein whole cities, yea, mountains are swallowed up.”⁸

Parallels can be carried two steps further. Wesley used the expression, “bowels of the earth,” on more than one occasion.⁹ Ellen White utilizes the identical expression on several occasions where dealing with subterranean fires.¹⁰ Wesley also described the sound accompanying earthquakes as “a hollow rumbling sound, like that of thunder.” Ellen White, in describing the same phenomenon, says, “There are heavy explosions underground, which sound like muffled thunder.”¹¹

Ellen White's Statements Summarized

Before prematurely drawing any conclusions, the salient points on the Ellen White statements regarding subterranean fires should be summarized, as taken from her earliest description of this interesting phenomena in *Spiritual Gifts*:¹²

1. The formation of coal beds is linked to the Noachian Flood. “At the time of the Flood these forests were torn up or broken down and buried in the earth. . . . They have since petrified and become coal, which accounts for the large coal beds which are now found.”

2. A byproduct of coal formation is oil. “This coal has produced oil.”

3. Subterranean fires are fueled by the burning of both coal and oil underground. “God causes large quantities of coal and oil to ignite and burn.”

4. Ground water is added, producing explosions, and thus earthquakes. “The action of fire and water upon the ledges of rocks and ore, causes loud explosions which sound like muffled thunder.”

5. Earthquake and volcanic activity are linked together as products of subterranean fires. “The action of water upon limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues.”

6. Both limestone and iron ore are connected with the burning coal beds and oil deposits. “Rocks are intensely heated, limestone is burned, and iron ore melted.”

7. The circulation of air is also involved. “The air is heated and suffocating.”

8. Deposits of coal and oil are to be found removed from these subterranean fires. “Coal and oil are generally to be found where there are no burning mountains or fiery issues.”



The real question is not whether Ellen White has used contemporary sources, but whether her writings can be labeled as inspired.

The question is whether any of these eight key concepts have been derived from contemporaries or predecessors. A historical search reveals that the idea of subterranean fires has been promoted ever since the days of Aristotle and Lucretius. However, perhaps the first scientist to link these fires with coal was Nicolaus Steno in the seventeenth century, who surmised that both coal and bitumen were the byproducts left by a subterranean fire.¹³

One of the most popular writers on geological phenomena in the seventeenth century was Thomas Burnet, who authored *Sacred Theory of the Earth*, dated to the year 1691 and followed by several editions. His theory simply is that the interior of the earth is hollow and is supported by underground pillars around which underground rivers and lakes abound. The Flood resulted from the collapse of the vaulted domes into the watery abyss below. He observed that the Black Sea and the Mediterranean had no currents at their outlets, and he was puzzled by the fact that they did not overflow their bounds because the influx of water through rivers far exceeded any possible loss at the observable outlets. His conclusion was this: “’Tis certain they must have some secret conveyances into the bowels of the earth.”¹⁴ This unusual idea that underground rivers form a complete cycle conveying water from the ocean to the terrestrial sources of waters is also found in John Wesley’s writings.¹⁵

Burnet says that earthquakes produce “an heavy dead sound, like a dull thunder.”¹⁶ Ellen White, almost exactly three hundred years later, says, “There are heavy explosions underground, which sound like muffled thunder.” Does this necessitate a borrowing process? Why then do we find no shred of the hollow-earth concept in Ellen White?

Burnet connects these subterranean fires with the fires of the last days as does Ellen White, but with a different mechanism. According to Burnet, severe droughts in the last days will remove all water from subaerial rivers and lakes, as well as from subterranean rivers and lakes, thus allowing all vegetation and all the underground stores of bitumen, sulfur, coal, pitch and oil to ignite. This is the last great conflagration.¹⁷ After mentioning the “sulphurous ground” igniting, he describes vividly the descent of fire from the skies: “Lastly the lightnings of the air, and the flaming stream of the melting skies, will mingle and

join with these burnings of the earth.”¹⁸

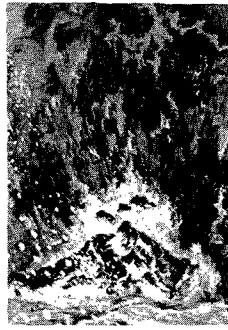
On one occasion Ellen White suggests that “the weapons of God are concealed in the bowels of the earth, which He will draw forth to unite with the fire from heaven . . .,” and on at least three other occasions she specifically mentions lightning uniting with these last-day fires, as in the following case: “In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth.”¹⁹ This role of lightning is apparently not referred to by John Wesley, so that Ellen White did not obtain it from Burnet via Wesley. How can one say that, because there are similarities in wording between Burnet and Mrs. White, the latter is the literary heir of the former, when there are striking differences between the two? In Ellen White there is no suggestion of a hollow earth, no hint of the idea that the water cycle is totally terrestrial and does not involve evaporation; and in Burnet there is no linking of deposits of coal and oil with the Flood.

The speculations on subterranean fires spilled over into the early nineteenth century, and the most influential geologist at the turn of the century, Abraham Werner, held to such views. Visiting Bohemia in 1777, he found subterranean fires in coal beds there, and noting that the surrounding hills contained basalt, he labeled them “pseudo-volcanic hills.”²⁰ A few years later he arrived at “the highly probable conjecture that most, if not all, volcanoes arise from the combustion of underground seams of coal.”²¹ Werner rejected any notion of a hot interior for the earth. Although he did his writing in German, his views were promulgated by the Wernerian Society, which held sway in the first two decades of the nineteenth century in England. But Ellen White was not Wernerian in any sense, because Werner did not attribute the earth’s sedimentary strata to the Flood, but to precipitation out of a vast primeval ocean.

By 1850, the concept of subterranean fires was dead. There were no more hollow chambers; no more underground rivers; no combustion of coal, bitumen, or sulfur; no heating of air and vapors to produce earthquakes and volcanoes.

Relics of a Bygone Age?

Are the Spirit of Prophecy passages merely relics of a bygone age? There is an answer, and it comes into focus as we crystallize the following conclusions: (1)



Viewed as a unit, her concept of subterranean fires is unique, and we search in vain to find it lent to her by a single human source.

Similar phraseology does not necessitate a borrowing process. For example, the expression, “bowels of the earth,” is found not only in Burnet and Wesley but also in a host of authors over a period of two centuries.²² There is a difference between borrowing terminology and borrowing concepts. One does not necessitate the other. (2) The differences are more striking than the similarities, and any decision on literary borrowing should be based upon an evaluation of both, otherwise the conclusions will be bankrupt. (3) Ellen White’s passages demonstrate a divine guiding force that prevents her from falling into a hundred pitfalls of erroneous concepts. When she states that the coal beds were ignited, it is not in the same vein of thought as the great thinker, Descartes, who suggested that subterranean rock slides produced sparks that ignited the flammable vapors—an idea he may have borrowed from Varenus.²³ When she mentions the presence of air, it is not in the style of Andrew Ure, who in 1829 postulated huge air-filled caverns under Mt. Vesuvius that supposedly exhibited subterranean lightning and thunder.²⁴ After all, did not scientists hear actual thunder below Vesuvius? (4) The inspiration of Ellen White’s description of subterranean fires does not stand or fall on the question of whether each element is unique. If it does, then her mention of the latter-day lightning uniting with the fires in the bowels of the earth is open to serious challenge, since this element was first suggested almost exactly two centuries earlier by authors Spencer and Gale.²⁵ It need not be, because we do not question the inspiration of a Bible writer who utilizes traditional sources (for example, Jude’s inspiration is not challenged because of his reference to a passage from the book of Enoch²⁶). Therefore, the discovery of words, phrases, clauses, or even parallel paragraphs from contemporaries or predecessors within the inspired writings should not come as a surprise to anyone.²⁷ It simply demonstrates eloquently that no one person has a monopoly on truth. (5) Taken as a whole and not piecemeal, Ellen White’s magnificent account of subterranean fires is the product of a mind that is infused with the divine and the human. Even if we were to concede that she was familiar with John Wesley’s handling of the same subject (which could well be the case), we find that there is actually a

wide chasm between the two authors. Theirs are different cosmologies. She clearly parts company with all her predecessors. In Ellen White there is no trace of eroding streams and violent winds; no vaulted cavities that collapse and thus cause the Flood; no hollow caverns echoing with subterranean thunder; no fires fueled by underground stores of sulfur, naphtha, or niter. Viewed as a unit, her concept of subterranean fires is unique, and we search in vain to find it lent to her by a single human source.

The real question is not whether Ellen White has used contemporary sources, but whether her writings can be labeled as inspired. If indeed they are inspired, then we would expect scientific confirmation of her cosmology, especially as it relates to underground fires. Where on Planet Earth do we find burning coal beds producing volcanoes today? Is there a correlation between earthquakes, volcanoes, and the burning of coal and oil? These questions will be handled in Part 2.

¹ John Wesley, *Works* (1771), vol. 7, pp. 389, 390.
² Ellen G. White, *Patriarchs and Prophets* (1890), pp. 108, 109.
³ Wesley, *Wisdom of God in the Creation, or a Compendium of Natural Philosophy* (3rd Amer. ed., 1823), vol. 2, pp. 24, 25.
⁴ *Ibid.*, p. 10.
⁵ Ellen G. White, *Patriarchs and Prophets*, p. 108.
⁶ ———, *The Great Controversy* (1888), pp. 258-260; see also pp. 385, 386.
⁷ Wesley, *Wisdom of God in the Creation*, vol. 2, pp. 10, 25.
⁸ *Ibid.*, pp. 24, 27.
⁹ *Ibid.*, pp. 10, 24, 26; Wesley, *Works*, vol. 5, p. 180; vol. 7, p. 388.
¹⁰ Ellen G. White, *Spiritual Gifts* (1864), vol. 3, p. 82 (*Spirit of Prophecy*, vol. 1, p. 84); *Signs of the Times*, Jan. 3, 1878; March 13, 1879; Manuscript 21, 1902 (*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 3:10, p. 946).
¹¹ ———, *Patriarchs and Prophets*, p. 108.
¹² ———, *Spiritual Gifts*, vol. 3, pp. 79-83.
¹³ Archibald Geikie, *The Founders of Geology* (New York: Macmillan and Co., 1905, 2nd ed.), p. 56.
¹⁴ Thomas Burnet, *Sacred Theory of the Earth* (1864), p. 286.
¹⁵ Wesley, *Wisdom of God in the Creation*, vol. 2, p. 381.
¹⁶ Burnet, *Sacred Theory of the Earth*, p. 97.
¹⁷ Katharine Collier, *Cosmogonies of Our Fathers* (New York: Columbia University Press, 1934), p. 78.
¹⁸ Burnet, *op. cit.*, p. 290. Similar concepts are found in Spencer (1665), Gale (1670-1677), and Catcott (1768), according to Collier, *Cosmogonies of Our Fathers*, pp. 241, 374.
¹⁹ *The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 3:10, p. 946; *Spiritual Gifts*, vol. 3, p. 82.
²⁰ Geikie, *op. cit.*, p. 222.
²¹ *Ibid.*, p. 225.
²² The expression, "bowels of the earth," is found in Varenius, Lemery, and Boyle, writing at the end of the seventeenth century. See Frank Adams, *The Birth and Development of the Geological Sciences* (New York: Dover Pub., reprint of 1938 edition), p. 410; Press and Siever, *Earth* (San Francisco: W. H. Freeman and Co., 1974), p. 515. See also Nathaniel Crouch, *The General History of Earthquakes* (1694), p. 163. After the nineteenth century the phrase, "bowels of the earth," dropped out of circulation.
²³ Geikie, *op. cit.*, p. 81; Adams, *op. cit.*, pp. 409, 410.
²⁴ Andrew Ure, *New System of Geology* (1829), p. 400.
²⁵ Spencer, *A Discourse Concerning Prodigies* (London, 1665), pp. 126, 127; Gale, *The Covert of the Gentiles* (London, 1670-1677), vol. 1, p. 339. See footnote 18.
²⁶ Jude 14, 15; cf. 1 Enoch 1:9.
²⁷ According to F. D. Nichol, in *Ellen G. White and Her Critics* (1951), pp. 424-426, Mrs. White in her book *Sketches From the Life of Paul* (1883) has taken about 10 percent of her material from contemporary sources. Other examples could be cited, e.g., excerpts from Stowe, *Origin and History of the Books of the Bible* (1868), are found in chapter 1 of *Selected Messages*, book 1.

