

the Ministry

AUGUST 1974



FEED US WITH THE BREAD OF HEAVEN

Men Who Preach the Word

PREACHING may well determine not only the present spiritual prosperity of those who sit under your ministry but also their eternal destiny. What we preach is of no small significance. I have heard hundreds of different preachers the past forty years and thank God for the high caliber of pulpit preachers with which God has blessed this church. Most all I have heard sent me away with a warm desire to be a better man, a more effective minister, a more tender father, a more loving husband, a more understanding friend. These men do not just "take the hour" or "fill the pulpit." They are God's messengers with God's message.

There are, of course, a few Pastor Shallows. Brother Shallow was a speaker of no mean ability. Words flowed like a cataract from his lips. But ministerial students in the training school didn't miss the mark far in analyzing his preaching. In a class quiz one day the young men were asked to describe briefly different preachers who visited the college. Pastor Shallow's presentations were described in their language as "interesting but not very profitable." In this late hour we could wish there were few Pastor Shallows to "take the hour."

The apostle Paul uplifts the high calling of the man who stands in God's pulpit, declaring him to be "the man who speaks, as we do, in the name of God, under the eyes of God, as Christ's chosen minister" (2 Cor. 2:17, Phillips).*

Christ's chosen minister speaks in the name of God to the desperate needs of souls in the pews.

Marjorie Lewis Lloyd states it well in her book, *Love on Fire*. "People . . . come to church hoping, desperately hoping, that the sermon will get into their hearts and meet their needs and change their lives. People want to be changed. They are tired, so tired, of the defeated lives they live."

Some time ago, I received a let-

ter from a friend of mine who holds a position of responsibility in our church organization. What he wrote caused me to again think seriously about our preaching. "A large number of our ministers, including some of our finest speakers," he wrote, "are becoming news commentators, psychiatrists, and welfare counselors during our eleven o'clock Sabbath preaching hour instead of preachers of the Word."

Preaching is not lecturing about God. Preaching is not plumbing the sawdust pits of philosophy. Preaching is God speaking through a man to the hearts of both saints and sinners. True Bible-based, Christ-centered preaching helps those who listen solve their problems and find their way out of the labyrinth of discouragement and defeat into the very vestibule of God. Spirit-inspired preaching will move men and women out of the pews and the parlors into the market place, into the highways and byways, to tell others "how great things God hath done unto thee."

People have magazines and books without end that are filled with dissertations on psychology, people's problems, and philosophy. *I do not in any sense wish to demean such literary offerings.* Many people find these most helpful, and no doubt they have helped thousands. What I am trying to say is simply that our members have access to these sources six days a week. Keep the eleven o'clock worship service and the midweek prayer meeting for the study of God's Word.

The sheep whom the Great Shepherd has entrusted to our care need feeding. They are sinners who need saving. They are defeated saints needing help and victory. They are the salt of the earth needing encouragement and counsel.

Listen to Paul—"Preach the Word!"

How about it, fellow preacher, whether you be an ordained minister, an intern, or a local elder, what kind of sermons are you preaching? Are you feeding or fooling the people who sit under your ministry? Think it over! Your public work plays an important

role in your leadership—your ability to persuade men and women, boys and girls, to live better lives, and to bestir themselves to do God's work. Preach the Word. Pray over your preaching constantly.

Robert H. Pierson
President
General Conference

The Sabbath Commandment and Sunday

ARE Sundaykeeping Christians correct in declaring that the blessings and responsibilities of the Sabbath were transferred to Sunday? If so, when was such a transfer made, and for what reason? To the Catholic the question is whether or not the Sabbath commandment can be applied to Sunday mass.

Christopher Kiesling, O.P., professor of sacramental theology at the Aquinas Institute, Dubuque, Iowa, and the author of numerous books, discusses why Sunday, rather than Friday, was chosen as the day for the mass, in an article appearing in the September, 1972, issue of the *St. Anthony Messenger* (Cincinnati, Ohio). Included in the article are the following paragraphs relating to the above questions.

"To the Sunday-Always: Those upholding Sunday Mass often have recourse to the commandment: Keep holy the Sabbath. But recourse to this commandment is of dubious validity.

"In its strict sense, the commandment means to keep holy *Saturday*, the day on which Jews, past and present, honor God. The first Christians tried to obey that commandment in its strict sense and also to honor God on Sunday. But within the lifetime of the apostles, they decided that the laws of God for the Jewish people—like circumcision, restrictions against certain food, ritual purifications and observance of the Sabbath—were no longer binding on the followers of Christ. They continued to respect the Sabbath commandment, however, because it was one of the Ten Command-

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

ments; but they gave it a new interpretation. . . .

"After Sunday became a holiday in the fourth century, men and women tended often to abuse the free time which they had on that day. To counteract moral abuses on Sunday, preachers began to apply the Sabbath commandment to Sunday. But this application became significant only around the sixth century. Recourse to the Sabbath commandment to support Sunday Mass, therefore, is a relatively late practice. More importantly, such recourse is not in accord with the interpretation of the commandment so close to the origins of Christian life."

Indeed. The Sabbath is still the Sabbath. If another day were to have been chosen as a substitute, would it not have been just as logical to have chosen Friday, since the cross stands at the center of our hope?

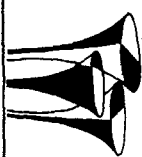
O.M.B.

Bible Versions and Paraphrases

A CONCERNED minister writes, "It is unfortunate that many of our ministers and people have gone overboard about *The Living Bible*. Too many of them accept it as another version of the Bible. In one church, just a few days ago, the minister used *The Living Bible* almost entirely, and kept calling it 'this translation.' I heard of another minister who made the statement that we ought to do away with all other Bibles and use only *The Living Bible*. One wonders how long it would be before our people would begin to accept the teaching that the law was abolished, that Sunday was the Sabbath, that the dead are in heaven, and that those in the grave can talk and many other errors that are included in this paraphrase."

He points out that initially *The Living Bible* impressed him greatly. "It was scholarly, well written, appealing, and easy to read." The "gutter language" he discovered in 1 Samuel 20:30 shocked him into taking a second look, however. As he began to study he found that the words "evening and morning were the

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IN THIS ISSUE

We didn't really plan this way, but happened to end up with three P's on preaching this month—Pierson, Pease, and Parr. The cover emphasizes their challenge to "Preach the Word." Parr's article deals specifically with the eleven o'clock worship hour and applies the challenge of Pierson's editorial and Pease's Bible Conference presentation to this most important hour of the week. Vitrano concludes his local elder series on lay preaching. The editors greatly appreciate having been able to share this material with you. Negotiations are now in process for publishing this series, along with other recent articles from this section, in booklet form. Especially note the Guidelines on Bible Translations and Paraphrases that were approved on July 12, 1973, by the General Conference Committee.

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Preaching and Biblical Interpretation

Condensed from a paper presented at the Bible conferences

NORVAL F. PEASE

IT IS important for the minister to recognize his responsibility as an interpreter of the Bible. The average parish minister may not have as much knowledge as the specialist in Biblical studies, but he should have sufficient understanding of the Bible to be able to rightly divide the word of truth. And he must realize that he is almost the only source from which the average churchgoer will learn the meaning and the relevance of the Bible. There was a time when most people studied the Bible for themselves. Observation would indicate that this time has largely passed. Even Adventist congregations need more Bible-centered preaching.

The Bible, which the preacher is to explain, interpret, and apply, contains the good news of a Saviour who lived and died, who was resurrected from the dead, who is now our Advocate, and who is coming again. The Bible is an authentic revelation of God and Christ and the Holy Spirit. The Bible reveals how man should relate to God. With the aid of the Holy Spirit the preacher has plenty to explain, plenty to interpret, plenty to apply.

Applying Hermeneutics

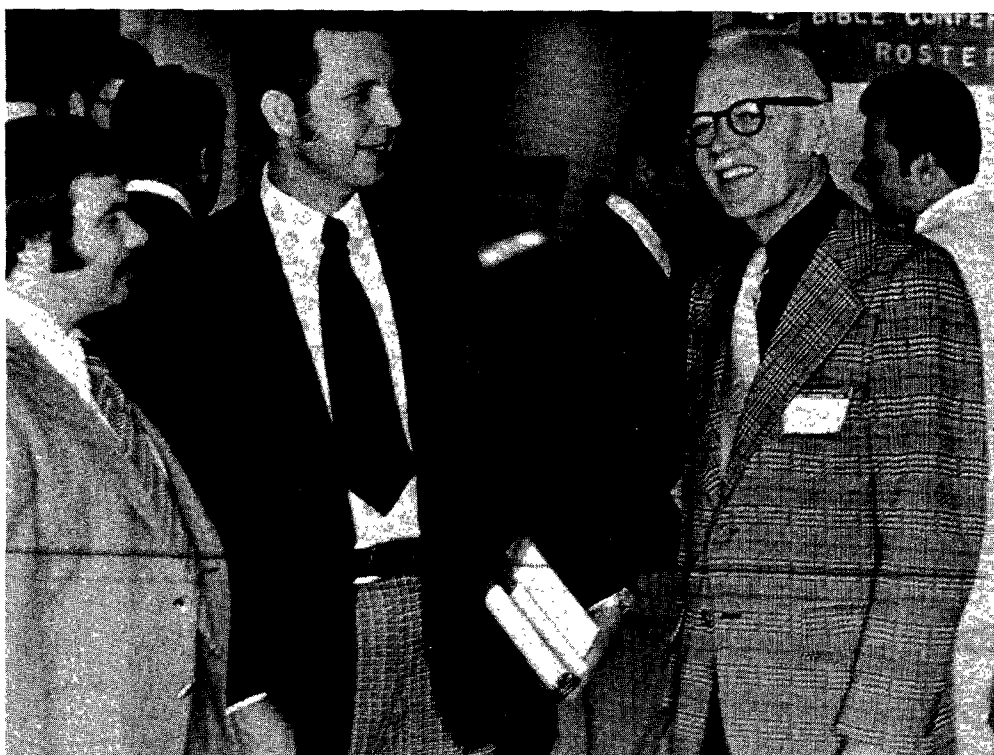
The science and art of interpreting the Bible, known as hermeneutics, or, by some authors, hermeneutic, is the same for the scholar, the teacher, the layman, and the preacher. The difference lies in the use that is made of the interpreted material.

The scholar may write a book for fellow scholars; the teacher may explain the meaning of the

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Above: Gordon Hyde (center) introduces a discussion panel at the Bible Conference held at Southern Missionary College. Left to right: G. W. Morgan, president, Nebraska Conference; Norval Pease, College of Arts and Sciences, Loma Linda University; Douglas Bennett, chairman, religion department, SMC; Don Neufeld and Herbert Douglass, both associate editors of the *Review and Herald*. Below: Norval Pease talking with pastors at the Bible Conference.



Bible to his students; the layman may hold Bible studies with a friend. But the preacher interprets the Bible in order to persuade people to become Christians and to nurture those who are already Christians.

Let us look at several hermeneutical principles with the purpose of relating them to the peculiar task of the preacher.

"The Bible Only"

There is the *sola Scriptura* principle—"the Bible only." This means that all preaching must be Biblical preaching. I hesitate to use the term *expository*, because there is so much confusion as to what this term means. The Biblical sermon may take a number of forms. It may analyze a Bible passage, using the natural divisions of the passage as the points of the sermon. It may dwell on the theological and behavioral implication of a passage. It may deal with a subject or a human problem, using the Bible as the principal source of information on the subject or the key to the solution of a problem. This principle tells the preacher that he must never forget that the Bible is the Word of God, the standard of faith and practice for the Christian, and the basic source of preaching ideas and materials.

Unity of Scripture

Then, there is the principle of *unity of Scripture*. This means that the Bible teaches one theology, not a variety of theologies. It means, for example, that there is no *basic* disagreement between the theology of Paul and the theology of James. This unity is predicated on the presupposition that the same Holy Spirit guided all the Bible writers;

therefore, despite their individual differences, a fundamental oneness persists.

What does this mean for the preacher? It means that he will understand Biblical theology well enough so that his sermons on Romans will not contradict his sermons on James. In other words, his preaching will unify his listeners' concept of Scripture. This insight will be deepened by an understanding of the place of Christ in Scripture.

When a preacher plans a sermon he should always ask himself the question, "How does the message of this sermon relate to the Biblical message as a whole? Is it supportive or is it irrelevant?" To make this evaluation correctly, the preacher needs to know the teaching of the entire Bible about God, Christ, salvation, man, law, revelation, the future, and any other topics bearing on the relationship between God and man.

Scripture Explains Scripture

The third principle, "*let Scripture explain Scripture*," comes from the Protestant Reformation. It means that the ultimate criteria in determining the meaning of a portion of Scripture is the testimony of other Biblical passages that deal directly or indirectly with the same subject. This principle is a corollary of the idea of unity of Scripture.

What does this imply for the preacher? It tells him that he must do thorough work in comparing his preaching portion with other related Biblical passages. To do this most effectively he should have a basic knowledge of Biblical languages. Whether or not he knows Greek or Hebrew he must know how to use an analytical concordance effectively.

He must be willing to scuttle a "brilliant" preaching idea if he discovers it to be out of harmony with the real meaning of the text in the context of parallel or explanatory passages.

Words and Sentences

The fourth principle has to do with *proper interpretation of Biblical words and sentences*. This principle reminds us of the language gap that must be bridged. The preacher, whether or not he is conversant with Biblical languages, must find ways of determining whether the word or words he is stressing in his sermon carry the idea that the Bible writer intended. For example, the word *faith* may mean "saving faith" in the highest Christian sense; it may mean "assenting to an idea"; it may refer to faithfulness. As many as six different meanings of *faith* have been detected in Paul's Epistle to the Romans.

The preacher must also be aware of the importance of sentence study. The meaning of a word is often made clear by its context in the sentence (in the original, of course) in which the word is used.

Ability to evaluate translations and paraphrases is a growing need of every minister as new versions proliferate. This evaluation must be based on sound scholarship, not on prejudices and personal preferences.

Context and Background

This principle has to do with *context and historical background*. Because liberal scholars talk about context and historical background, some conservatives have grown skeptical of the whole concept. The fact that liberals may

As preachers, we owe it to our listeners and to God to be reverently meticulous in our interpretation of God's Word.

give undue stress to this principle makes it all the more important that conservatives understand its proper use.

The preacher must relate his preaching passage to the literary unit in which the passage is found. He must be aware of the author, the circumstances of writing, the time and place of writing, and the reason for writing. This information may not be made obvious in the sermon, but it needs to be part of the preacher's equipment as he prepares his sermon. At the same time, this knowledge must not be interpreted as reducing the Scriptures to the same level as man-made literature. The Scripture writers maintained their individuality and wrote in the context of their time, but they were God's penmen.

Horrible blunders have been made by preachers who neglected to acquaint themselves with the contextual and historical background both of the Bible and of the writings of Ellen White. As preachers, we owe it to our listeners and to God to be reverently meticulous in our interpretation of God's Word.

Interpret Literally

Another important hermeneutical principle is that *the message of the Bible must be interpreted literally unless it is obviously figurative*. Many a preacher has succumbed to the temptation to depend too much on allegory. One of the accomplishments of the Protestant Reformation was the shattering of the allegorical method of Biblical interpretation that had been popular for centuries.

The preacher has the right to

draw lessons from Biblical passages. He may freely say, "This text suggests—" or, "This passage may be applied—" But when he says, "This text *means*—" he had better stay close to the literal meaning intended by the writer. Deeper meanings may be suggested by the text, but to be authentic they must have the clear support of other inspired writers.

The interpretation of figurative expressions such as the symbols of prophecy presents difficult problems. Here, again, the safest procedure is to look for a clear statement from another inspired author. Preachers must exercise unusual care that they do not mislead their listeners by fanciful and unsupported interpretations. Disillusioned laymen may lose their faith if they discover that their ministers do not know whereof they speak in the area of prophetic interpretation.

The literal-figurative principle also warns against the demythologizing methodology of the Bultmann school. This method of interpretation robs the Bible of its original meaning and substitutes philosophical abstractions. The minister who follows this course is replacing God's revelation with human theories.

Typological Principle

An extension of the principle just discussed is known as the *typological principle*. Typology is a legitimate approach to Biblical interpretation. Many sermons have been preached by Seventh-day Adventist preachers using passages from the Epistle to the Hebrews to unlock the mysteries of the Old Testament sanctuary service. This need not be

unsafe allegory or undue spiritualizing. It is, rather, a process of recognizing the type (generally Old Testament) that finds its counterpart in the New Testament antitype.

Preachers get in trouble when they use their imagination too freely in this area. Inferences must be supportable by reasonable evidence. Unsound analogies must not be employed. Unreliable authorities must not be used. "Private interpretations" shake faith in the preacher and, more tragically, in the Bible itself.

Conclusions

Ministers who read this article may be tempted to exclaim, "Is all this really necessary?" They may question the importance of an understanding of the theology of preaching, and they may wonder whether the rules of hermeneutics are really meant for them.

In answer to this question, Bernard Ramm, one of the most readable contemporary writers on Biblical interpretation, has this to say:

"It is felt too frequently by preachers that preaching is of such a nature as to exempt the preacher from close adherence to rules of exegesis. Proper exegesis is necessary for commentators and theologians but, preachers—it is argued—have a 'poetic license' with reference to Scripture. This is most unfortunate reasoning. If the preacher's duty is to minister the Word of God, hermeneutics is the means whereby he determines the *meaning* of the Word of God. To ask for exemptions from the strict rules of hermeneutics is then to ask for an exemption from preaching the

true meaning of the Word of God. This is precisely a repudiation of what a man is called to preach, namely, the truth of God's Word.

"This does not mean that preaching is nothing but public exegesis or drab commenting on the sacred text. There must be energy, life, imagination, relevancy, illustration, and passion in all preaching. Bookish, dry, technical exposition is not necessarily preaching the Word of God. But whenever Scripture is used, it must be used according to sound rules of hermeneutics."—*Protestant Biblical Interpretation*, p. 178.

Sound hermeneutics should enhance the preacher's sermons. His messages should be more interesting, more authentic, more appealing, because they reflect more adequately the message of the Scriptures. The Adventist preacher must take seriously the following counsel from Ellen White: "The student of the word should not make his opinions a center around which truth is to revolve. He should not search for the purpose of finding texts of Scripture that he can construe to prove his theories; for this is wresting the Scriptures to his own destruction. The Bible student must empty himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self hid in Christ, with earnest prayer, he should seek wisdom from God."—*Counsels to Teachers*, p. 463.

Preaching—real preaching—is Biblical interpretation, supplemented by the art of persuasion, and all under the guidance of the Holy Spirit. ✠



Roger Wentland, of Georgia-Cumberland (left), with Herbert Douglass, of the *Review and Herald*.

The Ministry of the Atonement

EDMUND A. PARKER

THE GENERALLY accepted definition of the term *atonement* seems to be more limited in concept than the ideas expressed in the typology of the Levitical service. As one studies the usage of the Hebrew words in their context, one is led to the conclusion that there are possibly three ways of using the term *atonement*.

1. In the sense of sacrificial atonement.
2. In the sense of mediatorial atonement.
3. In the sense of judicial atonement.

Various Theories of the Atonement

Many have been quick to accuse Seventh-day Adventists of being outside the so-called mainstream of Christianity in our doctrine of the atonement. However, a brief look at the history of the doctrine soon reveals that the orthodox concept is really only a figment of the imagination. Many ideas have been propounded, ranging from the ridiculous to the impossibly complex.

We might start with G. Aulen's "Christus Victor" concept. He refers to it as the classical idea of redemption. Christ is pictured as the conqueror going on from conquest to conquest. Along side of this and complementary to it we see Christ reigning as king ("Christus Regnans").

Origen began to develop the idea of ransom. He understood it as being paid to Satan. This line of reasoning resulted from his exegetical studies of the text: "The Son of man came not to be min-

istered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Elaboration of this theory came with the work of Gregory of Nyssa (died c. 396) and Rufinus (c. 395).

Gregory propounded the idea of the lack of perception on the part of the devil, so that he was trapped in much the same way, "as with greedy fish, the hook of the Deity might be gulped down along with the bait of the flesh."¹ Rufinus dwells on the metaphor of the bait and the hook: Christ's flesh is the bait, His divinity the hook. Imagination began to run riot and we see Gregory the Great (c. 540-604) varying the metaphor to that of a snare for birds, while Augustine likens the cross to a mousetrap baited with the blood of Christ.

Athanasius' development of atonement theory followed the concept of Christ as the one who took our nature and thus affected a change in us: "He became man that we might be made divine." Tertullian laid the foundation in his terminology of "Satisfaction" and "Merit," for later thinkers. Augustine insisted that it was not a case of being reconciled first and then loved, but rather being loved and then reconciled. The general patristic concept seems to be that Christ was our representative but not our substitute.

