



the Ministry

JANUARY 1974

"The primary consideration before the Seventh-day Adventist Church is to reorder its priorities individually and corporately so that our Lord's return may be hastened."—*An Earnest Appeal From the Annual Council.*

Annual World Council Spurs Reformation

"This may well be the most important meeting of the church since 1888 in Minneapolis."—World publishing leader.

"I rejoice that I have lived to see this day."—Retired General Conference departmental secretary.

"In over thirty years of attending our annual councils I have never witnessed anything like this before."—Union conference president.

"If this spirit of true revival and reformation is carried by delegates of this council back to the home fields all over the world it can certainly mean the soon return of Christ."—Conference president.

"It seems evident that this church is ready to move beyond lip service to actual reformation. The call has come. We must bring our work into line. Our world leader, supported by those associated with him, has indicated clearly that if we sincerely desire the Holy Spirit and the finishing of the work we must bring our work back to the program revealed in the Bible and the Spirit of Prophecy."—Conference president.

These reactions are typical of the response to the call to reformation and revival that comes to the world body of Adventists from the 1973 Annual Council session.

Following N. R. Dower's devotional call on Monday morning, October 15 (see page 4), an event took place at the world headquarters of the church that we trust will never be forgotten.

The General Conference president, Robert H. Pierson, moved to the pulpit and appealed most earnestly that the leaders assembled take the initiative in genuine reformation. With his wife at his side, he directed his appeal first to the General Conference family, who responded by moving forward to the altar. The call was extended to all leaders within the North American Division—union and local conference administrators, institutional leaders and others, and then to the overseas division presidents, secretary-treasurers, departmental secretaries, and other overseas representatives.

After the nondelegates of the General Conference family who had been present for the morning devotional returned to their various work assignments, our world leader unburdened his heart yet further, appealing more specifically for reformation in Christian standards and decided changes in the operation of our conferences and institutions wherever policies and practices are out of harmony with divine counsel. To underscore the imperative need and to illustrate the fact that in various areas we have

gotten off course, a sampling of brief statements from the messenger of the Lord was read. In response to this appeal, division, union, and local conference administrators, institutional leaders—medical, educational, and publishing—all spoke of their determination to follow through with decided reformation. These responses continued until the time for the noon break necessitated a halt. Still on the floor were many waiting to share their feelings. If there were those who might have rebelled against the call that was made, none could have rebelled against the spirit in which it was given.

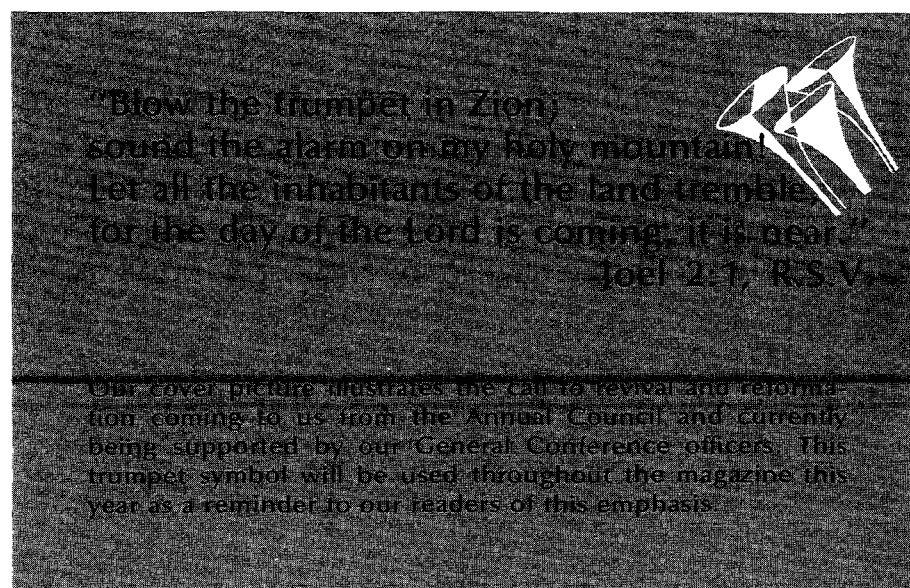
That this experience involved more than lip service was evident in decisive reformatory actions later adopted by the council. We cite one as an example. The ser-

vant of the Lord has said much about diet and other principles of healthful living. These counsels relate also to the operation of our medical institutions. Among the reformatory actions taken was the following:

VOTED, To urge administrations of health-care institutions. . . . To adhere to the counsel, "No tea, coffee, or flesh meat is to be served, unless it is in some special case, where the patient particularly desires it, and then, these articles of food should be served to him in his room. . . . Every effort should be made to win the confidence of the patients, that their hearts may be reached by truth."—E. G. White Letter 213, 1902, pp. 8, 9.

All delegates and visitors to this momentous council were fully convinced that the leadership of this movement is genuinely in earnest about revival and reformation. On the final day of the council a resolution entitled "An Earnest Appeal From the Annual Council" was adopted. Appearing in the December 6, 1973, issue of the *Review and Herald*, it calls upon leaders and laymen around the world to accept the straight testimony to the church of Laodicea in preparation for the latter rain experience.

Also, seeking to implement the appeal to administrators and pastors to make first things first, specific suggestions were offered for study on the part of conference committees, institutional boards,



and local church boards.

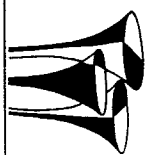
Our president's appeal to leaders around the world to help stem the tide of worldliness left a marked impression. These leaders, as they left, expressed a determination to carry the same call to the areas of service they represent. Already pastors around the world are rejoicing at the reports that have come to them. Laymen everywhere are also responding. We have long been waiting for this hour. Now it is here. Satan will try to put out the fire, but we cannot let this happen.

As Pastor Pierson indicated, it seemed providential that the unscheduled and unprecedented turn of events should occur at the one annual council at which the overseas representation was greater than ever before, due to the meeting of the World Departmental Advisory Council held just prior to it. Thus the message of revival and reformation could be carried out more rapidly to the church throughout the world.

At the Annual Council, the business agenda was set aside and spiritual needs given precedence. It was not "business as usual." If this example in making first things first is to permeate the inner church, then conference administrators will make revival and reformation the first item of business on their agendas. Educational, medical, and publishing house boards will do the same. This subject will take priority in conference workers' meetings. It will be the theme of Sabbath morning sermons and prayer meeting studies.

Isn't it time to spiritualize every phase of our work? Every letter we write, every sermon we preach, every conversation we hold, every building we construct, every committee meeting we conduct should manifest this deep spiritual concern.

Fellow workers, what is your response? Will you answer this call by seriously and prayerfully bringing necessary reforms into your lives and ministry and churches? The Ministerial Association staff is fully committed. We seek your prayers and your dedicated response to this sincere and earnest call for revival and reformation now.



the Ministry

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY VOLUME XLVII. NO. 1

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IN THIS ISSUE

Revival, reformation, Bible study (especially of the prophecies of Daniel), and the editor's "interview" with Ellen G. White on Sunday laws all fit into a related group of topics being emphasized this month. Rentfro's "This One Thing I Do" is also appropriate to this theme. The value of health evangelism is clearly demonstrated in the articles by Wearer and the Proctors and reinforced by the Ellen White reprint. Many ministers express a need for information on organizing their daily schedule. Washington gives us some helpful suggestions. If any readers follow a significantly different schedule that might be of interest and help to others, we would appreciate your sharing this information with the field. This month and next, reports from the recent exciting excavations at Heshbon are being featured.

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N. R. DOWER

"FOR THIS cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that Christ may dwell in your hearts by faith" (Eph. 3:14-17).

The topic assigned to me is "True Reformation." I should like to deal with it in the setting of four basic questions.

The first of these is, *What is true reformation?* The inspired definition is "a reorganization, a change in ideas and theories, habits and practices" (*Selected Messages*, book 1, p. 128).

It means: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. . . . If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:16-20).

This is true reformation, and this is how important it is for God's children to experience it.

In this connection I read a searching, thought-provoking statement from *Selected Messages*, book 1, pages 109, 110:

During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor—the opening of our hearts to the Holy Spirit. . . .

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal

This is a condensation of the devotional message delivered by Pastor N. R. Dower to the Annual Council of the General Conference on Monday morning, October 15, 1973.

True Reformation



ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children."

It is most significant that our fitness for the kingdom of heaven is determined by whether or not we have reached the full stature of a man in Christ Jesus, *according to the knowledge we have had*. This means bringing our lives into full harmony with revealed truth, and for Seventh-day Adventists this is comprehended in the revelations of the inspired Scriptures and of the servant of the Lord. This is true reformation.

Is Reformation Necessary?

And now to the second question. *Is a true reformation necessary?* If so, how comprehensive should it be?

A revival and a reformation *must* take place, under the ministration of the Holy Spirit.—*Ibid.*, p. 128. (Italics supplied.)

God calls for a spiritual revival and a spiritual reformation. *Unless* this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.—*Ibid.* (Italics supplied.)

God said "must," so this should settle it for all of us today. It is the desperate need of the church in every area of its experience—in tithing, in Sabbathkeeping, in dress, in health, in our plans and activities, in our homes, in our churches, in our church business, in human relationships, in divorce and remarriage, and in all other matters. For our membership, and perhaps most of all for our ministers and their leaders, reformation is a must.

Revival without it is fruitless. There is no genuine repentance without it. There is no victorious living without it. The work will never be finished without it. Minor matters will continue to occupy our time, attention, and energies without it. We can never be ready for the coming of our Lord unless true reformation takes place in our lives, and in our churches.

We have drifted far from God's plans and counsels in so many ways and the full blessing of God cannot rest upon us as individuals nor upon His church until we return to Him.

I saw that before the work of God can make any decided progress, the ministers must be converted.—*Testimonies*, vol. 1, p. 468.

We must have a converted ministry. The efficiency and power attending a truly converted ministry would make the hypocrites in Zion tremble and sinners afraid.—*Ibid.*, vol. 4, p. 528.

Let us take a moment or two to peek into the tremendous message of the book of Malachi. This book deals almost exclusively with this subject.

According to the prophet, there are seven vital areas where reformation needs to take place:

1. In our preoccupation with other things to the point where we are either unaware of or indifferent to the love of God (Mal. 1:2).

2. In despising God's name. By manifesting an unwillingness to really give Him the lordship of our lives (verse 6).

3. In offering a polluted sacrifice. (a) By holding in contempt the table of the Lord (verse 7). (b) In giving God less than our best (verse 8). (c) In serving for what we get out of it and not serving unless we do get what we want (verse 10). (d) In complaining about the demands of the work (verse 13).

4. Unfaithfulness to our original marriage vows (verses 14-16).

5. A subtle, distorted theology (chaps. 2:17-3:3).

6. By robbing God in tithes and offerings (chap. 3:8).

7. By secularizing the sacred, and a thoughtless, irreverent use of our words (verses 14, 15).

In this book the Lord has shown us clearly how far our rationalizations, our intellectual maneuverings, our humanistic philosophy, and our fuzzy theological conceptions have taken us. Now we must return! As we do the Lord will open the windows of heaven and pour us out a blessing such as there shall not be room enough to receive.

When the Spirit of God takes possession of the heart, [1] it transforms the life. [2] Sinful thoughts are put away, [3] evil deeds are renounced; [4] love, humility, and peace take the place of anger, envy, and strife. [5] Joy takes the place of sadness, and [6] the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.—*The Desire of Ages*, p. 173.

Closely associated with this, and as a consequence of the Spirit

of God transforming our lives, is this very significant statement from *The Acts of the Apostles*, page 551:

In the heart renewed by divine grace, love is the ruling principle of action. It [1] modifies the character, [2] governs the impulses, [3] controls the passions, and [4] ennoble the affections. This love, cherished in the soul, [5] sweetens the life and [6] sheds a refining influence on all around.

How?

Now we come to the *how of true reformation*, and once again we turn to our opening text. It presupposes a faith that accepts and believes that:

1. There is a God.

2. He is worthy of our worship.

3. He is the Father of our Lord Jesus Christ, and also our Father.

4. He has a family in heaven and on earth.

5. He takes pleasure as our Father in passing out the riches of His glory, especially to His earthly family so much in need of them.

6. He is working through His Holy Spirit to strengthen us with His might.

7. It is His earnest desire and purpose that Christ shall find a dwelling place in our hearts.

This, I say, is a tremendous revelation of the love of God and of the grace of our Lord Jesus Christ. But what does it mean to us—Christians living in a sin-polluted world surrounded by so many evidences of the power of the devil and the deceitfulness of his willing agents?

This leads us to one of the most vital and beautiful personal relationships, and helps us to understand how our lives may truly become a series of uninterrupted victories.

What the apostle is saying to us is that God is not just somebody away out there, hiding out in His great universe—somewhat, if not altogether, disassociated from us. He is not merely the God of Abraham, Isaac, and Jacob who lived and operated in the misty past.

Our concept of God will go a long way to determine what kind of persons we are. It is an irrevocable law that we take on the character and nature of our god, and we all have one.

Let us then look carefully at our text and draw some vital lessons from it. "That Christ may dwell in your hearts by faith." *The Living Bible* says, "And I pray that Christ

will be more and more at home in your hearts."

This is not a make-believe experience. We are to be conscious of His presence and day by day live as if we were constantly aware of His indwelling.

If we would like to see a demonstration of true reformation, we may find it in the complete change of life-style that takes place when a young wife becomes an expectant mother. From the time that she is aware that there is a new life within, until the day of delivery, her habits and practices and plans and dreams center in that new life. Her eating and drinking, her recreation and rest, where she goes and what she does, all these things give evidence of her awareness of the life within.

And so it is when Christ lives in our hearts by faith. It is not just a visit, it is not an occasional call. He has come to make this His continual abode. This is His permanent address. He will not leave until He is expelled or dispossessed by our personal choice.

We must point out that this is not a literal, physical indwelling. It is a faith experience. It is a spiritual indwelling. But faith is daily acting as if the fact is already accomplished, as if Christ in His very person dwells within. The truth is that the more we come to enjoy this relationship the more real it becomes, until in every sense we are aware of His presence.

Practicing the Presence of Christ

We have been counseled to "practice the presence of Christ." This means that we are constantly conscious of His presence night and day. We are told:

The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.—*The Desire of Ages*, p. 324.

If this means what it says, and if Christ is to be more and more at home in our hearts, there are

some important personal questions I propose.

1. What does He see as He looks through our eyes?

2. What does He hear as He is made to listen through our ears?

3. What does He say as He speaks through our voices? Whose voice speaks? Whose words are spoken?

4. What does He think through our minds? Whose mind really directs our actions? And whose thoughts are given the most attention?

5. Whose heart loves and what causes it to beat faster? Who and what do we love most?

6. What is Christ made to do through our hands? Whose hands work and perform?

7. Where is He made to go on our feet? And can He really go there?

8. What is He made to eat and drink? Whose taste is satisfied?

9. How is He clothed if indeed He indwells us? Is the body in which He dwells covered modestly, decently, and in good taste? Or is He made to be guilty of indecent exposure?

10. If Christ really indwells us, who is in control of our lives? Our homes? Our activities?

It should be possible for us to clearly answer these questions. Notice this important statement.

When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other.—*Ibid.*, p. 121.

How does this all come about? The answer is found in Ephesians 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This, my friends, is what true reformation is all about, and this is the power, the indwelling presence of Christ, by which the changes can be made in our lives and in the work of our church.

What Are the Results?

And now to the last question. *What are the results of true reformation?* The answer is found in two very beautiful statements from the servant of the Lord:

Let us remember that a Christlike life is the most powerful argument that can be

advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth.—*Testimonies*, vol. 9, p. 21.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.—*Review and Herald*, Feb. 25, 1902.

Conclusion

What is true reformation? It is a reorganization, a change in ideas and theories, habits and practices.


Is it necessary? "A revival and reformation must take place under the ministration of the Holy Spirit."

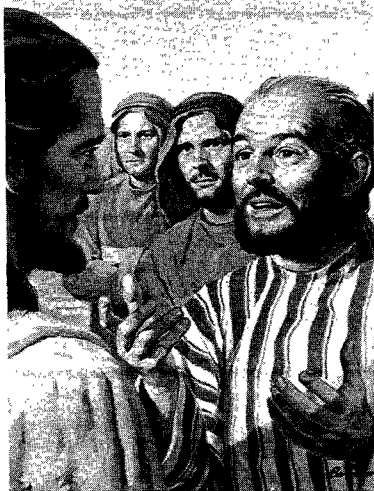
How does it come about? "That Christ may dwell in your hearts by faith."

What will happen when it takes place? "Then, a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer."

This, my friends, is what it is all about. I long for that blessed day to come. We all know wherein we individually and collectively need to reform.

We have heard much during this council about repentance, revival, and reformation. We have heard the urgent appeal of our president and others as they have unburdened their hearts and have called and begged us to experience this reformation under the guidance of the Holy Spirit. The big question is, What are we going to do about it—personally, in our leadership, in our conferences and institutions, and in our homes?

May God grant that we shall go back with the solemn determination to redeem the sacred vows that we have made here, and lead our dear people into the revival and reformation that shall prepare the way for the great multitude of souls that are now on the verge of the kingdom waiting only to be gathered in. 



He Spoke Without Knowing

RAYMOND S. MOORE

PETER was a minister called of God. He walked by the side of Christ. He shared the Saviour's miracles. He was even chosen to witness His transfiguration. Yet "he spoke without knowing what he was saying" (Luke 9:33, N.E.B.).*

He thought he knew. He was sure he knew. But he did not.

It was sad and astonishing that Peter really did not know the holiness of his Saviour and his God. He spoke out of his own wisdom. But he did not know it.

Mercifully, the Father closed Peter's mouth. For while "the words were still on his [Peter's] lips," He brought a cloud between Peter and the Saviour and He admonished, "This is my Son, my Chosen; listen to him" (Luke 9:35, N.E.B.).

Peter's concepts were earthborn. Heaven was a long way away. His understandings were lofty by earthly standards. He tended to judge and to preach by them, but his knowledge of heavenly things was thin.

Peter was not alone.

God has had this problem with men down through the ages. And He has been patient. "Long have I lain still, I kept silence and held myself in check" (Isa. 42:14, N.E.B.).

But He will not remain still forever.

*Now I will cry like a woman in labour,
whimpering, panting and gasping.
I will lay waste mountains and hills
and shrivel all their green herbs;
I will turn rivers into desert wastes
and dry up all the pools (verse 14, N.E.B.).*

Some will learn to understand Him as He cuts His work short in righteousness. And it will be a complete work.

*Then will I lead blind men on their way
and guide them by paths they do not know;
I will turn darkness into light before them*

Raymond S. Moore is president of the Hewitt Research Center and a professor at Andrews University. He has his doctorate in education from the University of Southern California and is the author of many books, including Michibiki and China Doctor.

*and straighten their twisting roads.
All this I will do and leave nothing undone
(verse 16, N.E.B.).*

It seems unlikely that one so close to Christ would not know Him. But Peter's problem was quite like ancient Israel's. He was satisfied with too low a standard. He presumed upon God. But . . .

*All this you have done, and shall I keep silence?
You thought that I was another like yourself,
but point by point I will rebuke you to your face
(Ps. 50:21, N.E.B.).*

Peter was rebuked. Several times. He, the great Peter, was a slow learner. Peter, if living today, probably would not take time to study the Spirit of Prophecy carefully for himself. Not until he was thoroughly humbled, at least.

In church business meetings he would like work done expediently. When the pressures were on he would be tempted to rationalize. When it came time to locate or design a new church or school he would submit to the most promising pressures. Not really understanding stewardship he would not teach it adequately. Matters of questionable dress and recreational practices he would only touch lightly, if at all. He would hesitate to step on toes, influential toes.


Peter did not know! It's astonishing, but true.

He knew many quotations from the Scriptures and Spirit of Prophecy here and there. But sadly he did not know the books. All of them were not a part of him. Prayer was more a habit than an abiding experience. He longed for answers that were at his right hand. He did not experiment with God—to try Him, try Him hard.

Peter was a minister called of God. Yet "he spoke without knowing what he was saying . . ."