World Report

"One Thing I Do"

OUR TERRITORY presents a tremendous challenge to the Adventist Church. The field is very complex—220,000,000 people in seventeen different nations. The membership of 110,000, scattered throughout the division, varies from one in every 428 people in Iceland to one in 8,027 in Poland. While the task before the church is great, leaders, ministers and members gladly take up the challenge of declaring Christ and His message to men.

At the quadrennial council in Bergen, Norway, in 1976, division personnel, union presidents, and committee members accepted the challenge of reaching every person in our territory with the good news. We adopted as our motto "One Thing I Do." This theme council delegates determined to keep before them in all plans and activities.

"One Thing I Do" means "Total Evangelism" to us in the Northern Europe-West Africa Division. Our ministry has been urged to bend every energy to the ultimate aim of leading all church members into personal or public evangelism and to set a personal example by actively spending themselves in the cause of soul winning, so that we might see the work finished.

Division president W. R. L. Scragg has given strong leadership and suggests an excellent threefold commitment that can help bring this about: (1) every church revived and praying; (2) every member trained and working; (3) every worker involved and sharing.

With this approach in mind we have adopted the following objectives for the period 1976-1980: 50,000 baptisms; 2,000 evangelism projects; 500 new areas entered; 1,000 literature evangelists.

When we look back at 1975 and see that our baptisms were just more than 7,000 we can see that these objectives are certainly greater than what has been achieved in the past. But they are reasonable and certainly not beyond our reach. We have one thousand churches

in the division. This means that during the next five years each church would add 50 members (10 members per year), conduct two evangelism projects, have one literature evangelist, and, together with another church, witness in a new area. Of course, we would not want to stop there. But by God's grace we believe these objectives will be achieved and exceeded.

Goals, however, are one thing, while action is another. We are not sitting by, hoping and praying that the goals will be reached. Praying earnestly, yes—but also diligently at work to make them a reality. Already negotiations are proceeding to add at least two overseas evangelists to our worker force. Together with a northern European evangelist, they will become interunion evangelists and will be assigned to different unions within the division for a two-year period to lead out in large-city evangelistic programs and to train others in the art of publicly presenting the gospel. Then they will be assigned to other unions for succeeding two-year periods. This should do much to strengthen and advance our public outreach.

Funds have also been set aside by the division to assist young ministers in their first evangelistic campaigns. This will help them to have an adequate budget to give their program every chance of succeeding. Encouragement is also being given by the division for local conferences and unions to experiment with new avenues of evangelism to reach different types of people, and to establish the Lord's work in new areas. Such approaches may include: new approaches in direct public evangelism; direct evangelism to youth; health-related evangelism; minister/layman evangelistic teams; young people devot-

ing time and talents to full-time lay witness; literature evangelists laboring in unentered towns and districts, concentrating on finding and developing interests; full-time door-to-door personal evangelism. Ample funds have been set aside to support such projects and others that may be conceived.

The division departmental directors have made it clear that their departments exist for the single purpose of aiding the church to reach its objectives, providing plans and ideas readily available for use. Each one has outlined clearly his department's plans by which it can help the church to reach its goals and be true to the motto "One Thing I Do."

At the time of writing, reports of public campaigns and baptisms for 1977 are not yet in hand. Our winter period is coming to a close, and spring will see a surge in the reaping work being carried out all over the division by evangelists, pastors, teachers, and workers. Many campaigns are now in progress from north Norway down to West Africa. Elder D. D. Doleman, from the United States, has conducted greatly appreciated campaigns in Hull, England, and Lagos, Nigeria, and is at present busily at work in Sweden. I have had the privilege of holding a campaign in Coventry, England, and have just completed another in Kumasi, Ghana. Pastor David Currie, Ministerial secretary of the British Union, is busily laboring in Bournemouth, England, with an able band of helpers who are being trained for wider service in the future. Rolf Kvinge, recently returned to Norway from further study at Andrews University, as Ministerial secretary of the West Noric Union, is already leading out in public campaigns. Ruben Engdahl, Ministerial secretary of the Swed-

D. E. LAWSON

D. E. Lawson is Ministerial secretary of the Northern Europe-West Africa Division.



At a meeting of General Conference representatives, division officers, and union presidents, the union presidents display the motto "One Thing I Do" in the national languages.

ish Union, is also regularly on the public platform. I could speak of other workers in Finland, Denmark, the Netherlands, Norway, Sweden, the British Isles, Iceland, and Poland, who are faithfully at their post sharing the good news and seeking men and women for the kingdom of God. What of West Africa and Nigeria? Ministers and laymen everywhere are sharing their faith and the Lord's Spirit is using them to bring conviction to the hearts of many.

IF IT will work in the British Isles, it is bound to work almost anywhere! In a country like Britain—where fewer than three percent of the population has any meaningful relationship with a church—any program, any idea, any method, is bound to have difficulty from the beginning. For a nation that has a church on almost every corner there seems to be a tremendous lack of spiritual knowledge. And with an understanding of the background anyone can see the excitement and enthusiasm generated by gospel workers when a new method, in its early stages, finds success on this island.

Thanks to the generous hearts of some American donors, the Bourne-mouth church was well endowed with more than 1,000 copies of the paperback (newsprint) edition of *Steps to Christ*. The question in January, 1976, was "What will we do with them all?" Formerly, the idea of taking the book to a contact and asking him to read it brought moderate results in Devon. Then, in January, Pastor M. J. Stickland and I put our ideas together and worked up a "public reaction survey" to the book *Steps to Christ*. Simple, but as field records show, very effective.

The lay activities leader brought this idea before the church members and it was agreed that one hour Sunday afternoon be set aside each week. During the hour, the members were briefed, paired off, and supplied with amounts of books and survey forms. The remainder of the hour was spent going from door to door in the immediate vicinity of the church.

At the door the layman would say something like this: "We are calling at your door today, looking for people who would be so kind as to take part in a public reaction survey to a small book. The survey is simple. All you have to do

"Steps ... to the Door

JAMES A.
ELLISON

James A. Ellison is presently working on his M.Div. degree at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

Our division presents a difficult field for evangelism, but we are of good courage in the Lord. We know His Spirit blesses every effort put forth to bear witness to Christ and His truth. And if our "One Thing I Do" can become the aim and desire of every member of the church in NEWAD, we will see great advancement in the cause of God and perhaps even the completion of the task committed to us by the end of the quinquennium in 1980.

is read this small book and answer these seven questions. Then in two weeks we will call back and pick up the completed survey form (handing them the form), and the book is yours to keep."

At this point the usual response was "What is the book about?" The next usual response, after they have seen the title, was "Oh, I'm not religious," or "I'm Catholic" (or Jewish, et cetera.). To this the reply was, "We would really appreciate your view on this book, because we're looking for the opinions of people from varying religious backgrounds and from people who are not religious or don't attend church." Amazingly enough, people are accepting and reading the book for this reason.

Now for the results. The project was run for the approximately thirty weeks with a few interruptions due to bad weather and other activities. One hundred forty-three people responded—and this within three blocks of the front door of the church. Once the members got used to making the calls at the door it could be expected that one out of every eight prospects would accept. Then, with some more calculations of the current percentile of Britains having any relationship with a church, it was found that 76 percent of those accepting were nonchurched individuals. (This is assuming that every church attender accepts the survey when asked.)

About midway into the thirty weeks two ladies contacted through this approach requested baptism. At about the same time, a spring Week of Prayer under the direction of Pastor Stickland was held and nine or ten nonmembers, mostly *Steps to Christ* contacts, attended. It thrilled the church members, especially those participating in the project.

When Pastor T. McLeary, lay activi-

ties secretary for the South England Conference, heard of the idea he adopted it wholeheartedly and has since energetically placed the project before his church lay activities leaders. He reports that the idea has taken hold and has had good results so far. The major difficulty is securing the *Steps to Christ* at a price the churches can afford.

It is felt that the particular survey form used is not essential to the success of the project. A variety of questions could be used, as long as they give opportunity for negative and neutral as well as positive responses.

In the second visit to the home, if all goes according to plan, the lay worker collects the form and tries to get a short conversation started. One question generally asked of the participants was, "Have you heard of this author before?" This usually started a discussion about Ellen White as a writer, and in most cases the reader reacted favorably to her writing. In the conversation the visitor could then point out that Mrs. White has written many spiritual books, thus getting the contact interested in more reading. In Bournemouth six people took on the rather ponderous (in terms of length) task of reading *The Desire of Ages*. There was no mention of Mrs. White's prophetic abilities. It was just hoped that a favorable impression for her other books would be made.

By far the most important step in the project is the second visit. It is here that any possibilities beyond the survey, such as Bible studies, more literature, gift Bible, invitations to meetings, are established. The visitor must be aware of his purpose in the second visit and be capable of attempting to start a friendly conversation with this main purpose always in mind.

It must be added that some of our best contacts were with people who did not read the book during the first two weeks, but did so after further prodding.

The *Steps* program lifts up Christ and brings results, as indicated by many of the comments written on the survey form. One person wrote: "I found the book faultless. The Holy Spirit spoke to me throughout (especially concerning repentance) and convicted me of my guilt in backsliding, and, although not fully restored, I feel assured of God's love and mercy and confident that I will once again walk in His will."

The promise is, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). ■■

How to Resurrect Your Annual Week of Prayer

F. C. WEBSTER

VERY SOON you will be making arrangements to conduct the annual Week of Prayer in your church (October 29-November 5). We want to share with you plans that will be helpful in making this week what we believe God wants it to be.

