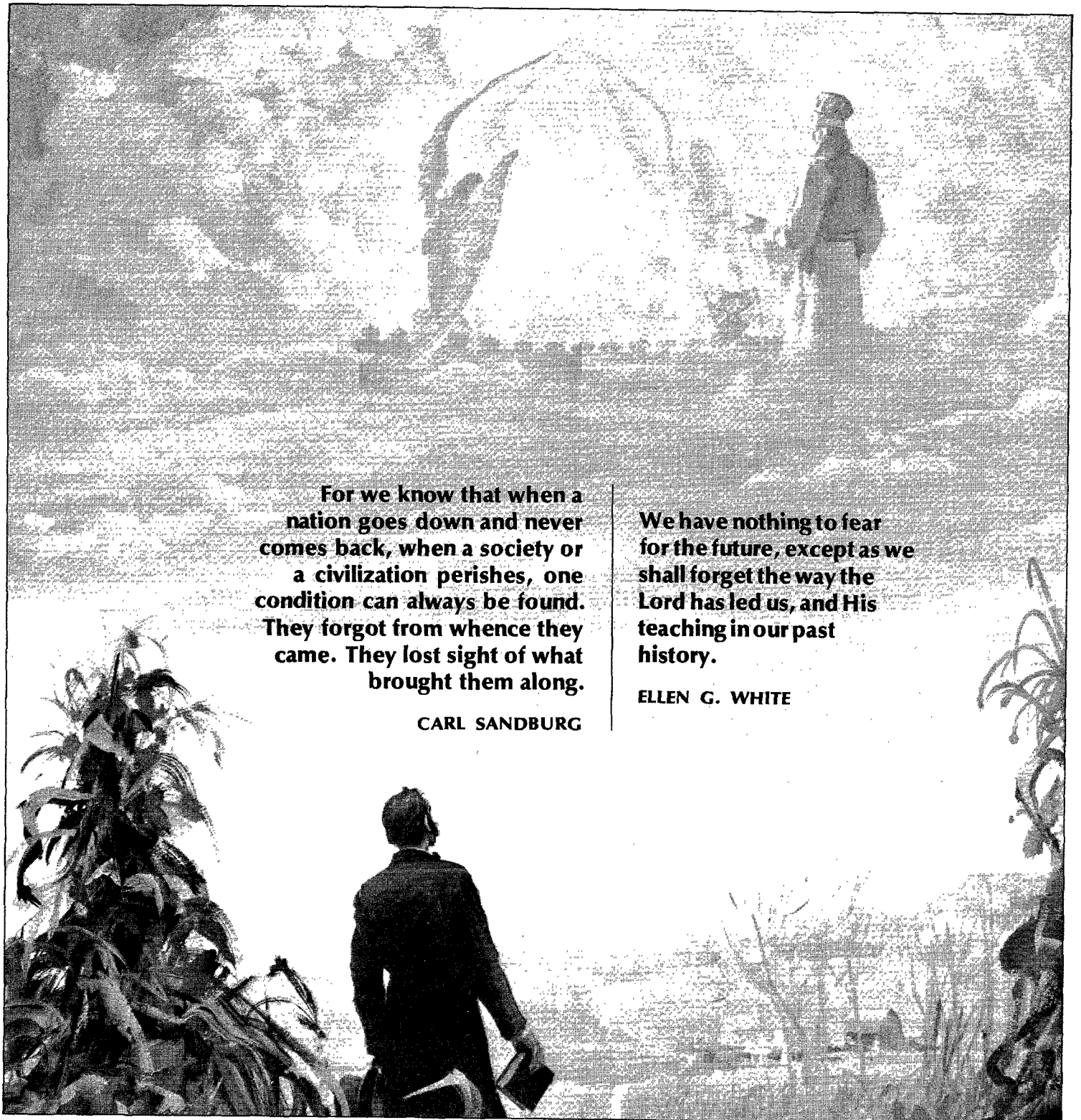


to make man whole

august 1973

M. the Ministry



For we know that when a nation goes down and never comes back, when a society or a civilization perishes, one condition can always be found. They forgot from whence they came. They lost sight of what brought them along.

CARL SANDBURG

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.