With Anselm we come to the so-called "satisfaction theory." The two ideas of "honor" and "satisfaction" find their basis not so much in the theological point of view, as in the feudalism of the time. With the passing of feudalism the satisfaction theory faded into the background. According to this concept, Christ is thought of as making satisfaction for sin

and thus meriting forgiveness for His people.

Peter Abelard and Thomas Aquinas, dwelling on the love of God, regarded the atonement as a debt that should evoke love in the sinner, according to the principle that he who is regarded as the cause of another's sin is influenced by that sin. This theory is emphasized in the influence of Thomas Aquinas. In this theory, the emphasis is upon the love of God rather than satisfaction. It follows the concept of satisfaction.

Thomas Aquinas developed the motivation theory of the atonement. The work of atonement is placed upon the love of God and the presence of Christ. The penal character of the atonement, including death, is not emphasized.

In Martin Luther's theory, the atonement is the result of the voluntary suffering of Christ. Christ is a sinner in merit.

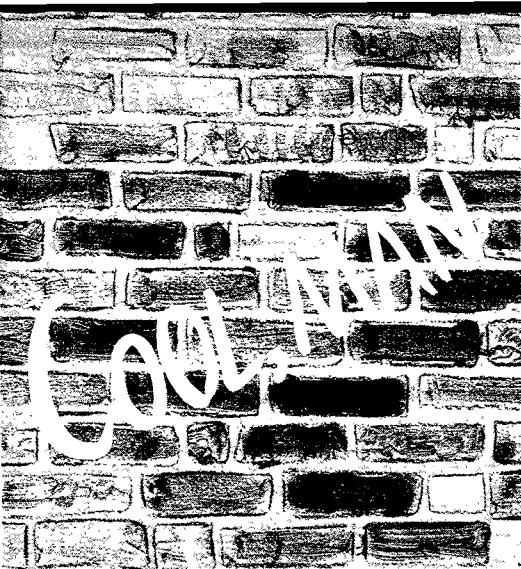
Calvin, following Luther, developed the theory of atonement as a satisfaction of God's honor. The theory of atonement of his era arose out of the Reformation, and the theory of the atonement of his era arose out of the theory of the atonement of his era.

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Finally we come to the so-called "penal theory." Names such as Brunner, and others, come to mind.

Edmund A. Parker is pastor of the Wagga Wagga and Rock churches in Australia. He has served as a missionary in New Guinea.



beautifully simple style that evidences inspiration?

Not one of the least of the evidences of God's leading of His chosen servant is that her writings meet the highest standards of usage in the 1970's. She had a good deal to say about the use of words, which indicates to me that she did what she did consciously. Let us examine her attitude in this area.

"Speech is one of the great gifts of God to man. . . . Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many souls. And when words are spoken because God says, 'Speak unto them My words,' they often cause sorrow unto repentance.

"The talent of speech carries with it great responsibility. It needs to be carefully guarded; for it is a mighty power for evil as well as for good."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ps. 5:5-12, p. 1142.

What kind of speech was she actually talking about? Writing of the experience of the Hebrew youth in the court of Babylon, she comments, "Their keen comprehension, their wide knowledge, their choice and exact language, testified to the unimpaired strength and vigor of their mental powers."—*Prophets and Kings*, p. 485. One wonders what the reaction of the Babylonian ruler might have been if these young men had given their testimony as, "Our God is really neat. Cool, man! You ought to dig Him."

Jesus did not misuse language. "His language was pure, refined, and clear as a running stream."

The Desire of Ages, p. 253. Note that the common people heard Him gladly—and understood Him. Not because He lowered Himself to their level of the use of language but because the language He spoke was pure and simple. It has intrigued me to note that some of the revivals among the young people in our church have been initiated by men of great experience and expert ability in the use of English. They did not "polarize" hearers, to use an acceptable, if inaccurate, modern expression.

Since we are using "speech" to refer to the use of both spoken and written language, the following can apply equally to either. "The truth should be clothed in chaste, dignified language; and the illustrations used should be of a like character."—*Gospel Workers*, p. 166.

We should notice in this quotation the word "chaste," for some language in common use is not chaste. Perhaps some are not aware that quite a few current "modern" expressions originate in the realm of sexuality, are thinly white-washed, or not at all, and adopted even in print in some Adventist publications. If certain Anglo-Saxon four letter words were used in this way there would be cries of outrage from the four corners of our work, but as it is, the same vulgarities expressed in veiled language are accepted as smart, or catchy, apparently because they are not fully understood, or because those who use them think that others will not understand or care.

Quotations such as the following clearly reveal that we often

fall short of the mark in representing heaven's message properly.

"In heart, in dress, in language, in every respect, they [those who claim to know the truth] are to be separate from the fashions and practices of the world."—*Life Sketches*, p. 350.

"A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert insinuations of evil."—*Christ's Object Lessons*, p. 337.

"I have been shown that the Lord is reviving the living, pointed testimony, which will develop character and purify the church. . . . It is not necessary that we become coarse and rough, and descend to common expressions, and make our remarks as rude as possible. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment."—*Testimonies*, vol. 1, p. 216.

Let us not forget why we are here; why we are Seventh-day Adventists. God does not save us in order that we might continue our own selfish ways, but that we might be selfless carriers of the message of salvation.

As stewards, not owners, of the truth of God, we need to be aware of the fact that "unbelievers are often convicted as they listen to pure words of praise and gratitude to God" (*Messages to Young People*, p. 424). This is our concern. This was the concern of the servant of the Lord. It matters greatly to God how His witnesses portray the kingdom of heaven in their choice of words and pattern of speech.

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Origen began to develop the idea of ransom. He understood it as *being paid to Satan*. This line of reasoning resulted from his exegetical studies of the text: "The Son of man came not to be min-

istered unto, but to minister, and to give his life a *ransom* for many" (Matt. 20:28). Elaboration of this theory came with the work of Gregory of Nyssa (died c. 396) and Rufinus (c. 395).

Gregory propounded the idea of the lack of perception on the part of the devil, so that he was trapped in much the same way, "as with greedy fish, the hook of the Deity might be gulped down along with the bait of the flesh."¹ Rufinus dwells on the metaphor of the bait and the hook: Christ's flesh is the bait, His divinity the hook. Imagination began to run riot and we see Gregory the Great (c. 540-604) varying the metaphor to that of a snare for birds, while Augustine likens the cross to a mousetrap baited with the blood of Christ.

Athanasius' development of atonement theory followed the concept of Christ as the one who took our nature and thus affected a change in us: "He became man that we might be made divine." Tertullian laid the foundation in his terminology of "Satisfaction" and "Merit," for later thinkers. Augustine insisted that it was not a case of being reconciled first and then loved, but rather being loved and then reconciled. The general patristic concept seems to be that Christ was our representative but not our substitute.

With Anselm we come to the so-called "satisfaction theory." The two ideas of "honor" and "satisfaction" find their basis not so much in the theological point of view, as in the feudalism of the time. With the passing of feudalism the satisfaction theory faded into the background. According to this concept, Christ is thought of as making satisfaction for sin

and thus meriting the salvation of His people.

Peter Abelard went further than Anselm, dwelling upon the idea of love and exemplary value of the atonement. Such concern should evoke a response of love in the sinner himself. Abelard, according to Finlayson, "is justly regarded as the father of the Moral Influence Theory of the atonement."² In this theory the emphasis is upon suffering love rather than satisfaction. From this follows the development of the concept of self-giving love.

Thomas Aquinas sees love as the motivation that moves God to the work of atonement. Emphasis is placed upon the love and obedience of Christ. Mention is made of the penal consequences of sin, including death itself.

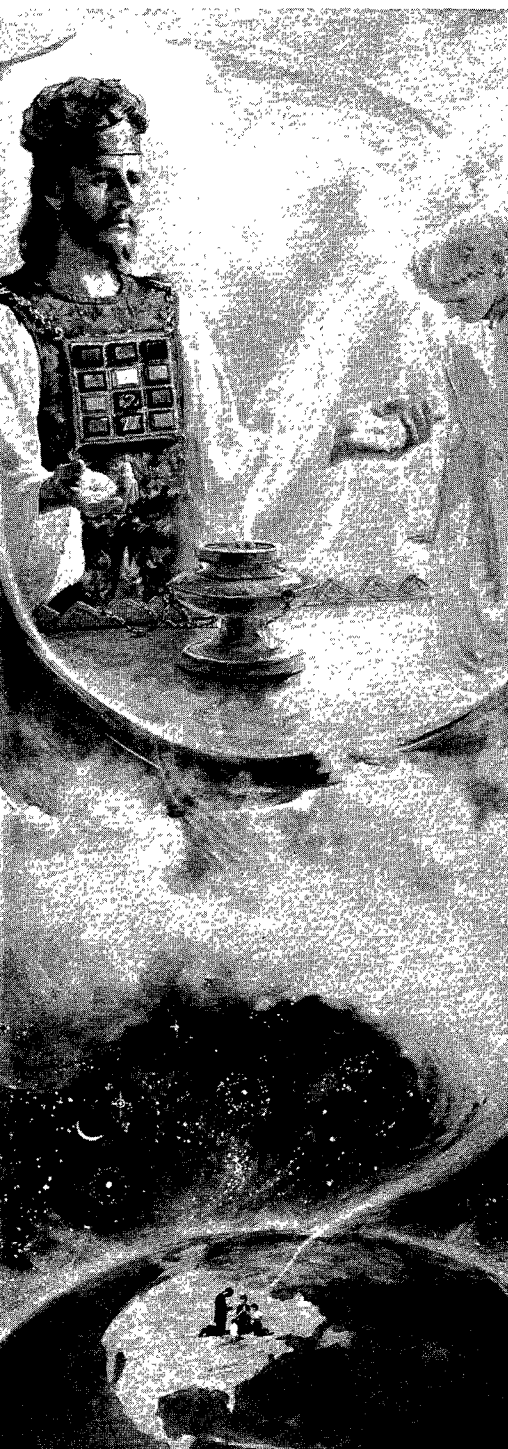
In Martin Luther's concept of the atonement, we see the pattern of voluntary substitution developing. Christ is reckoned by God as a sinner in man's stead.

Calvin, flowering after the Renaissance and at the time of the Reformation, took the legal basis of his era and patterned a penal theory of the atonement. Inviolability of law and the justice of God are starting points for this viewpoint. Man has sinned and must be punished. God is just and sin cannot go unpunished. Christ became for us the true lawkeeper and thus fulfilled the just requirements of God.

The example of Christ to His followers comes to the fore in the Socinians. Men such as Jowett and Rashdall held to this view.

Finally we move into the age of so-called "Crisis Theologians." Names such as Karl Barth, Emil Brunner, and Rudolph Bultmann come to mind. As one reads some

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of the statements of these writers it would seem at a cursory glance that they are often close to the truth when it comes to their statements about the atoning work of Christ. However, this is only an appearance upon the surface. One must view their statements with a healthy amount of reservation owing to the fact that they hold there is a tension between the historical and the suprahistorical.

The Old Testament, or Hebrew, Concept of the Atonement

The Hebrew word *kaphar* (verb) has the basic concept of to cover, to overspread. Hence we see the idea developing of the covering or pardoning of sin—atonement. In the noun *kaphar* the village or hamlet is conceived of as covering over its inhabitants with shelter and protection. With *kopher* (noun) again we notice the village idea along with the further meaning of "pitch" (cf. Gen. 6:14), so called because of the way that it is overspread or overlaid.

A study of the usage of the verbal form *kaphar* in the Hebrew scriptures reveals some very interesting points, points some theologians today would conceive as being outside the meaning of the present definition of the term *atonement*. However, the truly Biblical approach is to allow our concepts to be molded by the Bible, and not vice versa.

The Sacrificial Aspect

All through the Old Testament, it is evident that the Jewish mind dwelt frequently upon the idea of sacrifice. We as New Testament Christians dwell upon the "better" sacrifice of Christ.

The work that Christ did on the cross cannot be added to in any

way at all—it is full and complete. His sacrifice was all sufficient; it did not fall short in the minutest detail. However, Paul said, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). This would seem to imply that even though Christ's sacrifice was all sufficient, something would be lacking if Christ remained a prisoner of the tomb.

Vincent Taylor comes close to the heart of the question when he enunciates: "It is important at the outset to distinguish two aspects of the doctrine which can be separated in thought, but not without grave loss in practice. These are . . . (a) the saving deed of Christ, and (b) the appropriation of His work by faith, both individual and communal. These two together constitute the Atonement."³

The atonement on the cross is all that was required, the death on the cross is all it should have been, but now for the Christian the benefits of the atonement must be ministered. Faith alone does not bring the benefits; it lays hold of the grace of Christ and thus appropriates the benefits of Christ's atoning death.

The Mediatorial Aspect

In the typical service the priest did not leave the sacrifice unattended at the door of the tabernacle, but he took from it, and ministered it on behalf of the penitent sinner. Notice the often repeated statement in Leviticus: "and the priest shall make an atonement for them [or him, etc.]."

In the New Testament we see the concept of Christ as mediator exemplified in the book of Hebrews, and also in 1 Timothy 2:5.

Does His retention of the record place me in the position of a debtor?

The Greek word used is *mesitēs*. *Mesitēs* has the basic meaning of one who stands in between, hence an arbitrator or a mediator. The word *mesitēs* occurs in the Septuagint in Job 9:33 and it is a translation of the Hebrew word *bayin*, which has the basic concept of "between."

The book of Hebrews presents ample evidence that Christ is at work even today on behalf of the sinner. Obviously, the mediatorial aspect does not detract in any way from the sacrificial aspect. Instead the mediatorial aspect is built upon the one hundred per cent sure and certain sacrificial foundation. We are not believers in a deistic God, neither are we believers in a deistic Christ. Christ has not forgotten us now that He has ascended to heaven.

The Judicial Aspect

There are two facets of this aspect that need special attention. The first is what we might term the experiential factor involving the penitent sinner, and the second is what we might call the historical process of the fact of sin. That I sinned on January 1, 1959, will always be a historical fact. That I was forgiven by Christ goes beyond the realm of history to experience—I feel the joy and blessing of divine grace in the forgiveness of my sins. No longer do I bear the guilt of this sin as Christ bears it for me. He is the great sin bearer.

Some would see a difficulty in the fact that we as Adventists have the record of sin transferred to the heavenly sanctuary. They say, "How then are you forgiven if the record remains?" It is as simple as this. For example, I buy goods on credit. I receive an invoice and in due time a statement. I meet the statement within the required



thirty days by payment in full. The business manager writes across the account, "Paid in full." However, because of legal requirements he keeps the record of the debt and the payment for up to possibly seven years. Does his retention of the record place me in the position of a debtor? Not in the least!

Similarly, the record of forgiven sin holds nothing against my forgiveness as a person, for across this debt Christ has written, "Paid in full." The records are kept because the historical course of sin has not yet finished. Iniquity still has not been fully eliminated. God's name has not yet been fully vindicated. The records will ultimately vindicate our loving heavenly Father in the eyes of the universe, then sin will be seen in its true colors.

Some, after reading Leviticus 16, might still retort that there is no record of actual judgment on the Day of Atonement. Further, they state that we gain our concept of judgment from extra-Biblical Jewish sources. Be this as it may, we ask them to read carefully Leviticus 23:27-30. If the statement "he shall be cut off from among his people" and "the

same soul will I destroy" do not reflect the concept of judgment, we find it hard to express the idea of judgment in the realm of language!

What relationship does the judicial aspect of the atonement have to the sacrificial and the mediatorial aspects? In the sacrificial aspect we see salvation provided, whereas in the mediatorial aspect we see men either accepting the grace of Christ or rejecting the plan of salvation. Here, then, is the work of the judicial aspect of the atonement. None are without excuse for all has been provided for them if they will only accept the atonement provided by Christ. Those who enter with Christ into the sanctuary in the mediatorial aspect are reckoned in the judicial aspect as suitable for translation, whereas those who have failed to accept the salvation proffered are judged as candidates for annihilation.

The judicial aspect must be superimposed on the latter portion of the mediatorial work if the atonement is to really have any meaning. Mediation still is carried on at the same time as the judicial work and will continue to be right up till the close of probation. ➤

¹ Alan Richardson, *Creeds in the Making* (SCM Press, 1967 reprint of the second edition), pp. 102, 103.

² R. A. Finlayson, *The Story of Theology* (Tynedale House Press, 1963), p. 39.

³ Vincent Taylor, *The Cross of Christ* (Macmillan, 1956), pp. 87, 88.

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MINNEAPOLIS, San Francisco, Cleveland, Detroit, Atlantic City, Vienna. Vienna? A strange name in the roster of General Conference sessions! And yet for hundreds of thousands of Seventh-day Adventists an exciting new departure in denominational planning.

One hundred and thirty-one years after 1844, and 112 after 1863, we shall meet in business session for the world church outside of North America for the very first time. In Europe Adventists plan in eager anticipation. Now they can drive to the General Conference session, just like generations of their brothers and sisters in America have done. In Australia, New Zealand, Japan, the Philippines, and a score of Asian and African countries, Adventist laymen are counting their savings and saying that this time they may be able to afford the General Conference session.

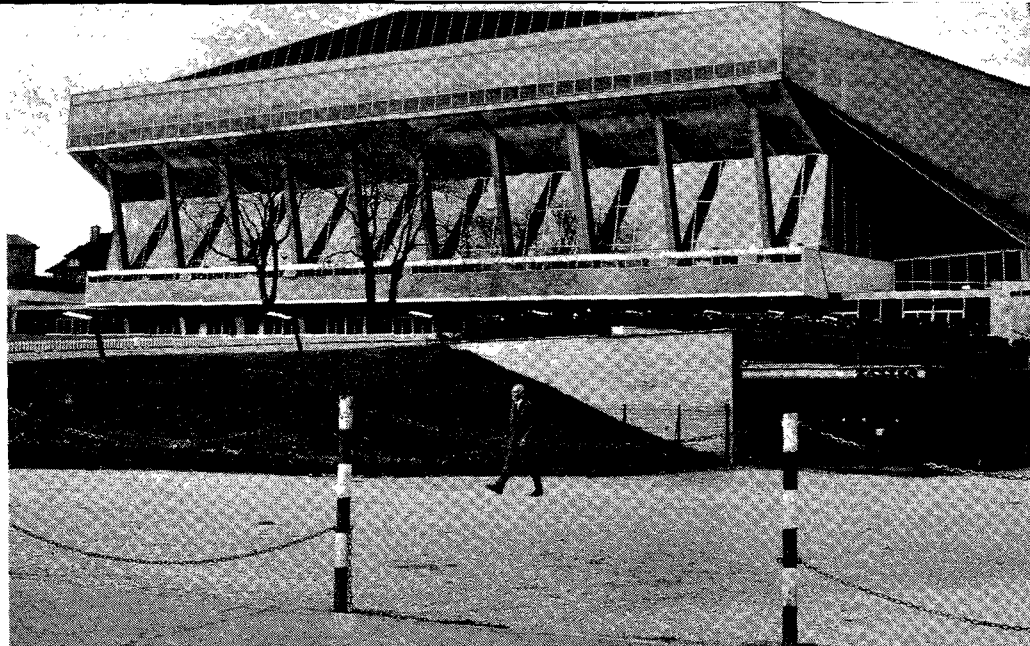
This will be the session of the Europeans, the Africans, the Asians, and the Australasians. True, there will be delegates from North America and Latin America, but for the rest of the world Vienna will make the session cheaper and easier to travel to.

Recognizing this, Annual Council 1973 saw plans presented to division and North American union presidents that stipulate the number of seats available for nondelegates each weekend in Vienna's Stadthalle. About half the seats go to Europe. The balance is to be divided among the rest of those eager to attend.

Though no restrictions will limit observers to the weekday business sessions and the weekday evening reports, attendance at the Sabbath meetings will require possession of a ticket. These tickets will come through division, union, and local conference offices.

Knowing this, those who anticipate joining the camp of the saints in Vienna in early July next year will need to be

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The Stadthalle, Vienna, Austria, where the 1975 General Conference session will be held.

Why Vienna?

WALTER R. L. SCRAGG

sure of two things—that they have hotel reservations, and that they can attend the meetings during their planned stay in Vienna. Make no plans without consulting your conference office. This is very important if misunderstandings and disappointments are to be avoided!

The logistics of Vienna explain why you need to do this. Stadthalle seating totals 16,000. At least 100,000 Adventists can drive easily to Vienna. Vienna hosts hundreds of thousands of tourists each summer. Accommodations will be scarce.