The theme of the messages this year centers in the second advent of our Saviour. The different topics are "The Person of the Advent," "Certainty of the Advent," "Nearness of the Advent," "Purpose of the Advent," "Personal Preparation for the Advent," "Proclaiming the Advent," "A People Prepared for the Advent," "Beyond the Advent." These have been prepared by a select group of church leaders and will appear in the October 13 issue of the *Review and Herald*. Hopefully most of the members of your church are subscribing to the *Review and Herald*. If you will need extra copies, they may be obtained through your Adventist Book Center at a nominal charge. Cassette tapes of the messages are also available from the General Conference Ministerial Association.

We are urging that nightly meetings be held in each church to present, study, and discuss the Week of Prayer messages. Where advisable, area prayer groups might profitably meet for the same purpose.

We also suggest that the first Sabbath of the Week of Prayer be designated "Homecoming Sabbath" and that during the preceding week former church members be visited, given a copy of the Week of Prayer *Review*, and invited to attend church on Homecoming Sabbath.

Following these suggestions, together with the good plans that you have already programmed, should create an environment where God can abundantly bless our congregation and provide for our members the spiritual insights that they need to guide them heavenward.

The Urgency of Territorial Assignment

THE PASTOR'S position in the local church is similar in many ways to that of the president of the conference. Think about some of the similarities. Both are administrators. Both must take an interest in fostering the total program of the church. Both have responsibility for a specific geographical area. Both are responsible for directing the activities of a corps of workers.

Let's zero in on the last two points. Every conference president is aware of the territory under his jurisdiction. He also realizes his responsibility to direct the conference worker force. Sometimes in a busy pastorate it is easier for the pastor to concentrate on certain focal points and, to some degree, lose sight of his total territorial responsibility. Sometimes the busy pastor forgets that he has a substantial working force at his disposal—the lay persons of his church.

Two things must be done to create a productive lay working force: teach them how to begin, and tell them where to begin.

"Many would be willing to work if they were taught how to begin."—*The Ministry of Healing*, p. 149.

"Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, vol. 7, p. 30.

A wise pastor/administrator will not overlook the importance of dividing his total territory among the families of the church so that each has a specific area of responsibility.

After presenting the concept of territorial assignment to the church board, the pastor can work with the lay activities council in structuring the territorial divisions. The boundaries might then be traced on two identical maps. One map could be kept as the permanent office copy. The other should be cut into segments, as indicated by the territorial boundary lines. Each territory could be

GEORGE E.
KNOWLES

George E. Knowles is director of the General Conference Lay Activities Department.

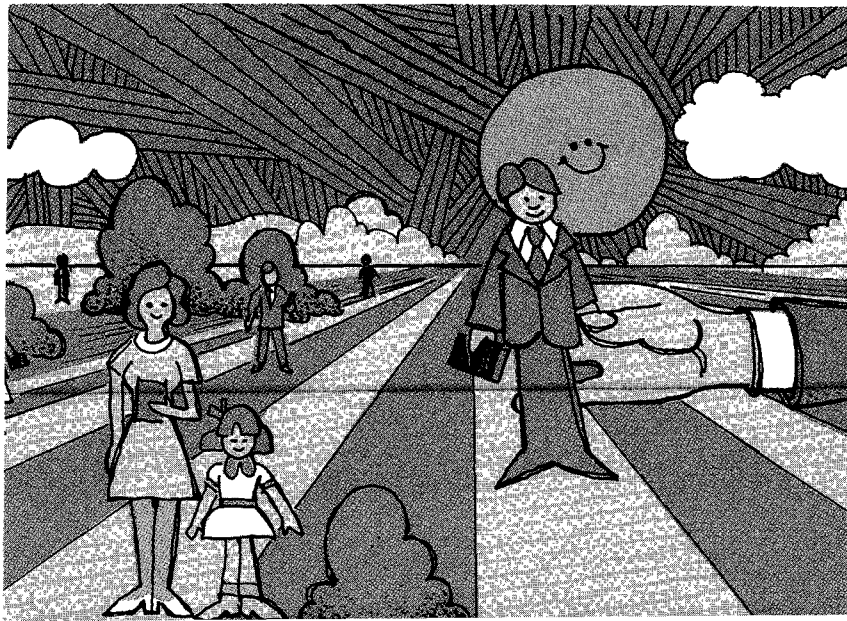
assigned a number, and as assignments are made to the families in the church the name of the family responsible for the territory can be placed by the appropriate number on the master list.

It has been heartwarming to see the willingness of our members to accept territories when it is set before them in the context of finishing the work.

The presentation of territories can be the climax of a deeply spiritual Sabbath morning service. Members can be invited to come forward to one or more stations at the front of the church to receive their territorial responsibility. Along with the territory it is ideal to present a file of names of those within the territory who have manifested an interest in our message.

The appeal to our members is that they first of all begin praying for the people in their territory. At the same time, they begin planning what they might do to reach those in their territory with Christ and His message. This approach makes room for the different gifts possessed by various members of the body of Christ. Different families may use different methods in working their territories. But there is a powerful incentive in the assignment of specific territorial responsibility. And when God's people accept the assignment and begin praying for specific people in a specific territory things begin to happen.

The total territory assigned to a family in the church is to be determined by dividing the total church territory as evenly as possible among the number of individual family units in the church. Zip code boundaries will be helpful in some instances, making it easier to channel prospects to the right individuals as new names come into the interest file.



In many areas the ratio of total population to church members will be overwhelming. Nevertheless, we strongly urge that the total territory should be assigned. We have the divine commission to carry the message to everyone, everywhere, and we must make a start.

A subdivision of the total territory assigned to each family can be selected for intensive seed sowing and cultivation. But interests arising from radio, TV, literature, et cetera, should certainly be followed up even though they are outside the boundaries of the subdivision selected for intensive cultivation.

Two or more families in the church may want to work together in one territory on a Sabbath afternoon or Sunday, just as farmers trade labor. Visitation teams may be made up of husband and wife, mother and child, father and child, brother and sister, and so on. There is sometimes an advantage when members of two families are involved in teams of two ladies or two men. It is not easy to neglect the time for visitation when you have made a commitment to someone outside the family. The elderly and handicapped can be included by assigning to them mailing, telephoning, or prayer projects.

As members are added to the church, existing territories can be divided to provide fields of labor for the new families.

The follow-up of prospects in the total territory, and door-to-door work in the portion of the territory selected for intensive cultivation, will produce openings for Bible studies. When the family has all the studies it can care for, our excellent Bible correspondence courses can be used to care for additional interests that are found.

Getting the program started demands effort, but the effort pays off.

All the existing activities of the church will flourish to a greater degree in the setting of territorial assignments.

Among the approaches that have proved successful are the community religious survey, health, temperance, radio-TV, missionary magazines, tract distribution, lending library (using denominationally approved books or cassettes), Bible correspondence enrollment, welfare, neighborhood Bible class, branch Sabbath school, and many others.

Some churches are reporting 100 percent of their membership assigned to specific territories. Baptisms are already resulting from members working in their assigned areas.

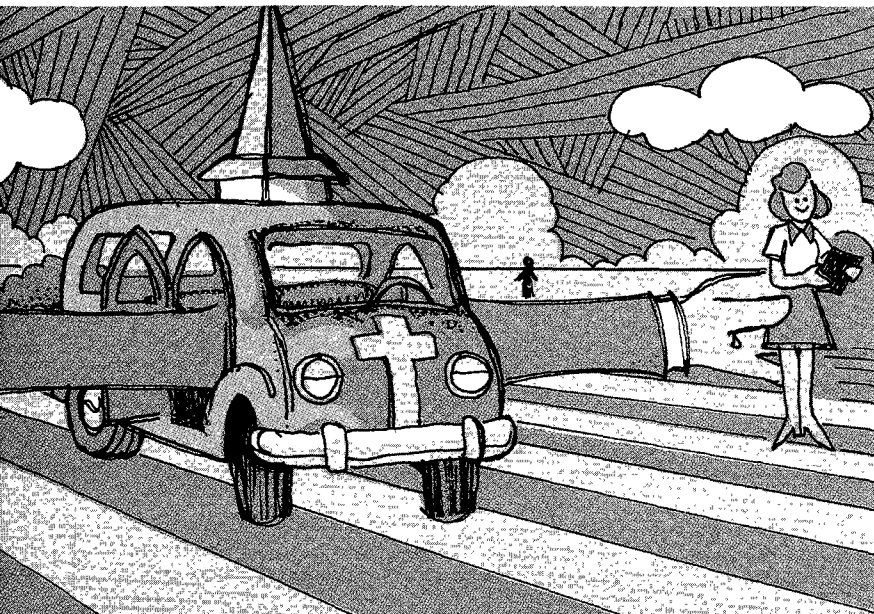
Territorial assignment is a Biblical concept amplified in the Spirit of Prophecy. It is refreshing to see the results of its implementation. Instead of the traditional faithful few doing the missionary work of the church, a sizable portion of the church membership become active. This, of course, is not without effort, but the effort pays off.

Getting the program started demands organization. There must be provision for on-the-job training, and specific territory must be assigned to specific families in the church. There must be definite objectives, and a system of reporting, of inspiring, and of overseeing.

The program seems to be flourishing in those fields that use the Sabbath school class as a missionary unit. Part of the ten-minute lay activities period is used for reporting, instruction, and inspiration. It does not seem essential to the success of the program that Sabbath school members in a given class have adjoining territories. The important thing is that they all have territories and are all involved.

Following the launching of this program the leadership of the church should keep working toward the ultimate objective of total involvement. Pastoral visits to church-member families can be very meaningful with this objective in mind.

The responsibility of leadership is made clear in the following inspired counsel: "Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them—the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for."—*Christian Service*, p. 69.



What Are We Waiting For?

ON THE last night of the Wa-Rite weight control program at the Beltsville, Maryland, church, three ladies in the commitment group I was in charge of waxed enthusiastic. They were neighbors and had been supporting and encouraging each other during the program. Collectively they lost more than fifty pounds. But it wasn't the weight loss that pleased them so much as their general feeling of well-being. "We're thrilled about losing weight," they exclaimed, "but more than that we appreciate the health principles and the way of life we've learned. We're feeling better than we have in a long, long time."

Their experience can be duplicated in the testimonies of thousands who have attended Adventist health programs. Time after time I've had people say something like, "You know, I'm really an Adventist already since I've learned to live as Adventists do."

You undoubtedly have heard of the Loma Linda University studies that demonstrate the effectiveness of the Adventist life style as far as longevity is concerned. They have been given national and even international attention and wide publicity in recent years. The chart on the next page summarizes the "Adventist advantage."

This research has been uniquely confirmed by an independent life-style study carried out by the Human Population Laboratory of the California State Department of Health in Alameda County, California (see Allan Magie, "Good Life-style = Good Health," *THE MINISTRY*, January, 1977, pp. 29, 30). The impressive thing about this study was that it tested the effectiveness of the following seven "good health practices":

1. Eating breakfast almost every day.
2. Never or rarely eating between meals.

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3. Never smoking cigarettes.
4. Usually sleeping for eight hours.
5. No more than moderate drinking of alcoholic beverages (Adventists, of course, refrain entirely from their use).