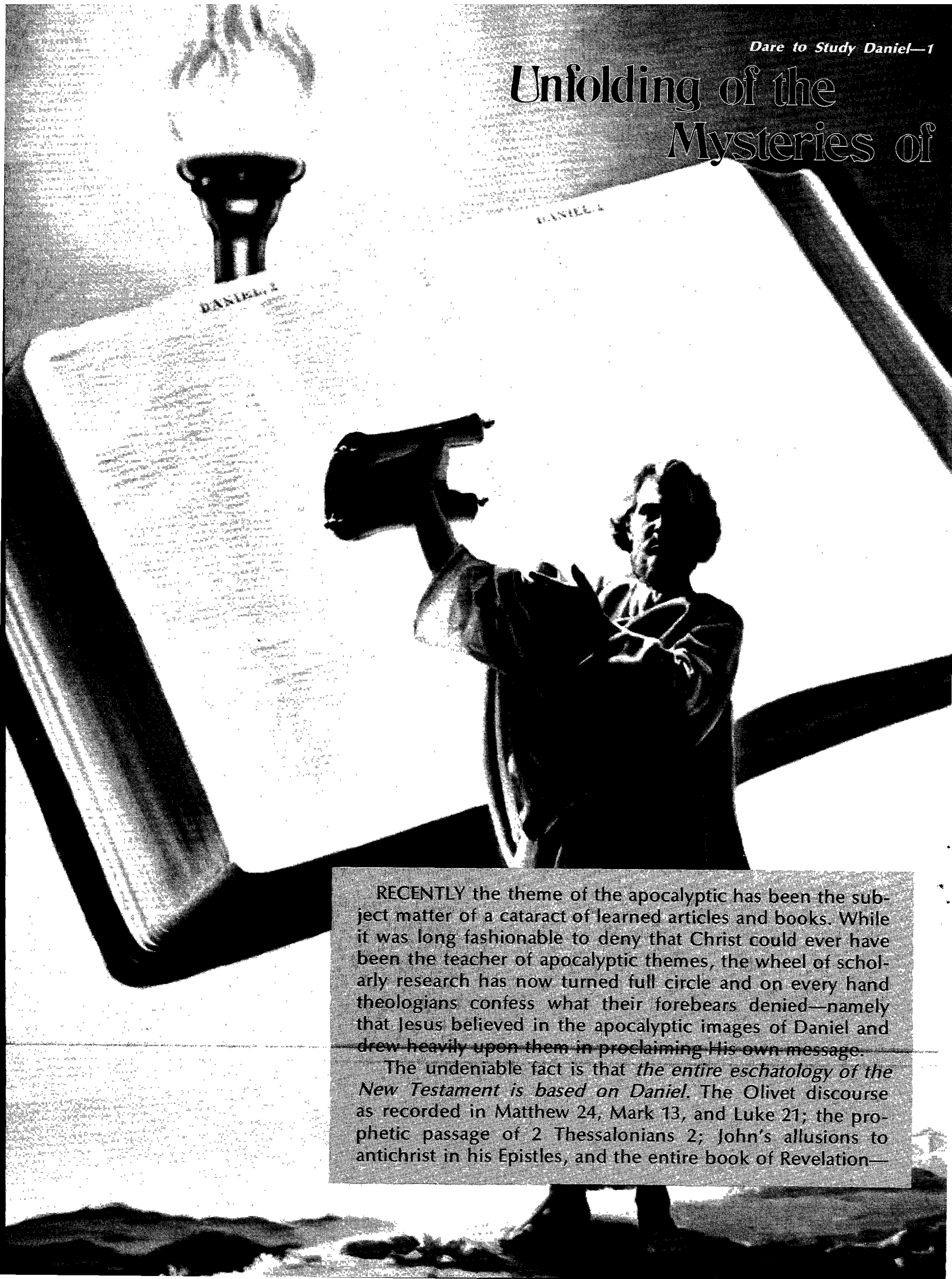
Epilogue

But Peter had a wonderful God. He rebuked Peter to his face. Peter was embarrassed. Peter was grateful. And Peter became a great man of God.

There is still a little time, thank God, to become converted ministers. 

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Unfolding of the Mysteries of



RECENTLY the theme of the apocalyptic has been the subject matter of a cataract of learned articles and books. While it was long fashionable to deny that Christ could ever have been the teacher of apocalyptic themes, the wheel of scholarly research has now turned full circle and on every hand theologians confess what their forebears denied—namely that Jesus believed in the apocalyptic images of Daniel and drew heavily upon them in proclaiming His own message.

The undeniable fact is that *the entire eschatology of the New Testament is based on Daniel*. The Olivet discourse as recorded in Matthew 24, Mark 13, and Luke 21; the prophetic passage of 2 Thessalonians 2; John's allusions to antichrist in his Epistles, and the entire book of Revelation—

Daniel the Prophet

DESMOND FORD

all draw their primary materials from the book of Daniel. Daniel might be considered the seedbed of eschatology; Matthew 24 and 2 Thessalonians 2, the "blade" and "ear"; and Revelation, "the full corn."

Major Doctrines in Daniel

This series is only one of the many methods of presenting Daniel that could be used. However, it has been found effective in holding interest and bringing conviction whether from the pulpit or in home Bible studies. Effort has been made to make these studies practical, keeping in mind the need of the Adventist worker to convey "present truth" in such a way that even believers who have heard the same themes discussed many times over will awaken to the wonder of the many facets of truth. Frequently a large percentage of the audience before an evangelist consists of his own church members and therefore the challenge of edifying, even intriguing, those already well-informed must be met.

The writer is convinced that most of the major doctrines of the church can be set forth by a proper exposition of Daniel. Not only obvious pillars of truth such as the judgment, the Advent, and the Sabbath are prominent in Daniel, but also the everlasting covenant (Dan. 9:27), the state of the dead (chap. 12:2), separation of church and state (chaps. 3, 6; chap. 7:25, etc.), Christian education and health reform (Daniel's success witnesses to his education by a believing mother prior to the captivity—see chap. 1), the ministry of angels (chaps. 8, 9, 10, 12), and above all the Messiahship of Jesus with His atoning death and priestly ministry (chaps. 7, 8, 9,

12). Not only those areas of truth that we classify as doctrines but other vital elements of Christian experience are alluded to in this book. See chapter 4:27 for repentance and restitution as well as conversion; chapters 2, 6, and 9 for duties of the devotional life such as prayer, study of the Word, and praise; chapters 11:35 and 12:10 for the ministry of trial; chapter 9:4-19 for confession, humility, and the faith that claims divine promises.

One other matter should be stressed regarding the presentation of the truths elaborated in Daniel. People are led to make decisions for Christ by the Holy Spirit's stimulation of the motive powers of the soul—faith, hope, and love. Neither hate sessions against the Papacy, nor proud recitals of the works of the Seventh-day Adventist Church minister to these dynamic faculties. If, however, in every presentation Christ is revealed in His beauty, and simultaneously the disease of poor sinful humanity is exposed, then room is left for the Spirit of God to work. To this end the articles in this series will endeavor to follow the Spirit of Prophecy counsel regarding our need for love, even in exposing the great apostasy (see *Evangelism*, pp. 576, 577). When we remember that the Papacy is but one historical exemplification of the "self" principle that tempts us all, then we will present the prophetic unveiling without bitterness and even with trembling.

Similarly, the spiritual character of the remnant church should be stressed more than its mere doctrinal rectitude. To this end the character of Daniel and his experiences can be dwelt upon with great profit. Here was one who lived during the last days of Babylon, who saw the kings come from the east and dry up the Euphrates, who witnessed the return of God's people to a new Jerusalem. This man who was prepared to stand for the right though the heavens

threatened to fall, whose conscience was as true to duty as the needle to the pole, whose enemies confessed that they could find no fault in him except concerning the law of his God—this man is a fitting representation of God's people during the last crisis of history. He was a product of Christian education, a practitioner of true health reform, a possessor of the gift of prophecy, and a devout student of God's revelations concerning the future. In him was "an excellent spirit," a spirit that loved the erring people of God and looked to heaven for righteousness, power, and ultimate vindication.

"Abomination of Desolation"

On the last day of His public ministry Christ gave to His disciples a panoramic prophecy encompassing the next twenty centuries, climaxing with His return in glory. When asked for a specific sign of the end of the world, He replied in effect, "Deceptive religious leaders will appear; wars, famines, pestilences, earthquakes, and persecutions will also herald the end, but the special sign for which to watch is 'the abomination of desolation' standing in the holy place where it ought not, as foretold by Daniel the prophet." (See Matthew 24:15 and Mark 13:14.)

Encouragement has been heaped upon encouragement for all not to rest until they can claim the special blessings pronounced upon those who in the last days shall understand Daniel the prophet. Read the rich promises of Daniel 12:3, 4, 9, 10, and note the repeated use of the word *understand* in these verses. This term is one of the keys to the book and occurs with synonyms about twenty-five times. No wonder Christ skillfully incorporated it into His Olivet sermon.

The "abomination of desolation" phrase, which sounds so remote and puzzling to modern ears, was

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considered by the ancient Jews a summary title for the mysterious book written by the captive prophet. All the New Testament prophecies concerning antichrist are derived from the primary predictions concerning "the abomination of desolation" found in Daniel, chapters 8, 9, 11 and 12. Thus the phrase is an equivalent of the much better known term applied to the power that will oppose Christ and His church in the last days. "Abomination of desolation" equals "antichrist."¹

To understand why the antichrist figures so largely in Daniel and also in Christ's last sermon we need to recollect the occasion and cause for the writing of this Old Testament book. Successive attacks on Jerusalem and finally the destruction of the city and Temple and the carrying into captivity of the worshipers of God in the early part of the sixth century B.C. provide the background for the prophecies we are about to study.

Daniel was raised up by providence, not only to comfort the exiles in Babylon, but all who in later centuries would witness the apparent triumph of evil. No greater calamity had befallen Israel since the Egyptian bondage. It seemed that all the promises of God regarding His ultimate kingdom of righteousness were now dissolved. The Temple, or sanctuary, with its inner sanctum containing the emblems of divine government—the tables of the Law and the overshadowing Shekinah glory—was no more, and thus it appeared that the kingdom of God thereby symbolized had lost its power forever.

The daily sanctuary services of sacrifice and intercession had been made to cease, and every devout Jew wondered whether the divine favor had forsaken Israel forever. See Psalm 137 for their doleful refrain, "By the rivers

of Babylon, there . . . we wept, when we remembered Zion."

Neither was the situation to improve in the succeeding ages. Continuing centuries would bring persecuting powers similar to the Babylonians. The Medo-Persians, the Greeks, and the Romans—all would ravish the professed worshipers of the true God. Characteristic of all these would be idolatrous worship (repeatedly referred to as an "abomination" in the Old Testament and persecution (i.e., "desolation") of all who refused to conform. Finally, he beheld that in the "time of the end" true worship would be imperiled for the last time, as blasphemous and idolatrous laws sought to compel submission to false religion.

Daniel was given in prophetic vision a preview of a people like himself, who would witness the defiling of holy things and the oppressive enactments of false religion. Such a people in the last days would be found fault with "concerning the law of their God" as he had been. But they would also witness the overthrow of their oppressors and be delivered from "a time of trouble such as never was," to worship in peace and joy at the New Jerusalem. And they would be prepared for the coming of Christ, God's "Anointed," by the study of Daniel's book.

A Book for the Last Days

Daniel is pre-eminently a book for the "latter days," as Christ recognized when He exhorted those watching for His coming to "understand" "Daniel the prophet" (Matt. 24:15; Mark 13:14).

The main work of this book of the seer in Babylon is to prepare Christ's believers in the last days for "the time of trouble, such as never was since there was a nation," a time of trouble from which those who are to be translated will be delivered by the spec-

tacular descent of Christ from heaven. Those then to be freed from the chains of mortality will previously have been delivered from the bonds of ignorance by the study of the divine revelation, and the books of Daniel and Revelation in particular.

It is written that at the time of the end "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12:10). The book sealed "till the time of the end" is to be opened as many eyes run to and fro through its pages,² seeking for an increase of knowledge upon those topics vital for survival through the greatest crisis of the ages. It is the purpose of this present series of articles to play some small part in that process of enlightenment.

The Clue to Interpretation

As we approach the sacred pages of the prophet let us keep in mind that we have every right to expect that here, as elsewhere in Scripture, "the key lieth at the door." The opening verses of the book give us a fundamental clue to its interpretation. They read as follows: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god" (chap. 1:1, 2).

Thus Daniel's introduction records how an idolatrous, persecuting power from the north, Babylon, descended upon Jerusalem to ravage the city, its Temple, and its people. This is the theme of the book. Repeatedly the people of God are sketched as threatened by idolatrous, persecuting enemies. The sanctuary comes repeatedly into focus as under attack and desecration, but it is also promised that ultimately the sanctuary and the kingdom of God prefigured by it shall be vindicated. (See Daniel 8:14.)

Right here in the first paragraph of Daniel (verses 1-5) a key word is repeatedly emphasized. It is the

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention."—*Prophets and Kings*, p. 547.

word *king*, and the associate word *reign* or *kingdom* reinforces it. These words occur more than fifty times in this book—more often than in all the other prophets combined. This, then, is the book of the kingdom. (See Daniel 2:44; 7:27.) In the heart of the book we are told that “the most High ruleth in the kingdom” (chap. 4:32). There can be no kingdom without a king and so He also is pictured (chap. 7:9, 10). He is called in this book “the King of heaven” (chap. 4:37). His coming to establish the divine kingdom on earth is a primary emphasis of the book.³

“A Tale of Two Cities”

Again notice that in this introduction we have two cities named specifically—Babylon and Jerusalem. This book is a “tale of two cities.” One represents the rule of righteousness, and the other the rule of evil. One signifies the mystery of godliness, and the other the mystery of iniquity. The powers referred to throughout the stories and prophecies of the book illustrate the contrasting principles in the great controversy between good and evil.

Babylon and Jerusalem find their initial mention in Genesis and their final mention in Revelation, but it is in this book, written just halfway in time between Genesis and Revelation, that the conflict, and particularly its climax, is presented in greater detail. The reader must continually keep in mind that the only reason God has permitted evil to run its course is that ultimately all created beings might be persuaded that the fruit of disobedience to God is only sorrow and loss.

The attack upon the Temple containing the law of God, and upon its worshipers, as sketched in the opening verses of the book, is repeatedly presented through the succeeding chapters. The crucifixion of the Messiah was a high point in the warfare. (See Daniel 9:26.) The climax, however, is described at the close of the book when Christ (Michael) descends to deliver His people from the last frenzied attack of the Babylonian antichrist (see Daniel 12:1). Then follows the description of the eternal kingdom wherein the persecuted believers of earth are to shine “as the stars.”

“Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope.”—*Testimonies to Ministers*, p. 118.

Thus from the very beginning of his book the captive seer of Babylon anticipated the final conflict upon the earth. That conflict will witness the complete development of good and evil, and the thorough transformation of all men into the likeness of the leader they have chosen to copy. The ultimate denouement is to be another Calvary, one that is worldwide. Those who are prepared to die rather than violate those principles, or righteousness once inscribed upon the stone tablets in the ark of the Temple but now upon the believing hearts, will be anathematized by latter-day Babylon. (See Daniel 11:44, 45; Revelation 13:13-18.)

These themes we hope to develop in following articles, but for the present let us marvel at the wondrous way in which the initial

verses of our book illustrate the whole volume. They tell of the conflict between Babylon and Jerusalem, between false worship and the true, between the kingdom of Satan and the kingdom of God. Where shall we stand when that conflict reaches its climax? Almost certainly, where we choose to stand this very day. ➤

¹ See the articles on “the abomination of desolation” in any large Bible dictionary, e.g., *The Interpreter's Bible Dictionary*, and those by Hastings, Smith, Cheyne. Above all, read closely *Testimonies*, vol. 5, p. 451.

² Such is the real meaning of the prediction in Daniel 12:3. See Ellen G. White's use of this verse. For example, *The Great Controversy*, p. 356.

³ See Desmond Ford, “Daniel Eight: Its Relation to the Kingdom of God,” *The Ministry*, January, 1960.

Portions of this article originally appeared in the Australian Signs of the Times, June 1, 1973.

AAM Study Guide

Daniel—1

Readers who are members of the Academy of Adventist Ministers or who may wish to join this organization and receive Academy credit should respond to the following questions on 8 1/2" by 11" paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirement for AAM membership (50 clock hours).

1. Prepare a one-page character sketch of the prophet Daniel based on your own personal reading of Daniel 1-12 and those sections of *Prophets and Kings* that deal with the story of Daniel.
2. Develop your own outline of the book of Daniel. Keep it brief.
3. Following the outline you have developed, demonstrate how Christ is portrayed in every section of the book of Daniel (see *Testimonies to Ministers*, pp. 112-118).
4. Develop your own list demonstrating how most of the major SDA doctrines can be found in Daniel.
5. Give a half-page description of the historical and chronological background of this book.

ANDREWS UNIVERSITY sponsored the third season of excavations at Tell Hesban in Jordan from June 20 to August 15, 1973, with a staff of 57 and about 120 local workmen. The American Schools of Oriental Research (ASOR), which has done more for the progress of Biblical archeology than any other institution, and Calvin Theological Seminary, in Grand Rapids, Michigan, provided both financial support and key staff members.

As in the two previous seasons of 1968 and 1971, the director was Siegfried H. Horn, dean of the SDA Theological Seminary; and Roger S. Boraas, of Upsala College in New Jersey, served as chief archeologist. Area supervisors were Lawrence T. Geraty and S. Douglas Waterhouse, from Andrews University; Bastiaan Van Elderen, from Calvin; James A. Sauer and Henry O. Thompson, from ASOR; and Dewey M. Beegle, from Wesley Theological Seminary in Washington, D.C. Other staff members included teachers and graduate students. Among these the Seventh-day Adventists were: Avery Dick, Michael Blaine, Jack Bohannon, Douglas Clark, Norman Johnson, Asta and Stan LaBianca, Richard Mannell, Paul Moore, Julia Neuffer, Eugenia Nitowski, Hester Thomsen, Leonard Tolhurst, John Wood, Udo Worschech, and James Zachary.

Objectives and Results

This past summer was to have been the last of three projected seasons at Tell Hesban, the important Biblical site of Heshbon that is within view of Mount Nebo and fifteen miles southwest of modern Amman. Our goal was to complete the excavation of the Byzantine church on the summit of the tell and to reach bedrock in areas where work had been previously started. Several soundings elsewhere on the mound were also planned in order to test the validity of our results from the acropolis area where excavation from previous seasons had been concentrated. And for the first time, an archeological survey of the countryside surrounding Heshbon was projected, with the dual purpose of tracing the Roman road from Tell Hesban (Esbus in Roman times) to Tell er-Rameh

The Excavations at Biblical Heshbon 1973

SIEGFRIED H. HORN
AND
LAWRENCE T. GERATY

(Roman Livias) in the Jordan Valley, and exploring the Wadi Hesban, a deep valley running westward from Heshbon toward the Jordan River. Since no ancient remains of consequence earlier than the seventh century B.C. had turned up on the tell during the first two seasons, it was not expected that anything much earlier would be discovered.

Certain objectives of the season were not realized. For instance, we were unable to complete the excavation of the Christian church, due primarily to the fact that the narthex had subsequently become the foundation for an elaborate Islamic bathing establishment, which itself took most of the season to dig. On the other hand, the new excavations brought to light unexpected occupational horizons that had heretofore eluded us: the Iron I period (12th-10th centuries B.C.), the Iron II/Persian period, the Hellenistic period, and the Abbasid period. This was probably the single most important achievement of the last season in that it took us 500 years closer to the founding of the site, though it still does not give us evidence for the capital of Sihon's Amorite kingdom, which the Israelites are said to have captured in Numbers 21:23-30.

In addition to evidence of earlier occupation, several Roman and Byzantine tombs were discovered in the southwestern ancient cem-

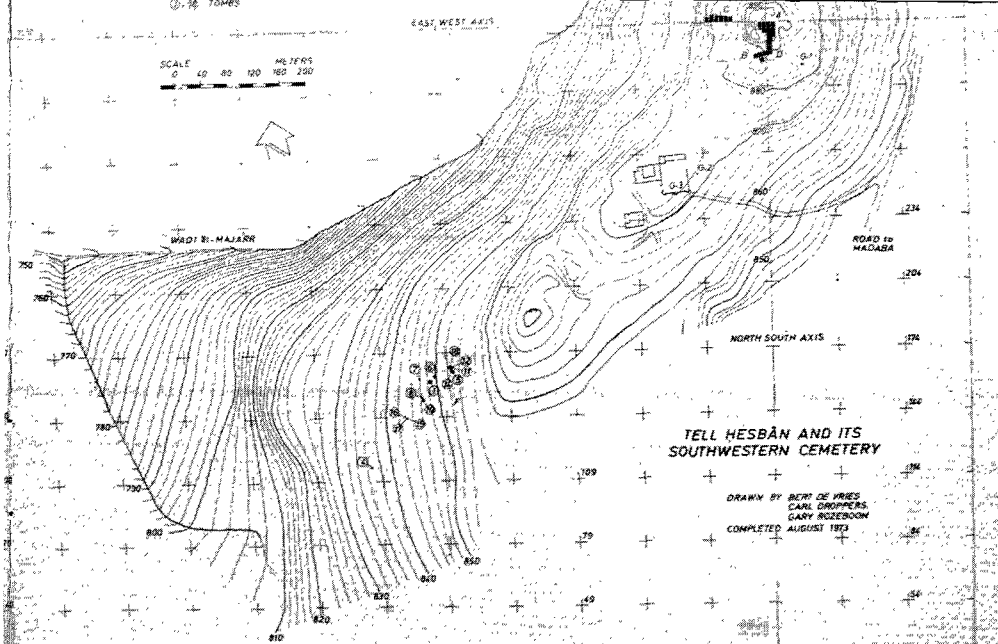
etry of Hesban. Since they had been partially robbed in medieval times, they contained, as expected, disturbed contents.

The survey team was able to trace the course of the Roman road by means of numerous milestones and ruins of both the ancient road stations and guard towers. Some ancient sites unmentioned by previous explorers were discovered and their occupational history established on the basis of ceramic surface finds. A fuller treatment of what the survey team accomplished will appear in *The Ministry* next month.