Yet for all these restrictions Vienna will provide a wonderful opportunity for the church to sense its unity and diversity. Delegations will display the vast variety of Adventist outreach. Representation from all the divisions will reflect the racial and national mix of Adventism. What a glorious opportunity to show the world and one another that we love the Lord and that we are determined that nothing will hinder us from accomplishing our goals.

Just a hundred years ago

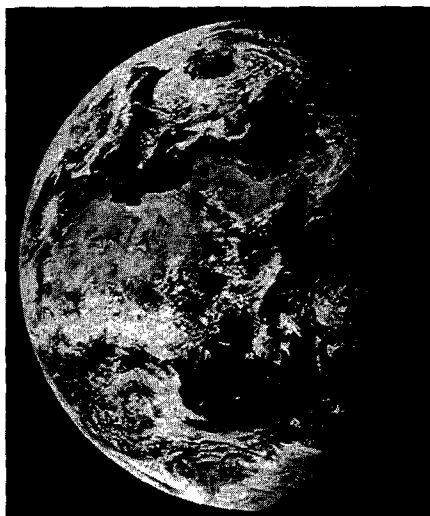
John Nevins Andrews left America as the first overseas worker. He sailed for Europe. Today the church in the United States represents only one fifth of the worldwide membership. As Adventists move toward Vienna many of them will cross or join the trail that J. N. Andrews took in his pioneer venture.

And yet we might ask again, Why Vienna? Why Atlantic City, Why Detroit? If we read inspiration correctly, they need not have been, and the choices of the future need not be made. This might be the last trek of the people of God to seek His guidance in planning the future. For Vienna puts us between the porch and the altar, weeping for our inadequacies.

After Vienna, need it be Seattle or Rio or Tokyo or some other convention city? The answer lies between us and God. At Vienna, if we pray and prepare, we may find the secret to a finished work. Pray for Vienna and what it can and must mean for the finishing of God's plans.

6,000 YEARS?

COLIN D. STANDISH



THE TIME SPAN from Creation to the present continues to be an issue of concern to some Seventh-day Adventist scholars. There are those who hold rigidly to a 6,000 year approximation; others are prepared to concede an extra one or two thousand years, maintaining that the important issue is the fact of fiat Creation; there are still others who, at least privately, have been prepared to concede the possibility of considerably longer periods of time.

Clearly, the Bible does not offer an exact chronology of time since Creation week, although it does present some very precise details that do have significance to such dating. There have been many attempts to date Biblical events, but even the most notable, that of Archbishop Usher, cannot be accepted without obvious reservations. If it is not possible to ascertain a precise date for Creation week, then one might ask why such an issue is important.

To me, its importance lies in the fact that once we relinquish our belief in the 6,000 year approximation, it is easy to extend to 10,000 years, 200,000 years, and even millions of years. Also, strangely enough, the further back we place Creation week, the less imminent the return of Christ seems and the less urgent our mission.

Predating the Creation week by a few thousand years does nothing to answer the hypothesized eons postulated by modern scientists. However, those who concede one or two additional thousand years usually have done so to accommodate the evidence of archeological findings that indicate existing remains of civilizations that have been dated to at least 3,000 or 4,000 B.C. The nature of some of these remains points to a postdiluvian date for their establishment. Thus to concede one or two thousand years

helps to accommodate archeological data, though not other scientific evidence.

Those who concede small extensions of time to the 6,000 year approximation, offer supporting evidence from a few chronological gaps found in certain sections of Scripture. The most notable of these is Moses' apparent exclusion of Cainan between Arphaxad and Salah (see Gen. 10:24; 11:12) while Cainan is named in Luke's chronology (see Luke 3:36). However, it is important to note that these gaps can account for only minute changes in the projected time since Creation.

The trend to extend the projected time also parallels a growing concern among many Adventist scholars with the rising tide of scientific evidence and theorizing, and with the positions of other Christian scholars, particularly the conservative theologians. This has led some to conclude that, while the Bible is a valid expositor of those matters relevant to salvation, it is neither a history nor a science text, and therefore in these "nonessentials," the possibility of error is not excluded.

The critical nature of such a position rests in the logical consequences of its import. If in those areas of Scripture that are open to investigation, i.e., historical and scientific utterances, there are some possibilities of significant factual error, how can we accept the inerrancy of the principle of salvation, which is not so open to such investigations? It is essential to recognize that the Bible never allows this kind of error (see 2 Tim. 3:16; 2 Thess. 2:13; 1 Peter 1:16-21), and that Christ supported the historicity of the Old Testament (see Mark 10:6; Matt. 24:38, 39; 12:3-5).

Certainly Ellen White leaves no doubt as to the historical and scientific reliability of the Bible.

Colin D. Standish, Ph.D., was recently elected president of Columbia Union College. He has been serving as dean of academic administration and chairman of the psychology department of CUC.

The following statements are representative of many she makes:

"Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation."—*Education*, p. 128.

"The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. . . . Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice."—*Ibid.*, p. 173.

There is no question that God's Word is reliable, not only in its detailing of the plan of salvation, but also in its scientific and historical utterances. There is always the danger of testing the Word of God by the changing hypotheses of men. It is well to note two strong warnings against such approaches.

"The Bible is not to be tested by man's ideas of science, but *science is to be brought to the test of this unerring standard.*"—*Counsels to Parents and Teachers*, p. 425. (Italics supplied.) (See also *Patriarchs and Prophets*, p. 114; *The Ministry of Healing*, p. 427; *Testimonies*, vol. 8, p. 325.)

"Whatever contradicts God's Word, we may be sure proceeds from Satan."—*Patriarchs and Prophets*, p. 55. (Italics supplied.)

At the risk of being called obscurantists, Seventh-day Adventists must hold immovably to the Word of God. It may sometimes mean ignoring the apparent evidence of our senses so that we might cling to His truth. It is reasonable to expect that Satan will seek to use the apparently controlled, careful investigations of the scientist in much the same way as he used the evidence of magicians in milleniums past.

We need as never before to

place before our membership, especially our youth, the importance of developing implicit faith in the written Word. We should never equivocate on some matter of truth in an attempt to avoid censure by scholars and authorities, or to avoid a difficult situation, for any compromise is likely to undermine and not strengthen faith. Exercising faith today is critical to our preparation for the fearful tests ahead.

There is little doubt that scientific considerations underly the present uncertainty concerning the lapse of time since Creation. While the Bible does not give a precise date for Creation week, its internal evidence supports the six thousand year approximation. However, as the Bible makes no direct statement to this effect, it is the Spirit of Prophecy references that become most significant.

More than thirty times, Ellen White makes various statements that support or are consistent with the 6,000 year approximation viewpoint. Those who concede a somewhat longer period of time usually suggest, however, that these statements are idiomatic, reflecting that which was commonly understood at the time they were written. It must be observed, however, that the 6,000 year view was already under strong criticism at the time of Sister White's writing, even in the ranks of many Christians. Admittedly, the idiomatic interpretation gathers support from the similarity of expression of most of these statements. Typical of this expression is:

"But Jesus accepted humanity when the race had been weakened by *four thousand years of sin.*"—*The Desire of Ages*, p. 49. (Italics supplied.)

"For *six thousand years* that mastermind that once was highest among the angels of God has been wholly bent to the work of de-

ception and ruin."—*The Great Controversy*, Introduction, p. x. (Italics supplied.)

Two statements from the prophetic pen, however, seem clearly to defy an idiomatic interpretation:

"Many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that *the world is now only about six thousand years old.*"—*Spiritual Gifts*, vol. 3, p. 92. (Italics supplied.)

"During the *first twenty-five hundred years of human history*, there was no written revelation. . . . The preparation of the written word began in the time of Moses. . . . This work continued during the long *period of sixteen hundred years*—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel."—*The Great Controversy*, Introduction, p. v.

It is further relevant to notice that in at least four statements the issue is further specified by the use of the phrase "nearly six thousand years." (*Testimonies*, vol. 2, p. 172; *Spirit of Prophecy*, vol. 4, p. 371; *The Great Controversy*, pp. 518, 552, 553.)

Shortly before the completion of His earthly ministry, Christ asked, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Only God's remnant people will be able to give a positive answer to this question. It was in the Garden of Eden that man first lost faith in the Word of God. Those who will inhabit Eden restored will have placed unswerving trust in God's Word. As the theories of men become more persuasive and the deceptions of Satan more subtle, God's people will know only one safeguard, the infallible Word of God.

"Gathering" for

KENNETH S. BROWN

THE spotlight of prophecy pinpoints a grand judgment scene at the end of time, when all the wicked of the earth will be brought into direct confrontation with God. "Come near, ye nations, to hear; . . . for the indignation of the Lord is upon all nations, and his fury upon all their armies: . . . he hath delivered them to the slaughter. . . . And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: . . . for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (Isa. 34:1-8).

This Old Testament prophecy portrays the overwhelming cataclysmic destruction of the assembled wicked by the Lord, at His coming. The New Testament repeats this picture as the wicked are gathered against the Lord at the time of the sixth plague (see Rev. 16:13, 14). The kings of the earth and of the whole world are gathered at a place called Armageddon (see Rev. 16:16).

Armageddon a Gathering

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:14-16).

The main activity pictured in this text is a gathering, assembling, uniting, or confederating of the kings or political powers of

the earth to the battle of the great day of God. Armageddon is used here to symbolize the final acts in the great controversy, "the controversy of Zion," in which Satan and the hosts of evil unite to fight against God by trying to destroy His remnant people.

A Gathering of Both Wicked and Righteous

The Bible consistently portrays a final separation of the righteous from the wicked, a gathering of the righteous for salvation and deliverance on the one hand, and the gathering of the rebellious wicked for punishment on the other. Several Old Testament prophets portray the gathering of the wicked and a final confrontation between them and God (see Zeph. 3:8; Joel 3:2, 11, 12).

At the same time God's people are assembled. "Gather yourselves together, yea, gather together, O nation not desired. . . . Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:1-3). "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children" (Joel 2:15, 16). When the wicked unite against God's people to destroy them, the righteous are to gather to seek the Lord that they may be preserved from the great wrath that will destroy all in whom sin remains.

This background helps us understand more clearly the Bible concept of the closing events and the final gathering referred to in Revelation 16:14-16.

Armageddon a Symbolic Name

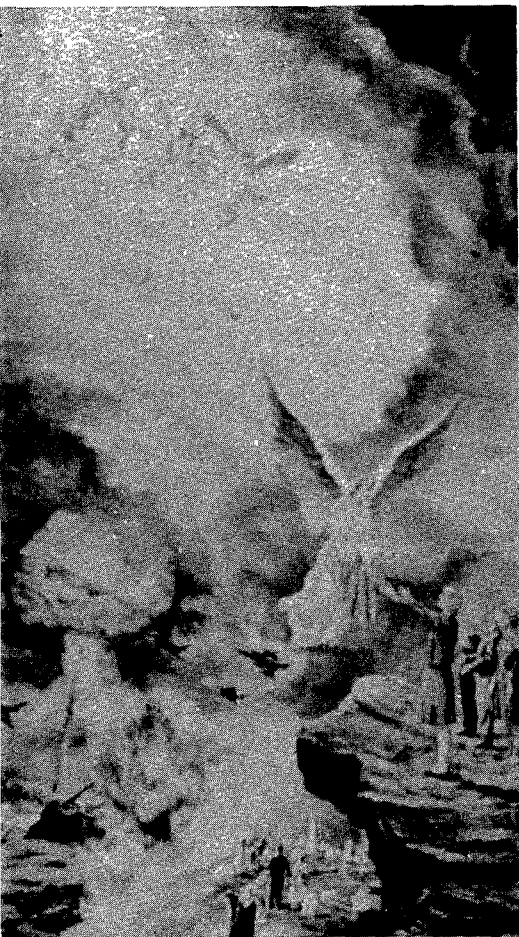
This last development in the history of rebellious mankind is presented under the symbolic name of Armageddon. The mean-



ing of the word, as evident in the variety of positions taken by scholars, is not conclusive, except that all of the possible derivations of the word point to the general meaning of gathering or assembling. They do seem to agree that the word *har*, Hebrew for "mount" or "mountain," is the source of the first syllable of Armageddon. The derivation of *mageddon* is uncertain. Following are some suggestions as to the source and meaning of Armageddon, with the understanding that *har* means "mountain":

Megiddo. This may be a possible reference to the ancient city of Megiddo with a Canaanite

Armageddon



fortress at the foot of the Carmel range. (See *The SDA Bible Commentary*, on Revelation 16:16.) This area was famous as a battlefield down through the centuries, and thus for our study would have the significance of "gathering" or "assembling" as of armies for attack.

Gadad. Another suggestion is that *magaddon* is from the Hebrew word *gadad*, meaning "to gather selves together," or "to assemble selves as by troops." Here again the connotation is an assembling, gathering as in troops, a possible prophetic foreshadowing of the gathering of the kings and their forces against God (see Strong's

Analytical Concordance).

Har-mo'ed. This Hebrew word for "mount of the congregation" is also considered a possible source of the word *Armageddon*. (See *The SDA Bible Commentary*, on Revelation 16:16.) Mount Zion, the mount of the congregation, was the site of the gathering three times yearly by Israel for worship. The connotation here would be that of the wicked gathering against God's mount of the congregation, invading it, capturing and attempting to overthrow it.

Mount of Megiddo. This time *megiddo* is assigned the meaning of "the place of God" (Young's *Analytical Concordance*, 1936 ed., p. 652). Thus *har* (mountain) and *megiddo* ("place of God") would signify "mountain of the place of God," which makes it practically equivalent to *har-mo'ed*, "the mount of the congregation," where God dwelt in Zion, in His temple.

Meged. Another suggestion is that *magaddon* may have come from the Hebrew word *mege*; this meaning is given in Young's *Analytical Concordance* (in the index-lexicon to the Old Testament, p. 25) as "pleasant," "precious things," "pleasant thing" or "pleasant fruits." This would then result in such phrases as "mountain of precious things," "precious mountain," or "pleasant mountain." This would be practically equivalent to "the holy mountain" or "glorious holy mountain" of Daniel 11:45.

Regardless of the inability to arrive at a single clear meaning for the word *Armageddon*, all attempts to explain it lead to one conclusion. They result in a connotation of gathering, assembling, or bringing together as the prime significance of the word. Thus the main emphasis of the text has

to be the idea of assembling, gathering, bringing together of the kings of the earth against God.

Gathering Not Geographical

The assembling of the kings of the earth is not necessarily a physical gathering of the armies of the world into one spot on earth. Further study reveals that this warfare against God is directed at His people, who are in all countries of the world, thus calling for a worldwide war rather than one that will conclude with a major battle in one particular geographical place. The gathering of the kings of the earth and of the whole world must then transcend a simple physical gathering of armies into one battlefield. It must be the "climax of satanic planning for the unification of the world through a compact between the apostate religious organizations of earth, as represented by the woman, and the political powers of earth, as represented by the beast."—*The SDA Bible Commentary*, on Revelation 17:12.

This gathering of the kings of the earth to war seems also to be described in Revelation 17:13 and 14, where the ten kings "have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb." This statement literally reads, "These have one purpose, that is, they shall give their capacity and authority to the beast. . . . The nations of earth, . . . here purpose to unite with the 'beast' in forcing the inhabitants of earth to drink the 'wine' of Babylon, . . . that is, to unite the world under her control and to obliterate all who refuse to cooperate."—*Ibid.* (Italics supplied.)

"There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. . . . In the warfare to be waged in the

last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 17:13, 14, p. 983.

The whole world will be united in one great evil harmony and purpose, to fight against God by destroying His remnant people. No wonder this gathering or uniting of the world is called Armageddon, the mount of the gathering or assembly! God's people are all *gathered into* His remnant, while the whole world is *gathered or united against* His remnant to destroy them. This is the gathering of the nations. This is Armageddon.

Uniting on Common Points

The work of gathering the kings of the earth and of the whole world is done by three unclean spirits. "The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to *unite* with Satan in his last struggle against the government of heaven."—*The Great Controversy*, p. 624. (Italics supplied.)

The unclean spirits that bring about this uniting of all forces are understood to come from paganism, the Papacy, and apostate Protestantism and are symbolized by the dragon, the beast, and the false prophet.

The actual steps taken in uniting the whole world under the domination of the Papacy are portrayed in Revelation 13. Here the two-horned beast, the United States, is the great agency that exercises all the power of the first beast, the Papacy. It causes the setting up of the image to the beast, in the union with apostate Protestantism, and the worldwide enforcement of its worship. The

outstanding aspect of the worship of the image will be the receiving of the mark of the beast. The kings of the whole earth are brought to the point where they "have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb" (Rev. 17:13, 14). This is the uniting described in Revelation 16:14 as gathering "them to the battle of that great day of God Almighty."

Here is pictured a uniting of the world on common points. "The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to *unite them in one body* and thus strengthen his cause by *sweeping all* into the ranks of Spiritualism. . . . Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this *union* a grand movement for the conversion of the world and the ushering in of the long-expected millennium."—*Ibid.*, pp. 588, 589. (Italics supplied.)

"All who have not the spirit of truth will unite under the leadership of satanic agencies."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 5:11, p. 967. "Yet under one head—the papal power—the people *will unite to oppose God* in the person of His witnesses."—*Testimonies*, vol. 7, p. 182.

The servant of the Lord applies the very words of Revelation 16:14 to this uniting of the kings under Satan: "The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to *unite with Satan* in his last struggle against the government of heaven."—*The Great Contro-*

versy, p. 624. (Italics supplied.) Again, "Satan is also *mustering* his forces of evil, going forth 'unto the kings of the earth and of the whole world,' to gather them under his banner, to be trained for 'the battle of that great day of God Almighty.'"—*The SDA Bible Commentary*, on Revelation 16:14-16.

Can we not see that the gathering process has already begun? "The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering. . . . The agencies which will unite against truth and righteousness in this contest are now actively at work."—*The Great Controversy*, p. 582.

Consider the ecumenical movement, the uniting of the churches, the National and World councils, the seeking for points of common interest, the minimizing of differences. Undoubtedly, the most startling and ominous development in this uniting process is the phenomenon of the "tongues" movement, which has erupted from the original narrow confines of Pentecostalism, to sweep across the boundaries of the mainline denominations and the Roman Catholic Church as well, bringing Protestants and Catholics together in unprecedented fellowship.

The increasing favor with which Rome is not only viewed but actually courted by Protestants is most significant, for this is the very direction that prophecy requires. Rome, under whose leadership the whole world is to be gathered under one head, has been silently coming into power. If the full extent of her influence and power in both Protestant and government circles in the United States were known, we might well conclude that very little remains for the full development of the prophecy.

What is now taking place is clearly portrayed in these prophetic words: "The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve Him, and soon, very soon, will be fought the last great battle between good and evil."—*Review and Herald*, May 13, 1902.

VIEWPOINT Objectives and Ground Rules:

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

& TRIUMPH

TRAGEDY

Dare to Study Daniel—8

DESMOND FORD

ONE OF THE grandest of prophetic panoramas is found in the seventh chapter of Daniel—and it was written in the sixth century B.C. More than twenty-five centuries are compressed into less than thirty verses! The terrain of chapter two is repeated with much added detail. The mighty empires of Babylon, Medo-Persia, Greece, and Rome are depicted, but the key emphasis falls upon two strange figures—one a vicious “little horn,” and the other the “Son of man” coming in the clouds of heaven. The scene of the judgment day climaxes the chapter with the accompanying event of the inaugurated kingdom of God.

We need not invent an interpretation for this prophetic panorama. It is clearly spelled out in verses 16-18 and 23-27. The word *king* used in verse 17 is synonymous with *kingdom* as is indicated in verse 23. Thus Babylon, Medo-Persia, Greece, and Rome—the great empires mentioned in Scripture from the time of Daniel—are again portrayed in prophecy. The ten horns from the fourth beast represent the divisions of the old Roman Empire, some of which remain as modern European countries. But what of the murderous little horn also springing from Rome after its division had taken place, the power that “made war with the saints,” and which sought to “change times and laws” (verse 25)?

The Little Horn

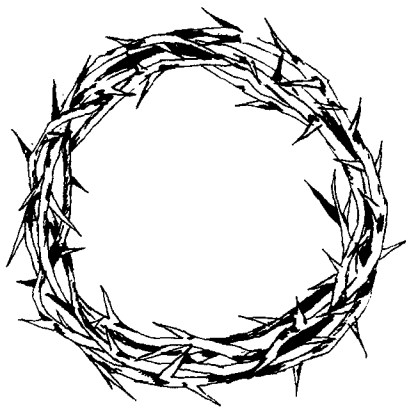
The prophecy at this point tells the same story as our own hearts and our personal experience. We are prone to wander, prone to leave the God we love. It is obvious from the work of this little

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horn that it is a religious power, for it deals with religious issues and opposes those with a religion different from its own. But this power, though it practices worship to some degree, has lost the light of love and law. To comment upon this prophetic symbol is not to offer condemnation of any religious system or group. It is but to acknowledge the historical fulfillment of the tendencies of our common human nature.