6. Often or sometimes engaging in active sports or swimming, taking long walks, gardening, or doing physical exercises.

7. Maintaining an ideal weight for height. For men this is between not more than 5 percent under and 20 percent over the ideal, and for women it is between the ideal and not more than 10 percent over the ideal.

Dr. Lester Breslow and his team of investigators discovered that a person adhering to all of the seven "good health practices" listed above would be nearly six times less likely to die prematurely than would a person of the same age who practiced less than four of these. Those practicing none had the highest death rate.

Amazing Parallel

Seventh-day Adventists immediately recognize a very close and amazing parallel between the "good health practices" listed above and the life style outlined long ago in the writings of Ellen G. White.

It's humanly unexplainable that a young woman who had only a partial grade-school education and no training whatsoever in the health or scientific knowledge of her day should be able to come up with a package of "health principles" that corresponds so closely to those that only in recent years have been given full scientific backing and emphasis.

In his preface to the book *Christian Temperance and Bible Hygiene*, Dr. J. H. Kellogg, who ranks among the best-trained and most-recognized physicians of his time, testified to this fact: "It must be admitted to be something extraordinary, that a person making no claims to scientific knowledge or erudition should have been able to organize, from the confused and error-tainted mass of ideas advanced by a few writers and thinkers on health subjects, a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught. The guidance of infinite wisdom is as much needed in discerning between

truth and error as in the evolution of new truths" (p. iv).

The only logical explanation for this remarkable insight is that, beginning in 1848, Ellen White was given a series of divine revelations concerning the kinds of health practices God wanted this people to follow in order to experience physical, mental, social, and spiritual well-being. Mrs. White herself clearly admits, "I was astonished at the things shown me in vision. Many things came directly across my own ideas" (Manuscript 7, 1867). In fact, it was a real struggle for her to change her own life style to conform completely with the health practices revealed to her. But she persisted and established the validity of these principles in her own practice, as well as in her preaching and writing.

Another dramatic current illustration of the validity and effectiveness of the

Adventist life style as outlined in the writings of Ellen White is seen in the spectacular results being achieved with a similar simple program based on changing the way of life currently being conducted at the Longevity Center of Santa Barbara, California.

Hans Diehl, Director of Research and Health Education, reports that the program there, under the direction of Nathan Pritikin and a staff of health specialists and physicians, has adopted a dietary approach to the treatment of angina patients that includes a radically low-fat diet, no added salt, sugar, or alcohol, and is basically a vegetarian, unrefined complex carbohydrate diet. Smoking cessation is strongly encouraged, and walking on a regular basis is a must.

They are getting what he terms "results unheard of in medical circles: 90 percent of confirmed hypertensives on medication left the facility normotensive and totally drug free. Sixty percent of confirmed diabetics on insulin and/or hypoglycemic agents were controlled and normal and totally drug free. Cholesterol levels dropped to an average of 160 mg. percent in the absence of drug treatment within 2 to 3 weeks. Angina patients who were unable to walk, or only with the assistance of 20 to 50 or more nitroglycerine (tablets) per day, walk during the last 2 weeks an average of 10 to 12 miles per day, without the assistance of vasodilators."

Here is dramatic evidence of even therapeutic value of the simple, good health practices Ellen White set forth for the Adventist Church more than 100 years ago.

What Shall We Do About It?

Specifically, then, what should be the relationship of the Adventist ministry to the principles of healthful living outlined by Ellen White?

The same God who revealed this way of life to the young woman chosen to set them before the church has unequivocally outlined the ministers' responsibility in this matter. It is twofold.

First, we read such statements as the following concerning the minister's responsibility to practice these health principles in his own life: "Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize. It has a great deal to do with one's capability. Every minister should feel that if he would be a faithful guardian of the

Loma Linda University Mortality Rate Studies

Studies of mortality rates of more than 50,000 California Seventh-day Adventists when compared with a control group from among the general California population produced the following startling results:

DEATHS FROM

Heart Disease	CAL	
	SDA	58.8%
Stroke	CAL	
	SDA	49.3%
Cancer	CAL	
	SDA	18.6%
Lung Cancer	CAL	
	SDA	53.8%
Diabetes	CAL	
	SDA	55%
Respiratory Diseases	CAL	
	SDA	26.3%
Emphysema	CAL	
	SDA	20%
All Causes	CAL	
	SDA	48.6%

flock, he must preserve all his powers in condition for the best possible service.”—*Gospel Workers*, p. 242.

Many more such statements could be added that call the minister to an exemplary life style and relate health to sanctification (see, for instance, *Counsels on Health*, pp. 20-29).

Beyond this, however, is the responsibility to share what we have learned with both our church members and the world about us. Again, inspiration commissions us to include the health message in the preaching of the gospel: “The principles of health reform are found in the Word of God. The gospel of health is to be *firmly linked* with the ministry of the Word. It is the Lord’s *design* that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.”—*Medical Ministry*, p. 259. (Italics supplied.)

Some startling directives make it clear that the minister himself must personally be involved in health education and evangelism: “You will *never* be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. . . . I wish to say that the medical missionary work is God’s work. The Lord wants *every one* of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. . . . Medical missionary work, ministering to the sick and suffering, cannot be separated from the gospel.”—*General Conference Bulletin*, April 12, 1901. (Italics supplied.)

Not only will our combining medical missionary work with the presentation of the gospel give us access to those in the world who would not otherwise respond to the evangelistic outreach, but notice what it will do for our churches: “Send into the churches workers who will set the principles of health reform in their connection with the third angel’s message before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches.”—*Testimonies to Ministers*, p. 416. The unmistakable implication is that it *will*.

With all the current evidence of the effectiveness of the Adventist life style given us long ago along with the specific commission to practice and preach the health message, what are we waiting for?

Don't Stop With

FARMERS do not sow seed and then forget the crop that they have planted, neglecting to water it, cultivate it, weed it, and harvest it. Whenever a farmer plants a field, he takes care of it and expects to get a harvest. Neither do farmers try to harvest a crop without doing any seed-sowing, cultivating, watering, weeding, and bringing the crop along to fruition. Yet, in our evangelistic work, we are very prone to either sow seed or run the combines without trying to nourish the crop along. True health evangelism should sow, it should cultivate, it should water, and finally, it should harvest.

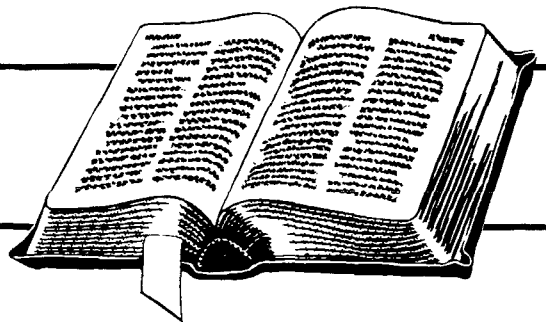
We have this instruction from Ellen White: “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow me.’”—*The Ministry of Healing*, p. 143.

Our usual evangelistic approach is to begin by bidding people to follow Jesus. In this way, we reverse the order that Jesus gave. We ask the people to make their decision for truth first, and then we mingle, show sympathy, minister to their needs, and win their confidence, or we neglect them altogether once they are in the church. This is one reason why we have such a problem with losses among those whom we win through our evangelistic endeavors.

Jesus’ ministry was a threefold ministry of healing, teaching, and preaching. His ministry was not departmentalized, or segmented, but was a complete ministry to the whole man. His methods of training His workers incorporated two basic principles: teaching by actual demonstration, and the delegation of responsibility, represented by His sending them out to do the same type of work that they had observed Him do. The application of their learning paralleled the instruction they were receiving from the Master.

In our field schools of health evangelism, which we conduct in various cities

Community Programs



across North America, we combine the training of church members and medical-missionary work in order to reach the people where they are and to bring them to a full knowledge of Christ and His remnant church. Through community programs we meet the needs of the people and draw them to the church. But if we stop here, our work is not going to be nearly as effective. If we can bring these interested ones into the homes of our church members, we will have a more effective and more lasting work. How can this be done?

Our approach is to send the health/Bible evangelist into the church nearly a year before the proposed health/Bible evangelistic series, to lay a good foundation. She does this by training the church members in effective medical-missionary work; this work is climaxed during the summer by the health/Bible series, which is designed to bring people to a complete commitment to Christ and His teachings.

One of the first things the health educator-Bible instructor does after arriving in the community is to contact all local agencies of such organizations as the American Heart Association, the American Cancer Society, the American Lung Association, and the American Medical Association, along with the health departments of the local universities or junior colleges. She also contacts the mass-media representatives, such as newspaper editors, television managers, and managers of the radio stations. She mails a brochure to community organizations such as Kiwanis Club, Rotary Club, PTA's, churches, ministerial associations, and other such groups, offering specific health lectures and programs at their luncheons or evening meetings.

At the same time, the church members are instructed how to take a health-interest survey of the community. This gives an interest list plus an understanding of the programs that they are specifically interested in, so that when these programs are conducted, these people can be personally

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contacted and invited. The goal is for each church member to bring back 100 filled-out surveys. Ten percent of the people who indicate an interest in a program will actually attend. Therefore, if the member returns 100 filled-out surveys, we can expect that about 10 of these people will come to one of the programs they have indicated an interest in.

As the health educator-Bible instructor initiates contact in the community, she also recruits staff from the local church. This includes all of the medically professional people such as physicians, dentists, nurses, physical therapists, nutritionists, dietitians, and other competent laymen who will serve in medical and secretarial roles in the various programs. This group is trained and unified by first conducting a "Heartbeat" coronary-risk evaluation program for the church members. This accomplishes several goals: (1) it acquaints the church members with the health-education outreach so that they can intelligently invite friends, neighbors, relatives, and others to the community programs; (2) it gives the staff a chance to go through the program and work out any wrinkles before it is taken to the public; (3) it establishes confidence in the leadership of the program; (4) it motivates the laymen to healthful living, so that they will set a good example as non-Adventists are brought into the health-education programs.

Evaluation Session Held in Church

When the "Heartbeat" plan is incorporated in the program, church members contact all of those who indicated an interest in the coronary-evaluation program on the survey that was taken, and personally enroll them in the "Heartbeat" program. Newspaper articles, radio and television announcements, brochures and posters—are all utilized to advertise the program. To cover the cost of the lab work and materials a \$15 fee is charged, which also motivates the people to attend the group evaluation held in the local Seventh-day

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Adventist church. This evaluation is conducted by the health educator-Bible instructor, using some professional assistance.

In areas where it is difficult to do "Heartbeat" because of a lack of competent medical personnel, another program called "Heart Chex" can be conducted. This involves taking blood pressure, pulse rate, height and weight, and having the patient fill out a questionnaire that evaluates his risk of a heart attack. The "Heart Chex" program is conducted free of charge.