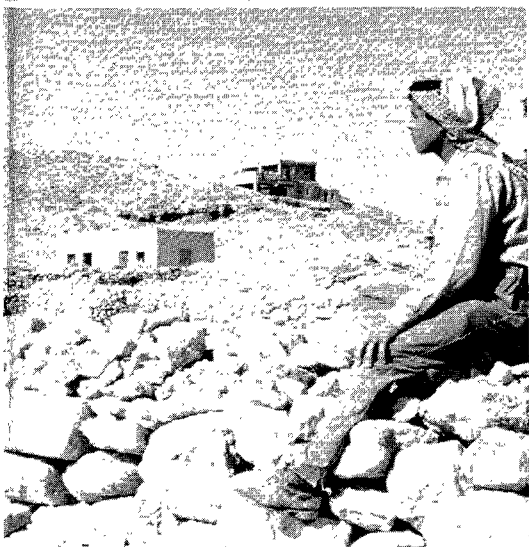
To describe the various accomplishments of this last season we will start from the earliest times of occupational evidence at Hesban and proceed to more recent periods.

The survey team picked up some Early Bronze sherds on the western slope of Tell Hesban as well as on Gourmeyet Hesban, which is the hill west of the tell, separated from it only by the Wadi Majjar. However, no Early Bronze age pottery has so far been found in the excavations on the tell.

In fact the earliest strata (or layers) of occupation attested on Tell Hesban so far date back to the Iron I age (12th-10th century B.C.). Aside from Iron I sherds that came to light in various areas of the mound, pure Iron I layers were found in Areas B and C, the areas farthest down the slope.



A contour map of Tell Hesban showing where the expedition work was concentrated: Areas A-D and sounding G.1 on or near the acropolis, Area F in the cemetery, and soundings G.2 and 3 in the modern village between those points.



A view of the acropolis of Tell Hesban from the northeast. Note the three types of dwellings on the side of the mound today: cement houses, caves, and a Bedouin tent.

The Iron II/Persian Period

The Iron II/Persian age is now well represented on the tell, not only by pottery coming from fills as found during previous seasons, but also by formidable architectural structures. In Area C on the western slope of the mound, an Iron II/Persian wall was laid on a rock ledge against a higher shelf of the rock, and another buttress wall was placed against it at a right angle. Not enough has been uncovered in the space excavated to be certain of its function, but it is possible that these wall fragments are part of the Iron II/Persian city wall and of an adjoining tower structure.

A very intriguing Iron age structure came to light in Area B at a depth of about thirty feet, under-

neath a fifteen-foot-deep Hellenistic fill that contained masses of Iron II/Persian pottery. First it was thought that bedrock had been reached when a flat, hard, rock-like surface appeared. But when a potsherd was observed to be imbedded in it, a probe revealed that it consisted of a one-foot-thick layer of plaster consisting of three distinct layers. The uppermost layer was almost as hard as modern concrete. Potsherds imbedded in it showed that this layer of waterproof plaster had been laid on bedrock during the Iron age, and may have been the bottom of a water reservoir. One cannot but be reminded that the Biblical Heshbon was famous for its fish-pools at the gate of Bath-rabbim, as attested in Song of Solomon 7:4.

It is also possible that we have uncovered parts of the upper portion of the eastern retaining wall of this water reservoir. First a wall constructed in header-stretcher fashion of well-cut blocks of stone was excavated to the east of the plaster. In its southern part, its west face, too, was covered by a thick layer of plaster. Later it was discovered that the continuation of this wall was a scarp of bedrock, also plastered on its western face. To the south, two more portions of rock scarp were found, plus a huge rock, now tilted out of place by an earthquake. Its west-

ern face had evidently once formed part of the rock scarp already mentioned. It was also plastered. These various portions of rock scarp and the plastered header-stretcher wall had evidently once formed one continuous waterproof retaining wall of a water reservoir, of which a sector of about forty-five feet long has so far been uncovered. Only future excavations will show whether it is correct to connect the thick layer of "flooring" plaster with the continuously plastered wall and bedrock to the east.

From the associated fill in Area B came four more ostraca (potsherds used for written messages), one containing eleven lines of writing in a good sixth century B.C. cursive Aramaic script and another one containing five characters scratched in lapidary style into the vessel before firing. The script on the other Iron age ostraca is illegible.

The Hellenistic and Roman Periods

During the Hellenistic period, when the city was in the hands of the Maccabees, the possible water reservoir was covered by a deep fill. Evidence of Hellenistic building activity appeared also in other places. The most conspicuous Hellenistic structure so far unearthed is a perimeter wall that surrounded the acropolis. It was founded on bedrock and remained in use almost to the end of Hesban's history. A Hellenistic/Early Roman context produced an ostrakon that contains some Greek letters and several circles. The writing does not seem to make sense and may be no more than a school-boy's doodling.

During the Roman period when the city was known as Esbus and was a district capital, great building activity must have been carried out. The many extant ruins from this period reveal that most structures built by the people of Esbus were founded on bedrock. In the process of erecting new buildings on the natural rock, it seems that most remains of earlier structures were removed. The summit of the mound was crowned during that time by an important public building, perhaps a temple. In Area D, the southern entrance to

the acropolis, the lowest steps of a monumental stairway with parts of a balustrade were found. Although most of the remainder of this stairway was later destroyed and was therefore missing, another section of this stairway was found closer to the existing Hellenistic perimeter wall, which was still in use in Roman times.

During the Roman period an L-shaped wall in Area C was likewise built on bedrock. It appears to be part of the Roman defense system of the city, perhaps a tower. The appearance of the surface features of the surrounding area supports this suggestion. Only future excavations can confirm or correct this interpretation.

One of the large projects carried out during the Roman period was a new road built by the Emperor Trajan to connect the Bosra-Philadelphia-Petra road, which passed Esbus, with the Livias-Jericho-Jerusalem road. The tracing of its course was one of the aims of our topographical survey team, which was in the field throughout the seven weeks of the dig's duration. The team succeeded in reaching its objectives. On the mound the remains of the termination of this road were probably found in the form of thick plaster layers that have already been described in the 1968 and 1971 preliminary reports. These layers forming a thick roadbed had been found throughout Area B. They seem to have ended at the ascent to the acropolis. This roadbed was frequently repaired and resurfaced by the addition of new plaster layers throughout the Late Roman/Byzantine periods.

Of the finds of the Roman period an Elagabalus coin minted in Esbus deserves mention. Esbus was an imperial mint for a very short time only during the brief reign of Elagabalus (218-222). Only a few such coins, of which the British Museum Catalogue lists six, are known to exist.

The Byzantine Period

The major witness of the Byzantine period is the Christian church on the summit, a basilica containing ten columns in two rows of five each. The remains of this church had been partially excavated during the previous two seasons, but the western end had

remained unexplored. We found the remains of this western portion buried under a thick accumulation of Islamic ruins. We opened new work at the west end and believe we have exposed parts of the narthex and side annex at the northwest corner of the church. A large part of this new area, however, was filled with an Ayyubid/Mamluk bath installation, which because of its well-preserved condition was not dismantled and may be restored by the national Department of Antiquities. The church experienced several rebuildings during its history, but because of its badly destroyed condition the exact nature and extent of the various phases of building activity is difficult to unravel. The stone-paved courtyard between the church and the acropolis perimeter wall, which we had previously considered to have been of Umayyad origin, is now known to have been constructed in Byzantine times with possible Umayyad repairs.

The Arabic Period

The picture of the Islamic occupation of Hesban as it was described in previous reports has not greatly changed as the result of the new excavations. However, evidence of an Abbasid occupation has now been found in areas B and C. The most interesting new Islamic structure excavated this season is the Ayyubid/Mamluk bath already mentioned. It consists of a furnace room, warm and cold water tanks located above the furnace, a heated tile-floored bathroom containing a stone basin into which the warm and cold water ran through pipes in the wall, and a small entrance hall.

Probes were also laid against the outside and inside faces of the wall of a large ruined structure in the present village that had always been above ground and that has usually been considered to be of Umayyad origin. The excavations showed that the visible wall rests on substructures of Ayyubid/Mamluk times, which make it certain that the ruined upper wall cannot be earlier.

In the Roman-Byzantine cemetery on the southwestern slope of Tell Hesban where last season a

Roman tomb sealed by a rolling stone was found, several more tombs were excavated. The history of their use and robbing in medieval times and consequent re-sealing was studied through careful stratigraphic excavations of their fill.

Altogether, the 1973 season proved to be very profitable, both in terms of what was actually discovered as well as in terms of the intriguing new possibilities that now demand more seasons to pursue. A fourth expedition is planned for this summer.

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DID YOU ever hear someone speak who sounded as though he were trying to talk through a mouthful of pebbles? Wasn't clear, was it? Either he couldn't articulate well or he didn't. When there is a serious speech impediment affecting the speech mechanism the problem is serious indeed—there may be no easy solution. But often muffled, mumbled, or sloppy speech may be the result of faulty speech habits.

According to Bernard P. McCabe, Jr., in his book *Communicative Voice and Articulation*:

Articulation is the way to clarity in speaking. The key to articulation is accurate production and correct use of consonants. . . .

Without consonants speech would probably resemble a howl with meaning dependent upon variations in quality of sound. Fortunately, such a situation need not exist. With the consonant there is articulation and speech becomes more efficient.—Page 79.

In other words, speech will not be clear unless the sounds called consonants are articulated properly. The consonants are generally arranged into four groups:

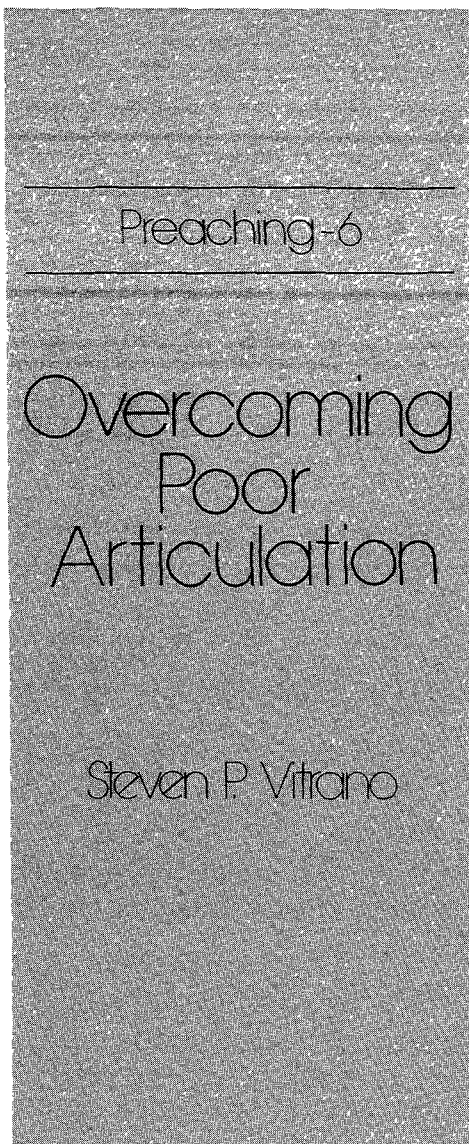
plosive: as the (p) in *poise*
the (b) in *boss*
the (t) in *tame*
the (d) in *dance*
the (c) in *cat*
the (g) in *game*
the (ch) in *check*
the (j) in *just* or
the (g) in *magic*

fricative: as the (f) in *fun*
the (v) in *vain*
the (th) in *think*
the (s) in *sip*
the (z) in *zippy*
the (sh) in *should*
the (s) in *vision* or
the (g) in *garage*
the (h) in *how*

nasal: as the (m) in *make*
the (n) in *noise*
the (ng) in *youngster*

glide: as the (wh) in *white*
the (w) in *wonder*
the (r) in *road*
the (y) in *you* or
the (i) in *opinion*
the (l) in *lip*

It can be readily seen that improper articulation of any of these sounds will make one's speech difficult to understand. How articulate are you in produc-



ing the sounds of speech—the sounds of the consonants?

There are many faults in articulation but three of the most common have to do with:

1. The final t as in *went*. The t is made silent (not articulated) and the result is "wen." Or as in *can't* the word becomes "can" (which could be a costly error).

2. The final ng as in *going*, and the word becomes "goin." Or as in *thinking*, and the word becomes "thinkin."

3. The initial th as in *them*. The th becomes a d and the word becomes "dem" or in the case of *those* it becomes "dose."

Breaking a bad habit is never easy; it takes patience and work. So it is in breaking poor speech habits. Fortunately, help is available. A good book like McCabe's (see above) contains many sug-

gestions and exercises whereby poor articulation can be corrected. If you do not speak clearly because of poor articulation, you can overcome the defect. Record your speech and then listen to yourself. If you don't like what you hear, do something about it. Practice until you speak clearly and distinctly.

Care should be taken that in an attempt to correct the defects you don't go to the other extreme and articulate overprecisely. It is annoying and sometimes humorous to listen to someone who over-articulates the t's and the d's and the p's.

Remember the counsel in *Gospel Workers*, page 91: "Ministers and teachers should discipline themselves to articulate clearly and distinctly, allowing the full sound to every word." The same applies to the church elder as preacher and spokesman for God.

Proper breathing, pitch, and articulation—these three factors are to be considered when striving for clarity in preaching. Will what you say be clearly understood the next time you preach?

But now we turn our attention to matters having to do with coherence. Along with making what we say clear, we are concerned that what we say makes sense. This is not to say that we can take all mystery from the gospel. There are some things we will never fully comprehend intellectually. But we need not multiply confusion by being incoherent when there is no reason for incoherence. The fact is, we should diligently study so that we may make the profound simple, that we may communicate the deep things of God so that all can say, "We see," when the truth can indeed be "seen." In such a study we will come to grips with the fundamental principles that make for good communication in preaching. This is the question you have perhaps been waiting for. Just how does one prepare a sermon?

You will probably begin by deciding what it is you are going to talk about—you will decide on a topic. What *should* you talk about next Sabbath? That is what I'm going to write about in the next article in this series on preaching.

MUSIC-

BECAUSE the mind can subconsciously be affected by music, we can easily recognize its potential for controlling the mind. Gitler observed what psychologists have shown through investigation, that rhythm is a prime factor. "Rock has a pervasive beat and the audience responds to it on a primal level."¹ John Philips, of the Mamas and the Papas, found through observation and experimentation that riot and hysteria can be created "by carefully controlling the sequence of rhythms. . . . We know how to do it. . . . Anyone knows how to do it."²

Time observed: "In a sense, all rock is revolutionary. By its very beat and sound, it has always implicitly rejected restraint and has celebrated freedom and sexuality."³

In his latest book, *The Day Music Died*, Bob Larson documents numerous examples of the use of rock music, in which its qualities of sound as well as its lyrics are used to further the spirit of anarchy and revolution in America.

One group, Country Joe and The Fish, are known to have assisted the Black Panthers and the SDS. A performance of the Detroit quintet called the MC5 was described by their original manager, John Sinclair: "The MC5 are a free, high-energy source that will drive us wild into the streets of America."⁴ Larson also quotes from *Hit Parader* Magazine, March, 1968, which carried a satirical article on the power and influence of rock music: "Suppose you wanted to take control of a country. You could take over without firing a shot. Use popular music. Let's say you wanted to take control of the United States. Start working on the young impressionable minds of the high school and college students.

H. Lloyd Leno is an associate professor of music at Walla Walla College.



HOW IT AFFECTS THE WHOLE MAN

PART 3- INFLUENCE ON THE MIND

H. LLOYD LENO

You can influence them with subtle propaganda through your agents in the folk music scene. Their first move is to start singing protest songs. They create dissent and gain sympathizers."⁵

Jerry Rubin sums up the relation between his political ambitions and the Yippie life-style: "We have merged new left politics with the psychedelic lifestyle. Our life-style—acid, long hair, freaky clothes, pot, rock music, sex—is the revolution. Our very existence mocks America."⁶

Satanic Power in Music

Unfortunately, the influence on the mind goes deeper than morals or politics. Drawing on his personal experience, Bob Larson tells what it is like to feel satanic power through music:

"I was aware of the connection between demons and dancing even before my conversion. . . . You learn to control your crowd by the music that you play. I have played one song continuously for as long as fifteen to twenty minutes. There were times while playing rock music that I became so engrossed and my senses so deadened, that I was hardly aware of what was going on about me. As a minister, I know now what it is like to feel the unction of the Holy Spirit. As a rock musician, I knew what it meant to feel the counterfeit anointing of Satan."⁷

He then relates the unusual experience of a 16-year-old hippie, recounted to him by a friend who works among the hippies: "One day he asked my friend to turn on the radio to a rock station. As they listened, this teenager would relate, just prior to the time the singer on the recording would sing them, the words to songs he had never heard before. When asked how he could do this, the sixteen-year-old replied that the same demon spirits that he was acquainted with had inspired the

songs. Also, he explained, that while on LSD trips he could hear demons sing some of the very songs he would later hear recorded by acid rock groups."⁸

The Religious Beat

In addition to more direct assaults on the mind that have been discussed, there is one which, because of its extremely subtle disguise, may prove to be even more devastating than all the rest. We have seen that human response to music is basic and its message, particularly in the popular music field, is understood universally. What happens to a person who has responded to jazz (including the milder forms of swing), soul, or rock in their natural setting, when he hears the same basic beat and style in a religious setting complete with religious words? (For sake of discussion let us assume that the words are scriptural.) How does the mind react to this mixture of good and evil?

Ellen White tells us that this was the very technique used to cause the fall of man. "By the mingling of evil with good, *his mind had become confused*."⁹

Acceptance of the good-evil mixture or constantly operating close to the borderline is compromise, and nowhere is this more evident than in the field of religious music. The mass media has so thoroughly conditioned the masses with a diet of infectious dance rhythms that anything but this seems bland and dull. This has resulted in something akin to an obsession among many Seventh-day Adventist gospel music composers and performers to clothe all gospel music with some kind of dance beat.

Although some groups are more cautious or "conservative," the standard fare of most groups includes thinly disguised hybrid forms of dance styles such as waltz, swing (fox trot), country Western,

soft rock, and folk rock. Some attempt to disguise or rationalize their style under the guise of being a "folk group." It is quite obvious that these groups are using models whose goals are not compatible with Seventh-day Adventist theology. According to Ellen G. White, this mixture of dance rhythms and gospel music not only created a problem early in the history of the Seventh-day Adventist Church, but she also predicted its re-occurrence. Certainly Paul's admonition is relevant here: "Do not be conformed to this world" (Rom. 12:2, R.S.V.).

Sensation Versus Experience

The dangers inherent in reacting to music only on the sensual level should be apparent at this point. In addition to the risk of being influenced if not "brainwashed" by the mass media, the born-again Christian will ultimately be concerned about two other aspects—maturity, both mental and emotional, and responsibility to others. In his discussion on value and greatness in music, Meyer emphasizes the aspect of maturity:

"The differentia between art music and primitive music lies in speed of tendency gratification. The primitive seeks almost immediate gratification for his tendencies whether these be biological or musical. One aspect of maturity, both of the individual and of the culture within which a style arises, consists in the willingness to forgo immediate, and perhaps lesser gratification, for the sake of future ultimate gratification."¹⁰

There is a distinct difference in the psychological effect of music whose appeal is basically sensation-oriented and that which provides a genuine aesthetic experience. Music that appeals only to the senses adds nothing to the individual's knowledge, expertise, or awareness of beauty. On the other hand, music that has

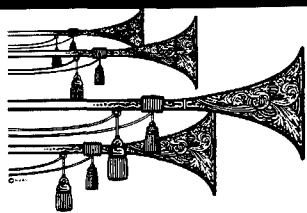
value appeals not just to the senses but to the intellect as well. This provides an experience that is additive and communicable; its repetition, because of the involvement of the *mind*, creates a more sensitive and musically aware individual.

The advocates of rock music insist that it should not be evaluated by established standards because they claim it is a "now" thing, based on *sensation* that changes with changing styles, valuable only at the time of its performance. This is in contrast to the term *experience* that can be applied to serious music.

"Sensation is personal, private, confined, and incommunicable. (Our sensations are what we receive.) Or, in a dictionary definition, 'sensation is consciousness of perceiving or seeming to perceive some state or affection of one's body or its parts or senses of one's mind or emotions.' If I could not share it, it would not be an experience. It would be a sensation, a message which came to me and me alone. Sensations from their very nature then, are intimate and ineffable. Experience takes us out of ourselves, sensation affirms and emphasizes the self."¹¹

The mature Christian does not live merely to please himself. He is concerned about others and enjoys sharing his experiences. Ellen White (1913) reminds us of the real meaning and purpose of musical culture. While we are to develop all capabilities of the mind to the "highest possible degree of excellence" she warns: "This cannot be a selfish and exclusive culture; for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us is to be employed for His glory and for the uplifting of our fellow men."¹²

This does not mean that to be worth while, music must be com-



plicated. Music can be simple and appealing to the untrained listener without being trite, cheap, or sensational, and still be enjoyed by the trained musician.

Conclusion

Music as one of God's marvelous gifts to man will never be fully understood in this life. Nevertheless, we do have access to scientific information, inspired counsel, and life experiences that give us adequate means of understanding its basic nature and purpose. For Seventh-day Adventists who read and accept the writings of Ellen G. White the purpose of music is clear: to praise and glorify God and to edify man. It is a means through which God can communicate with man and reveal aspects of His divine nature. As such, it can be used to promote the physical, emotional, and mental health of the individual. Because music can be perceived by the brain (thalamus) and enjoyed without being evaluated for moral content, it is easy to see how Satan can gain access to the mind. In this way he is able to blunt the spiritual perceptions as well as create or encourage certain emotional states.