ELLEN G. WHITE

THE \$3.5 MILLION ROBBERY

THE needs of the Lord's work are so many and varied as to almost defy description. Openings are developing in so many places and opportunities are so numerous that one cannot help but be impressed that this is our day. From the Middle East, from Europe and Africa, from Southern Asia and the Latin American countries, from the Far East and Australia, as well as in North America, this is our day of unparalleled opportunity. As reported in this issue, the success of MISSION '73 in all parts of the world assures us that the Spirit of the Lord is being poured out in unusual measures upon His people. We are on the verge of great things, and the scenes of Pentecost will soon be repeated and with greater demonstrations of power.

It is only natural that this would antagonize the enemy and the church would be brought face to face with problems that seem insurmountable. These, too, are many and varied and can be met only in the wisdom of the Lord. The situation that has developed over the devaluation of the U.S. dollar has virtually robbed our overseas fields of about \$3.5 million. What this means to our work is staggering. It could result in the reduction of evangelistic endeavors, and in limiting our medical and other services that are offered to the peoples of other lands. It could mean that the work of the Lord could be retarded at a time when He is setting His hand to quickly finish it.

There is a blessed promise, however, that brings comfort to our hearts at a time like this, "Thy people shall be willing in the day of thy power" (Ps. 110:3). And to this text we might add to the word *willing* "liberal." This is exactly what is proving to be the case. Our church members by the thousands have said, We must not let our overseas work suffer from this devaluation. We must come to the

Lord and support His work in this time of crisis. This they have done in the emergency offering of May 26. The General Conference office family quickly pledged more than \$19,800 to help fill the gap. In addition to this a half million dollars are being taken from reserve funds.

We now appeal to our pastors and other workers to continue to present the challenges, opportunities, and needs of the world work to all of our people. Let us, as ministers, set an example of giving that will inspire our members to give more. Let us talk faith and courage and enter into a spirit of willing giving so that no need shall go unmet. Let us make the following suggestions:

1. Let us personally give more, much more, through our Sabbath school offerings. Why not increase our Sabbath school offerings by 50 per cent or even double them, and invite our church members to do likewise? Honestly, it won't hurt, and it will help.

2. Why not contact some of our members who have been richly blessed with the Lord's goods, and ask them to make an especially liberal contribution to His cause right now, when the need is so desperate?

3. Why not take advantage of our contacts with those not of our faith and invite them to contribute to the work of God at this crucial time? Through Ingathering and other contacts many would give if they knew of the need.

4. By our prayers and earnest preparation for the coming of the Lord, let us give ourselves in full surrender to Christ and consecrate our time, talents, and means to the speedy finishing of His work.

In these ways, as well as many others, not only can we meet the current emergency but also make ample provision for the needs of the Lord's work until it is gloriously finished. Let us do our best to keep the needs of the world work before our people at every opportunity and seek to encourage such a response that every member of the church will be fully involved in the wonderful victory soon to be achieved.

N. R. D.

THOSE SMALLER CHURCHES

A DEDICATED lay leader of one of our small churches writes expressing deep concern for the work in the small towns and churches of our vast country. After lauding the progressive spirit of her town, she adds, "But our beautiful Seventh-day Adventist church has too many empty pews."

Her real inspiration for writing the letter was in relation to an experience that occurred on a particular Sabbath. As she drove up to the church she observed that parked in front was a large motor home. Before long she learned that it belonged to a retired missionary and his wife. They were traveling across the country, and in so doing were contacting as many of the small churches as possible "to see how the work was holding up."

She writes: "What a wonderful message he brought, making us all so happy by encouraging and restrengthening our hearts." Then she added, "This missionary was so happy. He loves God's work so much that I don't believe he would accept a lush carpeted office. He seems very happy doing field work for the small churches."

This woman no doubt expresses the feelings of many in our small churches who, perhaps, see their own pastor sometimes as little as once a month because of the number of churches in his district.

Are there not more among those that have already given long years of service who may wish to continue their labor of love, working especially among those who are often without the help of a minister? Living in a mobile home or a motor home and visiting the small churches is a way that at least one family has found most rewarding, and their work is much appreciated.

O. M. B.

THE LANGUAGE PROBLEM

I HAVE been reading an interesting book entitled *Helping Youth in Conflict* by Francis I. Frellick and published by Prentice-Hall. It describes the problems of the juvenile delinquent and how the church can help those youth with problems. One section deals with the language problem. The following paragraph was of utmost interest:

"One who knows nothing of the current specific lingo of the juvenile may be bewildered oftentimes by the things he hears. He may be somewhat further bewildered if he is subjected to some colorful cursing. Are we now recommending that in order to reach the hard-to-reach we must affect their vocabularies? Not at all. In fact, persons who attempt to do so often forfeit the respect of those they try to reach by this tactic."