After the evaluation session, people are directed into the Dietary Control of Heart Disease, which consists of four classes of instruction to lower cholesterol and triglycerides, thus reducing the risk of a coronary heart attack or stroke. The Dietary Control of Heart Disease classes culminate in a low-cholesterol, low-sugar meal served to the participants as an example of how good and tasty this type of food can be. Instead of serving a central meal in the church or the fellowship hall, the participants are invited to the homes of the church members. The church members, of course, are carefully trained. In each home the same meal will be served and the same instruction given.

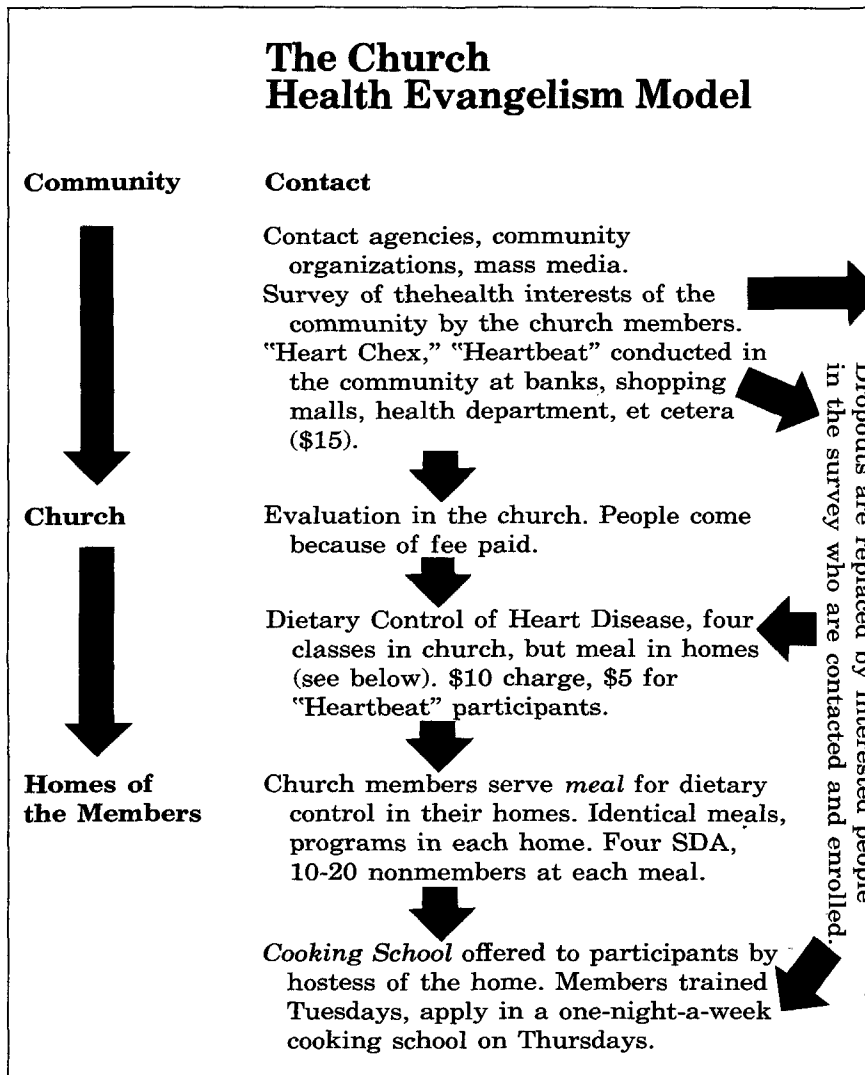
By serving the meal in the homes of the members, with each home serving ten to twenty participants, depending on the facilities and size of the home, the laymen can establish personal contact and rapport with the people who are coming to the health programs. Such contact would not be possible in a larger program.

As the meal is served, the question, whether verbalized or not, that will come to the minds of the participants is, "How can I cook this way?" So the hostess of the home offers her home for a cooking school to teach the participants how to cook low-cholesterol, low-fat, low-sugar meals. Some of the non-Adventists will not sign up for the cooking school. But a host of other people will have indicated an interest in cooking schools on the survey that was conducted by the church members in the community. These people can be contacted and enrolled in the cooking school, to replace those who have dropped out from the Dietary Control of Heart Disease classes. Thus, the number of people, instead of dwindling, is maintained or even increased by a carefully organized and planned program.

Church members participating receive instruction on Tuesday and conduct their cooking school on Thursday. The cooking schools are run one night a week for five or six weeks. This way, they are able to apply the instruction as it is received.

We feel that the best interests that are developed through our health-education endeavors are people who become personally involved with our church members. These personal relationships establish confidence and prepare the way for the reception of our doctrinal truths.

Based on the survey that was conducted by the church members, the health educator-Bible instructor conducts other health-evangelism programs in the church. These can include cancer prevention, physical-fitness programs, parental guidance, Wa-Rite weight-control programs, stress control, water seminars, Five-Day Plans, and other health-education programs in



which a significant number of people are interested. The main source of contact for these programs is the survey that was taken by the church members.

The physical-fitness program consists of instruction given once a week, usually on Sunday afternoons, and then physical-fitness clubs are formed around the homes of church members who have a special interest in this area. These clubs will meet together three times a week either to run, jog, walk, cycle, or engage in other activities in which the group as a whole is interested.

All of the interests from the health programs—both those that are conducted in the homes of the church members and those that are conducted in the church—are then channeled into a special series of classes entitled “Biblical Perspectives of Health.” These consist of six class periods covering the Bible teachings on health and disease prevention. Special Mission Spotlight programs, which feature the health

work of Seventh-day Adventists around the world, are also shown at these sessions to acquaint non-Adventist participants with the worldwide health-education work of the church.


These nondoctrinal classes on Bible health teachings serve as an introduction to Bible study and help spark an interest in further study of the Word of God. The people who attend are thus prepared to go from the health programs into a study of the doctrines of the Adventist Church.

“Keys to Health and Happiness”

The final follow-up stage of the year’s evangelistic program is the “Keys to Health and Happiness” adult-education classes, which cover health and Bible doctrine. Health and Bible lessons, with 240 pages of instruction, have been prepared for this series. Each eight-page lesson has a test sheet for both the health component and the doctrinal component.

Health/Bible classes are conducted three nights a week for a period of ten weeks or a total of thirty classes. Every doctrine of the church is covered in the lessons and public presentations. It is during this final follow-up stage that the interested people are brought to a decision for Christ and for baptism into the Adventist family.

When the participants miss a class, that lesson is taken by a layman to the non-Adventist participant. Thus, every member of the church may become involved in the public meetings. Laymen are a vital part of the evangelistic team. Every non-Adventist who attends—whether from the health programs, or from the other advertising that is done in the community—is assigned to an Adventist layman who is responsible for him during the course of the entire series.

Experience with this program in several recent field schools has resulted in large numbers of baptisms, and helps us to realize why the Lord tells us: “The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord’s design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message. . . . Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord.”—*Evangelism*, pp. 515, 516. 

Development of Rapport and Gaining Confidence Through Medical Missionary Work

Other health-evangelism programs conducted in the church based on survey results:

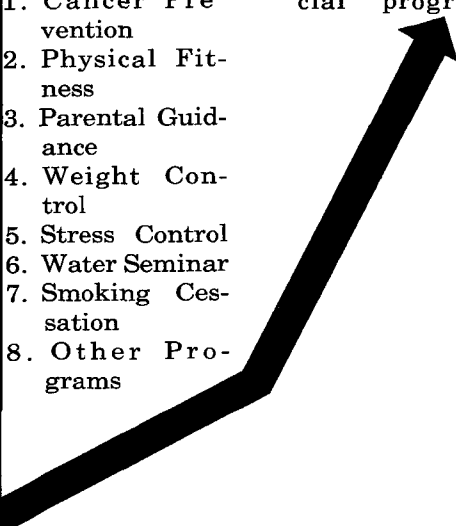
1. Cancer Prevention
2. Physical Fitness
3. Parental Guidance
4. Weight Control
5. Stress Control
6. Water Seminar
7. Smoking Cessation
8. Other Programs

Bridge to the Spiritual

Biblical Perspectives of Health (six classes—covering Bible teachings that prevent disease). Combine with Mission Spotlight — special programs.

Doctrine and Decisions

“Keys to Health and Happiness,” adult - education classes covering health and Bible doctrine. People brought to decision for Christ and baptism.



Family Doom or Family Boom?

SOME PROPHETS of doom feel the family is in danger of not surviving. It is easy to join their ranks and build a pious negative pessimism.

But God has not addressed His ministry to the task of preparing for the family funeral. It is time to turn off the dirge and accept the challenge of resuscitating the traumatized institution of the family.

Mel Foreman, sociologist at Free Methodist-affiliated Seattle Pacific University, recently stated, "It has to survive. Too much depends upon it and always has. If society is to continue, the family will have to be here. The future of the family is as assured as any human social form can be."—Seattle Pacific University Bulletin, Summer, 1976.

"There is a lot of good hard evidence that the family is fairly healthy," he adds. Despite higher numbers in divorce statistics, marriage stability in the large majority of families is remarkably strong.

The greatest change in the family is in its style of life. Urbanization, the industrial revolution, the domestic-chore revolution, and husband-wife employment are but a few major forces impinging on the family. In spite of the rapid change in society about it, however, the family has demonstrated amazing adaptability.

Just a short decade ago family "experts" were talking of alternate family life styles such as communal, corporate, and contractual marriages as the wave of the future, spelling death for the family. Sensation-seeking journals profited from sinful humanity's voyeuristic tendency by initiating discussions providing lurid descriptions of the practices of a small minority of Americans. The endorsements of a few were made to seem universal. Some impressionable young adults and even a few older ones were thus encouraged to take advantage of a "newly permissive" society. Now the pendulum is swinging back, as many have come to the realization that meaningful living requires meaningful and permanent relationships.

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It is exactly at this point that today's ministry has its greatest opportunity to slay this Goliath of Satan's devising. The answer here, as in any moral human dilemma, lies in the clear, bold preaching of the Word. A meaningful understanding of Genesis 1 and 2, focusing on Christ's words in support of marriage and family, can provide a springboard for such ministry.

Families long to hear the reassurance that comes from a reaffirmation of their chosen life style within the pattern of scriptural morality. But there is more. Presenting clear principles of human relationship and giving Biblical training in problem-solving skills, blended with the love of and commitment to a redeeming Christ, will again build up the foundations.

No single family model should be constructed. It is not row upon row of identical families that make up "the Christian home." Rather, it is uncounted families building individually meaningful family units upon the Biblical principles that form the true and effective model.

Christ the Chief Cornerstone, mutual respect and shared decision-making, constant presence at the altar of prayer and worship, humility and a forgiving spirit, sharing, nurturing love, positive use of sexuality, understanding support and patient acceptance of one another are all principles upon which to build homes that will be prepared for the return of the Saviour.