The Bible testifies that declension inevitably sets in when the initial ardor for Christ begins to cool. Soon after the deliverance of a human family from the Flood, their descendants, for the most part, united in the apostasy of Babel. Within six weeks from the giving of the law on Sinai by God Himself to a redeemed people, there came the tragic lapse into idolatrous worship of the golden calf.

Centuries later God again delivered His people from bondage, this time that of Babylon, but the vast majority refused their freedom and remained in Babylon rather than return to Jerusalem. Of those who returned, the majority set about constructing their own homes in luxury rather than seeking first to establish the temple of God. By the time of the first advent the religious leaders of the most enlightened people on the face of the globe had hardened into ritualistic, self-righteous pedants, hating all who differed with them in the slightest particular. These religionists crucified the Lord of glory. And within less than a generation after Christ, the disciples were writing to warn the churches that many ungodly men had crept in unawares, and that, unless great care was exercised, the churches would fall away from righteousness to perdition.



The very apostasy against which the apostles warned accelerated in the centuries that followed. With the "conversion" of Emperor Constantine, the church was brought into close liaison with the state, establishing a pattern that dominated medieval Europe until after the Reformation, and bringing a trail of error and woe.

Pagan Practices Incorporated

Because the Scriptures were inaccessible to men the instincts of the natural heart too often replaced the divine principles. Vestiges of pagan worship were readily incorporated into the Christian church, and the spirit of intolerance so natural to the unrenewed heart frequently bore sway.

When Christ sought followers, He presented the cross. To the multitudes that followed Him He had one message: "There went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not [love not less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:25-27).

But His church forgot this manner of approach. By the third and fourth centuries of our era, converts were being won by smoothing out the differences between the religion of Christ and other faiths. At this time, for example, the Sabbath of the fourth commandment became gradually displaced by the pagan festival day of Sunday. The linking of church and secular government was the attempt to supply the lack of the power of the Holy Spirit. Pride, rather than humility, began to walk in state, not because the ancients were worse than the moderns, but rather because they were of the same weak nature as we are.

The little horn of Daniel 7 thus represents religion gone to seed—the system of church and state that dominated medieval times. This supremacy endured for "a time, times and a half," three and a half prophetic years, or 1,260

actual years from A.D. 538-1798. (See Ezekiel 4:6 and Numbers 14:34 for examples of this year-day principle.) In 538, the last of three barbaric powers opposing the church clothed in civil authority was overcome, but in 1798 secular opposition in the form of Napoleonic armies suspended the European dominion of the church-state system. We can thank God that even during such dark centuries there were some who cherished the flickering lamp of truth. Of these, some stood in prominent places in the church while others were continuously persecuted by the religious authorities.

The Son of Perdition and the Son of Man

According to the prophecies of Revelation, the little horn will again dominate the world scene. The future is to see the restoration of intolerance and false worship. The nations of earth will unite under Antichrist, "the son of perdition," one who claims to follow Christ but who in character and practice denies Him. (See 2 Thess. 2:2-12 and compare John 17:12 and Rev. 13.) The evil confederacy will not be solely Catholic nor Protestant nor Jewish. It will be composed of all who have cherished the letter rather than the spirit, sight rather than faith, self rather than Christ. And Satan himself as an angel of light will dominate the confederacy in its last all-out attempt to bring peace to the world by its inforcement of certain religious practices. (See Rev. 16:13, 14.)

Let us not dwell further on this symbol. There is a better one to focus upon, even the "Son of man." This is the title Christ assumed for Himself when proclaiming the gospel. He is not just the Son of Abraham but the Son of man. He is brother to all men. He is representative man—man as God intended him to be, man as saved man will eventually be. The term is used frequently throughout the Scripture in contexts calling for vindication. In this chapter it points to the deliverance and exaltation of the humble saints who have been oppressed. They are to be vindicated in the judgment (see verses

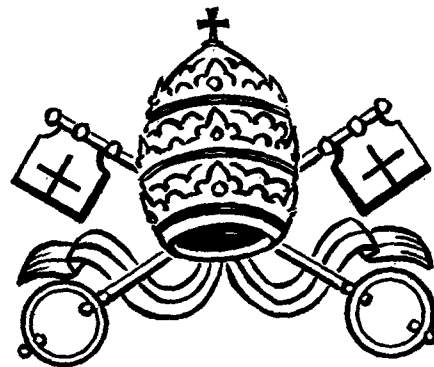
13-27). That vindication will be accomplished by One who Himself has been made as the off-scouring of all things, but who in lowly humility consents to be the Judge-Advocate of all who seek His intercession.

The contrast between the two dominant symbols of this chapter should be noted. On the one hand the little horn points to such spiritual declension as leads mere men to assume the prerogatives of God, seeking to change times and the law, and persecuting all who differ.

But the "Son of man" points to God Himself, who bowed low to assume humanity, enduring shame and obloquy, and death itself, to convince men of the love of the Deity for His creatures. The first symbol, man making himself God, points to the mystery of iniquity, but the other, God making Himself man, is the mystery of godliness. Martin Luther hit the nail on the head when he affirmed that it is Pope Self we have most cause to

fear. The study of the prophetic pages of Daniel should result, not in our recriminations against systems other than our own personal "ism," but in self-distrust, and in emulation of Him who humbled Himself for our salvation. If we are to stand through earth's final crisis and its reflection in the judgment above, it will be a result of soul union with the heavenly Son of man. Thus:

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*The Desire of Ages*, p. 83.



AAM Study Guide

Daniel—8

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. 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 (fifty clock hours).

1. What world power is introduced in Daniel 7 which is not clearly included in Daniel 2? Develop the history of this great tyrant of prophecy by adding appropriate references from the book of Revelation which give additional details of his attack upon the saints of God, the truth, and the Most High Himself.

2. Is the primary emphasis of this chapter the prophetic outline of the great beasts, or is it the vindication of Christ and His people in the final judgment? Explain your answer.

3. Can you justify the position that the change of the Sabbath is introduced in Daniel 7:25?

4. From a thoughtful review of Daniel 7, outline the basic issues in the conflict between Christ and Satan. How is God's sovereignty involved?

5. Locate the seven times the 1260-day prophecy is mentioned in the books of Daniel and Revelation, and show how the different designations of prophetic time can be correlated.

6. How can Christ our righteousness be presented in a study of Daniel 7?

DEAR VISITOR, YOU ARE QUITE WELCOME TO MEAH SHEARIM, BUT PLEASE DO NOT ANTAGONIZE OUR RELIGIOUS INHABITANTS BY STROLLING THROUGH OUR STREETS IN IMMODEST CLOTHING. OUR TORAH REQUIRES THE JEWISH WOMAN TO BE ATTIRED IN MODEST DRESS. MODEST DRESS; DRESS SLEEVES REACHING UNTIL BELOW THE ELBOWS, (SLACKS FOR BIDDEN), STOCKINGS, MARRIED WOMEN HAVING THEIR HAIR COVERED, ETC., ARE THE VIRTUES OF THE JEWISH WOMAN THROUGHOUT THE AGES. PLEASE DO NOT OFFEND OUR RESIDENTS AND CAUSE YOURSELF ANY UNNECESSARY INCONVENIENCE. WE BEG YOU NOT TO INFRINGE UPON OUR WAY OF LIFE AND "HOLY CODE OF LAW." WE BESEECH YOU TO USE DISCRETION BY NOT TRESPASSING OUR STREETS IN AN UNDESIRE FASHION. THE MEN ARE REQUESTED NOT TO ENTER BAREHEADED.

THANKING YOU IN ADVANCE FOR COMPLYING WITH OUR REQUEST AND WISHING YOU BLESSINGS FROM ABOVE FOR YOUR GOOD DEEDS.
COMMITTEE FOR GUARDING MODESTY, MEAH SHEARIM AND VILNITY, JERUSALEM, THE HOLY CITY

A cordial welcome is extended to all who enter this Church. Please bear in mind that it is the House of God. Visitors are requested to conduct themselves in a manner that is in keeping with the sacred character of the place.
In order to preserve an atmosphere of reverence, entrance cannot be granted to men dressed in shorts nor to women wearing a minigown or sleeveless dress.
Kindly observe an appropriate silence and refrain from using photographic equipment of any kind.
Sign at St. Peter's Church in the Vatican

Voices Crying in a Polyester Wilderness...

In Malawi it is traditional for women not to appear in public in dresses that expose any part of the leg above the knee. Accordingly there is a restriction in Malawi on the wearing in public of dresses that do not fully cover the kneecap when the wearer is standing upright. Women are also restricted for shorts and trousers worn in public. These two limitations apply to visitors as well as to residents but do not apply when the wearer is at a holiday resort on Lake Malawi, is on the mountains of Zomba, Malangi or Dedza, Vibia and Nyika et cetera and any hotel, or airport, or railway station if the wearer is in direct transit to a Malawi holiday resort, or to other destinations outside the country. They also do not apply when the wearer is engaged in any kind of sport for which short skirts and dresses, or shorts or trousers are customary, and to those Asian ladies who traditionally wear such apparel.

Tourists and visitors, therefore, need no special wardrobe for visiting Malawi other than one skirt or dress covering the knee for those occasions when they wish to walk around the town or a village. Instead of bringing such an item with them, visitors may find it more convenient to purchase a chirundu, the local inexpensive, ankle length wrap around skirt made in colourful printed cottons, on arrival in the country.

Thoughtful and courteous visitors will respect our local customs and avoid any possibility of embarrassment by conforming with our conventions on female attire as indicated above.

Notice appearing at various places in Malawi.

"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.
There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—Testimonies, vol. 4, pp. 647, 648.

TRY IT. YOU'LL LIKE IT.

WALTER T. REA

ONE OF THE basic beliefs of the Seventh-day Adventist ministry is our insistence on the fact that the backbone of the church is the layman. Over and over again we repeat and hear repeated the thought that the work of God in the earth will never be finished until the laymen are accorded their rightful place in the church and arouse themselves to superior effort. This belief is not only stressed by reference to many quotations in the writings of Mrs. White but also has received emphasis in the various programs and meetings sponsored throughout the world field by the laymen of the church.

There are two areas on a local level, however, where the laymen can especially contribute in a beneficial way to the work of the local church, the organization as a whole, and be particularly helpful to the pastor or pastoral staff.

One such area is that of church school board representation. Why is it necessary for a minister to be a voting representative on a local school board? Is he saying, in effect, that the only way he will serve and promote Christian education is in exercising a controlling voice? Would his participation be any less and his commitment any less if he were to use only moral persuasion rather than controlling interest?

If we are to be honest about it we have to recognize that many laymen are more qualified in today's complicated and specialized world to deal with the specific

problems of personnel, finances, and administration than the pastor himself. It is often delightfully amazing to see how efficiently the laymen can operate a school with the support, but not the control, of the pastor.

When the minister does serve on the school board without a vote, he is not so apt to be pitted against his fellow ministers or other church laymen in a decisive struggle for control or direction. One of my most treasured compliments came from a layman who told me, after observing my way of working with the school board, that he greatly appreciated the fact that I didn't try to change everything to my way of thinking so it had to be rechanged after I left.

Another delightful way in which the layman can lift some of the burden of the pastoral staff is in the matter of proper use of the church board. How many times we see a strong-minded minister pitted against a strong-minded board. How often this results in factions seeking for control, thus thwarting the effort for effective organization and spiritual growth.

The *Church Manual* stresses time and again that the church board is only advisory, and that caution should be exercised in using the board to override the wishes of the church. It is clearly stated that the board is not authorized to disfellowship members, spend church funds, or to commit the church in any program without authorization of a duly called open business session.

One of the methods we have used over the years that has brought great satisfaction and, we

believe, greater efficiency, has been the use of the open church business meeting, which primarily functions as a church board. Matters of general church interest are brought to this open meeting. No preliminary board work has to be done or is even necessary if the minister has first persuaded the board of this method of operation and has also carefully counseled the members. It is much easier to approach most problems in an open forum without any duplicating process.

One of the interesting results has been that, if the minister does his homework adequately, the church as a whole will support him much better than it does through the more traditional approach. Layman may disagree with layman on the floor, but it leaves the minister largely free for reconciliation and compromise, which is really his main administrative function. Of course, delicate and personal matters should be taken to a regular private meeting of the church board.

The results of following this method of operation have been most gratifying. The people who support the church with their funds and their effort feel they have a meaningful voice. The factions are largely negated through the open forum, and the minister's position as an administrator and spiritual leader is left untarnished. It is true, as some say, that the minister doesn't always get his way by this method, but then isn't that the meaning of it all? To lead where people will follow and not to push them where they aren't willing to go.

Try it. You'll like it.

Walter T. Rea is pastor of the Alhambra Seventh-day Adventist church, in the Southern California Conference.

Feed Us With the Bread of Heaven

Robert H. Parr

NOT EVERY church holds its divine service at eleven o'clock on Sabbath morning. Some, of necessity, must choose a different time. But in this division it is reasonable to say that, in the home unions at least, 95 per cent of our church services are held at the eleven o'clock hour.

How important is this hour of worship? We believe it is the most precious, the most important in the whole week. It is the time when God's people draw nearer to Him as a body of worshipers than at any other time in the week. Karl Barth, acclaimed by some as the greatest theologian of the twentieth century, has said, "Christian worship is the most momentous, the most urgent, the most glorious action that can take place in human life." And we believe you will agree that one doesn't have to be a top theologian to know that.

Welcome, silent prayer, hymn, prayer, choral music (if the church has a choir), offering, second hymn, sermon, last hymn, benediction. With minor adjustments and amendments, that is the pattern of worship in all our churches. When a minister circulates among our churches, he is seldom embarrassed because of an unfamiliar liturgy; all that differs is which elder does what. This has much to commend it, of course, though there is something to be said for a touch (at least) of originality.

On the other hand, it is seldom that one finds two churches exactly alike in their order of service. This, too, is good; we should have some flexibility.

Robert H. Parr is editor of the Australian Signs of the Times.

However, the order of service is not the all-important thing in itself. That which is pre-eminent in every worship service is surely the worshiper. Not the worshipers (plural), but the individual. For we do not come as a group for spiritual blessing; we come as our individual selves to feed upon the Bread of Life.

The worship hour (which is the only hour of the week that does not necessarily have only sixty minutes) is divided into two well-defined segments. First there is the portion where every worshiper actively participates. This includes the silent prayer, the singing of hymns, the giving of the offering. The question that prompts itself here is: Is this enough active participation? Lumped together, it would be but a small fraction of the time spent in worship. Even at that, some of it is wasted. The singing of certain hymns for instance.

Ah, yes! Those hymns! Some ought never to disgrace the interior of a hymnbook. Lest we offend, we shall not supply a list of numbers, but we beg the minister who chooses his hymns to do so carefully. Many a hymn (even in our own hymn book) must rightly be regarded as sentimental froth. A pity. In *Christianity Today* of December 8, 1967, we came upon this rather startling pronouncement; it so thoroughly agreed with our own concept that we rejoiced in our own perspicacity. "By definition a hymn is a musical and poetic offering of praise to God; but between the covers of every Protestant hymnal are many compositions that should never be dignified by the word 'hymn.' They are 'songs,' couched in sentimental language,

introspective in gaze, and horizontally projected. They do not lift us up to God and His glory; they bid us look inward—or outward to our neighbor. To be sure, there is a place for personal affirmation of faith and aspirations after God, such as the psalmist knew (Psalm 42); but these, in a healthy religion, are God-oriented, not introvert."

The second portion of the worship service is that in which the worshiper participates *passively*. That is, he listens and does nothing in an active way. Or he may switch off, either voluntarily or involuntarily, and his participation level may actually sink to zero or even a minus quantity. When the main prayer is offered, he may be miles away. He may elect (shame on him!) even to sit in his seat gazing about him (and this is not as uncommon as you may think, either). And during the sermon he may choose to take in little or nothing of what is said.

What a responsibility devolves upon the one who has to preach the sermon! And how we, whose responsibility it is, often fail the high office of our calling! We noticed a letter in *Christianity Today* recently, which painted a picture of this part of the worship hour (not in an Adventist church, fortunately) as seen through the eyes of Jean M. Jackson of Crosswell, Michigan. She wrote: "For the past forty years I have been puzzled by one characteristic of the usual sermon. . . . We enter the church building for our religious service. The sanctuary is adorned . . . to put us in the proper frame of mind for worship. Religious symbols meet our eyes.

Music is being played to evoke an emotional response. We sing a hymn. There is prayer, Scripture reading, and often special choir music.

"Then when we have carefully been brought to a peak and are ready to respond to a discourse concerning the Deity—the preacher arises and makes a crack about baseball. Or it might be about football, motoring or television, but it is guaranteed to put us back to where we were Saturday night. . . .


"The opening sentence follows the pattern of the commercial that comes in the middle of a baseball or football game. But let us be logical. The situation is different. During the break for the commercial, the audience tunes out mentally. . . . Their minds must be caught and held. . . . The preacher's congregation is not in front of the television with their mouths full of fried chicken. They are seated in pews where they can't get away without violating the mores of two thousand years. Instead of being let down for the commercial, they have been built up for the sermon.

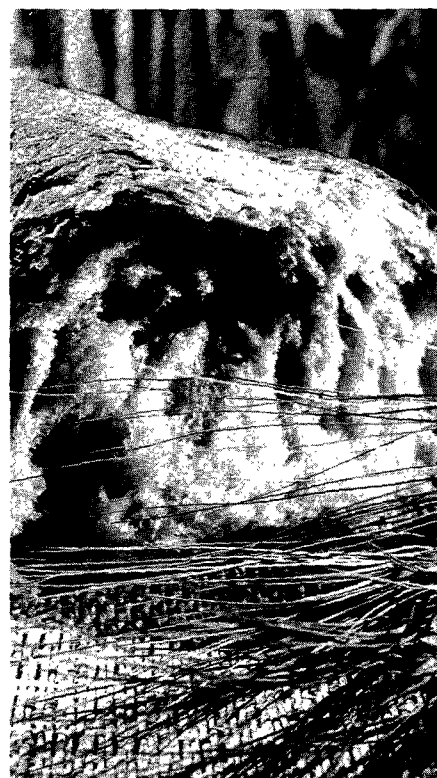
"So please, preacher, spare us that crack about baseball, save it for when the congregation is getting restless. Or, better still, forget it, and when the congregation is getting restless, announce the closing hymn."

Ellen White might not have put it in such a colloquial manner, but the underlying thought is one to which she would have given hearty approval. Mrs. Jackson's letter is actually a heart-cry from every congregation, which may be epitomized thus: "Feed us with

the Bread of Heaven. We do not want your jokes or your pleasantries. Give us strong meat. That is what we have come to get; do not send us away empty. And do not send us away, either, with a chuckle in our throats, we would rather have a sob of contrition there. Do not dismiss us with hearts that are light and gay; we would rather feel the pang of conscience. And do not give us your finespun theories; we would rather have the solid doctrine of the Word."

It is all too true that the sermon has become the focal point of the worship service. The pity of it is that this major portion of the worship service is recognized as a passive segment, where the congregation is completely (all too often) at the mercy of the preacher. We believe that, with prayer and earnest study, this apparently passive piece of the service could well become one of quiet (cerebral) activity.

If sermons were thought-provoking; if preachers would not do all the thinking for the congregation, and leave them some loose ends to tie up; if they would involve them in Bible study; if they would compel them to listen by the very dynamism of their presentation; if they would speak from the heart and not from the head; if they would hold them with the very urgency of their message, the sermon could well become a most active part of the hour of worship. But it will take much thought and prayer to accomplish this. 



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Helpfulness Heals

DANIEL H. KRESS

Dr. Daniel Kress went to England in 1898 to establish medical work there, after a brief period of service at the Battle Creek Sanitarium. Later, he served in New Zealand for a time, returning to the United States in 1907. He became the first medical superintendent of the newly established Washington Sanitarium and Hospital. His wife was staff physician. Dr. Kress specialized in health education and wrote many articles on health for Adventist periodicals. In going through our files here at the Ministry office, we came across this manuscript, which apparently has never been published. Although written in 1950, it still carries a message we feel our readers will appreciate.

Editors

SOME years ago I had a prominent judge under my care. He was a sick man—of this there could be no doubt. And he naturally worried about it. At times he became almost desperate. He had to be watched; a nurse was with him constantly. Instead of improving he became gradually worse. One day he rushed into my office, handed me a razor and surgical pocket case and said, "Doctor, take these; I am afraid of myself."