Music has meaning because of its intrinsic qualities and associations. Musical meaning ranges from the highly abstract, which does not cross cultures easily, to the more functional, psychomotor oriented which crosses cultures quite readily. Therefore, in spite of cultural and educational differences, music is a universal language. The basic elements of music—pitch, volume, rhythm, and to a great extent, melody and harmony—affect the mental and physical processes of all peoples in a remarkably similar manner. In addition, the way in which these elements are combined results in a symbolic representation of life. Music is a product of a culture, and in turn it influences that culture.

It should be noted that the more abstract the music, the more education is required to make that music meaningful to an individual.

For example, much of the meaning of absolute music (concertos, symphonies, et cetera) would tend to elude the inexperienced listener until he has learned some of the basic syntactical relationships in music. On the other hand, it can be demonstrated that theoretical knowledge is *not* a prerequisite to enjoyment. With repeated listening any adult or child without fear or prejudice can develop a deep and lasting appreciation for a vast amount of "classical" music. Of course, knowledge always increases interest. However, even though the *musical* meaning may not be understood by the musically untrained it has been demonstrated that *mood* response is quite universal.

Apparently, the more functional the music, the more universal and consistent the behavioral response will be. Because the human body is rhythmic by nature, the rhythmic element in music is the most influential (assuming that pitch and volume are below the threshold of pain).

Man, created in the image of God, has both the capacity and the need for aesthetic experiences. Along with the capacity to love and create beauty, man, because of his carnal nature, also has the ability and tendency to respond to counterfeits of beauty. The combination of scientific evidence and inspired counsel should be more than adequate to substantiate the theory of moral influence in music. To this we can add the testimony of those who have been involved in musical activity either as composers, performers, or consumers.

I have discussed ways in which the mind and body can be influenced by music. This influence is just as real whether it is accomplished by the hypnotic dance rhythms of the latest rock and roll or by the softer sedative swing beat that has been around for thirty-five or forty years. Just as cultures of bacteria thrive in a certain environment, so I believe the mental attitudes and emotional states created by certain types of music foster the growth of un-Christlike thoughts.

It is the right of every individual to form his own musical taste.

However, in view of the scientific evidence of the effect of music on the mind an ethical and moral issue must be raised with respect to all who are engaged in furnishing the public with any kind of musical material. Through teaching, live performances, and the preparation of recorded music, those who are thus engaged are shaping the taste and attitudes of thousands of children, youth, and adults. What motivates us to make choices for the general public? The desire to uplift or the desire for popularity? Christian ideals or commercialism? The thought that we might have conditioned the mind of just one person causing him to reject salvation should be a sobering one indeed. Perhaps some in positions of leadership and responsibility are suffering from the effects of mixing good and evil.

We are told that "the mind in which error has once taken possession can never expand freely to truth, even after investigation."¹³ I appeal to all who can and do influence others to take your responsibility seriously, making certain that as a mature Christian your "perceptions are trained by long use to discriminate between good and evil" (Heb. 5:14, N.E.B.).*

¹ Ira Gitler, "A Jazz Man Looks at Rock," *Bell*, January-February, 1970, p. 20.

² William Klonan, "Just Call Us the Super Group," *Saturday Evening Post*, March 25, 1967, p. 41.

³ "Rock," *Time*, Jan. 3, 1969, p. 49.

⁴ "Rock, the Revolutionary Hype," *Time*, Jan. 3, 1969.

⁵ Bob Larson, *The Day Music Died* (Carol Stream, Illinois: Creation House, 1972), p. 161.

⁶ David Wilkerson, *Purple Violet Squish* (Grand Rapids: Zondervan Books, 1969), p. 30.

⁷ Larson, *op. cit.*, p. 181.

⁸ *Ibid.*, pp. 181, 182.

⁹ Ellen G. White, *Education* (Mountain View, California: Pacific Press Publishing Association, 1913), p. 25. (Italics supplied.)

¹⁰ Leonard B. Meyer, *Emotions and Meaning in Music* (Phoenix Books, The University of Chicago Press, 1956), p. 93.

¹¹ Martin Stella, "The Masters of Intimidation," *The Instrumentalist*, February, 1972, p. 15.

¹² Ellen G. White, *Patriarchs and Prophets* (Mountain View, California: Pacific Press Publishing Association, 1913), p. 595.

¹³ Ellen G. White, *Medical Ministry* (Mountain View, California: Pacific Press Publishing Association, 1932), p. 89.

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Needed— More “Ad Hoc” Sermons

D. A. DELAFIELD

Some sermons should never be preached. Most of these can be categorized under the following Latin titles:

1. The *ad hominem* variety. The Latin words mean “appealing to a person’s feeling or prejudices rather than his intellect.” This is not to promote intellectual sermons as such, but to identify ourselves with the presentation of truth with cogent and intelligent arguments well documented and with a clear Spirit-filled exposition of the Bible! Jesus should always be out in front as the grand subject. The sermon should be delivered as He would deliver a sermon, appealing not to the intellect merely, as the Greeks did, or to the emotions alone, as did the Romans, but to the will of man. “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and the winds blew . . . and it fell not: for it was founded upon a rock” (Matt. 7:24, 25).

2. The *addendum* discourse. The Latin word means “a thing added . . . a supplement”—actually an appendix. Insofar as appendixes are concerned—an appendix fit for removal!

Really, there are addendum sermons. Perhaps we have all preached them, sermons that might better never have been preached, superfluous, inane, without specific purpose and objective—like books added to the Bible or like fancy ornaments worn on the person—that only add sparkle and wit but not spiritual charm and true soul appeal. No preacher should ever deliver a sermon that becomes text for his own condemnation as a superficial man!

3. The *ad infinitum* variety. Webster explains the Latin expression as meaning “without end or limit.” We have all heard about the man sitting on the front pew of the church with a watch held in his hand that he frequently consulted as he listened to the long-winded preacher. This was bad enough, but how about the man who also sat listening patiently and then in desperation held the

watch up to his ear to see if it was still running! To add insult to injury he next proceeded to violently shake it! More sharp, crisp, powerful, Christ-filled sermons are needed.

4. The *ad nauseam* type. Fortunately these sermons are infrequent but we hear them occasionally. The Latin expression means “to a sickening degree.” We have all heard a few sermons during our lifetimes in which the preacher stresses the details of his exceedingly human experiences before he was converted. It almost sounds as if he is bragging about his life in sin.

Then there are the increasingly frequent and sometimes detailed messages on “sex” which offend the finer sensibilities and turn the stomachs of the majority of people who recognize the need for such explanations but who have sense enough to know they should not be brought to the public in that form.

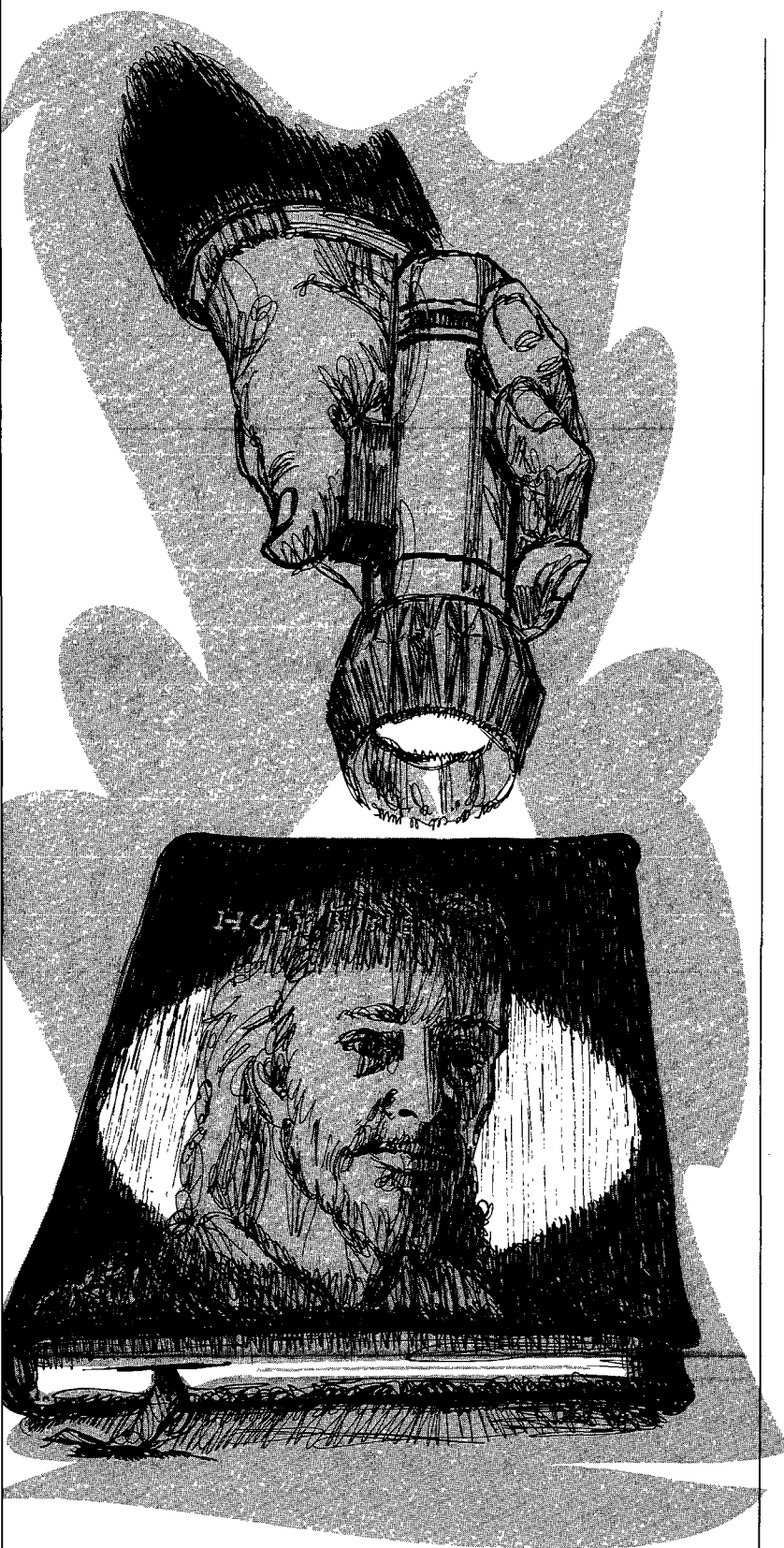
Perhaps you can think of other sermons that should never have been preached, even though you may not find the Latin expression to represent them. This, however, is not important. The important thing is to call attention to the good sermons. For example, the *ad hoc* variety. This Latin expression means “for the particular end or case at hand.” We need more *ad hoc* sermons dealing with problems of immediate concern to the congregation. Sermons are also needed that take into account the glory of God and His sovereignty. Sermons stressing the centrality of Christ and the third angel’s message, including warnings against the inroads of worldly attitudes and customs in the church, are certainly necessary in times like these. Sermons dealing with immediate situations and crises are justifiable and important. They are best developed, however, from the context of salvation history as we have it in the Scriptures.

How God must be urgently searching for alert preachers who know when to preach *ad hoc* sermons—maybe the present truth kind dealing with the particular end at hand, to use a play on words, the Lord’s coming and our preparation for it.

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AM

AN EXHORTATION TO



AN ANONYMOUS homiletical manuscript of the thirteenth century, produced at Bruges, offers a seven-point comparison between the preacher and a rooster: (1) The rooster beats his sides before crowing; the preacher must mortify himself before preaching. (2) The rooster stretches his neck to crow; the preacher must lift his attention to heavenly things. (3) The rooster crows at certain particular hours, the preacher likewise. (4) The rooster shares his grain with the hens; the preacher must be willing to communicate his truths to others. (5) The rooster attacks his rivals; the preacher must attack all heresies. (6) The rooster shuts his eyes before the sun; the preacher must close his eyes to the blandishments of success. (7) The rooster mounts his wooden roost at nightfall, coming down only at daybreak; amidst temptation, the preacher must fly to the Cross of Christ as his resting place.

The preacher-rooster comparison can be extended further (and not just to the painfully cocky mannerisms of some pulpiterers). As the rooster crowed three times to announce Peter's denial of his Lord, so contemporary preaching often manifests—wittingly or unwittingly—a denial of the inscripturated Word of God and the Christ on whom it centers. Fulton Sheen, the retired Roman Catholic bishop of Rochester, observed in a recent address before the first National Congress on the Word of God: "People are not listening to us because we are often preaching sociological drivel instead of Christ crucified. We have a cross-less Christ and a Christ-less cross."

How do we avoid such a tragic situation? Not by the naive and arrogant assumption that because we are of evangelical or conservative persuasion we are immune to homiletical ills. Preaching is so high a calling and so difficult that all of us must pray Luther's great sacristy prayer: "Use me as thy instrument in thy service. Only do not thou forsake me, for if I am left to myself, I will certainly bring it all to destruction." The ease with which the preaching office can be brought to destruction—the ease with which the foolishness of preaching can be replaced by the preaching of foolishness—impels us to consider the criteria for genuine sermonizing in today's world. These are: the essentiality of the Word,

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EXHORTERS

JOHN WARWICK MONTGOMERY

the irreducibility of Law and Gospel, and the centrality of Christ.

1. *The essentiality of the Word.* In the simplest terms: no Word, no preacher. What distinguishes a preacher from an orator or lecturer is not the organization of his discourse or his style of presentation; historians of rhetoric have definitively shown that preachers use the preparatory techniques and methods of delivery common to all formal public speaking. The distinguishing mark of the preacher lies in the *content* of his remarks: unlike all other public speakers, he claims to convey a divine truth, not human opinion—a given that has absolute, apodictic force, not a tentative presentation of his own opinions or those of other finite and fallible creatures. All other speakers say, "Thus hypothesizes man"; the preacher cries: "Thus saith the Lord."

When contemporary preachers disregard their true calling as messengers who have the unsearchable riches of Christ to proclaim, they quickly bore their listeners with their own limited and definitely searchable ideas—and the listeners cease to listen. No Word, no preaching. And from this formula follow three corollaries.

First, all genuine preaching is expository preaching. This does not mean that a sermon cannot focus on the central theme of a passage rather than on every verse individually, or that proper sermonic themes cannot bring together insights from many texts of Scripture. What this means is that every true sermon presents *biblical* content, and thus demands the exposition of God's written Word. Chrysostom quite properly noted that the value of expository preaching lies in the fact that here "God speaks much and man little."

The great theologian Reu put the matter well:

That which edifies is, in the last instance, not the mental ability of the preacher, but the divine Word alone. Wealth of ideas, psychological skill, beauty of language, charm of delivery, have their value in the awakening of interest, and should be sought after by the preacher, but they cannot produce nor strengthen justifying faith. This is done solely by the edifying power of the Word of God (*Homiletics*, 1922, p. 127).

God's promise attaches to the proclamation of his Word, and to no other proclamation. Only when the preacher functions as messenger can he be sure of his relevance.

Corollary two: Every preacher must be an exegete, and the more he exegetes, the more genuinely he preaches. If the Word of God is the true source of the preacher's insights, he must expound it; but to expound it he must understand it, and since it comes to him in written

language, he must analyze it linguistically. Here there is no substitute for a knowledge of the original languages of Scripture. To rely on translations and commentaries is to be forever at the mercy of secondary authorities. Luther was convinced that the lack of knowledge of the biblical languages was the major reason why the medieval church fell away from the Gospel: preachers and theologians came to rely on the opinions of men (commentaries on commentaries) instead of hearing God himself speak through holy men of old whom he inspired. In his great educational mandate, *To the Mayors and Aldermen of All the Cities of Germany in Behalf of Christian Schools* (1524), Luther wrote:

We will not preserve the Gospel without the languages. . . . In comparison with the glosses of the fathers, the languages are as sunlight to darkness. . . . Preaching is sluggish and weak, and the people finally become weary and fall away. But a knowledge of the languages renders it lively and strong, and faith finds itself constantly renewed through rich and varied instruction.

The third corollary of the essential function of the Word to the preaching office is rejection of contemporary theology's so-called hermeneutical circle. In his exegesis, the preacher must not make the appalling mistake of thinking, as do followers of the Bultmannian and post-Bultmannian "new hermeneutic," that the text and one's own experience enter into a relation of mutuality, and that this "Word-event," not an objective divine message in the text, is the proper substance of preaching. To bind text and exegete into a circle is not only to pull all theology and preaching into the orbit of anthropocentric sinfulness but also to remove in principle the very possibility of a "more sure word of prophecy" than the vagaries of men. Preaching ceases, for God stutters, and mankind is left with no clear remedy for the human predicament. Grady Davis, one of the best contemporary theoreticians of the sermon, leaves no room for the hermeneutical circle when he insists that the preacher must "adjust his thinking to Scripture's real idea, not adjust Scripture to fit his thinking" (*Design For Preaching*). This is the very essence of the Word's essentiality.

2. *The irreducibility of Law and Gospel.* Even when sermons are expository and exegetical, the Divine Word may not be conveyed. How is this possible? It occurs when the overall purpose and thrust of the Bible are missed. This problem is endemic in evangelical circles and war-rants close attention.

One of the few theologically praiseworthy re-

marks made by the late Harry Emerson Fosdick was his comment that some preachers think the congregation arrives on Sunday morning panting to hear the history of the Amalekites. Fosdick didn't believe that what Scripture says about the Amalekites was God-inspired, of course, but his criticism of "Amalekite sermons" is still valid. Although the Bible speaks inerrantly on this subject as on all others it touches, the grand purpose of Scripture is to present salvation as centering on God's Son. Any preaching that loses the Tree of Life among the other trees in the biblical forest is merely an exercise. A sermon—however carefully done—that describes all the animals mentioned in the book of Isaiah is a lesson in homiletical pedantry.

How do we avoid this pitfall? First, by properly distinguishing Law and Gospel. Throughout Scripture, God informs us of his standards (the Law) and offers us his free and unmerited grace (the Gospel). The purpose of the Law is principally to drive us to Christ (Gal. 3:24) by showing us how far we fall short of his revealed will for us. The Gospel picks up the sinner made contrite by the Law and offers him peace with God through the merits of Jesus Christ.

Tragically, however, evangelical sermons often neglect either Law or Gospel or both in their emphasis on enlarging the congregation's theological knowledge (eschatology, demonology, dispensations, and so on) that the hearers are not brought to conviction or to the Cross. Also, Law and Gospel are often confused, in that, as C. F. W. Walther commented, "Christ is represented as a new Moses, or Lawgiver," or "the Law is preached to those who are already in terror on account of their sins, or the Gospel to those who live securely in their sins" (*The*

Proper Distinction Between Law and Gospel). By preaching Law (not infrequently an extra-biblical law at that) to those ready for the Gospel, we turn the free offer of salvation into legalistic works-righteousness. By neglecting to preach Law to the unrepentant, and substituting sticky-sweet gospel songs and joy-bell testimonies, we set before the non-Christian what Bonhoeffer well characterized as "cheap grace."

Perhaps the saddest misunderstanding of the proper relation between Law and Gospel comes when the preacher does not allow the Gospel to predominate. To express it differently, sermons must focus on the Christ, for "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This brings us to our final criterion for genuine sermonizing:

3. *The centrality of Christ.* A widely held conviction among the Reformers was that "the whole Scripture presents Christ everywhere." We have lost that perspective in some quarters, even when the formal authority of the Bible is still upheld. But the Jehovah's Witnesses ought to remind us that a high view of scriptural authority without an adequate understanding of or emphasis on the Scripture's central teachings is of little real value.

If we agree that the preacher must by the very nature of his calling be an exegete, let us also use our exegetical skills to do what the risen Christ did on the road to Emmaus: beginning at Moses and all the prophets, expound in all the Scriptures the things concerning Christ himself (Luke 24:27).

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Two Kinds of Responses

What makes the difference? What do these cartoons tell us about our preaching? What kind of response are we really after? Or is there a place for both?



"Nothing personal . . . nothing personal . . . nothing personal . . ."



"The pastor must have given 'em quite a pep talk today."

Statistics or Souls?

I am so glad for the editorial [in the October, 1973, issue]. I have read it twice trying to glean from it all I possibly can. I think, from what I hear, that there is too much baptizing of persons who are not really converted or ready for the church and, also, opposite that is the other item in your article that this should not be an excuse for lack of baptisms.

I appreciate very much *The Ministry*. I believe articles are being printed that we really need. The articles in this issue entitled "When Is a Person Ready for Baptism?" and "Church Management" are absolutely great.

E. F. Reifsnnyder
New Market, Virginia

Re: Competitive Evangelism

Thank you for both the tone and the content of your fine editorial in the September issue of *The Ministry*. Over-emphasis on numbers can present a real problem.

We are a most fortunate people to have so much authoritative counsel on soul winning. We also have men as dedicated leaders who believe in the Spirit of Prophecy and who could do a great deal to effect a decided change of emphasis and procedure. Many believe the time has come for this. Here are two suggestions:

First, by the grace of God, let us declare a moratorium upon the un-Christlike practice of competitive evangelism.

Second, initiate a thorough and prayerful group study of the principles we are to follow in the preparation of candidates for baptism, using the book *Evangelism* as a guide.