To my way of thinking, it is time to stop telling how bad the family situation is, how near to extinction it has come. Too many people respect and believe as absolute truth what we say in our pulpits. Instead, let us concentrate on the virtues of the family, the security it provides, the ideal environment it offers to nurture happy, stable children. Tell of the wonderful warmth occurring in the depths of a person who knows he is loved, and can in turn love another human being with faith and confidence.

The capstone of such preaching is in calling attention to the fact that such human love and life offers a taste of the greater love—the love of God for fallen man.

Such positive preaching will change family doom to family boom.

EDITOR'S NOTE: *This article introduces a series of articles on family life gathered for THE MINISTRY by Pastor Ferris that will be running in subsequent issues.*

biblical archeology

Sponsored by Lawrence T. Geraty,
associate professor of archeology and the
history of antiquity, Andrews University.

What Hierapolis Tells Us About Laodicea

NO CHURCH of the first century A.D. received more severe rebuke from the Lord than Laodicea. This city became the symbol of all Christians living upon the earth toward the close of this world's history. Yet very little is known of the ancient inhabitants of Laodicea and their daily struggles and aspirations and, unfortunately, very little remains of the ruins of Laodicea that might enable us to learn more about them. Through the years inhabitants of the modern city of Denizli, successor of Laodicea, helped themselves generously to the ancient materials scattered over the site, making reconstruction of the city's life difficult. Plundering for gain to satisfy the thirst of antiquarians also contributed to the tragic loss—not to mention the farmer's plow, its furrows ever tightening the noose around the city site. These factors, along with the toll of centuries, have added up to a loss of information that can never again be available to us.

Fortunately, Laodicea had a sister city named Hierapolis, about five miles away. The cities were rivals in business and competed with each other socially and politically. In numerous respects their histories followed similar patterns, allowing us vicariously to know Laodicea. They were similar in that they rose to power approximately within the same period of time, flourished and died in the same era, and probably were inhabited by the same "mix" of nationalities. Laodicea was incorporated and greatly embellished by Antiochus II in the third century B.C., and the same was done to Hierapolis by Eumenes II in the

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second century B.C. Both continued to develop further throughout the Roman period, and became rich and important centers. But though the ruins of Laodicea have largely disappeared, those of Hierapolis¹ have remained in a remarkably good state of preservation, and their witness greatly enhances our knowledge of that period and its people.

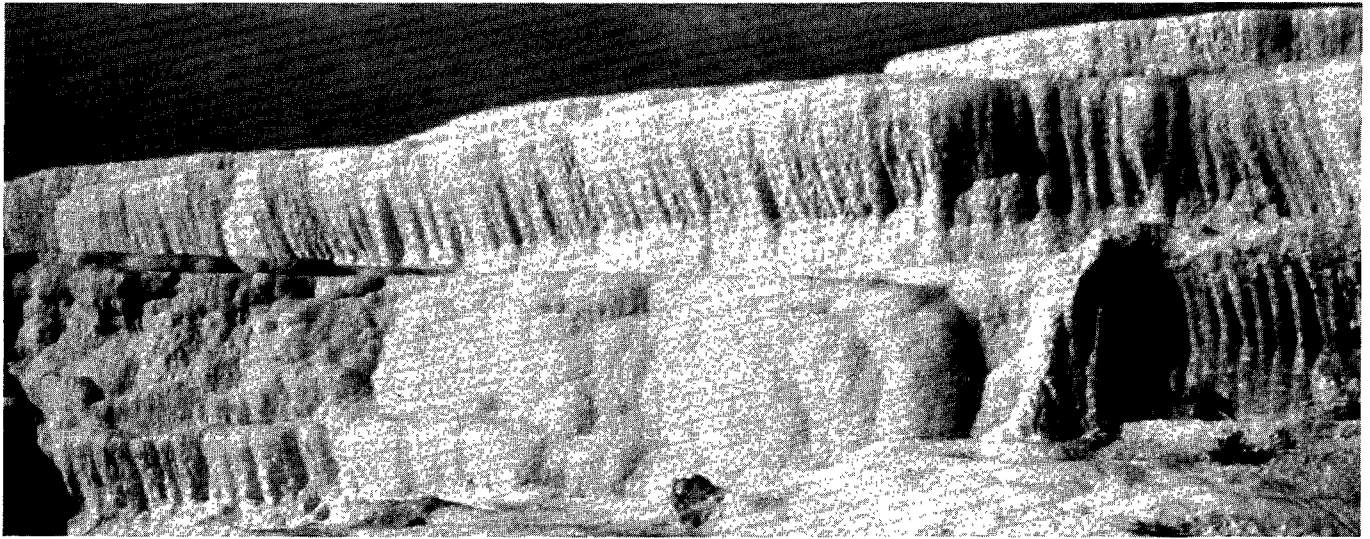
The seven churches mentioned by John in Revelation 2 and 3, among which is Laodicea, were not the only Christian churches in Asia Minor. In fact, when we read about the many places mentioned by Paul that he and other apostles visited, we must assume that there were many Christian churches in the land known today as Turkey. God singled those seven out to be symbolic of the history of the Christian church because they typified the condition of the church as a whole then and throughout the Christian Era.

Hierapolis is mentioned along with Laodicea by Paul in his letter to the Colossians (4:13). Colossae, the city to whose Christians the Epistle to the Colossians was addressed, is also only a few miles southeast of Laodicea. The letter was hand-delivered to Colossae by one of Paul's disciples named Tychicus, and it was to be read also to the church of Laodicea (Col. 4:7, 16). Tychicus had as his traveling companion a fugitive slave named Onesimus, who lived at either Colossae or Laodicea. Tychicus also carried with him a beautiful, short letter from Paul to Philemon, whose home in one of these cities was the meeting place for one of the Christian communities.²

Hierapolis, Laodicea, and Colossae were linked by excellent Roman roads, the remains of which can still be seen in some areas. In addition to the roads, a caravan route linked them with Sardis, Smyrna, and Ephesus. Paul, John, and other apostles doubtless journeyed along these routes.

A visit to Hierapolis, now known as Pamukkale, is a never-to-be-forgotten experience. It is one of Turkey's great tourist attractions, and thousands of tourists still visit each year as they may have done in the time of Christ and John the Revelator.

For more than two thousand years this region has been known for its hot springs of waters, said to contain healing properties. Through the centuries people have believed that its waters could cure anything from rheumatism and bone ailments to brain deficiencies.³



The source of water is a subterranean network of springs extending for some fifty miles under the mountains to surface at Hierapolis at a temperature of 95°F. (35°C.) and at a flow rate of about 9,000 gallons per minute.⁴

The waters emerge with a heavy content of carbon dioxide and lime, and in the open air the carbon dioxide escapes and the water-soluble calcium bicarbonate turns into insoluble limestone.⁵ The results are the semblance of an enormous fairy-tale castle. Beautiful limestone formations, spectacularly crystalline white in the daytime, reflect the colors of the rising and setting sun at daybreak and in the evening. In some places there are formations twenty feet in height, which from a distance resemble huge frozen waterfalls. In many different places the thermal springs have created small, shallow turquoise pools that mirror the sky. In their warm waters it is possible to wade or to lie down and relax.

A number of hotels have been built in this area to cater to the hundreds of tourists who come to bathe in the "healing" waters. One unusual bathing pool has beneath its water pieces of ancient marble columns and beautifully carved objects, giving a swimmer the impression of floating over a submerged city.

The naturally warm water from these springs has been channeled to nearby towns since ancient times, and it is believed that Laodicea may also have received these waters. There are large numbers of insulated "pipes" lying around amid the ruins of the city. These "pipes" are actually hand-hewn stones about 36 inches square and 12 to 18 inches thick with a 12-inch hole carved

As the subterranean springs surface at Hierapolis, the minerals separate from the thermal waters, creating formations resembling frozen waterfalls.

out in the middle. The stones were then placed one in front of the other to form a pipe, the inside having been given a coat of terra cotta to render it less permeable. Many of these "pipes" were long ago clogged with lime deposits.

As the thermal waters from Hierapolis reached Laodicea they were no doubt only lukewarm and therefore unpalatable. John's figure of speech must have been clearly understood by the Laodiceans when he said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16).

The ruins of Hierapolis are most impressive. Italian archeologist Paolo Verzone has spent twenty years studying and recording the remains of the city for present and future historians. His primary goal today is to restore some of the ancient structures. This task might be compared to putting together a giant jigsaw puzzle with many thousands of possible pieces scattered all around and with an unknown number still missing. These puzzle pieces of building stones vary in size and weight from one pound to several tons.

Judging from its ruins, Hierapolis was a beautiful city suited to entertain kings and queens—as historians believe that it did. Within the city a thriving school of sculpture flourished. Majestic works of art as expressed in columns, lifelike statues, and exquisitely detailed carvings on enormous buildings, as well as in smaller beauty spots, must have been a delight to the city's inhabitants and visitors. Many remnants of that art work can still be seen today.

The walled city of Hierapolis was about one mile long and a little less in

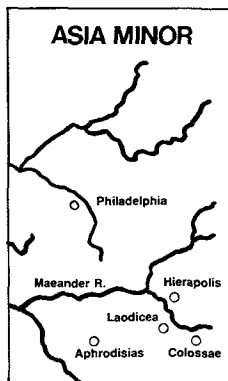
width.⁶ The population at its height was approximately 75,000, composed mainly of Greeks, Romans, Phrygians, and Jews (Strabo xiii. 4.14). The usually well-built Roman highway that led through the city was lined with potted trees and covered sidewalks.⁷ Foundations and part of the walls of shop stalls are still recognizable amid the ruins. At the entrance to the city there are three enormous arches totaling 40 feet wide, again typical of Roman architecture.

The remains of one large theater is among the most impressive in all of Asia Minor. It had a seating capacity of more than 10,000 people; its width in front was more than 325 feet, with an orchestra 65 feet in diameter. Among many other ruins there are still visible remains of a library, a gymnasium, and Roman baths.

About A.D. 60 both the cities of Laodicea and Hierapolis were severely damaged by an earthquake, which was recorded by Tacitus (Ann. xiv. 27). Laodicea was apparently so prosperous that it refused imperial financial assistance to rebuild.⁸ This may give us added insight into John's charge against the Laodiceans, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Professor Verzone has been able to establish an approximate date when many of the buildings of Hierapolis were erected and the purpose for which they were built. An analysis of this information suggests that the city witnessed a real struggle between paganism and Christianity. Earlier structures of the city indicate that paganism was virtually unchallenged in the first centuries of the city's existence, perhaps even into the first and second centuries A.D. The prominent religion of the city during this period was clearly pagan, with many temples and statues dedicated to Greek and Roman deities such as Apollo, Diana, and others.