I had exhausted my resources medically. The diet and treatments could not be improved upon, as far as I could see. I said to him, "Judge, sit down." Then turning to him, I said, "Do you pray?"

To my surprise he said, "Yes, I pray."

After a few moments thought I said, "Whom do you pray for?"

"For myself," he replied.

"Judge," said I, "why don't you pray for others who are equally needy as you are, and even more needy?"

I then told him of one case I had

that had baffled all medical skill. I said to him, "Here is a case that you could do more for than I can. If you would take him out for a walk each day and cheer him up, he would improve." I related to him the experience of Job and how he fell into the habit of pitying himself and finding fault with his friends because they failed to pity him. The time came when Job confessed his wrong, and the Lord told him to pray for his friends instead of himself, and the record reads, "The Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10). Job's health came back to him when he again began to think of others, and to pray for them.

The judge followed my advice. He took this other patient out for walks and cheered him up. It was a surprise to me to see how quickly the judge's annoying symptoms disappeared. Not only was he helped, but the other patient got well.

The judge came to my office and said, "Doctor, have you another hard case?" A number of my patients were helped more by this man's ministry than by mine.

The judge became so interested in his work that six months later he wrote a letter from his home, in which he said his work on the bench was uninteresting and unsatisfactory when compared to the work he did while at the sanitarium and that he was not feeling well. He asked whether he might return and aid me for a period of six months. We invited him to come, and for six months he aided me as he had before he left us. He thoroughly enjoyed it. He had learned the more excellent way of living, and nothing short of this could ever satisfy him.

bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am" (verses 6-9).

Unselfish praying always brings results. The man who appealed to his neighbor in behalf of a friend who was in need, received what he asked for. He said, "Lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him" (Luke 11:5, 6). He had nothing. But he knew someone who had food, and he appealed to him, and "because of his importunity" (verse 8) for one more needy than himself, he received all he asked for. The promise to all such is, "Ask, and it shall be given you. . . . For every one that asketh receiveth" (verses 9, 10).

The widow, in time of severe famine, had merely a handful of meal and a few drops of oil left,

but she shared the little she had with a stranger and traveler who was weary and in need, and "the barrel of meal wasted not, neither did the cruse of oil fail" (1 Kings 17:16). "She, and he, and her house, did eat many days" (verse 15). The margin says, "A full year."

All God asks is that we give such as we have. This, all can do. If we have but little strength, let that little be dedicated to Him for service, and more will be given. "Unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken from him" (Luke 19:26). ➤

The judge, I found, was a man of prayer before he came to the sanitarium. He prayed, but his prayers were selfish. He prayed only for himself. It was unpleasant to be sick and to feel nervous. He did not pray that God would make him a blessing to others. When he began to pray for others, and to help them, the Lord turned his captivity, as He did in the case of Job. There is a satisfaction in praying for and helping those who are needy. It soothes irritated nerves and calms the restless brain cells. The sleep of such is usually sweet. The command is, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). This should be the object of all labor.

There are many who, like the judge, pray, but their prayers are unanswered, and they go away disappointed and disheartened. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" (Isa. 58:3). God's answer is, "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?" (verse 5).

To go about with bowed head, complaining of God's providences, and thinking merely of one's comfort, praying merely for self, is the surest way of defeating our desires. "Ye ask and receive not, because ye ask amiss" may be said of all such. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy



**Drs. Daniel H. and
Lauretta Kress**

The Vegetarian Advantage

Part 2/Herald Habenicht

In our article last month we discussed some of the health hazards of using flesh as food. Let us now look at some positive advantages of the vegetarian way of life.

We often hear misinformed flesh-users refer to the feats of strength they perform after eating a big, juicy steak. Dr. Frederick Stare (professor of nutrition, Harvard University) has said: "Lumberjacks may demand plenty of red meat to get timber cut, but that demand rests on habit and not on a nutritional or medical basis."¹

What are the facts about protein (animal or vegetable) and energy metabolism?

"Man cannot consume and digest sufficient amounts of protein to satisfy his energy requirements."² He does best when deriving his energy from three sources, i.e., carbohydrates, fats, and protein.

"Carbohydrates and fats are called protein spacers." In other words, their presence in the diet relieves the necessity of tissue proteins being broken down to produce energy. This decreases the "wear and tear" on the body.³

When a human subject in the resting state (basal) eats food, there is an increase in the heat produced in the body. This increase is called specific dynamic action. Protein increases the heat by 30 per cent, carbohydrates by 6 per cent, and fats by 4 per cent.

"The extra heat resulting from protein food cannot be employed for production of mechanical or

other forms of energy. It is a waste heat and is simply added to heat produced by the muscular exertion. A diet very rich in protein is therefore unsuited to heavy muscular work."⁴

When fats and carbohydrates are used as the energy source, the extra heat (specific dynamic action) is harnessed in the performance of work. Heat wastage is abolished and the extra energy is incorporated in the energy exchange of exercise.⁵

These scientific facts have been well known in medical and nutritional circles for many years. As far back as 1920, Dr. H. C. Sherman (Columbia University) wrote, "Muscular activity which has such a decided effect in raising energy requirements, has no influence on the amount of protein needed." He found no increase in urea excretion with exercise, showing that protein is not utilized for muscle energy when adequate amounts of fat and carbohydrate are present.⁶

Improves Endurance

In the early 1900's Dr. Schouteden of Belgium made an interesting endurance test, comparing vegetarians and nonvegetarians. Using a standardized grip meter, he found that the vegetarian group could squeeze an average of 69 units, while the nonvegetarians averaged only 38 units.⁷

Much more recently Professor Per-Olaf Astrand, M.D., a Swedish scientist, used nine trained athletes on stationary bicycles in an intriguing experiment. After several days on a mixed diet (vegetables, fruit, meat), they were allowed to pedal to the point of

exhaustion. The average length of time they pedaled was 114 minutes.

Next they were placed for three days on a high fat and protein diet (meat, milk, and eggs). When instructed to pedal to exhaustion, the three athletes could average only 57 minutes.

After three more days' rest while eating a carbohydrate-rich diet (vegetables, fruit, and cereals), they were allowed to perform a third time. This time they averaged 167 minutes, with several going past the 240-minute mark.

Dr. Astrand concluded, "There seems no doubt that it is proper to exclude protein from consideration as a fuel for working muscle cells. . . . Consumption for several days of a carbohydrate-rich diet will improve the capacity for prolonged exercise. . . . These are the basic facts. Forget the protein myth and the other superstitions."⁸

Coach Rudy Fahl, for more than ten years the organizer-promoter of the annual Pikes Peak Marathon, found that year after year vegetarians received the trophies. He noted that meat eaters had more cramps and did not have the extreme endurance required by the 26-mile, steep trail.⁹

Thus we see science and experience vindicating Ellen White's statement: "It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These ele-

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ments are not so well or so fully supplied by a flesh diet."—*The Ministry of Healing*, p. 316.

Increases Longevity

Vegetarians live longer. Back in 1864 Mrs. White wrote: "After the flood the people ate largely of animal food. . . . He [God] permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years."—*Spiritual Gifts*, vol. 4, p. 121 (1864).

Last month's article showed how meat eating contributes significantly to the risk of deaths from heart attacks and cancer—the number one and number two killers in the United States.

A number of research scientists are becoming convinced that feeding a high-protein diet—usually a meat diet—accelerates the growth and maturation process, with the ultimate result of decreased stature and shorter life span.

Dr. M. H. Ross¹⁰ found that rats (whose protein metabolism is very similar to human beings) lived longer on a low-protein, low-calorie diet. Dr. H. C. Sherman added lean meat to the rat diets as an extra protein supplement. These rats grew faster and their life span was shorter.¹¹

Dr. Ancel Keyes states: "In the growing animal it is customary to consider the least amount of protein which will allow the maximum growth, but for what else? We usually judge the animal by size and appearance, but seldom by length of life. Longevity is infrequently considered, because

perhaps the small evidence points to an inverse correlation between rate of growth and eventual longevity."¹²

Recent studies done by Dr. U. D. Register at Loma Linda University showed that rats fed the cafeteria (vegetarian) diet plus a meat entree grew faster, reproduced sooner, reached a shorter final size, and died sooner than their paired brothers and sisters fed the cafeteria diet alone.¹³

Preliminary studies on California Seventh-day Adventist men showed them to live 6.2 years longer than their non-Adventist counterparts.¹⁴ Loma Linda University's School of Health has recently been awarded research grants totaling more than \$800,000 to investigate in greater depth this increased longevity and hopefully to demonstrate conclusively the role of vegetarianism in this observed increase of life expectancy.

Vegetarians Are Healthier

The Spirit of Prophecy has some startling statements about meat eating and disease.

"The liability to take disease is increased tenfold by meat eating."—*Testimonies*, vol. 2, p. 64 (1868).

"Those who use flesh meat . . . prepare the way for disease to fasten upon them."—*Counsels on Diet and Foods*, p. 390 (1903).

"Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Ibid.*, p. 383 (1902).

"The animals are diseased, and by partaking of their flesh, we plant the seeds of disease in our own tissue and blood. . . . When we are exposed to prevailing epidemics and contagious diseases,

the system is not in a condition to resist the disease."—*Ibid.*, p. 386 (1896).

Dr. Ernest L. Wynder, president of the American Health Foundation, recently stated: "We believe that a diet high in animal protein and animal fat correlates with a high incidence of colon cancer."¹⁵

"People living in the areas with a high recorded incidence of carcinoma (cancer) of the colon tend to live on diets containing large amounts of fat and animal protein, whereas those who live in areas with a low incidence of cancer live on largely vegetarian diets (high in fiber) with little fat or animal matter."¹⁶

The National Cancer Institute (Bethesda, Maryland) recently reported: Currently available geographic data support the association between beef consumption and the occurrence of bowel cancer.¹⁷ (In 1973, 47,000 persons died of cancer of the colon in the U.S.A.—second only to lung cancer as a cause of cancer deaths.)

Dr. Denis P. Burkitt (of the Medical Research Council of Great Britain and for many years a missionary in Central Africa) goes even further in his data to add appendicitis, diverticulitis, ulcerative colitis, and polyps of the large bowel to the diseases that are produced by dietary factors and are absent in vegetarians.¹⁸

Over one million cases of food poisoning are reported yearly in the United States.¹⁹ Salmonella organisms are responsible in a majority of instances. Meat and poultry products are the usual vehicle of contamination. Vegetarians are rarely bothered by these

seldom fatal, but often incapacitating, illnesses.

We went to some length in last month's article to establish the relationship between meat eating and heart disease—America's number one killer. Only one additional reference will be given here regarding the vegetarian's health advantage. "A vegetarian diet can prevent 90 per cent of our thromboembolic diseases and 97 per cent of our coronary occlusions."²⁰

Some recent articles written by Jean Mayer, professor of nutrition at Harvard, for the lay press are worthy of mention here in support of vegetarianism.

"We have the experience of the Seventh-day Adventists, who mainly eat milk products and vegetables. They have been studied very carefully and their health is at least as good if not superior to that of the American people as a whole."²¹

"Exhaustive studies of Seventh-day Adventists, who are ovo-lacto-vegetarians, have repeatedly shown them to be in excellent health."²²

Vegetarians Efficient Spenders

Even before the days of high meat prices and meat boycotts, the meat consumer was getting a poor deal. It takes about fourteen times as many acres to raise feed for animals to be used as human food, as to raise plant food that will supply the same protein and calories. Beef, for example, wastes 90 per cent of the plant protein and 96 per cent of the plant calories.²³

In terms of water needed (of interest to both economists and ecologists), a diet composed of three pounds of bread per day would require 300 gallons of water per day to produce, while a diet of two pounds of bread and one pound of beef would need 2,500 gallons of water a day to produce. It takes about seventeen acres to produce the same amount of animal protein as could be raised on one acre planted in soy beans.²⁴

Although compiled in 1962, United States Department of Agriculture statistics help us to compare the relative cost of different nutrients from animal compared to vegetable sources.²⁵ (See below.)

Many commercial enterprises, for purely economic reasons, are adding vegetable protein and other vegetarian ingredients to their meat products. As laws become more liberal, we can expect to see an ever-increasing amount of "stretching" to keep prices down and to supply the demand of a growing population.

Seventy years ago, Ellen White wrote: "In grains, fruit, vegetables, and nuts are to be found all the food elements that we need. . . . Grains, fruits, nuts and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*Counsels on Diet and Foods*, p. 363.

Modern science has now given us ample proof to substantiate almost all of God's instruction given us so long ago through Ellen White regarding diet. The rest is "advance information," which, if consistently practiced, cannot help but give us a definite advantage. The added strength and life which will result, should be used to glorify God and to serve Him more efficiently. ➤

Concluded

¹ Frederick J. Stare and George W. Thorn, "Some Medical Aspects of Protein Foods," *American Journal of Public Health*, vol. 33, 1943, pp. 1444-1450.

² Charles H. Best and Norman Burke Taylor, *The Physiological Basis of Medical Practice* (Baltimore: The Williams & Wilkins Co., 1966), 8th Edition, p. 1308.

³ *Ibid.*, p. 1309.

⁴ *Ibid.*, p. 1310.

⁵ *Ibid.*, p. 1310 (See interesting tables of energy usage & heat wastage.)

⁶ H. C. Sherman, "Protein Requirements of Maintenance in Man," *Journal of Biological Chemistry*, vol. 41, no. 1, January, 1920, p. 97.

⁷ "Vegetarian Benefits," *Life and Health Supplement—Vegetarianism*, 1973, p. 17.

⁸ Per-Olaf Astrand, "Something Old and Something New . . . Very New," *Nutrition Today*, June, 1968, p. 9.

⁹ *Today's Food*, Summer 1966 and Summer 1972.

¹⁰ M. H. Ross, "Protein, Calories and Life Expectancy," *Federal Proceedings*, vol. 18, 1959, p. 1201.

¹¹ H. C. Sherman, *Chemistry of Food and Nutrition* (New York: The Macmillan Co.).

¹² Ancel Keyes, "Caloric Undernutrition and Starvation, with Notes on Protein Deficiency," *Journal of American Medical Association*, Oct., 1948, p. 500.

¹³ U. D. Register, "Are Nonflesh Proteins Adequate?" *The Review and Herald*, Aug. 7, 1958, p. 16.

¹⁴ Frank R. Lemon and Jan W. Kuzma, "The Life Expectancy of Seventh-day Adventists," *The Review and Herald*, Dec. 14, 1967, p. 2.

¹⁵ "Diet and Colon Cancer," *CA—A Cancer Journal for Clinicians*, May-June 1973, 33:3, p. 151.

¹⁶ M. J. Hill, et. al., Bacteriology Dept., Wright-Fleming Institute, St. Mary's Hospital Medical School, London, "Bacteria and Aetiology of Cancer of the Large Bowel," *Lancet*, Jan. 16, 1971, p. 98.

¹⁷ "Beef and Bowel Cancer," *Newsweek*, Feb. 18, 1974, p. 80.

¹⁸ Denis P. Burkitt, M.D., "The Evidence Leavens: We Invite Colon Cancer," *Medical World News*, Aug. 11, 1972, p. 33.

¹⁹ Beatrice Trum Hunter, *Consumer Beware* (New York: Simon & Schuster, 1971), p. 371.

²⁰ *J.A.M.A.*, Editorial, June 3, 1961, p. 806.

²¹ Jean Mayer, "How to Eat Better for Less Money," *U.S. News and World Report*, Aug. 27, 1973, p. 22.

²² Jean Mayer, "What to Do Until the Guru Goes," *Family Health*, May 1973, p. 48. See also Jean Mayer, "Can Man Live on Vegetables Alone?" *Family Health*, February 1973, p. 33.

²³ *Life and Health—Vegetarianism*, vol. 1, second edition, 1973, pp. 18, 19.

²⁴ Allan Magie, Ph.D., and Elmer Widmer, Ph.D., "The Real Energy Crisis Is a Cow," *Life and Health*, September, 1973, pp. 19-21.

²⁵ U.S. Department of Agriculture, "Family Food Plans and Food Costs," *Home Economics Research Report*, No. 20, 1962. See also Stoy Proctor, *Unmeat* (Nashville: Southern Publishing Association).

ONE DOLLAR WILL BUY

Vegetable Sources

Animal Sources

Calories:	6,250 calories from flour and cereals	2,250 calories from dairy products
Protein:	275 grams from beans (dried), peas, and nuts	100 grams from meat, poultry, and fish
Iron:	65 milligrams from beans (dried), peas, and nuts	15 milligrams from meat, poultry, and fish
Vitamin A:	173,500 IU from green, leafy vegetables	8,000 from dairy products
Vitamin C:	825 milligrams from citrus fruit	none from meat, poultry, or fish
Thiamine:	5 milligrams from potatoes and cereals	1 milligram from meat, poultry, and fish
Niacin:	80 milligrams from beans (dried), peas, and nuts	21 milligrams from meat, poultry, and fish

NEWS NOTES

Hong Kong Health Happenings

"Here is a picture of a heart." The earnest words, spoken by a senior student of nursing, caught the attention of the Chinese people seated in the waiting room of the Hong Kong Adventist Hospital in Tsuen Wan. They turned to look at two young girls holding a colorful poster.

"Your heart is one of the vital organs that God made when He created man," continued Helen Liu, a girl from Taiwan, in clear Mandarin. "Through it each day is pumped the 'current of life,' your blood, which carries the oxygen and nutrition that your body cannot do without. The blood picks up the waste products of your body and helps in elimination."

Helen paused while her friend, Lillian Choi, translated into Cantonese what Helen had just said. (The Cantonese language is spoken by most people in Hong Kong.)

"Health is the most important, the most precious asset any man or woman can have," Helen continued. "So today we want to tell you about the work of your heart and blood, and show you how to keep your body in good condition so you will have good health."

Using illustrations, she explained to the people the functions of the heart and how to keep it healthy.

Health talks are given twice each day at the hospital, once in the waiting room and once in the hallway, where many patients choose to wait because they can keep in view the door of their particular doctor's office.

The same talk is given for one week, and posters that emphasize the theme for the week are placed on the bulletin boards.

With each talk on health, a spiritual thought is interwoven. When talking of the heart and blood, how easy it is to tell of a Saviour whose heart was pierced, spilling that precious blood that we as sinners might have eternal life. Nurses have so many opportunities to tell of God's love.

During their freshman year, our students at South China Union College make charts and posters, which they use each week as they conduct health education classes at the boat clinic, *Sea Light*. Several baptisms have resulted from this work among the boat people, many of whom live out their entire lives on the water.

The Five-Day Plan to Stop Smoking is conducted several times each year, with very good results, at our hospital

here in Tsuen Wan and at the Stubbs Road Hospital.

Mothers' classes are conducted each week, and recently the students taking their course in maternal and child health conducted a fashion show for expectant mothers.

In Hong Kong on July 9, 1973, nine young nurses graduated, who are convinced that a part of their role as nurses is the spreading of the gospel through the avenues of health education and health evangelism.

And what better example than healthy, happy nurses such as these delightful young women in white!

Muriel Howe
Director of Nursing Education
Hong Kong Adventist Hospital

(Adapted from "Health Happenings," a publication of the Department of Health, General Conference of Seventh-day Adventists.)

Laymen Conduct Stop-Smoking Clinics

Nancy Thomas and Darla Roberts firmly believe that laymen can put on successful stop-smoking clinics. They have been holding Five-Day Plans to Stop Smoking for more than a year, and have found that such clinics present an effective means for witnessing.

They have held clinics in Marietta and Belpre, Ohio, and in Parkersburg and Vienna, West Virginia, with an average attendance of between thirty and thirty-five.

Their program is endorsed by the Mountain View Conference, and they work closely with the local heart association and with the American Cancer

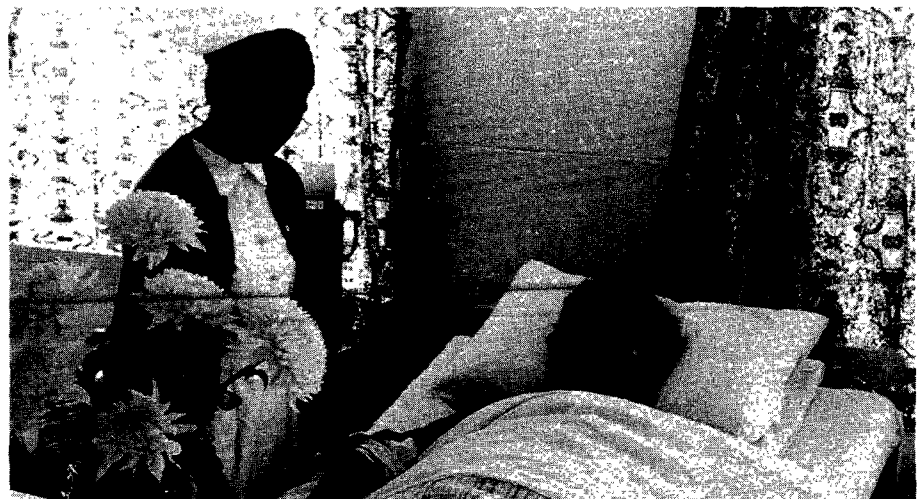
Society. They have been using three of the American Cancer Society's films, both in school groups and in the clinics. The films, *Who Me?*, *Breath of Air*, and *Time for Decision*, were presented to Mrs. Thomas and Miss Roberts on a permanent loan basis from the society.