How many times I have cringed while sitting in meetings listening to some preacher attempt to reach the hearts of youthful hearers by the use of "slanguage." This degrading of the gospel never wins, but only repels. True, we should avoid any theological jargon in dealing with juveniles, but, on the other hand, let our language be simple and pure even as it was in the early church when the disciples were empowered by the Holy Spirit on the day of Pentecost.

Not only did they have the ability to speak with fluency those languages which they had never previously learned but from that time forth "the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—*The Acts of the Apostles*, p. 40.

J. R. S.

Cover photo: Harry Anderson's portrayal of Hiram Edson's view of the cleansing of the sanctuary following the 1844 disappointment demonstrates God's leadership during the formative years of the Advent Movement. God forbid that we should forget His guidance in the past and His promise of leadership today.

the Ministry

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IN THIS ISSUE

Don't miss the lead article on preaching—it still has power. Spear, evangelist of many years, has some good suggestions on retirement. You'll be inspired by the further reports on MISSION '73 and evangelism around the world. Dr. Heald and Dr. Palmer share their experience in health evangelism in a way that illustrates practical use of this approach to evangelism. Ministers as well as local church elders will profit from the series by Vitran on the preparation and delivery of sermons. This excellent series will run for several months. Local church elders, this is especially for you. We know you will appreciate the help.

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IS PREACHING

ARTHUR N. PATRICK

PREACHING is in trouble. Deep trouble.

Stuart McWilliam, standing before the students of several Scottish theological schools to deliver the 1968-1969 Warrack Lectures, confessed "the awareness that there is, at this time, a widespread suspicion of preaching, a questioning of its value, a loss of confidence in its power."¹

Suspicion. Doubt as to its value. Diminishing confidence in its effectiveness. Preaching faces these siblings, followed into battle against her by their older brother, Indifference.

In 1958, 49 per cent of the United States population attended a place of worship regularly each week. By 1970 attendance declined to 42 per cent. But when the Gallup organization sampled the habits of another representative 7,543 adults

Or is it still possible to maintain an audience through the "foolishness of preaching"?

Arthur N. Patrick is just beginning his work with the Greater Sydney Conference of Seventh-day Adventists, Australia. A graduate of Avondale College, he holds the M.A. and M. Div. degrees from Andrews University and the D.M. degree from Christian Theological Seminary, Indianapolis, Indiana, the latter just completed. He served as pastor-evangelist for ten years in New Zealand and for two and one-half years in the Illinois Conference. During graduate studies at Andrews University he did part-time teaching at the undergraduate school.

in 1971, only 40 per cent attended church.² If this trend toward defeat continues for the next twenty years, preaching in the church building will be extinct. Or at least the preacher will be haunted by the lonely echo of his voice resounding from empty pews.

Man's apathy to preaching was being lamented long before 1972, however. Edna St. Vincent Millay, born in 1892, penned vivid words about preaching, words that seem to grow in accuracy each year:

Up goes the man of God before
the crowd;
With voice of honey and with
eyes of steel
He drones your humble gospel
to the proud.
Nobody listens. Less than the
wind that blows
Are all your words to us you died
to save.³

Why is preaching in this deep trouble? There is no shortage of experts proclaiming their diagnoses.

Contemporary man is so transfixed by the transcient toys his technology has manufactured that he fails to look up in recognition of his omnipotent Creator who "spoke, and it came to be."⁴ Eric Mascall describes man's myopia in these words:

The enormous domination of present-day life by scientific technology has produced a psychological climate in which it no longer comes naturally to people to attend to those aspects of the world which manifest it as the creature of God. Our minds have been conditioned to look upon the world as raw material for human manipula-



J. BYRON LOGAN

IN TROUBLE?

tion rather than to contemplate it in an attitude of wonder.⁵

"Liberalism is the villain, not technology," others declare. "No," another group shouts, "Neo-Orthodoxy has vitiated preaching by an even subtler removal of the authority of Scripture."