Such a decision will not be easy to initiate or to follow conscientiously, but it could usher in a better day for the church. Surely, there would be renewed reason for "joy in the presence of the angels of God" (Luke 15:10). And as to the Source of our growth, it might then be said with assurance, "The Lord added to the church daily such as should be saved" (Acts 2:47).

Louis F. Cunningham
Candler, North Carolina

Women's Lib

I am surprised that *The Ministry* would include an article like anne marie's "The Other Side of Women's Lib" (September, 1973). First, it oversimplifies the goals of this movement. There are certainly more than three issues. Second, anne marie has misinter-

preted a number of the ideas of Women's Lib. Women involved in or sympathetic to this movement are speaking out against a false, stereotyped "femininity" that causes women to be satisfied with less than their potential, or dissatisfied because they cannot find fulfillment in playing a role.

Rather than objecting because the women she has seen do not seem feminine by her standards, anne marie should be extremely disturbed by some of the suggestions and demands of the radical Libs. Certainly the world needs to hear the views of informed Christian women on legalized abortion, day-care centers, trial marriages, and the runaway wife, to mention a few issues.

If anne marie is truly content and happy, why does she need to plan her morbid little game of making it hard for a possible "wife number two" to move in and take over?

Seventh-day Adventist women should be exemplifying the truly liberated woman who "if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty" (*Evangelism*, p. 467).

Cherry B. Habenicht
Harvey, North Dakota

Commendations

The Ministry is taking on a new look. You are to be commended for the work you are doing in upgrading this periodical. Every issue seems to get better.

Doug Bennett
Collegedale, Tennessee

I like the look and the contents of your "new" *Ministry*.

Frederick Diaz
East Lansing, Michigan

Hitting the Mark

I'm writing to commend you for the outstanding progress you have made with *Ministry* magazine. In my brief experience here at the Seminary in dealing with young preachers, as well as men of experience from the field, and from all levels of conference administrations, I believe I've come to develop some profile perception of the needs of our ministry. I can say without hesitation that your efforts at *Ministry* magazine are hitting the mark and are of inestimable value to their continued growth and development. Naturally we are particularly pleased with the inclusion of the outstanding health ministry

segment and view it as perhaps the most important development of church ministry in recent years.

K. Robert Lang, M.D.
Berrien Springs, Michigan

Thrilled About Health Emphasis

Since the appearance in January, 1973, of the new enlarged *Ministry* magazine my interest in health education or health evangelism has increased greatly. May I say that the new *Ministry* is a very thrilling renovation. While pastoring in the United States in the Illinois Conference several years ago, it was my privilege to observe and briefly work with both Dr. Dale and Elder Willis Graves in Five-Day Plans. Since that time I have not been able to dismiss my interest in this over-all health emphasis.

R. Allen Jamison
Chillan, Chile

Get Off Our Backs

I noticed your editorial on the "Absentee Pastor" (September, 1973). There was, however, much that you didn't comment about in your article.

A great deal of what seems to contribute to my "unavailability" is that the organizational structure is now snowing me with a blizzard of paperwork. We here in California not only have to keep track of the dead—where they died, where they are buried, and what was the cause of their demise. When ministers get together they express that if nine-tenths of you guys would get off our backs we might be more available and might function more efficiently.

Oh, well, I guess it's easy to forget what the work is like now that you are moving about the country giving speeches.

I enjoy the journal but would like to be encouraged more than criticized. We get plenty of that from the local field.

Walter T. Rea
Alhambra, California

Editor's note: We fully agree with the statement that pastors need to be encouraged more than criticized and assure Elder Rea that this is our intention. We're sorry if we have given the opposite impression.

The editors are trying their best to keep up with the changing times and to stay close to our pastors and laymen. Orley Berg is chairman of the board of elders in the Hyattsville church, and Robert Spangler and Leo Van Dolson are associate pastors of the Beltsville church. We are fully aware that the work of the pastor is becoming increasingly complex; therefore the danger of being diverted from the supreme mission of the church—"to make ready a people prepared for the Lord."



SUNDAY LAWS

and Leaving the Cities

**The Editor in imagination
interviews Ellen G. White**

In the light of the well-nigh universal interest arising from the closing of service stations on Sunday, many of our people are wondering whether or not this might be the beginning of a great movement toward other meaningful Sunday legislation. The editors cannot predict what will happen, but suggest that we are living in crucial times and that everything that affects the moral position of our country must be watched with intense interest. Even such a simple thing as closing service stations on Sunday to conserve our resources might establish a precedent for future enactment of more stringent Sunday legislation. While we do not want to be guilty of shouting, "Wolf, wolf!" we still feel that significant things are taking place today in many areas of our lives, and this is one of them. It is appropriate, therefore, for us to restudy the familiar prophecies and be alert to what is taking place.

Mrs. White, as you view today's events in the light of what you have been shown about last-day events, what is the next major landmark on the prophetic scene?

"A great crisis awaits the people of God. A crisis awaits the world."¹

"The first day of the week . . . will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God."²

How will this actually take place in our country? Where will the pressure for Sunday legislation come from?

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators . . . will yield to the popular demand for a law enforcing Sunday observance."³

"If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday."⁴

Prophecy represents Protestantism as having lamblike horns, but speaking as a dragon. Does this mean that Satan is involved in the movement to bring about Sunday legislation?

"There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement."⁵

God's special blessing seems to have been placed upon North America as a result of the establishment of religious liberty here, but what will happen in the United States after Sunday legislation is put into effect?

"The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven."⁶

"When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin."⁷

Will national Sunday laws in the United States follow or precede the close of probation?

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God. . . . This is the test that the people of God must have before they are sealed."⁸

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."⁹

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided."¹⁰

How should God's people who live in the cities react as they see evidences that national Sunday laws may soon be enacted? Should we now begin to definitely plan to move out of the cities? What obligation do we have as far as means with which we have been entrusted are concerned?

"A crisis is soon to come in regard to the observance of Sunday. . . .

"The Sunday party is strengthening itself in its false claims, and this will mean oppression to those who determine to keep the Sabbath of the Lord. . . .

"If in the providence of God we can secure places away from the cities, the Lord would have us do this. There are troublous times before us. . . .

"I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis."¹¹

"It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize."¹²

That's very clear and plain. Are there other reasons that you have been shown why now is the time for us to especially begin to take seriously the instruction God has given you over the years about leaving the cities?

"In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their soul's salvation."¹³

"The time is near when the large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. . . ."¹⁴

"The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again."¹⁵

But, shouldn't we keep some work in the cities, and even if conditions get very difficult, can't we leave anytime we want to in the future?

"Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able."¹⁶

We certainly appreciate the very valuable insights you have given us. Do you have a final word of counsel for us on this matter?

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of

the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."¹⁷

"God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interests. . . .

"My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis."¹⁸

You have certainly given us a lot to think about. Thank you very much. We hope that our workers everywhere will take your counsel to heart and begin to do something about it. Certainly, the least we can do is to alert our membership to the meaning of the terrible crisis in which we now find ourselves.

¹ *Testimonies*, vol. 5, p. 711.

² *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 13:16, 17, p. 976.

³ *The Great Controversy*, p. 592. (See also *The Spirit of Prophecy*, vol. 4, p. 410.)

⁴ *Review and Herald* (Extra), Dec. 24, 1889, p. 2.

⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 13:11, p. 975.

⁶ *Review and Herald*, May 2, 1893, p. 274.

⁷ *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 13:16, 17, p. 977.

⁸ *Ibid.*, on verses 14-17, p. 976.

⁹ *Testimonies*, vol. 5, p. 451.

¹⁰ *Selected Messages*, book 2, p. 81.

¹¹ *Country Living*, pp. 20, 21.

¹² *Testimonies*, vol. 5, pp. 464, 465.

¹³ *Country Living*, p. 9.

¹⁴ *Ibid.*, pp. 7, 8.

¹⁵ *Ibid.*, pp. 9, 10.

¹⁶ *Ibid.*, p. 11.

¹⁷ *Testimonies*, vol. 5, pp. 713, 714.

¹⁸ *Ibid.*, pp. 716, 717.

Minister at the Helm

RONALD L. WEARNER

"THE *Luzeiro*! The *Luzeiro*!" someone yells. Soon dozens of little bare-tummied children come running down to the water's edge, as the *Luzeiro IV* arrives for another visit to Curupira.

After making our lines secure and turning off our big Lister diesel engine, I make my way up the bank to visit Brother Andrade, the head elder of the little Adventist group. After exchanging greetings, I am told that Brother Freire's wife is quite sick. Up in their jungle home, which is supported by stilts, Mrs. Freire has been in her hammock for three weeks.

Members and friends upriver do not know the launch has arrived, so our boatboy helps put our Johnson outboard on the skiff, and off we go to invite the neighbors. At seven-thirty that evening the chapel is almost full, and happy voices sing to the sounds of my accordion.

The first part of the program is a surprise, especially for the children. Out of a paper bag comes a big set of teeth and a bright red toothbrush. Most of the adults are practically toothless, but the children have teeth needing the best of care. On other occasions we talk about the effects of smoking, misuse of our digestive systems, how germs work, why we should care for our bodies. After the health talk come pictures depicting the second coming of Christ.

Ronald L. Wearner is captain of the *Luzeiro IV* and a district pastor in the Central Amazon Mission. He received the M.S.P.H. degree from Loma Linda University.



Ron finds that much dental work needs to be done.

Wherever the *Luzeiro IV* stops, villagers from the thirty-five villages served along the Amazon River eagerly wait to greet the Wearners and to receive treatment.





Dispensing medicine in one of the villages along the Amazon.

At eight o'clock the next morning the bow of the boat is loaded with people waiting their turn to be treated. One by one they come down the stairs to have teeth extracted or get medicines for eye infections, diarrhea, intestinal parasites, a skin disease, or something. At noon there is still a long line, so after a break the work goes on. Thus goes a typical day onboard a *Luzeiro*.

After forty years of struggles and victories, hardships and successes, our little missionary fleet has had some losses. Altogether, six *Luzeiros* have been built for medical-missionary work. Of these, only two remain to serve the Brazilian Amazon Basin, plus one which was bought and adapted for our work.

The *Luzeiro V* is based in Manaus and works westward on the Solimões and Juruá rivers. The *Luzeiro VI*, based in Belém, serves the Amazon delta area. And the *Luzeiro IV*, which replaced the original one, plies the eastern part of the State of Amazonas.

This renovated *Luzeiro IV* is our home and clinic. It is a wooden launch, sixty feet long and has a fourteen-foot beam. On the upper deck we have the pilot house, my little office, and our living quarters. Below are fuel room, clinic, and engine room.

The district assigned to the *Luzeiro IV* is vast. A round trip of one thousand two hundred miles means hundreds of hours of traveling at an average of ten knots. There are thirty-five locations eagerly awaiting the arrival of the launch, one a church of 120 members and others just a few homes

on the riverbank. Because of the great distances and the ever-growing number of groups, our visits must be brief. This makes it difficult to do as much health and spiritual education as we would like. As we journey along these watery highways, we often wonder how the three angels' messages will ever reach all the palm-branch houses perched on these shore lines.

Only the Lord can truly judge the extent of the good accomplished by this type of program. Many chapels today stand as fruits of the labors of Elder Leo Halliwell and others who have followed in his wake. Some of the seeds planted by our dedicated pioneer are just now bearing fruit. Numerous hearts once hostile to the gospel have been reached through our medical-missionary work and many friends have been made.

Even though it is impossible for us to meet the physical needs, or even the spiritual needs, of such a large area, we feel the Lord has richly blessed our efforts. Last year (1972) the Lord added 112 souls to His church in this district, and that has been the average for the past five years. We are counting on an even larger harvest this coming year.

Right now is our golden opportunity to work in this area. The doors are wide open and many are eager to study the Bible. Our prayer is that with each bottle of medicine given, with each tooth pulled, with each health lecture presented, and with each evangelistic sermon preached, our Lord's coming will be a little closer. The final results are in His hands. ➤



The Pastor and Health Education

STOY AND LEILANI PROCTOR

AU-LLU Conjoint Degree

Andrews University and Loma Linda University have recently developed a combined-degree program. This conjoint program enables a student to obtain both the Master of Divinity degree and the Master of Science in Public Health degree in just eleven quarters. He will begin his program at Andrews and after eight quarters will move to the Loma Linda campus for three quarters at the School of Health.

This program has been on the drawing board for many months and some of the details are yet to be completely polished. It has, however, been approved by the universities, by the Board of Higher Education, and by the General Conference of Seventh-day Adventists.

Approximately fifteen hours of course work will be offered toward the Master's degree in health on the Andrews campus. These will be subjects such as nutrition, physical fitness, doctor-minister relationships, ministry of healing, administration, and other allied courses. In this truly conjoint program, organization, administration, and teaching are being handled cooperatively by the faculties of both institutions. Some of the School of Health faculty will participate in course work at Andrews, and some of the Andrews University faculty will assist in health evangelism programs at Loma Linda.

Evidence that the minister can benefit from training in health is seen in the experiences here related by Pastor Stoy Proctor, a School of Health graduate, and his wife, Leilani.

STOY: What Leilani and I are going to do is just discuss our philosophy of health education from a pastor's standpoint and also what we did with health education in the pastoral ministry in San Marcos, Texas.

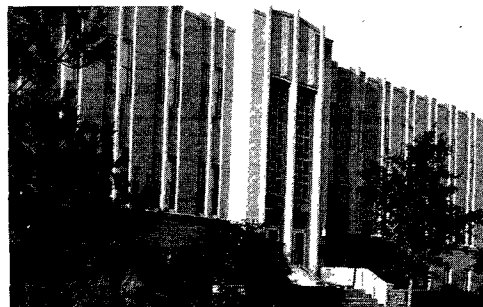
There are three points that we would like to make. One is that we have received personal benefit from the instruction in health that we received at the School of Health, Loma Linda University. Second, this instruction has helped us to help our church members. Third, the instruction has helped us to be able to present health to a community in a way that makes it possible to meet many of its needs.

Perhaps we have benefited most from a personal standpoint. Good health is very important to any person, and as a pastor you are expected to be in many places and wear many hats and your hours are often long. You have at least two speaking engagements a week. You need to be able to speak. If you have a cold, if you have the flu, if you have some other disease—caused, perhaps, by intemperate living—you are not going to be there.

It's especially important to have good health if you're a health educator. If you preach health and are sick, you've destroyed much of the influence you are able to have with those around you.

Another factor is important to us. Even though I have always believed in the Spirit of Prophecy, as we find scientific evidence supporting the principles of the Spirit of Prophecy, it makes us appreciate more than ever before the writings of Ellen White.

Since the very first health vision given to Ellen White, our church has had the advantage of this tremendous insight into health principles. We've gone through periods of time in which health has been emphasized. But for the past forty years, anyway, the subject of health has, I feel, been neglected among our own people.



We take it for granted that we know all there is to know about health, and yet with the exception of lung cancer where smoking is a factor, and heart attacks, Adventists have about as much sickness as anyone. Why all this illness? Because we're not living up to the message of health found in the Spirit of Prophecy writings.

It is very difficult to tell people from the pulpit what to eat or anything else about health because they believe they are doing all right, and are rather gospel-hardened against the health message, having already made up their minds as to what they will do or won't do.

At camp meeting a year ago last June, we put on a health program. People crowded in, but they thought it would be the type of health-education program that they had in the past. When they found out that we presented principles of healthful living supported by reports from scientific research, then they knew that this was different.

LEILANI: People seemed to be enthusiastic about the applied aspect. We tried not only to give them information of a pattern of

detail for yourself; here are some things to get you started. In the case of exercise: This is the type of procedure you follow to get started on an exercise program.

STOY: In trying to present health programs such as these, a pastor would be very limited, I think, without training in health education such as that given by the School of Health. For instance, pastors all over the country are conducting Five-Day Plans to Stop Smoking, but the script is written for them. And many questions are raised by the participants for which the pastor doesn't have the answer; he doesn't have the background.*

Another advantage I see for the pastor who does have this education is that he is not limited to programs prepared by someone else—he can create his own.

LEILANI: In this area of working for the church, Stoy mentioned that it's not easy, from the pulpit, to tell someone what he should eat. We both believe that there is a place for this kind of sermon—that it does make an impression. We believe, however, that a more effective way to really change

live very healthfully and economically and yet not lack good food to eat.

Another avenue is through socials. If we had the opportunity of influencing what was served at a social, we would, although it was certainly more work. We would prepare homemade bread and cookies. We even made ice cream at one social. Some people might have an objection to this because of its being cold, but it was all highly nutritious and was not high in saturated fats or cholesterol or empty calories.

LEILANI: At a shower for one of the church members, I had the responsibility for the refreshments. We prepared this frozen dessert that Stoy mentioned, and we made some delicious cookies that had no sugar. When those present at the shower learned that I had brought the refreshments, they were amazed because by this time they had heard enough about the bad effects of sugar that they were surprised I would bring ice cream. So this was a good opportunity to let them know that these things could be made without a lot of sugar.

STOY: We did our best never to be negative about anything. We developed recipes that are very low in sugar or have no sugar at all. We never criticized or condemned the snack foods and empty-calorie foods and TV dinners that are so prevalent in many homes. We just approached everything positively, explaining how we can enjoy nutritious food.

LEILANI: One comment here—I think you have to be prepared to be disappointed. You are so enthusiastic yourself about the benefits you have begun to enjoy after putting into practice knowledge that you gained at the School of Health. You get on a better program. You feel better and are very enthusiastic. You feel that everyone else should be equally delighted and thrilled and impressed and enthusiastic, and everyone isn't. Some are, but there are all varying degrees of response.

People's habits don't change dramatically and suddenly very often. But we saw many, many little improvements. People who had never made bread asked for recipes.



life that was better but also to give them a step-by-step application for each of the principles we presented. In the case of food, we gave out recipes that followed the principles, saying, in effect, You don't have to try to figure it out in

people is to live a healthful life before them.

STOY: On that point of how to implement health education as a pastor, besides in sermons, you can give a prayer meeting series, which we did at one time. But one area we felt important was to have people over for a meal—and not just for Sabbath dinner. We had a number of people over for breakfast, for we believe that it is better to have your two major meals earlier in the day and have no supper or a light supper. We would show them how they could

Stoy E. Proctor is director of health services for the Illinois Conference. He received the M. Div. degree from Andrews University and the M.P.H. degree from Loma Linda University. His wife, Leilani, assists her husband by giving lectures and food demonstrations.

"Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform."—*Medical Ministry*, p. 238.

We saw many individuals begin exercise programs. Some were more faithful than others, but quite a number were very regular in their morning exercise.

We saw individuals at least become aware that desserts and snacks are not the best things for them, although some were not able to make changes as readily as others. We saw some families give up meat.

STOY: We have to remember that life's habits are not changed quickly, as a rule. But with many, sooner or later the health information you give them will take effect. The Holy Spirit keeps working with them until finally a sermon, an example, a piece of literature, an article, just brings them over the line so that they make a change.

LEILANI: I don't know what all pastors are like, but I know that my husband uses a very soft-sell approach with people. I never heard him really say in any aspect of church life, "This is how it is going to be." He would rather try to influence people's thinking until, hopefully, whatever he wanted was what they wanted. Regarding health, he certainly would never say, "From now on all socials will be thus-and-so, and all home and school gatherings will refrain from serving objectionable foods," and so on.

But encouraging things happen. One of the mothers came to me and said, "I am tired of all the junk we've been serving our children at school. What could we serve for room mothers' day that would be healthful?"

I was delighted that this mother used a little ingenuity and had a bonfire "wienie" roast at lunchtime, so that it wasn't a snack, and the children enjoyed that far more than they had ever enjoyed the ice cream and cake an hour or two after dinner.

So it goes from one to another; it snowballs. The things you share with one individual you don't

have to share with each church member, because as soon as one takes hold of a more healthful recipe or idea and is enthusiastic, then you can comfortably sit back while that person does that work for you.

STOY: Another advantage a pastor trained in health has is that he can help people with their physical problems. For instance, there are many conditions that exercise would help. If the problems are serious, a physician would have to handle them, but if they aren't, and the practicing of health principles would help them, you are in a position to help. After serving as a pastor, I don't see how any minister can be the most effective without training in health. Lacking this training he is meeting only one part of man's needs, the spiritual. Man must be healthy physically before he can receive the greatest spiritual benefits.

LEILANI: As Stoy visited members of the church, I observed that they appreciated his interest in them as individuals. When he was trying to encourage them to drink more water or to get on an exercise program in order to improve their health, they could in no way feel he was trying to use them for his church program or just wanted some money or their time. He was giving to them—giving his concern and also practical information on how to improve the quality of their lives. I have seen many—including former members of the church—respond very warmly.

STOY: Moving now into another area—that of community programs. We decided to put on a weight-control program. By the way, San Marcos, which is a city of about 25,000 with an additional 12,000 university students, is very hard to reach with evangelism. A few people would turn out the first night and then not come back. I suppose there were less than five people who came from that immediate community into our church from traditional evangelism.

On our first night of the weight-control program about fifty people showed up. Between forty and forty-five were non-Adventists, and they stayed with us week after week. We had a number of Mexican-Americans who were in the lower socio-economic group, along with people who lived on top of the hill in the fifty- and seventy-five- and hundred-thousand-dollar homes—all attending this program together, trying to solve a common problem.