Sharing the Bread of Life

It is a normal thing to see Adventists sharing the bread of life on Sabbath afternoons, but the Bridgeport (Connecticut) Spanish church is adding a new dimension to this idea. Each week, members of this growing church distribute 300 loaves of bread to needy families of the New Haven inner-city area. They feel that this is the work Christ would have them do, and it provides an excellent contact to talk about eternal truths.

President Nixon Praises Heart Team

President Richard Nixon sent a letter of commendation to the University Heart Team in Saigon last week, for "bringing the benefits of open heart surgery to a country that has not yet enjoyed it. . . ." The heart team is performing the first open-heart operations ever done in South Vietnam. The first patient was 13-year-old Tran Ngock Hung, who had surgery for a ventricular septal defect. His problem was first diagnosed in 1969, but he was forced to wait until he was older for the operation. In addition to doing approximately fifty-five surgeries during their six-week stay in South Vietnam, the 11-man team will deliver cardiology lectures throughout the country to South Vietnamese physicians. There are two senior medical students with the heart team.



Evening prayer with a patient at Hong Kong Adventist Hospital.

Restoring Broken Relationships

JOHN K. S. LEE

MR. A was a patient in the hospital where I was working a few years back. I was called to visit him because he exhibited abnormal fear. He believed that some of the workers at the hospital were trying to kill him. His fear proved to be groundless, and the physician could find nothing wrong with him, except that he showed symptoms of sleeplessness, indigestion, and headaches.

As I visited him, he began to tell me about his life. As a boy he received very little love and affection at home. His father left the family because he was an alcoholic. Consequently, his mother did not have time to be with him because she was busy earning a living. As he grew up, this young man experienced difficulty in getting along with his family and friends. He tried to make himself acceptable by the way he dressed and acted. But his friends just made fun of him. Part of his problem was that he could not accept himself. He looked down upon himself, and several times confided in me that he was good for nothing. Once, after a conflict with his fellow workers, he attempted suicide, feeling that it was useless for him to live on.

Searching for meaningful relationships, he failed. He claimed that he was a Christian, but his Christianity did not help him much. Instead he felt guilty and ashamed because he could not measure up to the standards of the church.

I continued visiting Mr. A while

he was in the hospital and had ongoing counseling appointments after he left. To me, his problem seemed one of broken relationships. He was unable to relate with his fellow men, owing to his family background. He was not at peace with himself. In this condition it would be quite difficult for him to understand fully the love of God.

Man was created in the image of God, to live in relationship with God, his Creator and Source of life. As a result of sin, this relationship was broken. Sinful man was alienated from God.

In his sinful nature, man's plight is further compounded by his social and personal problems. He is not at peace with God, neither is he at peace with his fellow men, and above all he is not at peace with himself.

Sin results in broken relationships that cause hatred, war, fighting, sickness, and eventually death. Man's health is affected. In his rebellion against God, he refuses to obey God's laws of health, and consequently is sick.

Because man is at rivalry with his fellow men, there is no peace. Selfishness, jealousy, self-centeredness, and dishonesty are all signs of broken relationships.

Man is also at war within himself. He finds it difficult to accept himself. He is not satisfied with his present condition, yet he cannot do anything about it. The best we can say about sinful man is that he is a broken being, living amid broken relationships.

There are many like Mr. A who suffer from sickness owing to broken relationships. Most of them are not aware of their condition. Yet they feel that life is not what it should be. There is not much that they get out of life. They merely exist from day to day.

If man's problem is that of a broken relationship, is there any possibility of restoring the relationship? Thanks be to God. He has provided a way of restoring our relationships, through Jesus Christ our Lord. "Having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20).

Jesus came to this world to live as a human being, work as a human being, relate with human beings, and He died as one of us. In doing so, He provided a way whereby men may be restored to the fullness of life. He also helped us to understand God's loving concern for us and to be reconciled to Him. Through Him the broken relationship can be restored.

It is the task of all who are in Christian service to engage in this work of restoration, whether they be medical personnel or gospel workers. In essence their work is one: to help restore man to the image of God and to be able to relate with God again. We are to relate with others in such a way that they can see the love of Christ shining through us and accept Him. As Christ came to this world to relate with men in order to save them, so the gospel must

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be communicated through relationships, not by words alone.

What happened to Mr. A? As we developed a close counseling relationship, he began to tell me a lot of negative feelings that he had accumulated over the years. He expressed the longing for love, yet he could not find love in his environment. He could not relate well. I listened to him, tried to understand and accept him, while at the same time expressing my concern and love for him by attempting to establish a real friendship with him. Slowly, he began to be able to respond. He


began to see what a loving relationship really is. As we grew in our relationship, he also slowly grew in his relationship with others.

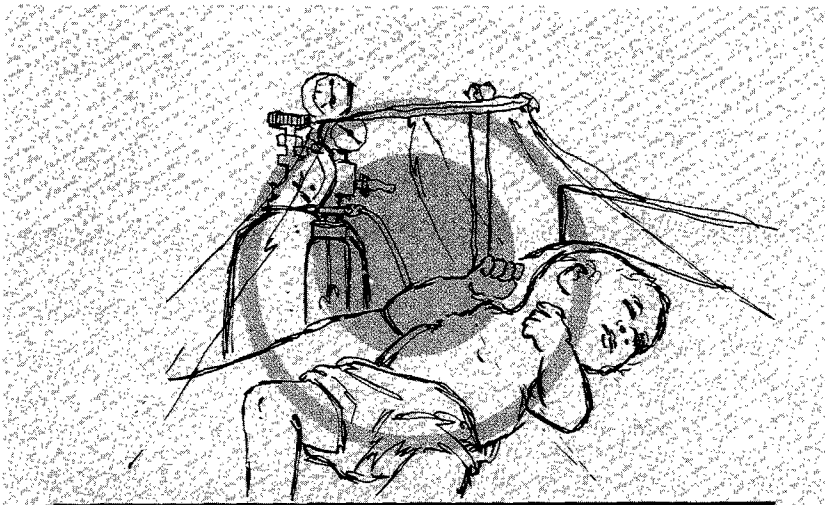
This opened the door for him to more fully comprehend the love of God. I was used of the Lord to merely provide an atmosphere of love, acceptance, and concern, within which healing could take place. God became more meaningful both to me and to him as we grew together.

While I was counseling with him, the doctors were trying to help him overcome some of his

physical problems. Some of them were related to his emotional condition. Exercise was suggested so that he could get rid of some of the tensions and be able to sleep better. Slowly he changed his life-style as he was able to find meaning in life.

Now he has a steady job. He has more friends than before. He is active in church work. Christianity has more meaning to him because God is real to him. He now relates much better to God and to his fellow men.

The broken relationships have been restored. 



AIR IS TO PHYSICAL WELL-BEING
WHAT
PRAYER IS TO SPIRITUAL WELL-BEING



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SPOTLIGHT ON HEALTH

EARLY WEANING RELATED TO OBESITY



A direct relation may exist between early nutrition and the development of obesity in infants. A recent study of 300 infants reinforces the concept that over-nutrition is largely a result of a low incidence of breast feeding, early introduction of solid foods, and early weaning. It is suggested that infants with a genetic predisposition to obesity may be helped if they are not overfed. (*Nutrition Review*, 31:116, 1973.)

WHERE THERE'S SMOKE, THERE'S DEATH



For years it has been known that infants born to mothers who smoke cigarettes tend to be smaller in size, on the average, than those born to nonsmokers. Now, according to the national Public Health Service's annual report to Congress on the subject of the health aspects of cigarette smoking, about 4,600 stillbirths a year can probably be accounted for by the smoking habits of the babies' mothers. There is "strong, probably causal, association between cigarette smoking and higher late fetal and infant mortality among smokers' infants." Should the woman give up smoking by the fourth month of pregnancy, however, the risk to her baby appears to vanish. Apparently, the danger to the fetus is not a result of the mother's long-term smoking habits—but of more specific toxic effects on the infant while she is carrying it. (*Today's Health*, published by the American Medical Association, April 1973, p. 9.)

IMPORTANCE OF BEING WELL-HEELED



The "pump bump," a painful swelling at the back of the heel, is caused by wearing high-heeled shoes and pumps, reports an orthopedic surgeon, A. A. Savastano, M.D., surgeon in chief, Orthopedic Surgery Department, Rhode Island Hospital, Providence, Rhode Island. The chronic condition is a bursitis caused by abnormal pressure from ill-fitting shoes. The lesion produced is usually knobby, tender, inflamed, and swollen. "The higher the heel, the more pressure that is exerted," the surgeon says. He advises patients to buy shoes with the backs removed or to cut out the backs of old shoes. These are then worn for eight to ten months until the swelling, tenderness, and pain subside. (*Today's Health*, published by the American Medical Association, April 1973, p. 10.)

WHAT'S BEING DONE ABOUT DIRTY WATER AND AIR?



Two new 28-page pamphlets are available from the Public Affairs Committee. One, entitled "Cleansing Our Water," discusses the nation's water pollution problem, including the source of water contamination, the significance of the Water Pollution Control Act amendments of 1972, the steps already taken to help clean up waterways and guard against further pollution, and what remains to be done.

The second booklet, "The Campaign for Cleaner Air," outlines the Clean Air Act and offers an appraisal of progress already made and the prospects for the future. Both pamphlets are available at 35 cents each from the Public Affairs Committee, 381 Park Avenue, New York, N.Y. 10016. ("Environment News Digest," January-February 1974, p. 22.)

LONELY GOLDEN-AGERS MAY BE SUICIDAL



Elderly people who move away from their families to retirement centers may be increasing their chances of becoming suicide victims, says Robert Niccolini, M.D., consulting psychiatrist at Hutzel Hospital and Lafayette Clinic, Detroit, Michigan, and instructor of psychiatry at Wayne State University School of Medicine. According to Dr. Niccolini, a single elderly person who has lost his place in society, especially in the family or on the job, has a high suicide potential. "An older person, particularly one who is divorced or widowed, and who moves away from family, friends, and familiar surroundings, is much more likely to kill himself than is the older person who retains an important role in the family and social structure." (*Today's Health*, published by the American Medical Association, June, 1973, p. 8.)

NEWCASTLE'S DISEASE— NOT JUST FOR THE BIRDS



The recent epidemic of the exotic virus strain of Newcastle's disease among southern California's poultry flocks gave Loma Linda University School of Health's Drs. Allan Magie, Raymond O. West, and Roland Phillips an opportunity to study some of the relationships of humans to the disease and its spread.

Although humans had been known to be affected through occupational (vaccinators, laboratory workers, et cetera) exposure to the virus, little was known

regarding their role in possible virus transmission.

In studies the School of Health researchers conducted of persons working to eradicate the virus, a number of interesting facts emerged:

1. All cases of Newcastle's disease in humans are not *primary* cases (that is, from chickens), but can originate through a human intermediate.

2. Humans can possibly serve as biologic vectors of the virus between flocks of chickens. It was found that humans, without disease symptoms, had live, recoverable virus up to two to three weeks after exposure to the diseased birds. Knowledge of this fact helped the State-Federal Task Force to limit movement of their personnel and thus finally to control virus spread.

3. Humans can form virus antibodies with or without symptoms (mainly severe conjunctivitis and respiratory).

4. Only the most virulent strain of the virus was ever recovered from humans, regardless of what may have been the virus to which they were exposed, suggesting that humans may amplify virus strength.

5. Data suggests that the virus may be more closely related to human disease than to poultry disease.

It is hoped that further collaborative work with the United States and Mexican governments will more clearly define the role of humans in this zoonotic disease. (Allan R. Magie, Ph.D., Loma Linda University School of Health, Autumn, 1973.)

EVERY BODY NEEDS SOME FAT



Fats are concentrated sources of energy, reports the Office of Consumer Affairs. Two ounces of fat, for example, will give your body twice as much energy, or calories, as two ounces of protein or carbohydrates. Fats are necessary nutrients, a basic nutritional component of the food we eat.

The Consumer Affairs Office recommends that fats should not be shunned. Instead, keep fat intake at moderate levels, but do remember that everybody needs some fat in his or her diet because our bodies depend upon fats to provide energy; to carry fat-soluble vitamins A, D, E, and K; to make up part of the structure of body cells; to form a protective cushion around vital organs; and to supply an essential, unsaturated fatty acid called linoleic acid. (*San Bernardino County Farm Bureau Monthly*, September, 1973, p. 7.)

RUBELLA TEST REQUIRED FOR MARRIAGE LICENSE IN CALIFORNIA



California women seeking marriage licenses now must be immunized against rubella. A new law requiring immunization of women under 50, except those who are sterile or can prove immunity, went into effect in March, 1974. . . . The State Department

of Health advocated the law to help prevent birth defects in children born to mothers who became infected with rubella during pregnancy.

California is now the only State with such a requirement for marriage-license application. Illinois passed a similar law in 1972, but the law was struck down by a State court before it could take effect. In [this] decision, the danger of immunization to women who were already pregnant or who might become pregnant in three months or less was cited as the reason for the ruling. ("AMA Health Education Service," published by the American Medical Association, March 1974, p. 2.)

HANDY FIRST AIDER: THE ICE CUBE



Refrigerators contain a handy aid for minor injuries and irritations, says Dr. Herbert L. Hershenson of Saskatchewan. It's the ice cube, of course, and it works this way:

For a sliver in a sensitive finger tip, place the tip on ice until it's numb, then lift out the sliver painlessly with a needle sterilized in a match flame.

Sometimes ice can relieve a backache that is due to simple muscular strain.

Put a burned finger in cold water in which a few ice cubes have been floated, or apply ice directly over a burn until the sting is no longer felt (this keeps down swelling and blisters).

Ice helps stop bleeding, both the visible kind and that under the skin from a bruise.

An ice cube held against a wound until the doctor arrives can reduce the danger of infection.

Ice is not dangerous, says Dr. Hershenson, because it refrigerates tissues without freezing them. ("AMA Health Education Service," published by the American Medical Association, March 1974, pp. 2, 3.)

DEALERS IGNORE PESTICIDE WARNING



Thallium sulfate, a highly toxic pesticide formerly approved for household control of roaches, ants, and rodents, is still being found in the market place more than seven years after the Federal Government warned of its dangers and acted to stop interstate sale for private home use, according to the United States Environmental Protection Agency. The agency is requesting hardware dealers and other retail outlets across the nation to voluntarily surrender any supplies of thallium sulfate products that may still be on their shelves. In one recent year Federal inspectors uncovered 17 lots of various ant traps, roach baits, and other home-use products—spot check of Philadelphia, Pennsylvania, hardware stores found three different thallium sulfate products still available for over-the-counter sales. (*Today's Health*, published by the American Medical Association, June 1973, p. 7.)

OUR HERITAGE OF HEALTH

Putting It to Work on the Local Church Level

DEANE NELSON

Since some of our readers have been asking us to supply more practical materials for health ministry, we have decided to publish an occasional health talk outline in the health-evangelism section. This service is being inaugurated with Deane Nelson's outline. This talk is, of course, particularly directed to an Adventist audience. We would also like to include outlines of talks for non-Adventist audiences in this section. Therefore we solicit contributions of health-talk outlines from our readers. Since The Ministry is a subsidized journal, we cannot pay for such manuscripts, but do extend the opportunity for you to share with your fellow professionals what you have found effective.

THE EDITORS

INTRODUCTION:

Seventh-day Adventists have traditionally given emphasis to healthful living as a vital part of the gospel. It is well known that we Adventists are a health-minded people; that a large proportion of our members are trained physicians, nurses, or dietitians in institutions supported by us at great expense; that we maintain numerous hospitals, clinics, sanitariums, health-food factories, and stores; that converts to our faith are expected not only to abstain from the stronger stimulants and narcotics but also to make what seem to be radical changes in their diet and other health habits. These facts are generally known and can be seen everywhere in the world where Adventists have established themselves.

But the church's emphasis on health is often seen only from the viewpoint of what the church as a whole is doing professionally. In other words, our greatest emphasis is seen in centers of health, which several churches have supported. When it comes to the local congregation, there is little if any emphasis on health as part of the work of the church. This lack of local concern for health becomes evident when an individual in a local congregation seeks information on the subject of health and finds little to satisfy him. The congregation can direct him to one of our large health centers, but this often is a great distance away and usually there is not a real concern for the particular community that the person comes from.

It is our purpose here to seek out ways that we, as members of this local congregation, can implement the

health emphasis our denomination as a whole has accomplished. How can we on a local level render service to our community in the area of health education? First, we need to define what health is and why it is important to the work of the church; then we ought to find ways to emphasize health in the local church and the community.

BODY:

- I. The emphasis on health is an integral part of the preaching of the gospel.
 - A. The usual definition of health is that given by the World Health Organization: "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." Notice several important points:
 1. Freedom from disease is not necessarily health. One can be in poor health and not be sick.
 2. A person can be run-down mentally in his relationship with others as well as physically.
 3. Health is well-being—a satisfactory condition, by what is normative, in mind, body, and in our relationships with others.
 4. Health involves the total person, not just part of him.
 5. To the W.H.O. definition we need to add the spiritual dimension.
 - B. Complete well-being or health can be achieved only by a transformation of life, which Jesus Christ alone can give.
 1. Jesus proclaimed, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).
 2. The life that Jesus gives is a total experience symbolized by the new birth.
 - C. Biblical concept of well-being must be seen as a conversion of the total man.
 1. The unity of man means that all of man is affected when certain individual areas are.
 2. The presence of disease is attributed to sin.
 3. Health and well-being are equated with salvation.
 - a. Often Jesus would say that a person's sins were forgiven him, when he was healed.
 - b. Concept of healing in the Bible means that all of man is transformed or made healthy.
 - D. The emphasis upon health and well-being of man is vital in the Biblical command to preach the gospel.
 1. Christ's commission to His disciples states, "He sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2).

Deane Nelson, recently returned from mission service in the Far Eastern Division, is serving as a chaplain-health educator with Family Practice Associates in Hinsdale, Illinois.

- a. "He sent them"—that is, those in the church.
- b. "to preach"—to the public of the world.
- c. "the kingdom of God and to heal the sick"—the message which, when believed, makes possible a new physical, mental, and spiritual restoration to true health.
2. Jesus' instruction states: "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:8, 9).
3. The result of the teaching of Jesus revealed that the disciples "departed and went through the towns, preaching the gospel, and healing every where" (Luke 9:6).
4. Jesus' own example of preaching and healing needs to be followed by Christians today.
- E. The doctrine of the priesthood of every believer emphasizes the need to care for the whole man.
 1. For Israel, the priest supervised both the religious and the health functions of the nation. It is important to see the close relationship that existed between health and religion.
 2. The priesthood of every believer as stated in 1 Peter 2 indicates that we as Christians have taken on the role of priest in the kingdom of God. Every Christian ought to see the importance of giving the gospel of the kingdom to the whole man.
- F. True education, and in this sense, the gospel, is the "harmonious development of the physical, the mental, and the spiritual powers" (*Education*, p. 13).
- II. Every Christian needs training in the fundamental principles of the gospel in making man whole.
 - A. Curative medicine is a vital part of the problem of health, but is not the complete answer to it.
 1. Physicians, surgeons, nurses, and others are trained in the areas of healing.
 2. Prevention, which our definition of health is really more concerned with, can be implemented by all in the church, whether they are in the medical field or not.
 - B. Preventive medicine is the duty of every member of the church and is the proper area of health that ought to be emphasized.
 1. Nonmedical persons have no business involving themselves in areas of healing that they have no training in.
 2. There is a far greater potential in saving people through prevention of disease and maintenance of good health than in the curative phase.
 - C. Every church ought to be a training center in principles of good health. Some areas that could be developed are as follows:
 1. cooking and nutrition
 2. home nursing and family care
 3. knowledge of disease and its causes
 4. first aid to the injured
 5. weight and diet control
 6. mental and emotional health
 7. family life education
 - a. sex education
 - b. growth and development
 - c. child guidance
 - d. interpersonal relationships within the family
 8. alcohol-narcotic-tobacco-LSD-other dangerous drug education and withdrawal programs.
- III. The proclamation of the gospel ought to be given in a setting that will fulfill the requirements of good health. Besides the spiritual, there must be emphasis upon the physical, mental, and social well-being of the individual.
 - A. Principles of health ought to be included in evangelism.
 1. Missionary efforts have often been in the area of doctrinal teachings, to which the person makes mental assent.
 2. What is needed is an approach that shows practical ways in which to live in Christ.
 - a. Physical would include care of the body as the temple of the Holy Spirit.
 - b. Mental deals with the care of our minds. Here is the center where God communicates with us.
 - c. Social involves our relationship with other people.
 3. Programs that would cover these areas of health ought to be combined with doctrines, for they simply apply doctrines to life.
 - B. The church ought to be a health agency in time of need. Basic needs exist for:
 1. food
 2. clothing
 3. financial means
 4. medical care
 5. psychological well-being
 - C. The church can do more than simply be a health agency in time of need; it needs to be an active agency of health education and help for the community. How? By providing:
 1. information to the public on health issues through—
 - a. newspapers
 - b. radio
 - c. literature
 - d. lectures
 - e. films
 - f. personal contacts
 2. clinics to combat community health problems:
 - a. smoking clinics
 - b. marriage guidance
 - c. child care and discipline
 - d. nutrition and cooking schools
 3. services for promotion of health:
 - a. restaurants
 - b. family camps
 - c. recreational pursuits
 - d. social activities
 - D. One word of caution here, however. We must present the total message of healthful living in the best light possible. We must remember that this message must be seen by those outside the church as a community service with the welfare of mankind in mind.