Men of mass media affirm this era of exploding information has no room for the monolog of preaching. "Let's replace the pulpit with the screen, preaching with dialog and discussion, the pew with the counselor's chair or the psychologist's couch," they cry. And researchers with cultured voices support them by observing that objective studies reveal preaching falls short of other teaching techniques:

Further darkening the name of preaching are the psychologists who offer convincing evidence that the speaker-audience relationship produces the least efficient learning. They tell us that a discussion group is a better way to learn, or a sound filmstrip, or motion pictures.⁶

Or is the threatened demise of preaching due to man's growing concern with himself? As men deny special creation, decry supernaturalism, inflate the *nowness* and deflate the *thennes* of the Christian message, preaching has little appeal to them. The man in the pulpit may be relevant. He may even be an expert. But if his theology is really only anthropology, and his eschatology merely a word picture of the achievements of a global Better Government Association, why bother to listen?⁷

Seventh-day Adventists admit

preaching is in jeopardy. But they feel called to proclaim a challenge to optimistic notions of the perfectibility of the human order through man-made evolution. Indeed, they believe their unique commission is described by the angel John saw "in the midst of heaven, having the everlasting gospel to *preach*."⁸ Further, they are convinced the consummation demands a "testimony to all nations" through a gospel "*preached* throughout the whole world."⁹

Survey Findings

During 1971, 105 persons responded to a "Survey of Methods Used to Secure and Maintain an Audience in Seventh-day Adventist Evangelism." These replies came from ministerial leaders in the General, union, and local conferences; from men reaching the masses with Faith for Today, It Is Written, the Voice of Prophecy; and from front-line evangelists widely scattered in North America and Australia.

Section VI of my questionnaire probed for the features that "aid most in maintaining an audience" during the evangelistic series. It is significant that those polled rated "Biblical, Christ-centered preaching" as first in importance.

The Adventist evangelist does not deny that every effective means for communicating truth should be employed. Many are the features that attract and help to build the audience, the survey

revealed. Moving to those features with greatest applicability for holding the audience, the evangelists indicated that a carefully planned program that maintains the interest of Seventh-day Adventists is essential. Numerous ideas were mentioned. But two features outweighed all others in significance in maintaining attendance: "the visitation program" and "Biblical, Christ-centered preaching."¹⁰

The *why* and the *how* of effective visitation could well form the basis of another treatise, in that 82 per cent of the respondents rated it one of the two most important features for maintaining the evangelistic audience. But our present concern is the role of preaching within that spectrum of features that keep people coming. Eighty-four per cent of the evangelists polled rated preaching (along with visitation) as one of the two top options.

Hence it can be simply stated: although preaching is in trouble for numerous reasons, it remains our commission and our single most effective means of maintaining the evangelistic audience. Further, the preaching that keeps the evangelistic audience coming will most likely stimulate church attendance also.

Here we have a clear notion of where the emphasis in our evangelistic work should be placed. Use every legitimate means, but *visit and preach above all things*, is the directive.

Effective Preaching

The "role" of preaching is probably easier to state than the "how" to effective preaching. The brief suggestions are simply presented as worthy of consideration.

1. To be effective, preaching must be *Biblical*. It needs to be informed by every legitimate approach to the understanding of the Word of God. After the preacher has grappled with the questions of Biblical introduction, probed for the meaning of his texts with the tools of exegesis, examined them in the light of the church's mission and history, then he is ready to relate this truth to the whole message of Scripture. Finally, when all this is distilled to a clear and urgent truth in his mind, and translated into an experience in his own life, at last he is ready to be used of the Spirit to state this simply and fervently to his hearers.

It is altogether too easy to let the tools of Biblical research rust. The Hebrew I learned at Avondale College was too often forgotten under the busywork of the next twelve years of pastoral-evangelism. At the Theological Seminary, under the inspired teaching of the late Dr. Alger F. Johns, I purposed never to preach on an Old Testament passage without first wrestling with the words in which God initially inscripturated His truth.

But all this detailed Biblical research is like the structure of an ocean liner below the waterline. It gives stability, direction. But it is unseen. Woe betide the preacher who tries to infer his cleverness rather than humbly pointing to the One mighty to save.

2. Preaching to be effective must be *Christ-centered*. "In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God."¹¹ This radiance attains even fuller explication in the New Testament. And the reason why Seventh-day Adventists exist is to focus the entire message of the Bible upon the God who is now, in Christ, causing His sanctuary to "emerge victorious."¹² We are convinced that the present work of Jesus is a "grand truth" and that when it is

"seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful."¹³ Herein is an implied promise that the greatest days of preaching are still before the Advent Movement as it completes its global proclamation.