LEILANI: Certainly we did see health open doors in those meetings. Many were asking—knowing full well that Stoy was a Seventh-day Adventist pastor—"When are you coming to our house?" From the rich to the poor, doors were open, and people were pleading with us to come to see them.

STOY: In the public programs, we were able to involve our own church members, and of course this was one of our objectives, to make it possible for them to get acquainted with the community people. This is sometimes hard because we often don't have things in common with our non-Adventist neighbors. It's very hard to talk on some of the subjects they talk on, or to go to some of the places where they go. But we find there is certainly a common

"Ministers, do not confine your work to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul."—*Medical Ministry*, p. 240.

interest in health. When you meet people, you can always ask them how they're doing, how they're getting along. It's a wonderful way for our people to get acquainted with the community.

We also conducted camp meeting programs in all but one conference of the Southwestern Union in the last two summers. We still get letters from people who attended those programs. There has been tremendous progress in their lives. They feel better. They look better. They are enjoying life more than they have enjoyed it in years.

I'd like to make one other point. It's absolutely imperative that the whole family be with you in this type of project. You cannot be preaching one thing and have part of your family working against you or just not working at all. I have certainly appreciated Leilani's interest, her education in this line, and our working as a team. I feel we are able to accomplish much more.

There's more that we could say, but this will give some idea of how a pastor can use health education in his ministry. The main thing is to read and get some ex-

perience in this line of work. Formal training is, of course, ideal, but not everyone can have that. What we learn we need to share with our church members so that the "heart and the hand of the whole church" can become involved in medical missionary work.

** EDITOR'S NOTE: The Five-Day Plan is a doctor and minister team approach, and even the training at Loma Linda might not prepare a health educator to answer all questions; so don't be afraid to say you don't know. If you have medical personnel in your church, by all means use them.*

SPOTLIGHT ON HEALTH

CAFFEINE



Caffeine is a tasteless substance and a natural constituent of a number of plants such as coffee, tea, kola nuts, and maté. Caffeine is found in products made from these plants; and in cola and pepper-type drinks.

The amount of caffeine normally present in a cup of coffee is about 90 milligrams. However, a process was developed some years ago for removing up to 97 per cent of the caffeine from coffee beans. Since that time, the Food and Drug Administration has examined samples of both ground and instant decaffeinated coffees and has concluded that the decaffeinated coffees are not falsely labeled.

The standard of identity for soft drinks provides for the presence of caffeine in cola drinks. Cola drinks made of carbonated water, acidulated sugar syrup, extractives from decocainized coca beans and kola nuts, and other harmless flavoring material, contain caffeine in amounts ranging from 20 milligrams to 36 milligrams per 6-ounce serving.

Some aspirin-compound preparations which usually contain 15 milligrams to 30 milligrams of caffeine are for over-the-counter sale. Physicians use caffeine-containing preparations as cardiac and respiratory stimulants. Preparations usually used for this purpose are restricted to purchase by prescription only.

Various "stay-awake" preparations on the market contain caffeine as the active ingredient. Food and Drug Administration examination of these products shows that each tablet contains about 110 milligrams of caffeine. The caffeine content of each tablet thus approximates that of a cup of coffee or tea, and the stimulating effect is essentially the same. These preparations are not in the same category as the amphetamines.

FDA believes that when a person is tired he should rest rather than rely on a stimulant for carrying on

physical activities. FDA has strong reservations about the use of a stimulant-type preparation while driving since such stimulants temporarily mask mental or physical fatigue. The consequences may be dangerous.

FDA suggests to the manufacturers of these products that their label claims be limited to use for the temporary relief of drowsiness, and that the article bear a warning that the use of caffeine is not a substitute for normal rest or sleep. (Adapted from "FDA Fact Sheet" #72-3003, July 1971, U.S. Department of Health, Education, and Welfare.)

[For an informative article on caffeine, see "Caffeine on Trial" by Marjorie V. Baldwin, M.D., in the October, 1973, issue of *Life and Health*.]

ADA RESPONDS TO USDA PROPOSALS FOR SCHOOL FOOD SERVICE



Textured vegetable protein products. The use of such products should make it possible for schools to furnish a nutritious meal at a lower cost. This should make it possible for more children to participate, thereby contributing to the nutrition of a greater number of children. Limiting textured vegetable-protein products to preparation only in combination with meat, poultry, or fish does not appear advisable; there would appear to be nothing nutritionally dangerous in the use of a 100-per-cent soybean product.

Formulated grain-fruit products. One of the goals for the school feeding programs is to help children learn to eat and to enjoy foods needed for nutrition. The formulated grain-fruit product is in the form of cake. Fostering its use in the program is tantamount to promoting the misconception that cake will furnish all of the needed nutrients and that fruit, vegetables, and milk are unimportant. (*Journal of the American Dietetic Association* 63:54, 1973.)

Ministry to the Depressed

PART 2/ DAVID DUFFIE

DEPRESSION is a malady that pervades the entire being of its victims. It operates on three important levels, the physical, the psychological, and the spiritual.

Last month we looked chiefly at the physical. We saw that certain biochemical changes are often associated with depression, tending to prolong its duration, and that often these changes are amenable to treatment by physical or pharmacological means. Generally speaking, the severer the depression the more indication there is to employ these physical modalities (antidepressants and/or electric shock).

In those cases where the physician decides that they *should* be used, there is no need for the minister to feel excluded from the team approach. Psychological and spiritual factors are still of fundamental importance, and must increasingly be dealt with as the patient improves. After recovery, the prevention of relapse is almost entirely dependent upon nonphysical factors. Here the resources of an informed pastor can be crucial. There is no mind-deadening effect of antidepressants that might interfere with ongoing pastoral ministry.

There is a large group of chronically depressed persons for whom neither medication nor shock treatment is indicated. Many of them are neurotically inclined individuals who seem to have made depression a sort of life-style by means of which they more-or-less effectively manipulate significant people in their environment. This group is clearly within the province of ministers or other nonmedically trained professionals.

To begin to really understand the basic psychological elements in depression, we shall first consider some childhood experiences and influences that predispose to the development of depression in later life. Next we shall consider some typical personality pat-

terns of those adults who are especially vulnerable to depression. Then we shall look at certain precipitating factors that typically trigger the actual onset of a depressive attack.

This introductory survey of the genetics and dynamics of depression, although necessarily sketchy and incomplete, will afford the reader a sampling of the complexities involved at the psychological level and should enable him better to comprehend the profound bearing that spiritual factors can have upon the prevention and the cure of depression.

Childhood Experiences and Influences

It has been repeatedly observed that from earliest childhood, and throughout life, depression-prone people, even more so than others, are oriented toward receiving or accepting or taking in. Every human baby during the first months of life is totally helpless, completely dependent upon others (usually mother) for supplying its needs. Therefore the depression-prone baby appears no different from others during this early period of total receptivity. His problems may or may not begin with weaning or with the birth of a sibling. In any event, a change occurs in his blissful state sometime near the end of his first year. This change is often accentuated by certain characteristics typically seen in the parents of depression-prone children.

The editor of the *American Handbook of Psychiatry*, Silvano Arieti, aptly describes these typical parental attitudes and certain ways in which the child commonly reacts to them.

"This brusque change in the parents' attitude is generally the result of many things: predominantly, their attitude toward life in general tends to evoke in the child an early sense of duty and responsibility—what is to be obtained is to be deserved. . . . Thus, the child finds himself changed from an environment which predisposes to great receptivity to one of great expectation."¹

How does the child try to cope with this changed situation? Arieti continues: "The predominant mechanism by which he finds security is acceptance of parental expectations. . . . He must live up to their expectations no matter how heavy the burden. It is only by complying, obeying, and working hard that he will recapture the love or state of bliss he used to have as a baby, or will at least maintain that moderate love which he is receiving now."²

Anxiety about being unable to live up to these high expectations often engenders guilt feelings. If the child doesn't receive love and approval, he is liable to conclude that it must be his own fault. Thus he feels more guilty. Sometimes he wants to be punished in order to atone for his "badness" and to regain the approval of parents.

Another mechanism commonly comes into play. At the same time that the child goes along with the parents' expectations and tries to conform to them, he harbors strong resentment against them for making such impositions. Occasionally the resentment breaks out into rage, temper tantrums, and violence. This increases his guilt feelings, even if the rebellion was only in thought rather than in act.

Resentment and hostile feelings are often deeply

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covered up or are turned back upon the self to result in feelings of unworthiness and depression. Repressed anger, of whatever origin, is often an important component of depression. This fact has been known for centuries. Priests, even in premodern times, were instructed that "when the penitent complains of *torpor*, always look for the *rancour*!"

Typical Personality Patterns

Certain personality patterns appear with great frequency in adults who are depression prone. Perhaps the commonest is that of a self-conscious, dedicated, hard-working person with deep convictions and high standards who seems always to be driven by a sense of duty. It can be seen that the heightened receptivity of these people has led them to accept, take in, and assimilate the high goals and expectations of their parents or of other authority figures. Thus they tend to have strong feelings of patriotism, political loyalty, or religious devotion. Many such people are drawn toward ecclesiastical careers, so much so that depression has been found to be one of the occupational hazards of the ministry.

Another common personality pattern is the overly dependent type. Such persons "have never forgotten the bliss of the first year of life and still expect or demand a continuation of it. They . . . feel deprived and sad when they do not get what they expect. They are demanding but not aggressive in the usual sense of the word, because they do not try to get what they want through their own efforts: they *expect* it from others. Somehow they have not developed that complex of duty and hard work typical of the accepting, introjecting [prone to incorporate the characteristics or attitudes of others] patient. These patients alternate between feeling guilty and having the desire to make other people feel guilty. They generally find one person on whom to depend, and they make this other person feel guilty if he does not do what the patient wants."³

A third depression-prone personality type is seen in the person who superficially is lively, active, and outgoing, but who uses his gaiety as a façade to hide his inner loneliness and emptiness. Such people sometimes protect themselves from depression by flights into mania (upward mood swing), or a variety of self-indulgences.

Common to all types of depression-prone people is the heightened receptivity, the great dependency needs, the emptiness, the need to be filled and to receive succor. Some struggle against their dependency needs with a fierce show of independence; others passively give in to them, often only to become caught up in hostility and guilt. Trying to fill the emptiness by excessive eating is one psychological explanation of why it is that some (but by no means all) depression-prone people tend to be overweight. Some authorities believe that peptic ulcer is commoner among persons with great dependency needs; their gastric juices are continually overactive in anticipation of food.

Precipitating Factors

Turning now to precipitating factors, we find that depressive attacks are often triggered by such events

or situations as the death of a loved one, the realization of failure in an important interpersonal situation such as marriage, or a severe disappointment in relation to an institution or work to which the person has devoted his whole life.

Sometimes a seemingly happy event, such as a promotion, or the wedding of one's offspring, may bring on depression, due to fear of failure to be able to cope with added responsibilities in the first instance; or loss of the child in the second, resulting in "empty nest" sadness. The birth of a child may result in depression for various reasons. Often there is *no* apparent cause, or triggering event, for the onset of depression, in which cases unconscious factors are often at work.

Common to most of these precipitating factors is a sense of loss, actual or threatened, a feeling of abandonment or emptiness, which reactivates all the earlier feelings of loss of parental sustenance. If the situation involves failure, the person is made painfully aware that once again he has not lived up to expectations, in spite of all his trying.

A closely related element in the onset of depression, and one that is considered by many analysts to be the basic mechanism, is a loss of self-esteem and a resulting sense of helplessness. Thus Bibring writes, concerning several examples he has given, "In all these instances, the individuals either felt helplessly exposed to superior powers, fatal organic disease, or recurrent neurosis, or to the seemingly inescapable fate of being lonely, isolated, or unloved, or unavoidably confronted with the apparent evidence of being weak, inferior or a failure. In all instances, the depression accompanied a feeling of being doomed, irrespective of what the conscious or unconscious background of this feeling may have been: in all of them a blow was dealt to the person's self-esteem, on whatever grounds such self-esteem may have been founded."⁴

Despite the lowered self-esteem and the sense of helplessness, the person does not relinquish his high goals. He still wants to be strong and worthy and good, to be loved and be loving, and not to be aggressive, hateful, and destructive. So he becomes caught up in the tension between his lofty goals and the painful awareness of his (real and imaginary) helplessness and incapacity to reach them. Thus he becomes depressed. Here again, it can be seen that it is often the conscientious, religious person, the one who is ever striving by good works to win back the love and approval of parents or of Heaven, who is especially vulnerable to depression. He easily falls into the wretched state of the man of Romans, chapter seven, who repeatedly found himself helpless to perform the "things that he would."

This is a brief overview of the psychological complexities involved in depression. Next month we will conclude this series with consideration of the spiritual dimensions of this problem.

¹ Silvano Arieti, *The American Handbook of Psychiatry* (New York: Basic Books, 1959), p. 432.

² *Ibid.*

³ *Ibid.*, p. 435.

⁴ Edward Bibring, "The Mechanism of Depression," in *Affective Disorders*, ed. by Phyllis Greenacre (New York: International Universities Press, Inc., 1953), pp. 23, 24.

The Need of Medical Missionaries

ELLEN G. WHITE

THE Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church member. He declares that the church members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice.

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church members have failed to heed the word of the Lord, and this has deprived them of an experience they should have gained in gospel work.

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.

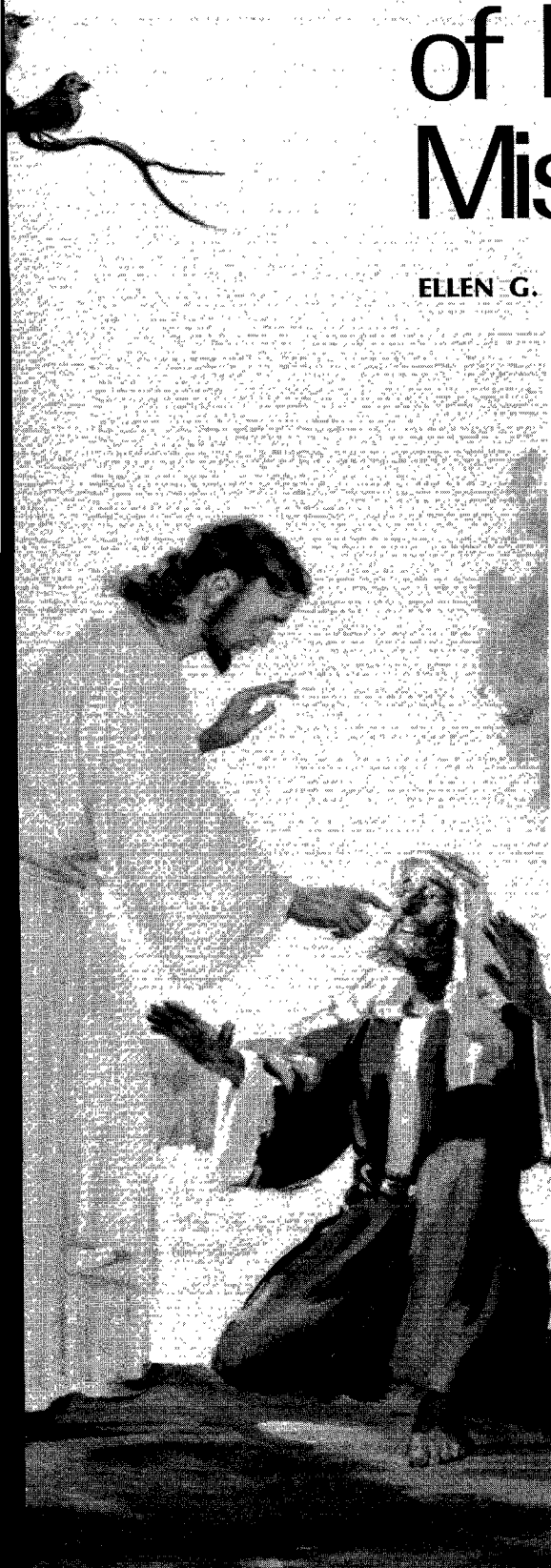
Many have stood off to criticise and condemn; but what have they done to help in the great neces-

sity? Had those claiming to believe the truth taken up the work of health reform, and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. . . . Missionary work—Christlike ministry for the suffering—this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work.

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?

We read of Christ, "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat



in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature."

Read carefully the instruction given in the New Testament. The work that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of God I ask, Where are the laborers together with God?

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened: the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of

tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near.

The evangelizing of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will

gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs.

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel. ✠

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PROFITING FROM HIS PROPHET

COMPETITIVE SPORTS

Many years ago the servant of the Lord warned God's people about the dangers of the popular sports activities of her day. She recognized that while the students in our schools need vigorous exercise, the common sports did not meet Heaven's idea of what was wholesome. She wrote:

"Physical health lies at the very foundation of all the student's ambitions and his hopes. . . . While the mind is tasked, the muscles also should have their proportion of exercise. . . .

"The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control, and thus are led to engage in the rude, unmanly sports that disgrace so many schools and colleges."—*Fundamentals of Christian Education*, p. 72.

"Vigorous exercise the pupils must have. . . . [But] some of the most popular amusements, such as football and boxing, have become schools of brutality."—*Education*, p. 210.

In other passages the servant of the Lord warns against the physical and mental dangers of the

feverish competition of some of the common sports.

From New Zealand comes a medical news item stating that "sport, far from being the prescription for a healthy mind in a healthy body, is the greatest enemy of true physical education. This is the view of the secretary of the New Zealand Medical Association, Dr. Erich Geiringer."—*Medical Tribune*, Oct. 20, 1971.

The medical leader goes on to state that there is no conclusive evidence to show that young men who engage in sports in their youth are any more long-lived or less liable to disease than other persons of the same age group. As a matter of fact, some of the athletes when they reach middle age and give up their active lives tend to become flabby and prone to diseases.

He pointed out that preschool children are usually happy in their free play and exercise, but when they enter school and the competitive angle is introduced in organized sport the longing to excel over their fellows arises, and yet out of ten competitors nine must be disappointed and fail. The New Zealander raises the question of how a 6-year-old will face this emotional crisis.

NEWS NOTES

Health Course Wins People

A "Keys to Health and Happiness" series of Bible and health education classes was conducted by Pastor Woodrow Whidden for thirty nights at the Better Living Center in Athens, Georgia. Attendance by friends of the church averaged ten to fifteen each night. One person was baptized, and four others expressed keen interest. Ten persons graduated from the series.

Health Emphasized at Camp Meeting

Strong emphasis was placed on health and preventive care during the Allegheny East Conference camp meeting this past summer. Each evening the big tent was filled to capacity as health specialists gave counsel on medical and nutritional problems.

The series was climaxed by a symposium of medical personnel on the closing Sabbath evening. Many of the questions in this final session were prompted by a recent article in *Ebony* magazine that stated that there is a dramatically high incidence of high blood pressure among blacks.

Telecasts Aid Akron University Stop-Smoking Clinic

The associated Student Government of the University of Akron, Ohio, invited Marlo Fralick, pastor of the Akron church, to conduct a Five-Day Plan to Stop Smoking at the Student Center of the university. Although final exams were in progress, fifty enrolled.

Prior to the sessions, an excellent opportunity to promote the smoking-withdrawal clinic via television occurred when Pastor Fralick was asked to present a mini-version of the plan in a three-day series of half-hour presentations.

Host for the programs was the popular personality of WAKR-TV and radio, Jerry Healey. Healey conducts a daily TV talk show, "Here's Jerry," in an informal manner, with a living-room atmosphere.

Appearing with Pastor Fralick was Dr. Richard Hunt, a Seventh-day Adventist pathologist from Warren, Ohio. Mrs. Evelyn Archey, a homemaker; Rick Steinle, associate editor of a Good-year Tire and Rubber Company publication; and Al Mehlmauer, an electrician—all graduates of the Plan; and Mrs. Betty Kossick, communications secretary for the Akron church, also participated in the talk show.

Some of the visual aids used were the dramatic film presentations of lung surgery, *Countdown* and *Time Pulls the Trigger*, as well as slides narrated by Dr. Hunt. The mini-smoker, "Minnie," also contributed to the impact made by this program.

At the final session of the airings Fralick presented Healey, a recent bridegroom, with a wedding gift from the local congregation—a white-bound edition of *The Desire of Ages*.

Following the TV talk show, Pastor Fralick was asked by WAKR studios to participate with volunteers from the American Cancer Society in a radio talk show. One participant had been afflicted with cancer of the larynx during a promising radio career. Now a laryngectomee, he helps others to learn to talk again and encourages many to "choose not to smoke."

St. Helena Holds Screening Program

Heart attacks may be linked to your personality, according to Dr. Ray Rosenman, associate director of the Harold Brunn Institute in San Francisco. Dr. Rosenman is an authority on stress and personality factors and their relationships to cardiovascular disease.

Dr. Rosenman spoke at a screening program conducted by St. Helena (California) Hospital and Health Center for members of the Northern California Academy of Nutritional Research. He said that new information was coming to light regarding heart attacks, and he pointed out that some of the studies that previously linked such

attacks to a person's size, diet, ethnic background, or lack of physical exercise are showing serious discrepancies.

Dr. Rosenman grouped individuals into two categories—Type A and Type B personalities. Type A personalities are tense, energetic, and vigorous individuals. Type B are more relaxed and easygoing. The Type A person, he stated, has a higher risk of cardiovascular problems. He is now conducting research which may link such heart problems with body chemistry.