The third century A.D. was apparently a period of religious transition, and the fourth- and fifth-century structures suggest that Christianity had triumphed.⁹ At the end of the fourth century a large Christian church was built outside the city. About the same time, or possibly a little later, the *martyrium* was built. This was a church building erected to the memory of Philip who, according to tradition, was martyred there in A.D. 80. The ruins of four



The map above shows the relationship of Hierapolis to Laodicea and Philadelphia, two of the seven churches of Asia Minor.

Christian churches are still recognizable as well as several smaller chapels built in subsequent years.

Historical writings also suggest that both Hierapolis and Laodicea became strong centers of Christianity, but apparently not without conflict. Papias (died A.D. 163), Bishop of Hierapolis, was a prominent and enigmatic figure, whose absorbing interest was to record prophecies current in his day. His interest was also absorbed in an expected messianic age when all manner of food would be produced miraculously and in abundance.¹⁰ Papias claimed that John the disciple died rather early in life, and, therefore, by inference, according to Eusebius, disclaimed his authorship of Revelation.¹¹

In the year A.D. 367 the Council of Laodicea convened. Among other items, the church took measures against the teaching of the Montanists and the Quartodeciman Christians, who apparently even then were considered heretical groups. Another important event of the Council was a pronouncement on the acceptance of Scripture. The New Testament canon was reviewed, and twenty-six books were confirmed. The missing book, as might be expected at Laodicea, was the book of Revelation.¹² John's use of Laodicea as an example of spiritual poverty was apparently resented by this beautiful and proud city.

At the same Council another familiar problem was implied by the following action: Canon 29 reads, "Christians shall not Judaize and be idle on the Sabbath, but shall work on that day."¹³

Both Laodicea and Hierapolis were destroyed by another earthquake in 1354, and neither city was ever rebuilt. The ruins of Hierapolis remain almost undisturbed today, silent clues to its past.

¹ For much of the information included in this article the author is indebted to personal interviews with Professor Paolo Verzone, archeologist at Hierapolis, and to his publication, "L'Urbanistica Di Hierapolis Di Frigia," *Atti Del XVI Congresso Di Storia Della Architettura*, Settembre, 1969.

² G. Ernest Wright, *Biblical Archaeology* (Philadelphia: Westminster Press, 1957), p. 50.

³ Tarhan Toker, *Pamukkale (Hierapolis)* (Denizli, Turkey: Sonhaber Gazetecilik), p. 8.

⁴ *Ibid.*, p. 6.

⁵ Sven Larsen, "The Petrified Waterfalls of Hierapolis," *The Illustrated London News*, October 28, 1950, p. 698.

⁶ Verzone, *op. cit.*, p. 4.

⁷ Toker, *op. cit.*, p. 14.

⁸ Verzone, *op. cit.*, p. 5.

⁹ *Ibid.*, pp. 10, 11.

¹⁰ Sherman E. Johnson, "Laodicea and Its Neighbors," *The Biblical Archaeologist*, Vol. XIII, no. 1 (February, 1950).

¹¹ F. D. Nichol, ed., *The SDA Bible Commentary*, vol. 7, pp. 716, 717.

¹² Charles Joseph Hefele, *Histoire des Conciles d'Après les Documents Originaux*, Tome 1, 2, Letouzey et Ane, Éditeurs (Paris: 1907), pp. 1026, 1027.

¹³ *Ibid.*, p. 1015.

Working With Jehovah's Witnesses

From Pastor Robert Thompson comes the note that anyone wishing information of the "how to" aspect of working with Jehovah's Witnesses is welcome to write to him. Also, write if you have friends or relatives who are Witnesses and would like to have their names added to the special prayer list that is maintained. Pastor and Mrs. Thompson for several years were active members of this organization, working in leadership roles, and are featured in the March, 1977, *Aspire* Tape of the Month, in which they relate their experience. Write to: Pastor Robert Thompson, SONRISE Project, 2980 E. Yale Avenue, Fresno, California 93703.



A Timely Topic

A vital subject, especially appropriate for a series of prayer-meeting studies, is that of the work of the Holy Spirit. The recent sixty-four-page publication by J. L. Shuler, *By Water and by Fire*, can serve as a very helpful guide and text for such a series. The eight chapters deal with the baptism of the Holy Spirit—how and when it is received, how to be filled with the Spirit, and how to pray and receive the Holy Spirit. A Review and Herald publication, it is available through Adventist Book Centers for \$.75 cents.

Baptismal Robes

The baptismal service should, as far as possible, have the added dignity that comes when candidates are clothed with well-made, representative baptismal robes. If they have become old and faded it would be well to replace them.

If your church is in need of new baptismal robes you may wish to correspond with Kathleen Deem. She is a minister's wife of Huntsville, Alabama, who is an expert

seamstress, specializing in making robes. She uses the best water-shedding permanent-pressed polyester-cotton fabric, offers the robes in six sizes and a variety of colors. The closure is zippered, and the hem is weighted. The ministers' baptismal robes are made to measure, with a choice of colors and option of two different sleeve styles.

For more information write to: ROBES, 116 Robin Lane, Huntsville, Alabama 35802. Or phone: 205-881-7597.

Small Daniel 2 Image Available

A 17-inch replica of the image described in Daniel 2, made of unbreakable polyvinyl chloride, will soon be available for use in personal and group Bible studies, Sabbath school, prayer meeting, small evangelistic meetings, and church schools. It will be painted in the four metallic colors indicated in the prophecy.

The preproduction sale of this item will end September 1. Up until that time it can be purchased for \$8.00, plus 75 cents shipping costs for the first image ordered and 50 cents for each additional one. After September 1 the cost will be \$12.00. Those wishing to order should send check or money order to: Prophetic Visuals, R.D. 2, Livingston Manor, N.Y. 12758.

Encouraging Family Worship

G. M. Richardson, a pastor in the Oregon Conference, reports that Christmas season 1970 "found us wanting to accomplish two things in our district. This was to broaden our ministry by doing something to encourage family worship, and to give some token of love to our church family."

He asked the Adventist Book Center manager for a price on a large order of daily devotional books, and purchased a worship book for each family. Personal delivery proved to be rewarding. With each visit, he encouraged worship in the home, had prayer,

and extended the season's greetings.

The next year the church had grown enough so that it seemed wise to share the cost. Nearly all wanted the book again, some having started worship for the first time in their home, and now looked forward to the new book the next year.

Audio-Visual Catalog Available

The International Audio-Visual Service announces a new catalog available upon request. It offers a complete listing of available items, including *Encounter*, a 20-lesson audio-visual Bible course, E. G. White cassette books, *Global Assignment*, Sabbath school lessons on cassette, Paul's missionary journeys on slides, multi-media visuals for evangelists, Loma Linda Health Science Series, complete stock of custom 35mm 2 by 2 slides. Request catalog today from: International Audio-Visual Service, 1100 Rancho Conejo Blvd., Newbury Park, CA 91320. Telephone: (805) 498-4561. Telex: 65-9295.

Evangelistic Handbills

The Ministerial Association frequently receives requests for samples of handbills, from both ministerial students and workers in the field. In order to help us fill these requests, we suggest that whenever you print evangelistic handbills you send 100 of them to us for this purpose. We, in turn, will be glad to supply samples to those who request them. The cooperation of our fellow workers in this service will be greatly appreciated.

Attention, Retiring Ministers

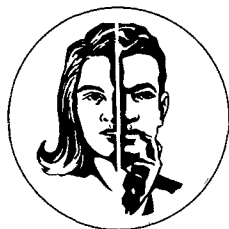
Want to retire in beautiful East Texas? We are a 53-member, enthusiastic, debt-free church and school in need of mature spiritual leadership. Contact Alvin Morton, public-relations director, Terrell SDA Church, P.O. Box 724, Terrell, TX 75160.

by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Sheperdess: The story is told of a pioneer who was trekking westward, when all sorts of troubles assailed him. One day his prairie schooner broke down. As he pondered the broken wagon, however, he whistled a happy tune. Noticing this, a stranger remarked that he was strangely happy for one in so much trouble. The whistler replied, "I'm in a fix, sure enough, but I'm needing happiness about now. My wife is sick, the wagon is broke down, it's raining and getting dark and rather lonesome 'round here. It ain't a real good time for me to be down in the mouth. You see, we haven't any broken bones, and there ain't been an earthquake, an' we ain't been scalped. So I figger there's lots o' room for happiness. It's like grease on wagon wheels—things go better when you use it."

Pastor and Mrs. L. E. Tucker sang Ellen White's words from volume 9, page 189, at the Nebraska camp meeting last summer. The words and music



are so appealing. Wayne Hooper (who, by the way, is Mrs. Tucker's brother) gave permission for us to print the song to which he wrote the music.

"Remember what Christ taught and let his words enrich your lives and make you wise; teach them to each other and sing them out in psalms and hymns and spiritual songs, singing to the Lord with thankful hearts" (Col. 3:16, T.L.B.).*

This is input for a rejoicing heart.

I would like to mention a set of cassettes prepared by Mrs. C. M. Bee (Aunt Honey Bee), Route 1, Box 182, White Plains, Maryland 20695, for children. She has captured nostalgic stories from her childhood and has recorded them in a delightful storytelling way. These are available at the Potomac Adventist Book Center and also from Mrs. Bee. These are good for Sabbath listening, as well as any time a story is needed. Mrs. Bee has been a teacher and elementary school supervisor, a minister's wife, and mother. I have found even grandmothers enjoy these stories. Just a suggestion as to how to keep little ones entertained with something other than the TV. With love, Kay.

* From *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.

MY MINISTER husband and I once served in a southern community where flesh meat forms a part of the daily diet. Often I felt it necessary to bring new converts home with me to help them "bridge the gap" between coffee, cokes, fatback, ham, and bacon, and our Adventist way of eating. I held little one- or two-student cooking classes preceding invited-to dinners. "Why, you'd never *believe* it could be that good without ham (or side meat)" they'd often exclaim, tasting my bread dressing or pecan roast or cashew casserole. "How do you do it?"

One day a woman called to ask if I could do something to help her sick husband, and I asked her to let me come to her house and make dinner that night. This I did, with special attention to the invalid's needs, with a little quiet counsel on the side. I was careful to take *Counsels on Diet and Foods*, and marked those quotations I felt would be most helpful. As a result of several

Little Acts of Kindness

JOSEPHINE C.
EDWARDS

Josephine C. Edwards is a free-lance writer living in Dayton, Tennessee.

nourishing meals without anything dead or harmful as an ingredient, and being friendly and helpful without being "preachy," the invalid was soon out of bed and gaining weight, much to his doctor's amazement. Soon we had gained a whole family who believed in health reform.

We made suggestions such as "Why don't you try a walk in the fresh air, then a hot foot bath instead of aspirin?" "Greens are always better if seasoned with just a little oil and not overcooked." "Why don't you try brown bread? It is so much more nourishing than soda biscuits."

These and occasionally a fat, fragrant loaf of my homemade bread gave us an entrance to many a home.