3. Preaching to be effective must be *contemporary*. It reflects upon the deep questions, the gnawing uncertainties, the defiant rebellions, the aching doubts, and the human needs of man in the present tense. Thus, for instance, the philosophic mind is met with approaches relevant to its frame of reference. The preacher places himself within the thought patterns of his audiences. He is acquainted firsthand with the dominant influences that affect their lives.

Preaching is not generally addressed to some elite segment of the population, but to a cross section of society. Hence it must meet the concerns of most people. One way of tabulating these is to study carefully the major media that are already successful in securing the interest of the potential audience. Of course this does not mean that we will follow their principle of compromise for the sake of gaining an audience!

Recently I surveyed the contents of one copy each of the following: *Reader's Digest*, *Newsweek*, *Life*, and *Time*. More than seventy concepts received stress in these media. Some are major human concerns: children, family, marriage, security, happiness. Some are matters that fire the imaginative mind of man: drama, space. All have some relevance to the present generation, and all are in some way treated in the Word of God.

If the preacher is to be contemporary, he must know what is being said in the ivory towers—the educational institutions—and how this is being mediated over the air waves, through literature, and by the arts, to the men in the streets of his city.

To be contemporary, the preacher must be a sanctified behavioral scientist. How else can he place himself intelligently under the direction of the Spirit to

function as a catalyst, creating change in human nature? Constant visitation enables him to shape his preaching to the needs, not just of mankind in general, but to the concerns of the very people before him.

This word from the pulpit will never embarrass the pew. But it is so specific, so related to the satisfaction of real needs, that it fits the individual listener as though tailor-made for him alone. On the screen of the preacher's mind there are constant flashbacks to the actual living conditions, hopes, fears, and temptations of the people before him. Thus his message is personal, not a one-to-many, but a one-to-one dialog.

We have tried to say that effective preaching springs from a thoroughly informed and experiential knowledge of Scripture and Christ, plus an understanding of the men He came to save. Impelled by the Holy Spirit, such preaching will maintain the evangelistic and the church audience. Restless man will listen to one who remembers his place in the plan of God, and who with Richard Baxter (1615-1691) can reflect:

I preached as never sure to
preach again,
And as a dying man to dying
men. □

FOOTNOTES

¹ Stuart W. McWilliam, *Called to Preach: The Warrack Lectures 1968-69* (The Saint Andrew Press, Edinburgh, 1969), p. vii.

² *Facts on File*, 1972, p. 44.

³ Edna St. Vincent Millay in *Masterpieces of Religious Verse* (ed. by James Dalton Morrison, Harper and Brothers, 1948, New York), p. 168.

⁴ Ps. 33:9, R.S.V.

⁵ Eric Mascall, "The Scientific Outlook and the Christian Message," in Johannes Metz, ed., *The Evolving World and Theology, Concilium: Theology in An Age of Renewal*, vol. 26, (Paulist Press, New York, 1967), p. 125.

⁶ William D. Thompson, *A Listener's Guide to Preaching* (Abingdon Press, Nashville, 1966), p. 16.

⁷ "Preachers today are threatened by a sense of departing, or departed authority," according to David Waite Yohn, *The Contemporary Preacher and His Task* (Eerdmans, Grand Rapids, Michigan, 1969), p. 105. For a comprehensive analysis of continental preaching and its problems, see Helmut Thielicke, *The Trouble With the Church* (trans. and ed. by John W. Doberstein, Harper and Row, 1965, New York).

⁸ Rev. 14:6.

⁹ Matt. 24:14, R.S.V.

¹⁰ The results of the survey are discussed in detail in Arthur N. Patrick, "A Survey of Methods Used to Secure and Maintain an Audience in Seventh-day Adventist Evangelism" (unpublished M. Div. thesis, Andrews University, 1972).

¹¹ Ellen G. White, *The Desire of Ages* (Pacific Press, Mountain View, California, 1898), p. 211.

¹² Dan. 8:14. *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

¹³ Ellen G. White, *Testimonies for the Church*, vol. 5, (Pacific Press, Mountain View, California, 1882), p. 575.

Candy-Coated Gospel

M. DEAN STEPHENS

LOOKING around at the efforts of evangelical Christians to preach the gospel today, one might be struck with the almost heretical thought that maybe, just maybe, what passes for the Gospel of Christ in the twentieth century is not an exact reproduction of the original article. Perhaps somewhere along the line something has been lost. What with "pack the pew night," "transportation Sunday" (the one who gets to church in the oddest way wins a prize), big-name athletes and movie stars appearing at the local church to give their testimonies, and other novelties, one may suspect that evangelical churches have begun to let gimmicks and glamour overshadow the Gospel.