CONCLUSION:

As a church we have a rich heritage of health emphasis that ought to become part of the ministry of every local congregation.

Ours is a message that involves the total individual in his response to Christ.

The work of the church is to proclaim the gospel, which deals with all aspects of good health.

Ellen White once wrote: "The breadth of gospel medical missionary work is not understood. . . . Our field is the world; our work the proclamation of the truths which Christ came to our world to proclaim."—*Testimonies*, vol. 8, p. 204.

There are unlimited opportunities for us to work in the areas of health education, helping people who take no interest in religious things, thus winning their confidence and attracting them to the Christ who is interested in the welfare of their entire being. ➤

MORE THAN A MINISTER'S WIFE

J. D. HENRIKSEN

RECENTLY, while walking down a path of a camp in which we were participating, I heard one man asking another, "Who is the lady over there?" The other answered, "That's a minister's wife." This answer made me wonder—who likes to be known just as "a minister's wife"? If instead the answer had been, "She is a fine teacher, an excellent cook, a wonderful singer, a good nurse, an exceptional mother, or an outstanding secretary," the next question would have been, "Who is her lucky husband?"

Very few of us today want to play second fiddle in life. It is time for specialization, and most want to be known for their own accomplishments. Everybody has talents to be developed and utilized, to profit from and to be known by.

Ellen White was not just James White's wife. Nevertheless, she pointed out that "the one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents, for

its right use has much to do with keeping the human organism in health. It is the most valuable of all gifts."—*Counsels on Diet and Foods*, p. 251.

Ellen White was known as a good housekeeper. She learned to prepare good food for her family and was noted for her hospitality to strangers. She learned how to give effective water treatments to her family and neighbors. When James came down with a physical impairment she gave up speaking and writing engagements and moved with her husband out into the country to a little farm to rehabilitate him.

Courage, Faith, and Wisdom

In 1969 a group of women from Ghana, West Africa, sent this message to the Women's World Day of Prayer: "It is necessary for all women to have a spirit of courage in our world today. Practically every country has its heart disturbed by conflict, and it is only through faith and courage that we women can obtain strength. Who knows if we have come to the kingdom for such a time as this." The last sentence, of course, comes from Mordecai's discussion with Queen Esther. Queen Esther was not only the beautiful Mrs. Ahasuerus, wife of the king of Persia. She was a woman of rare courage and faith. She also showed wisdom in developing a plan that succeeded. Women today need the three attributes—*courage, faith, and wisdom*.

It is important for a minister's wife to have a well-developed mind, as well as soul. A minister whose wife says Yes to his every demand will not accomplish as much as he should in God's work.

A minister needs an equal—one to whom he can turn to hear the truth about himself, his sermons, and his plans; one who can give him courage, as well as criticism; one who can tell him with consideration and love the things nobody else can or will tell him.

Should Be an Individual

A minister's wife should also be permitted to be an individual with her own tastes, interests, and the opportunity to achieve her own success. To be successful, she must have faith in God, in her husband (and show it), and also faith in herself, in her own value and responsibility to God. Then she can utilize her own capabilities.

At this point somebody usually feels like asking me, "Don't you know that a woman's work never ends—and especially that of a minister's wife?" I agree, but work should not be performed under stress and strain, resulting in nervous tension. Decisions made under tension are usually wrong, and you have to make many decisions. Important decisions should be made in a relaxed atmosphere.

More important than work is a woman's ability to delegate responsibility—to organize life in the home and in the church.

Without time for personal development she will stand still. Without individual achievement she will gradually feel out of step with her husband and others and suffer lack of self-respect.

Women in the churches are not a minority, but perhaps they form too silent a majority. If they would take a more active part in the work and bring some of their ideas into the open forum we

might soon have more women in prominent positions in our institutions, departments, and committees.

Joel tells us that, in the last days, God "will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy: . . . and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). Our women are the handmaids of the Lord.

The day for the fulfillment of this prophecy is here. Let this thought stir your hearts and give impulse to the Advent hope that is within you.

Health Goals

God tells us, through the woman He used as His handmaiden, that "the body is the only medium through which the mind and the soul are developed for the upbuilding of character" (*The Ministry of Healing*, p. 130).

The body demands care at all times. The goal is to keep the body healthy and strong without showing too much sign of overwork and age. Your body must be trained, trim, and properly rested to stand life's demands and frustrations, and to enjoy its surprises and victories.

1. *Trained*, means to use (a) half an hour several times each week for an extracurricular exercise program, best with the family, but also with a church group. It may be hiking, jogging, volleyball, badminton, swimming, bicycling, and (b) five minutes every morning for calisthenics.

2. *Trim* means that you must keep your weight under control by leaving out extra calories. Give them to the growing children if they are over-energetic and under-

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weight. Most dangerous are snacks between meals and at bedtime.

3. *Rest* means that you need frequent rest periods so that the machinery of your body works economically. Several times during the day change your occupation from bodily to mental work and back again. Get at least eight hours' good sleep at night.

If Sabbath is the busiest day of the week because you have to assist your husband, arrange every week to have at least half a day for fun and recreation out of doors. It pays to divide your time right so there is opportunity for these health-and-happiness-preserving activities. If you will follow this rule through the years, you should be able to look forward to many restful retirement years.

What I have pointed out seems difficult, but remember, we cannot possibly achieve anything

higher than the goals we set for ourselves.

Witnesses for God

"We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality."—*Ibid.*, p. 100.

Think what a beautiful and important witness a minister's wife can be, if she is

as prayerful as Hannah,
as faithful as Ruth,
as brave as Esther,
as clever as Abigail,
as influential as Deborah,
as hospitable as Lydia,
as devoted as Mary Magdalene,
as responsible as Martha,
as benevolent as Dorcas,
as humble as Mary, the mother of Jesus.

You have a potential for witnessing blessing that only you can release. You *can* be more than "a minister's wife." ✚

dear kay:

Do you have any new books to suggest for our lending library to challenge our shepherdesses in their continuing education?

Shepherdess Leader

Dear Leader,

The Christian Home in the 70's, by George N. Knight, a Southern Baptist, is a compilation of actual happenings showing how "specific Christian families have dealt with some of the problems which have bombarded the family during the 1970's." Some chapter titles are "Meeting the Storm Together," "Facing the Threat of Divorce," "On Being a Full-time Father," "Living With an Elderly Parent," "Mothering and Working Can Mix," "Children Are People, Too."

This small volume is published by Broadman Press, Nashville, Tennessee. It is worthwhile reading and digesting!

I also have thoroughly enjoyed June Strong's *Journal of a Happy Woman*, which is published by the Southern Publishing Association.

It is happy reading as Mrs. Strong takes one through her years, month by month, sharing her dedication to her God and the Adventist Church, her love and respect for her husband, her delight and sometimes frustrations in her six children, her special recipes. Read it and share it with your friends. It would make a good gift book.

Now I'm reading a Guidepost two-in-one selection, *I've Got to Talk to Somebody, God*, by Marjorie Homes, and *No Pat Answers*, by Eugenia Price. These are non-Adventist Christians who face problems we all know and they help us cope with these daily afflictions. This book is put out by Guidepost Associates, Inc., Carmel, New York 10512.

Of course, we shouldn't neglect our own books, especially those written by Ellen G. White. There is nothing better.

Dear Shepherdesses,

Do we fully comprehend the work of a woman in the Christian church?

The report from the committee that met at Ohio's Camp Mo-haven to study the role of women in the Adventist Church makes interesting reading. It tells of women being ordained as local elders and one as a *deacon*. (Or was that a misprint?) It reports the clamor of some who wish to see women ordained as full-time gospel ministers. We read of others saying, "I can't imagine myself in the baptismal pool" and another says, "If I had been ordained as I worked for many years in the General Conference my work would have been much more effective." Another contradicts this point of view, stating, "After years as a teacher, supervisor, conference MV secretary, missionary, and secretary of the educational department for Parent-Home Education in a large overseas division, occupying the pulpit, giving commencement and baccalaureate addresses, and traveling thousands of miles preaching and teaching, I have never felt the need of being ordained. I felt called of God to do my work and gave Him my best."

How do you feel about this important question? Won't you write and let us know how you, our shepherdesses, feel? Let's have some feedback.

Recent experience also impresses to add a word of caution to our women out in the firing line where you feel many stressful moments and experience days that are full to overflowing. Guard your health. Not, of course, just to pamper yourself. But do have your yearly physical examination and insist on medical attention when needed for yourself and your family. In doing so, you will be fulfilling your duty as guardian of yourself and those entrusted to your care.

With love,
Kay

writing the salvation of

ard went further than calling upon the idea of the exemplary value of Christ. Such concern is a response of love to Christ himself. Abelard, and Finlayson, "is justly the father of the Moral Theory of the atonement—this theory the emphasis upon suffering love and satisfaction. From this development of the self-giving love.

Quinas sees love as the that moves God to the atonement. Emphasis is on the love and obedience. Mention is made of the consequences of sin, with itself.

Luther's concept of atonement, we see the pattern of substitution developed—reckoned by God as Christ's stand.

Recovering after the Reformation at the time of the Reformation took the legal basis and patterned a penal atonement. Inviolability and the justice of God are points for this view—has sinned and must

God is just and sin is unpunished. Christ is the true lawkeeper who fulfilled the just requirement.

Role of Christ to His end comes to the fore in the views of men such as Jowett and others to this view.

move into the age of the Crisis Theologians." as Karl Barth, Emil Brunner and Rudolph Bultmann. As one reads some

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Tongues

We do appreciate your printing the various articles on "tongues" that are in the March *Ministry*. There is a point that may still need to be emphasized. And this is that although Sister White did in 1886 write that during the loud cry, when "the events of the day of Pentecost shall be repeated . . . the people will hear the truth spoken to them, every man in his own tongue" (*Review and Herald*, July 20, 1886), yet this should not be construed to mean that in every Adventist church throughout the land members will be talking in different languages as the disciples did on the day of Pentecost. This is made clear by other statements made by Sister White. Her emphasis is upon the fact that the whole world will hear the message.

In some cases, for the sake of communication, God may give the gift of tongues but only that the message may be given—never for the aggrandizement of man in any great display. Some seem to think that they will not recognize the true gift of tongues. How could this be? If you saw someone hearing the true gospel message in his own tongue, how could you help but recognize it and praise God. What troubles this writer is that he is seeing folk deceived by the false "gift" where nobody is edified. The purpose of the power of the latter rain is for the finishing of the giving of the gospel, "to fill out the ears and ripen the grain" (*Testimonies to Ministers*, pp. 508, 509).

Donald Mackintosh
College Place, Washington

Music—a Servant

Many letters concerning music seem to confuse the points at issue. Music is both an independent art and a servant of religion. As an art it should be judged as to its aesthetic or artistic value. It may have varying degrees of goodness or badness as a work of art. Artistic criteria should be applied.

When used in the service of the church music becomes a servant. Here the primary criteria are religious, moral, or spiritual values, and whether the music is appropriate for use in the church. Suitable church music may not be the best artistic music. Some excellent artistic music may not be appropriate for church use.

When a musician speaks of inferior types of music he is probably referring to the musical or artistic value of the music and not to its usefulness in a religious service. Often music of inferior quality does serve as a means of

spiritual help to some. Some feel that "classic" or "high class" music is devoid of any spiritual value, and therefore should never be used. We should recognize that some highly artistic music also has a strong spiritual appeal to many.

There are many kinds of people in our churches. We should respect those who gain both the aesthetic and a spiritual value from the music of the masters. We should respect also those who receive a great blessing from certain kinds of music which may not rank high in artistic or aesthetic value.

Spiritual usefulness does not necessarily mean artistic value. Nor does every great masterpiece of music have great spiritual value.

In our zeal to improve our music we sometimes leave the impression that it is a sin to use a lesser quality of music. Unless the music has words that are unsuitable or other qualities that involve moral issues there is no sin in using music that does not rate high artistically. We need not live all the time on the highest plane.

Of course, music that is evil in its influence or injurious to morals and spiritual values, whether it is rated high artistically or not, should be shunned.

Our musicians have a responsibility to educate our people so that our musical standards are continually being elevated. There is no virtue in being satisfied with the *status quo*. In other areas we are trying to make progress. Why should not this apply also to the area of music?

Harold B. Hannum
Professor of Music
Loma Linda University
La Sierra Campus

Physical Fitness Program

I thought your readers might like to hear of some of our activities in the line of health education at Highland View Academy. At the beginning of the school year, we offered an early morning physical fitness program as an alternate to the regular PE program for those who wished it. Sixty out of seventy dorm students signed up. It was a voluntary program. They must stay in for six weeks, after which time if they did not care for the rigor of such a routine, they could transfer back to a standard PE program. After six weeks four persons transferred out and four new ones transferred in. New ones have been joining from time to time as we have been going along.

It is really quite surprising to see how

these young people have taken hold of their physical culture.

The program is essentially an implementation of the articles I wrote for *The Ministry*. I first test new registrants with the Kasch-Pulse recovery test and then, depending upon their age and physical condition and past habits, recommend an individualized exercise program for them with emphasis on cardiovascular fitness. The students learn to compute their own level of exercise based on the Karvonen formula and I have been lecturing about ten minutes each morning before or after exercise on what is going on inside their bodies, the physiology of exercise. The students take this course five days a week, some at 5:30 a.m. and others at 6:15 a.m. with fifteen minutes in between for roll taking and lecture. In lieu of their regular PE program, which in some cases meets only once a week and in others twice a week, these students still prefer to come five days a week early in the morning to learn of a better way to care for their health.

Deans have definitely noticed an improvement in discipline at night because the students want to get to bed early. Faculty have reported a disappearance of headaches and other illnesses. Students have recognized fewer colds and of those who did catch a cold it was a more slight cold than they had usually experienced in past years.

We have had our share of problems of ankle, knee, and muscular discomforts, many of which have been helped by some very simple techniques learned at the School of Health, or by my own tutoring work at the physical therapy department at the hospital.

It has been our effort to slow down the pace of life at the academy and one innovation that has helped greatly, is the rearrangement of the class schedule so that school is essentially meeting four days a week with light labs on Friday, thus allowing Friday afternoon free for getting ready for Sabbath. We have also moved the major Saturday night programs from Saturday night to Sunday night, with just a light recreation to close out Saturday evening. This avoids the traditional planning for Saturday night while it is still Sabbath and allows for a richer blessing to be enjoyed on the Sabbath. Interestingly enough several faculty and students practice two meals a day and are doing excellently on it, meaning good weight management and improved sleep and energy.

G. D. Strunk
Highland View Academy
Hagerstown, Maryland

seminary news

AU Conference on Evangelism

Two assumptions that were made by those planning the Andrews University Conference on Evangelism appear to have been justified: (1) That the men engaged in public evangelism want and need periodic occasions when they can assemble for fellowship, the exchange of ideas, and reflection on their calling, and (2) that evangelists and academicians of the Seventh-day Adventist Church need and appreciate opportunities for fellowship and dialog.

This conference, held May 2-5, was one of several scheduled through 1974 in connection with the university's centennial year, and combined large public meet-

ings with the more intimate intense study and discussion sessions.

Evangelists who conduct field schools of evangelism for the Seminary and others with contributions to make of a unique nature met in sessions running over the period of a day and a half under the auspices of the Ministerial Association. All sessions were taped to be made available to the field.

Public evening meetings featuring Adventist media programs; Oswald Hoffman, Lutheran Hour speaker; and George Vandeman in a closing evangelistic service Sunday, May 5, were well attended. Del Delker of the Voice of Prophecy sang at these meetings.

The public meetings were an attempt to reach out to the university's immediate community, and names gathered in the closing night indicate that in this the conference was indeed a success.

Morning devotionals were presented on Friday and Sunday by F. W. Detamore and L. R. Van Dolson. The Friday sessions featured an evangelism workshop with E. E. Cleveland presenting the challenge of MISSION '74 and Wayne McFarland and Leo Van Dolson demonstrating the Century 21 Better Living Institute materials. "How to do it" workshops included the following presentations and participants:

Advertising Effectively—John Fowler, Jere Webb.

How to Hold a Crowd—Kenneth Mittleider, Roland Lehnhoff.

Appeals and Decisions—F. W. Detamore, G. H. Rainey.

Establishing New Converts in the Faith—Orley Berg.

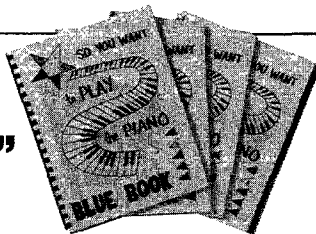
The Sunday morning workshop featured a report on the recently completed survey of Seventh-day Adventist evangelists by John Berecz, assistant professor of psychology. A very unusual interest in this topic on the part of men in the field was noted in that out of 373 questionnaires mailed, 260 were returned. This is a 70 per cent return. Following a lively discussion of data presented in the survey, E. C. Banks led out in a discussion of field schools of evangelism conducted by the Seminary.

Papers were presented grappling with theological issues: (1) The importance of holding a proper tension between theology and evangelism (H. E. Douglass); (2) The uniqueness of the Adventist evangelistic mission (Gerard Damsteegt); and (3) The problem of communicating the gospel to the "neo-pagan" or to the secular mind (Winton Beaven). These presentations provided subject matter for fruitful dialog between faculty and visiting evangelists.

Recommendatory actions voted by the evangelists in their sessions indicated clearly that something on the order of what happened here May 2-5 should be repeated annually.

Arnold Kurtz
Chairman, Conference on
Evangelism

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PREPARING a good sermon takes time. It is a creative enterprise and therefore challenges a person's inner resources because what is created is born of the soul. But as a church elder, the time you give to the work of the church is limited. You are not a professional public speaker or "preacher," and therefore, you may have to settle for less than the ideal. Yet, you are not excused from doing your very best. You are not free to step into the pulpit on Sabbath morning and just "fill" the hour. The pulpit is not the place for you to tell of your trips abroad, the churches you have visited and the wonderful Adventist friends you have met, except as you use such experiences to illustrate a point. The pulpit is not the place for you to ride some hobbyhorse of doctrine, no matter how "basic" it may be, to whip the saints for being so unsaintly, to fumble and stumble through some article you have read.

Many stories can and have been told of things heard from the pulpit that would be humorous if they were not so tragic! But all this need not be. Some of the principles and procedures I have outlined in this series of articles will help get the task done properly and in less time than it would take to do it in a haphazard way. It may not seem that way at first, but as the principles are applied and experience is gained, the task will seem far less burdensome.

You may have read an article that you would like to share with your brethren on Sabbath morning. You may have come across something that is inspiring and helpful. You may feel impressed by the Holy Spirit that this is what you ought to bring to the church the next time you are called upon to preach. Very well. But do so without presenting it in a boring manner, without reading it word for word, void of expression and life.

Using a good article from the *Review* (or *These Times*, or *The Signs of the Times*), or a chapter from a book (written perhaps by Ellen G. White), or a published sermon (or one you have heard) does save time and effort. But the key to using such material is to make it your own! Caution should

Good Sermons Take Time

Preaching 13/Steven P. Vitrano

be used, of course, so as to avoid plagiarism—credit should be given where credit is due, but you can "make it your own" without claiming credit for it in a dishonest way. What I mean is this:

Analyze the article or the body of material. What is the central theme? How is the theme amplified? What are the major divisions, the subdivisions? Make an outline, see how it all fits together. As you do this you may see where you can add a thought of your own here and there, where you can insert an illustration of your own. Having taken the time to study it in this way, it will become more a part of you. You will fix the main thought and supporting ideas in your mind and you can then verbalize it all in your own style. When the message has gotten "into you," you can then share it as yours and you can do so with conviction and enthusiasm.