"Wakes" are still held in many Southern towns. People's sympathy often takes the form of providing refreshments for those "sittin' up" with the deceased. I always made my honey gingerbread, made with applesauce and

nuts. People would call asking me if I was going to "send that good cake" of mine.

Then came a terrible ice storm. The electric power was off for a week in our part of the country. Fortunately we had an oil burner, and cooked with propane. But the farm next to our parsonage home was a famous "all-electric" house. The mother of the owner used to be a Seventh-day Adventist, but the fearful toils of the snuff-dipping habit dragged her out.

"Now is our chance," I told my husband. For a week we took the noonday meal to this family. It was hard for people in such a lovely home to be in such straits.

The news of our taking care of this one family went all over the county. The people we were helping marveled at our meatless entrees and asked for directions as to "how to make such good things when we get electricity again."

We found that little acts of kindness and love with no mention of "strings attached" can do more to do away with prejudice than any number of sermons.

Prayers From the Parsonage

CHERRY B. HABENICHT

I almost fainted, Lord. We both know how hospitals affect me, but I had such good intentions.

I went to visit Alice, a young mother who will be hospitalized for months after a terrible car accident.

Not until I entered her room did I feel weak. I didn't know where to look. At her face? I was afraid I'd stare at the scar on her forehead. Out the window? She should be outdoors romping with her little boy or tickling her baby daughter's nose with a buttercup. At the sheets? They didn't cover her left leg, suspended in traction, a metal pin piercing her knee.

Suddenly there was an emptiness in my stomach, a blurring in my eyes, a dizziness in my head. The odors of blood and antiseptic made me want to rush outside.

What did I say? Something to cover up my sinking to a chair. You helped me smile when I wanted to cry. You helped me stand up when my legs wanted to buckle. And You'll have to help me again, because I promised Alice I'd be back next week.

"If We Would Humble Ourselves"

Ellen White, Volume 9, page 189
Moderato, Reverently

WAYNE HOOPER

If we would hum-ble our-selves be-fore the Lord, — If we would

hum-ble our-selves be-fore the Lord, — And be kind and

cour-te-ous, ten-der-heart-ed, pi-ti-ful, There would be one

hun-dred con-ver-sions to the truth where now there is but

one. — So let us hum-ble our-selves be-fore the Lord.

Slower

Copyright 1973 by Wayne Hooper

MANY songs are written to fill a special need. I was somewhat pushed into writing "If We Would Humble Ourselves" by my cousin, Elder Orvin Fillman. One day while pastoring the Watsonville, California, church he wrote me a letter.

"Wayne," he said, "I ran across a terrific quotation in *Testimonies for the Church*, volume 9, page 189, that I think ought to be set to music. Our church has been using it as inspiration for a witnessing program. We do house-to-house literature and witnessing work on Sabbath afternoon, and then return to the church for a vesper program at sundown. I thought, How nice it would be if we had a special song that we could sing after sharing our experiences of the afternoon! Wouldn't you see if you could set it to music for us?"

I promised him I would look at it. I have to confess that when I first read the words they didn't seem to present a musical flow. I read them over a few times and then let the project rest for a few days. After about a week I sat down at the piano and asked the Lord to help me write a simple melody, which they might be able to use in their witnessing meeting. He answered my prayer, and the chorus was finished in about fifteen minutes.

I sincerely believe that this is an exciting promise, and that if we claimed it, every one of us would reap rich dividends. How else is the world going to find out what God's love is all about unless we Christians show them by acts of love and kindness?

If any pastors or schools wish to use this little chorus song, I'll be glad to send a copy without charge and give permission to print as many copies as may be needed.

Wayne Hooper is the director of music for the Voice of Prophecy, Glendale, California.

recommended reading

THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, edited by Colin Brown, Zondervan, Grand Rapids, Michigan, 822 pages, \$24.95.

Ten years of teamwork, research, and preparation have gone into the development of a major reference tool that all ministers and Bible students concerned with a closer understanding of the teachings of the Bible can use with great profit. When completed, this new dictionary will be a three-volume set. Volume 2 is scheduled to be published in August.

Like most works of this kind, it offers a concise discussion of the meaning and use of the key words of the New Testament in the light of their background in the ancient world. It is a translation with additions and revisions from a German work that some ten years ago rapidly established itself as a standard tool of reference among theologians, ministers, and students of Scripture. Yet it is both easier to use and generally more theologically conservative than the famous ten-volume *Theological Dictionary of the New Testament*, edited by G. Kittel and G. Friedrich.

Several features of this remarkable set deserve special mention. First, the dictionary is expressly theological in intention. All other data, whether of a historical, geographical, or archeological character, have been included only insofar as they are theologically relevant.

Second, the authors of the individual articles have sought to trace the meaning and use of key terms and related words in classical and secular Greek first; then in Old Testament usage, such as in the Apocrypha, the Dead Sea scrolls, and rabbinic and other relevant writings; and finally—in a more comprehensive way—in the New Testament writings themselves.

Third, the whole work has been

revised and enlarged, in some cases extensively, to meet the needs of English-speaking readers. For instance, the relative merits of different translations of specific Biblical passages have been discussed in English versions instead of German, and the articles have been completely reorganized according to the alphabetical order of the English titles, which have replaced the German titles.

Likewise, in most instances, the bibliographies appended to each article have been greatly revised and fully updated. They are usually divided into two sections, the first listing books and articles in English, the second devoted to works in other languages.

One last feature of *The New International Dictionary of New Testament Theology* that many people will probably appreciate and that will greatly contribute to the success of this series is that it does not demand prior knowledge of Greek or Hebrew, and therefore may be used by any student. All Greek words are given in transliteration as well as in standard Greek characters, and all Hebrew and Aramaic terms appear in transliteration. Furthermore, throughout the whole dictionary, the material is arranged according to English word groups, thus eliminating the need to know the Greek alphabet in order to find the desired material.

A Glossary of Technical Terms at the beginning of this volume, a Table of Articles, extensive cross references, and very full indexes will enable the reader to find just what he wants. Although the dictionary may be difficult for some beginners, every effort seems to have been made to present the material in the most usable form for the concerned Bible student. I have already found it of value in my own study, and I am sure that it will prove its worth as a much-appreciated companion to the New Testament for students, ministers, and teachers throughout the English-speaking world.

Raoul Dederen

ELLEN WHITE AND MUSIC—BACKGROUND AND PRINCIPLES, Paul Hamel, Review and Herald Publishing Association, Washington, D.C., 1976, 143 pages, \$3.95.

Imagine a congregation waiting a bit impatiently for the minister's arrival. Suddenly there is a stir at the back of the room, and then the expected preacher is striding down the aisle, singing—

"When I can read my title clear

To mansions in the skies,

I'll bid farewell to ev'ry fear,

And wipe my weeping eyes."

By the time he finishes the first stanza, the people are caught up and carried along. Enthusiastically they join in with—

"Let cares like a wild deluge come,

And storms of sorrow fall;

May I but safely reach my home,

My God, my heaven, my all."

The preacher was James White, and the incident was remembered by W. A. Spicer and is related in this remarkable book by the author, chairman of the Department of Music at Andrews University.

The book presents a concise account of Ellen White's relationship to music and goes beyond into a brief history of the kinds of music, both secular and sacred, that were popular in her day.

Although Ellen probably never studied music in a formal way, under the direction of the Holy Spirit she wrote much about it. A compilation of her statements on the subject fills nearly one hundred typewritten pages.

What did Ellen White mean when she condemned certain types of popular music? How does popular music today compare with that of her day? Does her concern on the subject have relevancy to the modern Christian's experience? The book provides satisfying and documented answers to these and other questions regarding music and the Christian. Bobbie Jane Van Dolson

sermon spice shelf

Preach Christ and His Righteousness

"Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301. "When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and lambs are not fed."—*Selected Messages*, book 1, p. 158.

Oldest Hebrew Alphabet Discovered; Called "Missing Link" to Writing

Last summer Ebla tablets from Syria made archeological headlines, but this year news centers on a pottery chip, found near Tel Aviv, that carries the oldest Hebrew alphabet known today. The potsherd inscription is about 200 years older than the previously oldest known Hebrew script, dated 900 B.C. The inscription, called the missing link in the history of writing, was found in a site suggested to be Ebenezer, mentioned in 1 Samuel, where Eli's two sons were killed in battle with the Philistines. This finding lends credibility to early Hebrew writing.—*Evangelical Newsletter*, Feb. 11, 1977.

The Ant and the Emperor

It happened in Southwest Asia in the fourteenth century.

The Emperor Tamerlane's army had been routed—dispersed by a powerful enemy. Tamerlane himself lay hidden in a deserted manger while enemy troops scoured the countryside.

As he lay there, desperate and dejected, Tamerlane watched an ant try to carry a grain of corn over a perpendicular wall. The kernel was larger than the ant itself. Sixty-nine times the ant tried to carry it up the wall. Sixty-nine times he fell back. On the seventieth try he pushed the grain of corn over the top.

Tamerlane leaped to his feet with a shout! He, too, would triumph in the end! And he did—reorganizing his forces and putting the enemy to flight.

Emperors need inspiration. But so do plain, ordinary people. We all need goals, ideals, examples to emulate, things to pep us up and help us do our best.—*Southern New England Inspire*.

How Will It End . . . At the Last?

Alcohol—"At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

Harlot—"Her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death" (Prov. 5:4, 5).

Man of Ill-gotten Riches—"His end shall be as a fool" (Jer. 17:11).

Worldly Pleasure—"The end of that mirth is heaviness" (Prov. 14:13).

Morality and Religion Without the New Birth—"The end thereof are the ways of death" (Prov. 14:12).

Final End of Sin—"Sin, when it is finished, bringeth forth death" (James 1:15). —Phyllis Bailey

You Tell What You Are

You tell on yourself by friends you seek, by the very manner in which you speak, by the way you employ your leisure time, by the use you make of dollar and dime. You tell what you are by the things you wear, by the spirit in which your burdens you bear, by the kind of things at which you laugh, by the records you play on the phonograph. You tell what you are by the way you walk, by the things of which you delight to talk, by the manner in which you bear defeat, by so simple a thing as how you eat. By the book you choose from the well-filled shelf—in these ways and more, you tell on yourself; so there's really not a particle of sense in an effort to keep up false pretense.—*G.C. Communicue*.

Quotes From Quote: There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher.—HENRY VAN DYKE. The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green.—THOMAS CARLYLE. To be blind is bad, but worse it is to have eyes and not to see.—HELEN KELLER. Truth is violated by falsehood, but it is outraged by silence.—HENRI FREDERIC AMIEL. "More people would learn from their mistakes if they weren't so busy denying that they made them."—DR. J. HAROLD SMITH. Money will buy a pretty good dog, but it won't buy the wag of his tail.—JOSH BILLINGS.

Good Advice

"Get off the seat.
Get on your feet.
Get out in the street."
—Samuel Thomas.

Change of Address

MINISTRY

Attach label here, or print old address:

Moving? Please send your change of address four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012. Enclose address label when writing concerning your subscription.

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