We think of the early Church as the ideal example of church power and normalcy. Somehow those early believers turned the world upside down in a very few years without resorting to the use of gimmicks.

Why do our churches produce so little in lasting results? Why

M. Dean Stephens is vicar of St. Philip's American Episcopal church in Wilmington, North Carolina. He received the A.B. degree from Bob Jones University.

have we so little power? I want to suggest one thing that seems to me to be a great part of the problem: the dearth of the preaching of God's law from our pulpits.

At this point many will decide that I have been reading too many Puritan classics and spending too much time in the damp basement of Calvinism. But the fact remains that the Gospel being preached in many churches today is a candy-coated Gospel. "Three easy steps to salvation" seems to be the order of the day. To hear many pastors and evangelists preach, you are not sure whether they are offering a crucified and risen Lord or a no-down-payment, twelve-easy-installments way to heaven. Evangelical preaching seems to have been influenced by the shallow, neon society in which we live. We make it easy to become a Christian; after all, we might lose converts and church members if we preached too many "thou shalt" and "thou shalt not."

After the rich young ruler in Mark 10:17-21 asks how he can gain eternal life, Jesus says:

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal. Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

And of course we know the rest: "he was sad at that saying, and went away grieved; for he had great possessions."

Note that Jesus didn't make a general statement about the sinfulness of all men as a first step to leading this young man to faith. The young ruler didn't think he had sinned. Most men don't really believe they are sinners, at least not bad enough for God to keep them out of heaven. Our Lord didn't just condemn sin in general; He condemned it in the particular. The rich young man was an idolator. He loved money more than he loved God. Jesus' implication was clear and convicting.

Christ used the law in dealing with sinners. Why do we shy away from it? We go on our way singing, "Free from the law, O blessed condition," forgetting

that without the law there is no basis for identifying sin: "By the law is the knowledge of sin" (Rom. 3:20). Without this divine yardstick, men have no way to measure their lives against God's righteous demands. No wonder sinners are bored by our proclamation, and we make very little impact on the world. It is when we get down to particulars that sinners begin to get restless and look for the nearest exit.

As an Episcopal priest, I am called upon to instruct potential church members in the tenets of the faith in confirmation classes. I have had people threaten not to return to the class because as we studied the commandments they felt God was getting too personal in saying "thou shalt" or "thou shalt not." When we get down to particulars, men quickly see that they are sinners in need of divine grace.

In *Today's Gospel—Authentic or Synthetic*, Walter J. Chantry says:

Normal evangelical practice is swiftly to run to the cross of Christ. But the cross means nothing apart from the law. Our Lord's wretched sufferings must be tragic and senseless in the eyes of any who have no reverent esteem for the perfect commandments. On the cross Jesus was satisfying the just demands of the law against sinners. If sinners are unaware of the decalogue's requirements for themselves, they will see no personal significance in Christ's broken body and shed blood. . . . Christ was set forth to be a propitiation (Rom. 3:25), i.e., the substitutionary object of God's wrath poured out against a violated law [Banner of Truth Trust, 1970, p. 37].

Not until the law is applied in the condemnation of particular sins will sinners flee to Christ for mercy. The woman at the well must have had the seventh commandment applied to her condition. Paul confesses that the law was the schoolmaster that brought him to Christ: "I had not known sin but by the law" (Rom. 7:7). When we have been wounded by the law, then the oil of the Gospel can be poured on our diseased souls.

It's time to do away with the gimmicks and tricks. Let's quit trying to attract men to Christ by giving them a candy-coated Gospel, and let us restore the law to its rightful place in the preaching of salvation by grace through faith. To do this will take us a big step toward reproducing the original article. □

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"Another nice thing about working for God. He has a great retirement plan."

Retired or Refurbished

B. R. SPEAR

"I'M OUTSIDE looking in," he said sadly. Our eyes met. His were hurt. "No one notices me," he added. "I'm never invited to sit on the platform or offer prayer." So said a capable man who for years had faithfully filled numerous conference positions. In disappointment he passed to his rest early in retirement. What might have been had he continued actively in some special capacity? There he would have felt the warm heartbeat of people he helped.