Twenty-seven members and their wives attended the two-day session that included stress testing, pulmonary-function studies, and laboratory evaluations. Interpretations of the results of the tests were given at a later date by a team composed of a nutritionist, an internist, and a cardiologist.

Federal Workers Attend Weight Class

No one expected nearly 300 persons to sign up when Portland (Oregon) Adventist Hospital announced that it would hold a five-week "Weigh What You Want to Weigh" program for Federal employees and their families at the Bonneville Power Administration complex in downtown Portland.

However, an interagency memorandum sent out by Mrs. Norma Underwood, R.N., the Federal agency's health nurse, brought an enthusiastic response. Two hundred and sixty-nine people weighed in for the first session, assisted at ten scales by student nurses from the Portland Adventist Hospital campus of the Walla Walla College School of Nursing.

By popular demand, the program, originally planned for five weeks, included a sixth session primarily devoted to questions and answers.

MARK YOUR CALENDAR

Worldwide Health Evangelism Day—January 12, 1974

This is to be the official launching date of the 1974 Health Evangelism Year emphasis. During this year the "right arm" is to be closely integrated into the soul-winning program of the church in the strongest way possible.

- ★ A special program is being distributed for use on this day by the Lay Activities Department.
 - ★ Bulletin inserts are being sent to each conference secretary.
 - ★ Wherever possible, plan for a doctor and a minister to team together in presenting the morning sermon.
- Information and material to be used for this approach are being sent through the union and local conference presidents.

J. WAYNE MC FARLAND, M.D.
GC Health Department

Calorie Countdown

LEO R. VAN DOLSON

NOTHING seems to catch the attention and interest of an audience attending a health lecture more effectively than does a good demonstration. To be a truly good demonstration it must be simple to understand, easy to use, and clearly visible to the audience. Such demonstrations are priceless and are as keenly cherished by the health educator as is a favorite recipe by a chef.

The following demonstration on calories has been used in a variety of ways by different health educators, who tell me that it is one

of their favorites and always receives audience interest and appreciation.

I first saw it used in Philadelphia by Dr. Herschel Lamp when I was teamed up with him there in a health-emphasis week. Ella May Stoneburner, an associate secretary of the General Conference Department of Health, used a variation of this demonstration one night in our Riverside, California, Better Living Center. It was prepared in the form presented here by Elsa Lonergan, of the School of Health.

CALORIE CHART FOR FOODS USED IN DEMONSTRATION

FOOD	Grams Needed for 100 Calorie Portion	FOOD	Grams Needed for 100 Calorie Portion
Cucumber	590	Cooked rice	84
Lettuce	525	Green olives	69
Radishes	500	Whole egg	61
Tomato	400	Jelly	39
Cabbage	303	WW Bread	37
Carrots	238	Cheese	31
Orange	222	Chocolate candy	20
Green beans	218	Roasted peanuts	19
Apple (medium)	169	Peanut butter	18
Milk	166	Roasted almonds	16
Potato	120	Butter	12
Banana	97	Olive oil	11

You probably know of or have a favorite demonstration that you have found very usable. If so, please share it with our readers. We'd like to publish one every few months in this section as one of our more important contributions to those engaged in health education and evangelism.

INTRODUCTION

"Every diet, even one for weight-reduction purposes, should have variety and should be well-balanced and nutritious. The only adjustment that needs to be made in altering the body weight is a change in the amount of calories eaten. Most people find it difficult to weigh food or keep track of calories. Our demonstration tonight is designed to impress you with two things:

1. Most vegetables and fruits are in the low-calorie range. Bread, cereal foods, meat, and legumes are in the middle range. Sweets, nuts, seeds, and fats are in the high-calorie range.
2. It takes 3,500 calories to add one pound to your weight. Simply eliminating 500 calories a day (primarily in the sweet or snack category) will enable you to lose one pound per week, or 52 pounds in a year's time."

INSTRUCTIONS FOR PRESENTATION

Assemble the following foods, carefully weighed to show exact, 100-calorie portions. (The chart on the left is presented as a guide to help you in the selection of proper amounts of the foods indicated.) Present them to the audience by starting with the lowest calorie foods and show the diminishing amount of food in the diet as you present the high-calorie foods. At the end of the demonstration, pile a ridiculous amount of what you have on a slice of bread to demonstrate how quickly you can add calories—such as butter, peanut butter, mayonnaise, cheese, jam, et cetera.



Teaching Johnny and Mary

EMILY S. BEE

WE MOTHERS *know* that our children are priceless, that they are individuals, that they have only a few years for preparing their new lives to take their places in the world about them.

We do so want to give them the right start. The more we realize the "infinite possibilities" in each child, the more we are apt to tremble over the responsibilities that are ours.

We know also that Jesus has promised to give us wisdom. We don't have to do it all alone. Perhaps a few pointers will help us to not only take our task seriously but to find ways to successfully do the work. Being a mother is such an awesome task; but we do have some wonderful advantages.

Emily S. Bee is currently elementary supervisor for the Chesapeake Conference.

Here are a few:

1. We have the first chance at shaping the child—establishing his life pattern. Researchers are quite sure now that the *first three years* are basic in forming the set or pattern of a child's approach to life's opportunities and problems. So often we don't realize the impact of the way we early train our children. Study *Child Guidance*, pages 193-198.

2. We have the privilege of helping our children build a strong body and develop its coordination by practicing healthful habits of living.

3. We have the opportunity and responsibility of feeding the young mind and heart with the wonders of God's handiwork in nature. It is His best lesson book. Best of all, nature is all around us.

4. We also have the time to in-

form ourselves as to what is available in schools to fit our child's needs, so that when he leaves home to enter formal schooling it will be a smooth transition. A look at the present school situation shows us there are three very important considerations:

Your child's readiness for school.

His environment in school.

The plan of the school for supplying the needs of each child.

First, there is readiness—a magic word. It has nothing to do with a certain age. Those who have studied deeply into child development tell us maturation is something neither you nor the school can control. Its complex workings are fostered with a foundation of physical habits and spiritual nurturing. It cannot be hurried. Trying to do so will only bring damage to a child.

We are so eager for the little ones to develop. Sometimes we unwisely engulf them with toys they are not ready to enjoy. Then about the time the toys have lost their charm for *us*, the toddlers are just beginning to grow into them. Did you ever try to hasten the opening of a flower? Oh, what wisdom we need!

If you are blessed with more than one child, did you ever try to compare them? Did you ever realize what a mistake you were making? Could you compare teething time, walking time, or any other development stage of your second or third child with that of any of the others?

When it comes to schooling, how strangely we have worked through the years! We've expected one child to suddenly become a part of a smoothly operating school, where he is ready to perform at the same rate as twenty-five other children in the same class. We expect this even though ages of the children's maturation may differ as much as ten months or a year, and everyone got a different "start" in life. Moreover, one week of premature delivery time can easily cut back months of living in terms of one's maturation. All these factors have implications for the traditional classroom setup.

Did you ever notice how eagerly many little children begin

schooling—and how they plod along indifferently by the third year? Some have already decided they are potential dropouts by the end of the first year. One reason for this could be the highly structured graded system now practiced in most of the schools. It is the deep concern over the pitfalls of the graded structure that has stirred a great deal of research and experimentation over the past twenty years. Today educational opportunities for non-graded classrooms and the fitting of a child's individual needs into them have been making great strides. The formula for such schools has a simple objective—to fit the work to the child instead of fitting the child to the work!

This is what nongradedness, individualized instruction, continuous progress, open education, et cetera, is all about. Teachers need the understanding of mothers and fathers, and mothers and fathers need understanding from teachers. Together the preparation of children for the plan God has in His blueprint for each of them can better be carried to fulfillment.

Seventy years ago Ellen White spoke at a school board meeting and said, "The system of grading is a hindrance to the pupil's real progress. Some pupils are slow at first, and the teacher needs to exercise great patience. But these pupils may after a short time learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The system of confining children rigidly to grades is not wise." One of the board members agreed with Mrs. White and answered, "The sooner grades are done away with, so that the teacher can get close to the children, the better." To this Ellen White replied, "I know that some better system can be found just as soon as our instructors learn the true principles of education."—Manuscript 69, 1903. (Talks given by Mrs. E. G. White at Healdsburg College Board Meeting, July 7, 1903.)

Better principles of educating children at home and at school are being put into practice today. Study them and be the efficient, effective parent God would have for His children.

dear kay:

Recently I heard the statement, "Faith is trusting God." This is easy to say when things go smoothly but what about when prayers are not answered and disappointment and suffering come?

Dear Puzzled,

The rest of the statement to which you refer is this: "Faith is trusting God—believing that He loves us and knows best what is for our good."—*Education*, p. 253.

One of our correspondents sent us this personal testimony. It is worth sharing.

A year ago last August it was discovered that I had a suspicious lesion in my left parotid gland. At the same time that I was waiting for the scheduled time for an operation, and living with the information that it was likely a malignancy with the possibility of permanent facial paralysis, I lost my only sister. Her death was sudden and tragic. The funeral was in

the morning of the last day of August; that very afternoon I entered the hospital for the surgery.

While making preparation for my stay in the hospital I came upon this promise, and claimed it for my need: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). Though I was anointed, and special prayer was made in my behalf, I was not immediately healed. The surgery was performed and the expected paralysis ensued, but I was delivered from my fear of the surgery. I was able to put all things into God's hands.

My constant prayer is that I might somehow glorify God through this experience. I am still in the process of learning how to stay upon my God through all the experiences of life, but I can testify that He does His part. Precious have been the blessings as I have walked *through* the valley with Him. As long as we are in this world we shall have need of His presence. I feel sorry for those who have to meet these things *alone*. Out of this experience comes the poem appearing below.

I Will Stay Upon My God and Trust

Elizabeth Davidson

The hedge is down—and should I be surprised?
It happens to far better ones than I;
Be it by time or chance, or by accuser's touch,
It matters not just how or even why.
Let me not kindle sparks of my own choosing
To light my way; let me not speak or do
An accusing word or deed against my Lord,
Lest the accuser's taunting charge be true;
Let me but stay upon my God and trust.

For though in darkness searching thoughts go on
With anxious thrust; and backward, on both sides
I find Him not, yet o'er the crucible
My heavenly Father constantly presides.
Yes, though I see Him not, He still is near,
Is keeping watch o'er blinding, testing flame;
And when the dross and selfishness are gone,
I shall reflect His face and bear His name.
Yes, I will stay upon my God and trust.

Dear Shepherdesses,

Another year! Does it make us happy or sad? Happy that our God in His mercy lets us live and breathe and have an opportunity to do more for Him or sad because we know that if we had done as we should have, we would be in the kingdom? What have we done to hasten His coming? What are we doing to hinder His coming? Are we witnessing as we should in our words, actions, dress, or are we rendering only partial obedience? Think it over, dear friends.

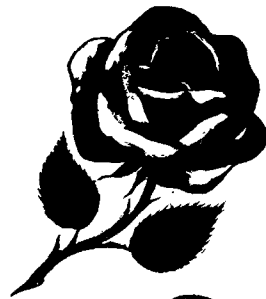
One of our best-loved wives in the General Conference died this last summer. A friend was asked to write a tribute. It is a fitting eulogy to a real friend and mother in Israel. I'd like to share it with you as it was read by Mary Iversen at the funeral of Martha Bietz (Mrs. R. R.). Mary calls it, "The Martha I Knew."

The enemy has struck again, but why did it have to be Martha? A real lady, a vibrant soul who loved life as much as anyone I know and who seldom missed a trick.

I first knew Martha as my boss's wife, later becoming better acquainted with her as the mother of my son's classmate. It didn't take long to know that she was *everybody's* friend and finally, more personally, *my* friend.

There are few close acquaintances one may have but what he can point to some glaring imperfection. The Martha I knew had none. Never did I hear a complaint, even in her last illness, nor a criticism of anyone. To my knowledge Martha never met a stranger, never dodged a challenge, never showed discouragement. Very occasionally I heard words of frustration—usually because there were so few hours in the day to visit a neighbor, make one of her famous delectable recipes for a sick stranger or friend, or make a trip to see her sons.

Perhaps Martha and I grew closer in our friendship after my family moved to Washington. The times when she came East with Elder Bietz she never came empty-handed. Her exuberance and infectious friendliness electrified the General Conference Women's Auxiliary's special meetings. Those who had met her always looked forward to her visits there because of the happiness she spread around. It was a fun experience to go with her to the Kennedy Center and watch her



The Martha I Knew Mary Iversen

reaction to the beauty of that place. I can still hear her typical remarks: "Terrific!" and "Oh, lady, what a place!" This was her reaction to all the good experiences in life.

As a wife, mother, nurse, and friend, the Martha I knew was always on top of a situation. The Lord endowed her with energies matched by few. He gave her the capacity to inspire the men in her family to be the best in anything they undertook. She herself performed her responsibilities with selfless love for humanity and with God-given talents.

One important aspect of her character was that she never pried into another's personal life, but her open-hearted personality and interest in her friends often made her a confidant. She accepted people because she loved God's cre-

ation. Perhaps Martha's friendship can best be explained in the following words:

"Oh the comfort, the inexpressible comfort,
Of feeling safe with a person,
having
Neither to weigh thoughts nor
measure words,
But pouring them all right out,
just as they
Are—chaff and grain together—
certain that a
Faithful hand will take and sift
them, keep
What is worth keeping, and with
the breath of
Kindness, blow the rest away."

We shall miss our friend. She was always faithful in her promises—all but one. She loved her garden and spent many hours in her lovely yard. The flowers and shrubs flourished under her touch. During the early stages of her illness, I made her promise to get well soon so she could come and give me some ideas for our new garden so it would be beautiful like hers. Unfortunately our yard won't have Martha's touch.

She took her suffering like a trooper—no complaining but with an impatience to be out and going strong again. While many things happen in this world that are difficult to understand, we thank God that our lives have been enriched because He gave us Martha.

When I reach heaven, by God's help, one of the first things I want to do is to greet Martha with the question, "Was it worth it all?" and to hear her familiar, "You'd better believe it!"

IN A REAL SENSE the minister is his own boss, especially in terms of the way his daily schedule is constructed and executed. This is a sacred trust. The servant of the Lord tells us: "The minister who has a due appreciation of service, regards himself as God's minuteman. When, with Isaiah, he hears the voice of the Lord saying, 'Whom shall I send, and who will go for us?' he responds, 'Here am I; send me.' He cannot say, I am my own; I will do what I please with my time."—*Gospel Workers*, p. 451.

Where does the minister learn how to schedule and regulate his time? Probably the Seminary has not provided all the answers in this regard. Conferences seem to assume that all workers know exactly what is expected of them and provide little orientation or assistance. And too often the worker who needs assistance in developing a practical and productive schedule feels very sensitive about inquiring of his "brethren" as to how they have been able successfully to balance their program. As a result there are many pastors who carry on a "hummingbird schedule," characterized by a lot of movement but little progress.

"There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think that they are working hard, when if they had practiced method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing, and, they think, working very hard; and yet there is little to show for their efforts."—*Evangelism*, p. 649.

The pastor soon learns that success is not always in direct proportion to the number of items one can check on his monthly report

James A. Washington is presently secretary-treasurer of the Allegheny West Conference. He received the M.A. degree from Andrews University.

The Minister's Day

blank, nor the number of miles driven, but is clearly related to a vibrant, well-organized daily program. Each worker must learn to develop his own schedule! God counsels us on this matter.

"When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work in that vineyard. *He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed.* God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied, and your labors are to meet their necessities. You are to inquire of God and not of any living man what you shall do."—*Ibid.*, p. 650. (Italics supplied.)

The ministry is a "calling" and not a job or salaried position in which a denoted period of time belongs to your employer and the rest to yourself. "The eight-hour system finds no place in the program of the minister of God. He must hold himself in readiness for service at any hour."—*Gospel Workers*, p. 451. There are no "after hours" for the minister.

Neither is our calling something we can turn off and on. Our calling and ordination set us aside as ministers of the Lord. "Not just for certain hours or places, but for ever and for all places."—James H. Blackmore, *A Preacher's Temptation*, p. 54.

There is no other vocation where a man has so many parts to play, so many hats to wear, so much information to be on top of, or is required to be so everlastingly on the job.

The Daily Schedule

Because of this, the minister's daily schedule must be both dynamic and innovative. Even the best programs must be changed from district to district and also should be changed from time to time.

J. A. WASHINGTON

Many variables enter into and influence the daily schedule of each pastor. Among these are: the distance the minister lives from his parish; the number of churches in the district; the location of the church, urban or rural; the work schedule of the membership; whether or not the minister's wife works; whether the minister has to provide transportation for his children to and from church school; the availability of a second car in the minister's family.

Each pastor will have to tailor his daily schedule to meet his own circumstances. Suggestions that I have found helpful in doing so are:

1. You as a minister should have a well-organized personal life. This includes having regular hours for retiring and arising each day (see *Evangelism*, p. 651). A minister does not enhance his program by earning the reputation of being a habitual late riser.

2. The first moments after awakening should be devoted to personal devotions to God. "Consecrate yourself to God in the morning; make this your very first work."—*Steps to Christ*, p. 70.

3. The morning hours before 10:00 are often not the best to plunge into your concentrated visitation program unless by request from a parishioner. Use this time for study, correspondence, prayer, sermon preparation, program organization, or making business contacts. Some hospital calls might also be scheduled in the hours before noon but experience indicates that it is best to visit in the afternoon.

4. Plan your visits and day-by-day program before leaving home but build into it some flexibility for unexpected developments.

5. As far as possible try to have your meals on schedule even if you must carry a lunch or stop at a restaurant.

6. During the day remember to pray. "Ministers must take time to pray for themselves and for the people of God, whom they are appointed to serve."—*Evangelism*, p. 98.

7. To make your study more focused and your messages more spiritual and power-filled spend extra time on the days of planned evening meetings in studying the material to be presented. The press of duties during the day works to your disadvantage if it leaves you unprepared for your public presentations.

8. Try to group Bible studies on certain evenings so as not to stretch them out all during the week, keeping you unduly from valuable time with your family.

9. Use your daily schedule book supplied by the Pacific Press in organizing. Consult it daily, glancing a few days ahead each time to remember appointments.

10. The use of electronic telephone answering equipment to receive calls when busy or away from home is very helpful. This convenience will be appreciated by your members inasmuch as you will never miss a call.

11. Use calling cards with brief printed messages on the reverse side. Always leave one when members are not found at home or in their room if visiting the hospital.

12. Allow time for your family, but never give the impression that you are unavailable to the church at certain times. Routine calls for visits can often be handled by making an appointment for another time, but emergencies take priority over your personal program.

13. Allow time for exercise. Develop a physical fitness program for yourself. Include time for assisting in work that must be done around the home.

14. Schedule board and business meetings in advance and build these into your schedule, grouping them as far as possible on Sunday mornings or a week night.

15. During your study time acquaint yourself with the literature and promotional material of each department. This will place you at an advantage when called upon

to counsel with these departments.

16. As soon as possible after the election of new officers meet with them and instruct them in their duties and with your expectations. This will conserve the time that you will have to spend in answering their inquiries afterwards. Reread the written departmental reports that are presented at the monthly board meetings; encourage departments when they are making progress. Gently prod them when their reports are "anemic."

17. Upon entering a district create an up-to-date membership file. Study the membership information and get to know your members! Review this information before visiting and in your conversation indicate that you are concerned about each member. Mentioning the individual's past service, length of membership, et cetera, will greatly assist you in winning confidence and support.

18. Relate yourself to elderly members in a way that they can feel the church appreciates them. Their support can be a vital factor in the success of your program.

19. Use the information received on the blank attached to your church bulletin to arrange visits to members and nonmembers.

The above suggestions may not be new to most of you. They can be incorporated into a suggested schedule as indicated below.

A SUGGESTED WEEKLY PASTORAL SCHEDULE

<i>Day</i>	<i>Morning</i>	<i>Afternoon</i>	<i>Evening</i>
Sunday	Church departmental meetings, family time or church recreation	Visiting and special study time	Evangelistic service
Monday	Study time and family shopping	Visiting	Bible studies
Tuesday	Study time and visiting	Visiting	Family night
Wednesday	Study time and correspondence	Visiting	Prayer service
Thursday	Study time and visiting	Visiting	Bible studies
Friday	Shopping and work around the home	Visiting	MV meeting or study and Sabbath meditation
Sabbath	Sabbath school and Morning Service	Visiting, conducting training classes or MV meeting	Church recreation or family time

"This One Thing I Do"

DICK RENTFRO

MRS. BALLINGTON BOOTH relates the story of her little boy looking at a copy of the Salvation Army *War Cry*. He was fascinated by the picture of a boat in the midst of the sea. All around it were frantic, struggling, gasping, sinking men and women. In the rear of the boat stood General William Booth reaching out his hand to the drowning. His grandson, who was only a few years old, looked and looked at the picture, deeply interested in it. At last, he said, "Mamma, what is Grandpa doing? Is he trying to get people into the boat, or is he shaking hands with them?"

I have often asked myself that question: "Why was I ordained anyway—to shake hands with people or to get them into the boat?" There are many things we can do to keep more than busy in our work, but there is *one thing* we're appointed to do.