A sermon like this may well begin with the words, "This morning I would like to share with you something I read in . . . , or something I heard . . ." At times during the presentation it might be well to read word for word what the author wrote, because to use his exact words might make the point more effective. But, for the most part, it should be *your* presentation, *your* delivery, *your* style, *your* witness to the truth of what is said. Few things are more deadly than a sermon that sounds

"canned." Take it out of the can, give it life, give it shoes, and "make it walk"!

Be jealous for the flock entrusted to your care. Guard the pulpit and the sermon hour so that the Word of God may be heard in His house. You have been called to a high calling. Honor that calling with sacrifice and dedication, give yourself to the preaching of the Word, and it will amaze you what God can do through you!

In this series of articles no attempt has been made to cover all of the aspects of homiletical and communication theory. The emphasis has been upon clarity and coherence. Much could be done to improve the quality of preaching in our churches on Sabbath morning, or at any other preaching service, if more attention were given to making what is said clear and coherent. The hearer of God's Word should not have to say again and again, "What the preacher said was not very clear, it just didn't make sense."

For the preacher who is interested in further and continued study on the subject of preaching, there is a whole library available to him, and more books on the subject are being printed every year. In addition to those already mentioned in this series, here are a few that I have found most helpful:

- Adams, Jay E., *Pulpit Speech* (Grand Rapids: Baker Book House, 1971).
- Blackwood, Andrew W., *The Preparation of Sermons* (New York: Abingdon Press, 1948).
- Craddock, Fred B., *As One Without Authority* (Enid, Oklahoma: The Phillips University Press, 1971).
- Koller, Charles W., *Expository Preaching Without Notes* (Grand Rapids: Baker Book House, 1962).
- Luccock, Halford E., *In the Minister's Workshop* (New York: Abingdon-Cokesbury Press, 1954).
- Miller, Donald G., *The Way to Biblical Preaching* (New York: Abingdon Press, 1957).
- Perry, Lloyd M., *Biblical Preaching for Today's World* (Chicago: Moody Press, 1973).
- Perry, Lloyd and Whitesell, Faris D., *Variety in Your Preaching* (Westwood, New Jersey: Fleming H. Revell Company, 1954).
- Unger, Merrill F., *Principles of Expository Preaching* (Grand Rapids: Zondervan Publishing House, 1955).

Revival changes tone of annual church business meeting

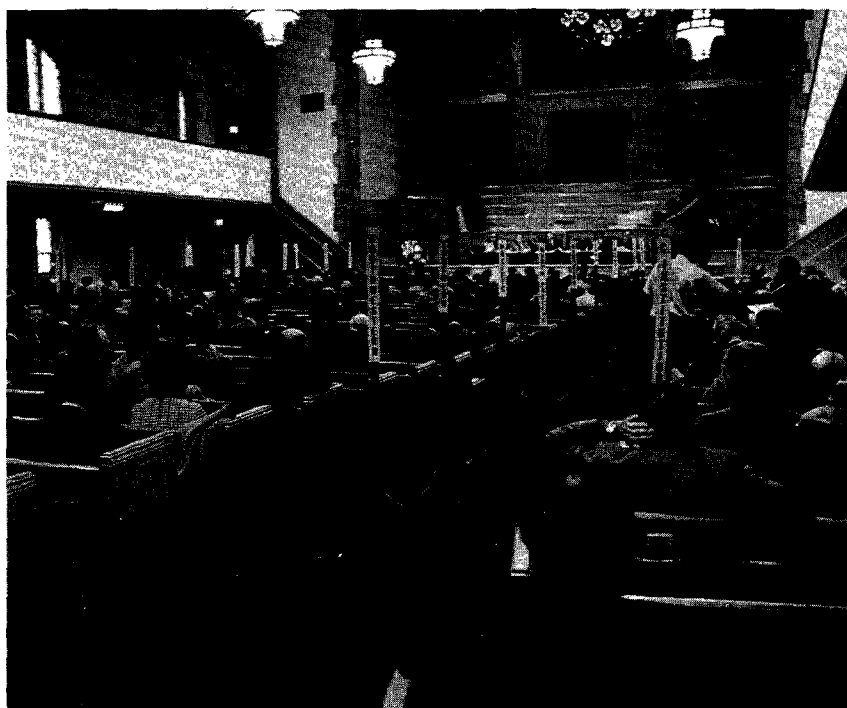
WASH., D.C.—Regular agenda items were postponed as delegates to the 1973 Annual Council discussed how the Seventh-day Adventist Church can fulfill its mission.

First indications of the unusual mood and direction that were to characterize this church business meeting came during the keynote speech by General Conference president Robert H. Pierson.

Drawing attention to the discrepancies between what the church preaches and practices, Pierson encouraged the 350 world delegates to recommit their own lives to Christ. Daily devotional sermons kept the subject of revival and reformation before those attending the two-week council.

During discussion sessions, talk centered around questions such as, What can be done to hasten Christ's return? Have our efforts and priorities been right? What have we done that has delayed the Advent?

The questions became more



In 1973 the Annual Council of the Seventh-day Adventist Church was held at the Takoma Park church across from the General Conference headquarters.

pointed: Do we think in terms of committees, institutional problems, budgets? How much time do we spend with spiritual matters? Are we bringing people into the church or the kingdom of God?

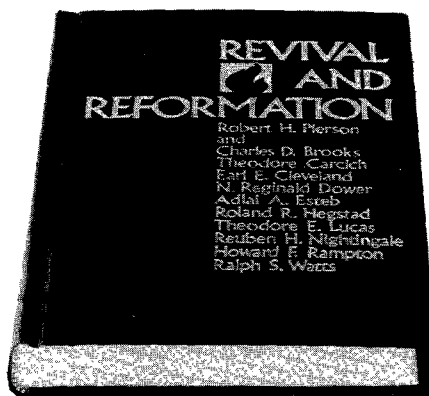
The unique message of the Adventist Church can best be told by church members living their religion. Dedication to Christ and individual commitments to active witnessing will be emphasized during the coming months.

The sermons that led to greater commitments by those attending Annual Council have been published in book form so that every

church member can share the dynamics of this exceptional meeting.

In *Revival and Reformation* you will read of the place of Bible study and prayer in revival, sharing your revival, growing and changing into a new person through Christ. Order *Revival and Reformation* from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131.

The price is \$4.95, but until August 31 the introductory offer of \$2.95 is in effect. When ordering, include \$.30 postage for the first book and \$.15 for each additional, and tax if applicable.



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recommended reading

Good Morning, Lord—Devotions for Campers, Floyd and Pauline Todd, Baker Book House, Grand Rapids, Michigan, 1973, 60 pages.

I found this to be thoroughly delightful. The authors, a husband and wife, explain in the preface the purpose and use of their little book, and that in itself is good reading. The readings are planned particularly for the outdoor life and point out lessons to be learned from God's other book.

Bobbie Jane Van Dolson

Genesis in Space and Time, Francis A. Schaeffer, Regal Books, G/L Publications, Glendale, California, 1972, 174 pages, \$2.75.

This is one of the newer of more than a dozen books to have come out of the Swiss Alps L'Abri Fellowship. It continues to carry the evangelical message in a setting of well-thought-out propositions. This book deals with the first eleven chapters of the Bible's first book, the area so often challenged by Bible expositors. Schaeffer's position is that the literal acceptance of these chapters is vital to the Christian message.

His reference is theological, rather than using biology or paleontology as Adventists often do. His references to the physical sciences are illustrative rather than primary. His thesis is that man's problem is moral, for by choice man

stands in rebellion to God. The "flow of history" demonstrates this fact and only from this perspective can man understand his present and anticipate his future. The significance of man's creation is dealt with at length. The separation of the righteous and the wicked is the theme for the meaning of the antediluvian society, the Flood, and the Babel dispersion. Throughout the book the plan of salvation, as provided through Jesus Christ, is a continuing reference point.

Lester Bennett

G. Campbell Morgan, The Ten Commandments (\$1.95), God's Last Word to Man: Studies in the Hebrews (\$2.45), Hosea: The Heart and Holiness of God (\$2.45), Preaching (\$1.95), Baker Book House, Grand Rapids, Michigan.

When Dr. G. Campbell Morgan was alive and preaching among us, his messages were both moving and profound. Having been stirred by this messenger of the Lord many, many times while living in London, it is with joy that I recommend these four reprints of his books by Baker Book House.

Recognized as the outstanding expository preacher of his generation, Dr. Morgan set a pattern in both study and delivery that, perhaps, has never been exceeded. His treatment of Scripture was thorough yet gripping, and his sermons were not overly weighed with

purple passages, but were always radiant with beautiful, appropriate phrases, each of which just suited the occasion.

I discerned he had a sincere appreciation for Seventh-day Adventists not always found among those who differ from us in doctrine. Bible characters were as familiar to him as the members of his own household. Although possessed of natural humor, yet while delivering his pulpit messages he was ever the dignified ambassador of Heaven.

Dr. Morgan's handling of the fourth commandment is gripping. He urges that those who have accepted the finished sacrifice of our Lord and have entered into "the seven-fold light of the Christian Sabbath" should through all their working days, look forward to the joyousness of worship, holding the Sabbath idea paramount in their thoughts. He suggests that all that was resident in the Sabbath is now embodied in the resurrection day.

If I were discussing the subject with this inspiring teacher, I would urge him to say that everything that makes the resurrection so real to the believer—victory over the tyranny of evil and rest from sin—is embodied in the Sabbath. And, knowing him as I did, I also know he would not only respect another viewpoint, but rejoice in a larger dimension of the fourth commandment that he so nobly defends. Preachers do well to study the mind of such a scholarly pulpiteer.

Roy Allan Anderson

shop talk

The Preacher Never Visits Me

The following appeared in a church newsletter:

"Quite often you will hear someone say, 'Our preacher just never calls in our home.' If this is true, you probably have much for which to thank God. It usually means that death has not struck. No serious illnesses have laid low the members of your family. You are not a shut-in. The surgeon's knife has not threatened you. You have no serious marital problems. You are not a spiritual delinquent.

"As a rule, ministers have little time for just social calls. How they would like to 'drop in' for refreshments or a chat with you, but time won't permit. There are far too many who are sick, hospitalized, bereaved, and facing serious problems requiring experienced

counseling who demand their time and energy.

"This, in no way, is an effort on your minister's part to alibi, but there are simply not enough hours in the day to visit just for the sake of visiting.

"But, BE SURE OF THIS, if you need your minister, just call him, and he will come, regardless of the time of day or night.

"So, the minister doesn't visit your home! Pause and thank God you haven't needed his presence. Someday you may need him, and HE WILL BE THERE!"

The Evangelistic Church

Every Sabbath you have a number of non-Adventists who visit your church, particularly if you have a large city congregation. Why not have a bulletin insert

of a half-page, typewritten Bible study on some phase of our message. Insert this in your bulletin each week as a kind of Mini-Bible Course, which the people can take over a period of six months or a year. This can be an effective way of acquainting our guests with our distinctive truths.

John Rhodes

The Church Membership File

Among the church records that should be kept current is the membership file. The records from this file will govern the church visitation program, will keep the pastor alert to those needing special encouragement, and will be of special help in making available necessary information at a time that stewardship programs, evangelistic meetings, and other such activities are held.

The Ministerial Association provides a yellow membership card to be used as a part of the Uniform File Plan introduced a few years ago. Although attention has often been called to the Interest File, it is important also to note the many advantages of having the Membership File and of keeping it up to date. The yellow card provides space for the family name, and for each member of the family. Opposite the names are spaces to check the member's faithfulness with respect to stewardship and other matters of importance to the pastor. The reverse side of the card is used to report pastoral calls.

Often when a revival, visitation, or stewardship program is planned, a special effort must be made to accumulate information such as that included on this card. Frequently after the special program is complete, all the pertinent information gathered is laid aside. How much better to already have such information in hand and to use it as a continuing asset to the work of shepherding the church.



The yellow membership cards, like the green and white interest cards, fit into the Rolodex 4 by 6 file. Reprints from the April, May, June, 1969, issues of *The Ministry*, which explain the Uniform File Plan, are available for the asking. Basic to the soul-winning and pastoral work of every church is a well-organized interest and membership file plan. The recommended uniform plan is now being used in hundreds of churches. If yours is not among them, you are invited to give it serious consideration.

Orders for the materials should be placed with the General Conference Ministerial Association (for costs see *The Ministry*, June, 1974, page 47). Cost of the present stock of 4 by 6 cards is still \$12.00 per thousand.

Orley M. Berg

Seminar for Black Writers Scheduled for Oakwood College

A special seminar for minority writers will be held at Oakwood College September 2-6. Sponsored by Oakwood College, the three major publishing houses of the North American Division, and the Regional and Communication departments of the General Conference, the seminar is designed to help develop writing skills among black writers.

The seminar will draw the best in writing instructors. Director is Walter R. L. Scragg, of the Communication Department, with Harold D. Singleton, of the Regional Department, and Dr.

Irene Wakeham, of Oakwood College, codirecting.

Course content includes the writing of long and short magazine articles. It also includes writing for newspapers and writing books and leaflets designed to influence readers toward God. Actual writing assignments and on-the-spot critiques will be made.

Registration fee for the course at Oakwood is \$25. Lodging will be \$4 per night with meals in the cafeteria. Not more than forty people will be admitted. To assure prompt response, address inquiries to the Regional Department, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Week of Prayer in a New Dimension

Imagine listening to our General Conference president, Elder Robert H. Pierson, as he personally voices his appeal to "Come Alive With Christ," in the November 2 Week of Prayer message. Or hearing Elder Morris Venden, pastor of our church on the La Sierra campus of Loma Linda University, as he brings the series of timely messages that fill out this special Week of Prayer and commitment.

This is now possible through the medium of tape ministry. At the request of the General Conference, following the suggestion of a dedicated layman, the Week of Prayer messages sched-

uled to appear in the October 17, 1974, issue of the *Review and Herald*, have been put on tape by the writers themselves, and are available at a nominal cost.

These may be used in churches or homes where our members will gather for this special week, November 2 through 9. It is suggested that the presentation of the messages be followed by helpful discussion, guided by the questions found after each reading in the *Review and Herald*. These tapes will make it possible for shut-ins and others who may not be at the group gatherings to listen to the Week of Prayer messages at their convenience. They will also make it possible for our members to listen again and again, appropriating the words to their own hearts. Those listening to the tapes will probably also find it helpful to read along in the *Review and Herald* as they listen to the messages.

The price is being kept as low as possible in order that our members may be enabled to secure these tapes for their personal use, either on reel-to-reel or cassettes. The eight messages on one seven-inch reel, 3 3/4 ips, sell for \$2.75. The same material on two C-90 cassettes is \$3.75. Send orders with check, or if through conference, then by purchase order to Tape Service, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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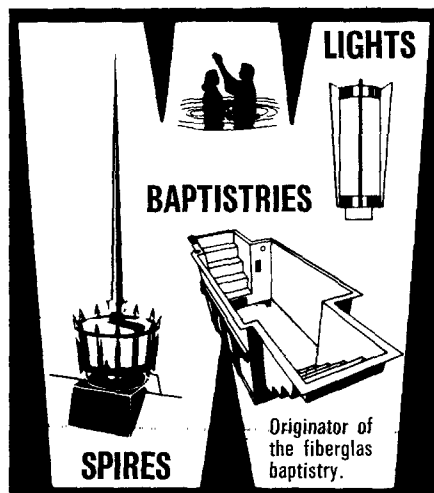
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PLANNING A VACATION to southern California? Why not stay on the La Sierra Campus at Loma Linda University? Air-conditioned rooms are available from June 15 through September 2 for as little as \$3.50 per night, or \$20 per week for an individual.

La Sierra summer fun program includes vegetarian meals, an olympic-sized swimming pool, and a fun-filled packet of maps and guides to help you plan your holiday. For information or reservations, write: La Sierra Summer Fun, Loma Linda University, Riverside, California 92505.

SOUL-WINNING AIDS: Fifty-nine sermons in 35mm original, beautiful color slides. Also "The Bible Says"—24 studies. Every church should have a set for the members to use for Bible studies. 14 cents and up per slide. Brochures free. Global Films, Box 8003, Riverside, California 92505.

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news briefs

Priest Says 1,000 Episcopal Clergy Are in Charismatic Movement

ST. PAUL, Minn.—About 1,000 of the 9,000 clergy in the Episcopal Church are now involved or interested in its charismatic or neopentecostal movement, according to a Seattle rector who has become its leading spokesman.

The Reverend Dennis Bennett came here to address a Midwest Conference on Episcopal Charismatic Renewal, attended by 500 persons at St. Christopher's church in suburban Roseville. Father Bennett credited charismatic renewal with "bringing our parish from being the most hopeless, failing little mission to the strongest church in the parish." The church is St. Luke's in the Ballard section of Seattle.

Father Bennett said the charismatic movement is bringing renewed spiritual life and increased lay participation at every level of the Episcopal Church. "One of the most interesting points about charismatic renewal," he said, "is that it is moving most strongly in the historic, liturgical churches such as the Roman Catholic, Lutheran, and Episcopal."

"Associated Churches of God" Formed by "Armstrong" Opponents

WASHINGTON, D.C.—A new religious body, the Associated Churches of God, has been organized here by thirty-five former ministers of Herbert W. Armstrong's Worldwide Church of God. Announcement of the formation of the new sect, which drew between 2,000 and 2,500 persons at worship services across the nation, indicated that the split in the Armstrong organization may now be irreconcilable.

In a statement, leaders of the new group declared that "the major doctrinal controversy centered around the matter of church government and church organization." Another concern, they said, "was the question of whether the qualifications of the ministry applied to all ministers at all levels of the organization. Allegations relative to the actions of Garner Ted Arm-

strong, host of The World Tomorrow broadcast, were also a factor in the dispute. The dissident ministers questioned whether Garner Ted was qualified to be second-in-command of the 85,000-member sect.

Under the structure of the new Associated Churches of God, local congregations will be autonomous and membership will be "free and open," according to spokesmen. The organizing statement declared that "this type of structure will insure that the Bible itself will remain our ultimate authority, source of doctrine and direction." Another advantage of the new structure, the statement said, is that it will "insure that each individual will retain his human dignity . . . rather than bending to the dictates of a repressive organizational structure. . . . Our purpose will be to educate and to serve, not to control."

No. 1 Goal of Americans—Happy "Family Life"

NEW YORK—A new survey sponsored by the Institute of Life Insurance here revealed that 80 per cent of Americans over age 18 choose "a happy family life" as their No. 1 goal. A happy family life was selected over "the opportunity to develop as an individual" (chosen by 12 per cent of respondents), "a fulfilling career" (voted by 4 per cent), and "making a lot of money" (chosen by 3 per cent). The summary report of the data, published by the Institute of Life Insurance, is based on national surveys taken in 1973 on attitudes and values of the American public. Data was collected in personal interviews with about 2,000 adults, under scientific sampling procedures.

Lilly Endowment Gives Million to a Holy Land Institute

NOTRE DAME, Ind.—The University of Notre Dame's Ecumenical Institute in the Holy Land has received a \$1 million gift from the Lilly Endowment of Indianapolis.

Following a meeting between Pope Paul and the late Orthodox Patriarch Athenagoras in 1964, Pope Paul asked the president of Notre Dame to build a center where

Roman Catholic, Anglican, Protestant, and Orthodox theologians could live, study, and pray together.

During the fall of 1971 the first resident scholars moved into the Ecumenical Institute, which was built on the Tantar hill halfway between Jerusalem and Bethlehem. Father Theodore M. Hesburgh, C.S.C., president of Notre Dame, said the Lilly gift will "enable us to press forward the scholarly frontier of one of our age's most promising religious adventures—Christian ecumenism."

Courses of Religious Studies Popular in Minneapolis

MINNEAPOLIS—At least 37 Minnesota public high schools now offer courses that include religious studies, according to an official of the Minnesota Council of Churches. "But there are probably many more we don't know about," said Gerald Fahrenholz, director and coordinator of the Division of Educational Ministries.

Some high schools have comparative and world religion courses, while others have included religion in the study of humanities, history, music, art, philosophy and psychology. Mr. Fahrenholz said he knows of a dozen more schools that are planning to include religious study in their curricula.

Unless otherwise credited, these news items are taken from Religious News Service.

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