Pleas come from all across the country. "Why don't some of you ministers come and help us? Our little church is dying for lack of experienced leadership." Perhaps some of us in retirement ought to spend a portion of each year bringing life into an isolated, struggling church. There are

Beveridge R. Spear, now retired in Mentone, California, labored for many years in the Pacific Union Conference, mostly in public evangelism. This included ten years on the radio, usually with a daily program. He graduated from Fowon's Writers' School, Westport, Connecticut, and from a special course in medical evangelism at Loma Linda University, this in addition to studies at Potomac University (now Andrews), Washington, D.C.

places with substantial buildings, where only a handful of women and a child or two remain. These situations challenge the most experienced.

My wife and I have so many projects laid out we'll never get to them all. Each one has something to do with soul saving. Many of our relatives have been visited in distant lands. Some have been baptized.

But too many retire without any plans. If one feels he's through at retirement he certainly will be. Why not project one's self anew into the service of Christ. The field of former members who have become discouraged could alone occupy much of our retired talent.

Community Services

The Community Services department of the church offers a special opportunity. President Nixon recently said, "Americans should stop regarding older citizens as a burden, and regard them as a resource." We are advised:

If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh, no; God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Only believe that He is faithful that hath promised. God can renew the physical strength. And more, He says He will do it. And the promise does not end here. "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward."¹

Our Community Services program requires both men and women. We read:

I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work God requires His people to do at this time.²

The Dorcas or welfare work is only a part of what God has in mind. As a people, it seems, we have not yet seen all the possibilities for giving the message through this channel. Retired men could successfully promote

community service among all church members. Much of this service should be done by men. This could include repairing furniture, driving trucks and mobile units, handling disaster material, setting up relief shelters, organizing the men, et cetera. Here some men may do a more influential work perhaps than in their earlier ministry. They can offer service to the sick, the poor, the weary, the aged. Bible studies naturally follow. The delivery of clothing and food opens doors for giving the message. Souls will be reached that otherwise would not be contacted.

It Will Change Your Life

Ministers who give careful study to the book *Welfare Ministry* can hardly remain the same. Research

on the fifty-eighth chapter of Isaiah will change every man's outlook. And health plus a new experience is promised to everyone who enters this field. Notice what changes will take place:

Nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are so well as Samaritan work. . . . As this class of work is done, there will be created an entirely different atmosphere surrounding the souls of the workers.³

God has another important revelation that is startling in its import.

Soon there will be no work done in ministerial lines but medical missionary work.⁴

For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere.⁵

You will never be ministers after the gospel order till you show a decided interest in medical missionary work.⁶

I've found chapter 70 in *The Desire of Ages* a great challenge to my ministry. Here's just one statement:

He represented its decision [the judgment] as turning upon one point. . . . Their [our] eternal destiny will be determined by what they [we] have done or have neglected to do for Him in the person of the poor and the suffering.⁷

For one to know that he is still appreciated and still capable of limited service brings a wealth of satisfaction into the life. It also helps to keep one young and healthy. □

FOOTNOTES

¹ Ellen G. White, *Welfare Ministry*, p. 31.

² *Ibid.*, p. 33.

³ *Ibid.*, p. 132.

⁴ *Ibid.*, p. 139.

⁵ *Ibid.*, p. 137.

⁶ *Ibid.*, p. 139.

⁷ Ellen G. White, *The Desire of Ages*, p. 637.

Feedback

RENEWAL OF THE ROMANCE

I must ask your pardon for my delay in writing to you after the thrill I experienced following my perusal of the January issue of *The Ministry*.

I was immediately attracted by the hand-gripping artistic design on the cover page, and I must confess, explosively and enthusiastically appreciative when I read the introductory article.

For a number of years I have been waiting for some announcement from our headquarters on the "renewal of the romance" of medical evangelism, and thus effect a restoration from the "divorce" that cast a shadow over the vision given to us through the Spirit of Prophecy during the first decade of the century. And I want to congratulate you for this marvelous breakthrough.

Harry K. Christman
Yucaipa, California

A BIG THANKS

Just want to say a big thanks for the "new" *Ministry*. I like it. It is a real blessing to me.

The new size makes it easy to hold, read, and fits well into files.

Thanks for a journal so well prepared.