Fordyce Detamore tried never to leave a home without prayer when he was engaged in evangelistic visiting. There was one day, however, that almost proved to be the exception to his rule. He drove up to a home where there were many cars in the driveway and people out in front. Obviously friends or loved ones were visiting and although he had made a covenant with the Lord never to leave a home without prayer, there is always the exception to the rule, he thought, and perhaps this time he'd better make an exception. After completing his visit

he decided to go ahead and pray anyway.

The woman he had come to visit later shared with Elder Detamore what transpired after he had departed. One of the people who had been visiting at that home that day made this confession. "When my minister comes to visit he cracks jokes; but when your minister left your place he prayed for you! I appreciate that." What if Fordyce Detamore had made an exception to the rule that one time? Paul made it plain, "*This one thing I do.*"

One conference president who was for years a successful evangelist tells of an experience he and a local pastor had as they came to the home of a backslidden Adventist wife during the course of an afternoon's visits. As the two men approached the house, the evangelist said to the pastor, "Now, why don't you lead out here this time?" The two men entered the home and for a few minutes the pastor beat around the bushes. The nonbelieving husband was seated nearby and the evangelist could see that he was getting nervous. Feeling that the interview was failing, he quickly interrupted the proceedings and spoke directly to the wife. "Have you ever thought of coming back to the church?" "Yes," she said, "I have." As a consequence of the evangelist's kind but direct approach to the problem the woman was rebaptized. Later he saw her again and asked this question, "When we visited you that day were you shocked that we were so direct

with you?" "Oh, no," she replied. "I knew just where you stood and what was on your mind."

We need to know exactly where we stand and what we're doing as workers for God. Especially today, when increasing numbers of Protestant and Catholic pastors are leaving the ministry and their holy calling, we, as the "ordained of God," need to re-evaluate our priorities. Many of these pastors who are giving up their calling are simply tired of trying to do the impossible any longer—trying to raise all the goals and chair all the committees. They never really feel that they are doing that which they were ordained to do—and they throw in the sponge discouraged and defeated!

One Seventh-day Adventist minister puts it this way: "If I were ever asked to go back into pastoral work again, I would first have a meeting with the church board. I would confess a common sin that characterizes so much of the Adventist ministry, thinking that we can do every job in the church better than anyone else can do it. I would tell them that I would be happy to spend an *entire day every week* teaching the members to lead people to Jesus Christ in the homes! I would take members to the homes with me so they could see it happen! I want this to be a working and soul-winning church. You men are businessmen. All right, I am requesting that you put your most qualified layman in as chairman of the church board. Another qualified man is to act as chairman of the school board, and so on. There are perhaps half a dozen men on this board today who can do it better than I—so why don't we untie your hands and let you go to work?"

We believe that most church boards would respond to the challenge of a pastor who would share his passion for lost souls and state flatly but kindly that he intended to leave the business of the church to the better-qualified laymen.

Let us pray that our grandsons will not ask when they see us in action, "Mamma, what is Grandpa doing? Is he trying to get people into the boat, or is he shaking hands with them?"

Dick Rentfro is presently conference evangelist for the Central California Conference.

recommended reading

***The Becomers*, Keith Miller, Word Books, Waco, Texas, 1973.**

In this book Keith Miller looks far beyond the pat answers, spiritual clichés, and quickly verbalized proof texts that we so often throw out to people as solutions for their basic human problems. He looks at problems a person faces who has no knowledge of either God, the Bible, or religious vocabulary and tries to establish a way of communicating with him. The book can be of special help to pastors, parents, and others who are trying to reach modern young people, and others who have had a bit of higher education.

E. C. Banks

***The Release of the Spirit*, Watchman Nee, Prem-Lit Co., 4520 College Avenue, Indianapolis, Indiana 46205, 1965, 94 pages, \$1.00.**

This small book is written by an Oriental pastor and is packed with ideas and suggestions for sermons. Primarily the book was written for personal devotions and uplift. One may not fully agree with all the theology, yet it contains much one can use. It is the wonderful message of the power and work of the Holy Spirit presented in an unusual way. I have enjoyed it so much that I have ordered others written by Watchman Nee.

Clarence Kohler

***Baptism in the New Testament*, G. R. Beasley-Murray, Paternoster Press, England, 422 pages, 1962, reprinted 1972.**

The Paternoster Press is to be congratulated on reissuing this volume in paperback in their Mount Radford reprint series at a reasonable price.

The book is divided into six sections with a postscript: 1. Antecedents of Christian Baptism, 2. Foundation of Christian Baptism (the Gospels), 3. Emergence of Christian Baptism: Acts of the Apostles, 4. Development of Christian Baptism in the Apostolic Writings, 5. The Doctrine of Christian Baptism in the New Testament, 6. The Rise and Significance of Infant Baptism. The postscript discusses baptismal reform and interchurch relationships. There are a select but good bibliography, indexes of subjects, authors, and Scripture references. Frequent footnotes are found in the text.

Dr. Beasley-Murray is a scholar of international repute and principal of Spurgeons College, London, which

trains ministers for the Baptist Church. He is a penetrating, careful, and stimulating thinker. This reader was delighted to find him challenging the view that "proselyte baptism" is the antecedent of Christian baptism. It is a view for which no objective evidence is available and the author soundly challenges its validity.

The section on baptism in the apostolic writings is exhaustive, every reference to baptism being carefully examined. It is disappointing to find the author accepting the view that we have here a reference to a pagan practice of vicarious baptism for the dead. However, he honestly indicates that evidence for this practice is not available.

An easy resolution of the problem this text presents would be to translate the preposition *hyper*—"for the purpose of." Insofar as the modern translations are concerned only the New World Translation adopts this as a solution to the difficulty.

Here is a very valuable book that is a standard work on the subject.

Patrick Boyle

***Whose Land Is Palestine? The Middle East Problem in Historical Perspective*, Frank H. Epp, William B. Erdmans Publishing Company, Grand Rapids, Michigan, 1970, 283 pages, \$6.95.**

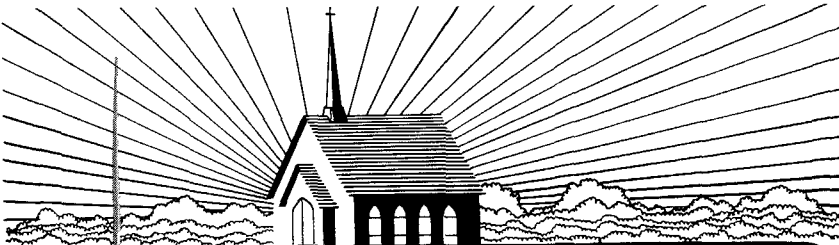
The question of Palestine as it relates to Jews and Arabs alike will continue to vex this world.

In this volume Dr. Epp traces the claims to Palestine of Judaism, Islam, Christianity, Zionism, the British, the Palestinian Arabs and the Arab States, the United Nations, the State of Israel, and the Palestinian refugees.

The historical and theological analysis includes extensive documentation and bibliography.

Many Christian writers identify the return of the Jews with the fulfillment of prophecy and the will of God. According to Dr. Epp this is a significant factor that contributes to the difficulty of bringing about a peaceful solution to the Arab/Israeli problem.

The author sees any military attempt at solution to the present problem as leading "to a conflagration of unprecedented magnitude." "The word *Armageddon*," he declares, "would not be too weak to describe the ensuing holocaust." He further declares, "Unless some agreements are reached between the contesting parties, it is just a ques-

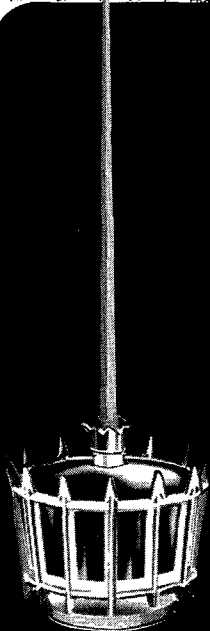
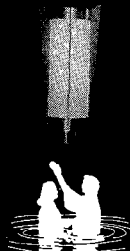



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tion of time before the time bomb in the Middle East blows up the entire world."

His contention is that Palestine belongs to all the Arabs who wish to stay, as well as to Israel. Toward this end he suggests the formation of a bi-national state with freedom for all. Recognizing this to be well-nigh impossible, he adds, "Then we must face the ultimate fact that survival is impossible and that Armageddon is inevitable."

The book is basically a historical work and not an attempt to interpret Scripture, except to point out how interpretations of prophecy have through the centuries influenced power and politics.

Frank Epps is the director of studies in international conflict for the Mennonite Central Committee Peace Section in Ottawa, Canada. Until 1967 he was editor of the *Canadian Mennonite*. He is the author of several books and has served as church pastor, radio broadcaster and university lecturer.

Orley Berg

***Silly Putty and Other Children's Sermons*, William E. Parsons, Jr., Abingdon Press, 1973, 112 pages.**

This book, written by a young naval chaplain, consists of forty-five nicely done little talks for children. Many of them suggest visual aids that are easily obtainable. The book is well planned.

Bobbie Jane Van Dolson

***The Wind of the Spirit*, James S. Stewart, Abingdon Press, Nashville, 1968, 191 pages.**

Many books of sermons can be boring, even to preachers. But those by James Stewart are always fresh and exciting. This Edinburgh professor and Scottish pastor is conservative in theology and Biblical in the pulpit. Preachers interested in the Biblical approach will find in the sixteen sermons of this volume a good demonstration of how to handle the method. Stewart has a unique ability to set out the basic concern of a text and then to use this outline in vivid application to modern needs. Study of the Stewart sermons is also valuable for ideas in the use of illustrative material, especially poetry.

Lester Bennett

***Recovery of Ministry—A Guide for the Laity*, Orien Johnson, Judson Press, Valley Forge, 1972, \$1.50.**

This small paperback of less than 100 pages gives a good, simple, workable plan that will help any concerned pastor motivate many of his laymen into a happy, effective life of ministry.

E. C. Banks

BOOKS I TREASURE MOST

HAROLD L. CALKINS

Harold L. Calkins is president of the Southern California Conference of Seventh-day Adventists. A graduate of Emmanuel Missionary College, he holds the M.A. and B.D. degrees from Andrews University Theological Seminary. He first served as a pastor in the Illinois Conference and then for a number of years in pastoral work in the Southern California Conference. He was secretary to the conference before being called to the present office. He is the author of Master Preachers, published by the Review and Herald Publishing Association.



***THE GREAT TRADITION OF THE AMERICAN CHURCHES*, Winthrop S. Hudson, Harper & Brothers, New York, 1953. 277 pages.**

The principle of voluntarism and the distinctive foundation of the American church in contrast to the state church of the old world is fundamental to the thesis of this book and rests on the need for a committed membership as opposed to a formal membership. Hudson traces the development (or fall) of the American church from the time of the Puritans when they were prepared to die for their faith to the time when "religion largely ceased to be a fact of spiritual experience, and flourished on providing the social needs of the community." A chapter on revivalism holds this to be the chief tool by which the voluntary church maintained and perpetuated itself. Another chapter, "The Church Embraces the World," covers the disappearance of discipline. Prerequisite to the renewal of the churches as a dynamic force in American life is the recovery of discipline, and this is dependent upon the recovery of distinctiveness of faith. The labors and warfare of the Adventist Church are all too clearly seen in this perceptive review of the history of the mainline churches.

***THE TREASURY OF ANDREW MURRAY*, Introduction by Ralph G. Turnbull, Fleming H. Revell, Westwood, New Jersey. (*Jesus Christ, Prophet Priest*, by Andrew Murray, reprinted by Bethany Fellowship, Minneapolis, 1967, and several others by the same author have been reprinted.)**

Here we are commending, not a book, but an author. Andrew Murray is one of the finest devotional writers for a minister to read for personal devotion or for prayer meeting and devotional sermon material. Constantly he is exalting Christ, not in trite terms or shallow sentiment, but with deep, soul-stirring insights into His love, power, and dedication to His one purpose—the salvation of man. Most of Murray's books are available only at used-book stores, and any you find are worth the price.

***EXPOSITIONS OF HOLY SCRIPTURE*, Alexander Maclaren, Erdmans, Grand Rapids, 1932. 17 volumes. (Also printed and reprinted in other editions.)**

Originally printed in 31 volumes, these excellent examples of expository preaching are digests of sermons preached during 52 years as pastor in Manchester, England. While there are a few adjustments in theology that any Adventist minister can easily make, the bulk of the material is stimulating, usable, and fundamental, in that Maclaren saw the storm of higher criticism but stood staunchly against it. If you would sharpen your intellectual powers, your spiritual insights, and Biblical applications, you will find real help in this man who spent an average of 60 hours on each sermon.

The Church Directory

A church directory can be a very useful public relations media within the church. Just having the names of all members of the church in the hands of the members will enable them to become better acquainted with each other. In fact, as the annual up-dated directories are given to the members they should be urged to get acquainted with those unfamiliar to them. To facilitate this, an occasional pictorial directory is especially helpful.

The directory can serve many other useful purposes, by including within its pages special features such as the following: all of which have appeared in various directories.

1. A personal message to the members from the pastor. This could emphasize God's purpose for the church, outline the special objectives for the new year, and encourage all in their spiritual experience.

2. Names of officers.

3. Personnel of various committees.

4. Schedule of church services including Sabbath on which Communion is ordinarily observed.

5. Meeting time for regular committees and council meetings.

6. Undershepherd organization (division of membership into districts for visitation purposes).

7. Telephone numbers frequently called: the school (s), conference office, youth camp, Adventist Book Center, hospitals, fire or rescue station, police station, time of day, weather.

8. Names of conference officers and departmental secretaries.

9. Addresses and telephone numbers of local businesses, services, or

institutions operated by Seventh-day Adventists.

10. Birth dates of members, listing names opposite dates beginning with January 1.

11. Pastor's schedule with note assuring availability at all hours in cases of emergency.

12. A brief historical sketch of the church, including the names of the pastors that have served since its founding.

13. Space for listing of most frequently called numbers.

Steps to Christ

What better gift could you give to a friend than a small *Steps to Christ* bound in leather? The Review and Herald has just published *Steps to Christ* in a leather binding. Isn't it fitting that one of the masterpieces of religious literature should be so beautifully packaged? Urge your members to secure these beautiful books from their Adventist Book Center.

Guide to Egypt

Planning a visit to Egypt, with its magnificent monuments and ancient remains? You will find *Wonders of Egypt* by Orley Berg a useful guide. Taken from the lecture series "Wonders of the Ancient World," this 44-page booklet takes the reader on a thrilling study tour of this important area of Bible lands, tracing also the story of archeology discovery. The three chapters are entitled, "Wonders of the Pyramids," "900 Miles Up the Nile," and "The Discovery of King Tut's Treasures." Copies are available through the General Conference Ministerial Association. 60 cents a copy; 50 cents in quantities of ten or more. Postage included.

Know Your Congregation

Pastor Donald D. Stephan, of the Harrisburg, Pennsylvania, church, is eager to know the needs of his congregation. To guide in his visitation program he has the church clerk prepare a quarterly evaluation giving the church attendance. On this sheet the members of the church are listed in columns headed: Regular, Occasional, Never, Out of Area, Out of State, Shut-in, School, and Military. "Regular" indicates two or more times per month, "Occasional" means once a month. Other pastors may wish to adopt a similar plan.

1973 Annual Council Tapes

Regular subscribers to the Tape of the Month Club have received the high lights of the 1973 historical Annual Council in the November and December offerings. Further messages of the council are offered as an annual council supplement. The tapes include the opening address by Robert H. Pierson, the ten morning devotional messages on the theme, "Repentance, Revival, and Reformation," and Clyde O. Franz reading the "Earnest Appeal."

Nonsubscribers to the Tape of the Month may receive the three tapes (or six cassettes) in a special package as follows:

5" reels (1 1/8 ips)	\$6.00
7" reels (3 3/4 ips)	7.50
Cassettes (six)	9.00

Every reader of THE MINISTRY owes it to himself to possess these messages: November: Robert H. Pierson, C. D. Brooks, N. R. Dower, Clyde O. Franz; December: A. A. Esteb, R. R. Hegstad, E. E. Cleveland, Theodore Carcich; Supplement: R. S. Watts, R. H. Nightingale, T. E. Lucas, H. F. Rampton.

When ordered separately the 5" reels are \$2.50, 7" reels \$3.00, two cassettes \$4.00. Make check or money order payable to Tape of the Month Club, and send to Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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PAUL M. WEICHERT, Associate Manager
Periodical Department

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news briefs

46 Per Cent of Arizona U. Students Cite "No Religious Preference"

Data released by the administration indicate that nearly half of the more than 26,000 students at the University of Arizona have no religious preference. Students were asked during class registration to indicate their preferred religion and other information for the 1971-1972 school year. A survey revealed that 46 per cent checked "no religious preference." The largest single preference category was Roman Catholic (18 per cent of the students). Protestant religious preferences came to about 20 per cent, a marked decrease from "about 50 per cent" just 20 years ago.

Shinto, Buddhism, Major Religions in Japan

Based on data supplied by the government and other sources, the United Church of Japan (Kyodan) has provided a complete breakdown on the religious affiliations of the Japanese people. The tabulations, released in Tokyo in English translation, report 83,074,686 adherents of Shinto, 81,762,636 followers of Buddha, 1,094,730 Christians, and 10,007,196 members of other faith groups.

The total of these figures is more than the 107,330,000 population. The discrepancy can be explained in large degree by the fact that some non-Christian religions permit involvement in more than one religious body. Largest of the Christian churches is the Kyodan with 200,800 members. The United Church represents a merger of several mainline Protestant denominations.

Gallup Poll Finds Tolerance on Sex and Nudity Is Growing

American views on premarital sex have changed significantly—toward more toleration—since 1969, the Gallup Poll reported in Princeton, New Jersey. While 68 per cent of those surveyed four years ago said sex before marriage is "wrong," only 48 per cent gave a negative answer in the 1973 poll.

Roman Catholic attitudes changed more than Protestant ones, the Gallup organization said. In 1969, 72 per cent of the Catholics and 70 per cent of the Protestants thought premarital sex wrong. This year, 45 per cent of the Catholics gave a negative reply, compared with 53 per cent of the Protestants questioned.

Gallup also found more tolerant views toward nudity in magazines and on stage. Fifty-five per cent are against nudity in magazines, compared with 73 per cent four years ago. This year, 65 per cent are against nudity on stage,

down from 81 per cent in 1969. Only 59 per cent now oppose topless waitresses, compared with 76 per cent four years ago. In 1973, 29 per cent (compared with 49 per cent in 1969) of those under 30 think premarital sex is wrong. Sixty-four per cent of those over 50 are opposed to sex before marriage, compared with 80 per cent in 1969.

Mormons Told: "We Are in Last Days Before the Return of Christ"

SALT LAKE CITY—Mormon leaders made a stronger than usual plea to church members to heed the warning that "we are in the last days before Christ returns," and to prepare for a possible famine.

Ezra Taft Benson, a member of the Mormon Quorum of 12 Apostles and former U.S. Secretary of Agriculture, said that all families should store sufficient food and water, clothes, and fuel to last one year. The warning to stock a year's supply of essentials is part of Mormon doctrine, and a large percentage of Mormon families have done this for many years. Mr. Benson advised families not to think in terms of a year's normal supply—but what would be essential in an emergency situation.

Mennonites Planning to Build Replica of Tabernacle of Moses

The Mennonite Information Center in Lancaster, Pennsylvania, plans to erect a full-sized replica of the tabernacle of Moses as a tourist attraction. It will be located on a half-acre plot acquired from the Lancaster Mennonite school board for a dollar.

The center, a project of the Eastern Mennonite Board of Missions in Salunga, is visited annually by 35,000 persons. The replica of the tabernacle used by the Hebrew people in the Sinai wilderness is planned as an alternative to the many "secular and highly commercial tourist attractions" in the area, according to the mission agency's announcement.

British Pentecostalist Stresses Ecumenicity of Charismatic Renewal

MIAMI BEACH—Today's charismatic renewal, the emphasis on the Holy Spirit, is "the greatest ecumenical influence since the first century," according to the secretary of the World Pentecostal Fellowship. Dr. Percy Brewster, who is also editor of the *World Pentecost* magazine and pastor of City Temple in Cardiff, Wales, gave that appraisal while in Miami for a series of meetings at Trinity church. He was also a speaker at the recent General Council of the Assemblies of God in Miami Beach.

Dr. Ernest R. Palen Dies at 74; Urged Common Sabbath for Unity

NEW YORK—Dr. Ernest R. Palen, retired pastor of Middle Collegiate church here, died on October 17 at the age of 74. The clergyman of the Reformed Church in America made national headlines in 1966 by proposing that Christians join Jews in observing Saturday as the Sabbath. His proposal was a "trial balloon" aimed at "the longest stride toward religious unity that our civilization has yet known." The idea was not well received by Christians.

Brazilian Prelate Labels Church-State Separation Concept "100 Per Cent Wrong"

WASHINGTON, D.C.—A well-known Brazilian Roman Catholic prelate told a gathering of American nun-superiors here that the United States concept of church-state separation is "100 per cent wrong" because it denies the church its moral right and duty to interfere in political questions affecting the common good.

Archbishop Helder Pessoa Camara of Recife and Olinda, Brazil, known more widely as Dom Helder, said "the separation of church and state in the U.S.A. has marked the government, the people, and also the church so deeply that the impression is that the church does not have any right to interfere in political questions." The archbishop made his observations in a major address at the five-day long 1973 national assembly of the Leadership Conference of Women Religious (LCWR) here.

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