B. E. Jacobs
Singapore, Rep. of Singapore

THE MUSIC SCENE

I was very interested in your article, "Today's Religious Music Scene." Having a double degree in music, I would like to point out some of the impressions I acquire from combining the field of medicine and music. Truly, Satan is creeping into our church through the use of undisciplined, careless music, produced not to elevate the mind to God, but almost solely for entertainment. The words may be semi-religious, but the attitude is "look at me"! Our young people and our old people are not to live to be entertained. Christ, while on this earth, did not devote one moment to entertainment (*F.E.*, p. 229) and yet these productions we see resemble old-time Hollywood musicals. They appeal not to the heart nor to the frontal lobes, but to the feet and sex organs. A type of mesmerism results, especially when there is a continuous beat at the same rate. This beat is not controlled by the higher centers in the brain, but by the lower more animalistic areas of the brain. Thoughtful, disciplined, exact music is under the control of the cerebral cortex and the beat is altered according to thought patterns and the effect desired. This is why this careless, loose, Satanic music is associated with the illicit drug trade and late hours. The notes are played in any fashion, the notation in itself is inexact, and weird disharmonious chords are used, creating a chaotic effect on the brain.

Una Jean Sayles, M.D.
Vermilion, Alberta, Canada

NO MORE LIMPING

I have just finished reading the new *Ministry* magazine, and my heart thrills to see what God has wrought in behalf of His church. For years as preachers we have limped about with the three angels' messages, wondering at times why we did not see real and lasting changes in the lives of our converts and ourselves. Can it be that by divorcing the health message from the messages of the three angels we crippled the program of God? With the new *Ministry* uniting the two I see a new day for the church by presenting the health message with the other Bible doctrines to those for whom we labor.

I found this month's health feature to be both informative and instructional, and if we pastors apply this material in our Bible studies and evangelism, God will bless us to do a much better work.

R. E. Barron
Berrien Springs, Michigan

TERRIFIC!

The new *Ministry* magazine is terrific! My spirit soars to the heights.

I was very impressed with the editorial that began on the front cover of the January issue, and was further satisfied while reading the excellent material all through the magazine.

Thank you for the example and impetus you have given us all in sounding the full third angel's message.

Nigel A. Buxton
Willowdale, Ontario, Canada

Bible Seminars Build New Congregations

GEORGE E. KNOWLES

AFTER seeing the outstanding success of the Bible seminar plan used by J. F. Colheart, Ministerial secretary of the Northern Europe-West Africa Division, I often wondered how this plan might benefit our work in North America. We have found it most helpful in developing a new congregation in areas where we have no church or an overcrowded church.

What is a Bible seminar? It is a whole day or half day devoted to intensive Bible study. (See Pastor Colheart's article in *The Ministry*, February, 1970.) Reasons for conducting a seminar may include the following:

1. To undergird the public presentation of the Sabbath or other controversial doctrines by fortifying the hearers with additional information and answers to objections.

2. To get people accustomed to attending a meeting on Sabbath morning.

3. To provide the type of meeting that will appeal to persons with strong church loyalties who might be unwilling to attend regular Adventist church services.

4. To provide further indoctrination following an evangelistic crusade.

George Knowles is associated with the General Conference Radio, Television, and Film Center as associate director of It Is Written. He served previously as Ministerial secretary of the Oregon Conference and then of the Canadian Union.

5. To gain additional decisions after an evangelistic crusade.

6. To establish a new congregation by combining doctrine and fellowship.

Suitable places for a seminar include school cafeterias, banquet halls, and church fellowship halls. It is desirable to have the participants seated at tables for ease in taking notes and referring to their Bibles. For an all-day seminar there must be a place where the noon meal can be served.

In one instance the conference purchased a church building from another denomination. The need was to move the group of interested people from a public auditorium where the evangelistic meetings were held to this church building which was to become the new church home for many of them. In another case the conference rented a church building from another denomination for use on Saturdays. In both cases the church building had the necessary facilities and was the logical place for the seminar.

The seminar is primarily for non-Adventists. It is advertised in the evangelistic meetings where application forms are available. A fee of a couple of dollars per person is charged to cover food and printed materials.

How to Begin

The first seminar is an all-day Sabbath affair. The day is divided into thirty- and forty-five-minute segments with breaks for dinner and for fellowship. The evangelist and the pastor usually share the time, taking alternating periods. At the close of the all-day seminar the participants are asked if they enjoyed it and if they would like another one. They always say Yes.

The succeeding seminars are held from nine-thirty until noon on Sabbaths.

We have found the chain marking of doctrinal Bible studies is an attractive feature in a seminar. For this activity clear instructions must be given and it is important not to go too fast so that students become frustrated by their inability to keep up. It is best to do the mechanics of marking without comment on texts and then review the marked texts and make necessary comments later. Other features include short Bible studies and question-and-answer sessions.

After the first month the format followed becomes a little more like Sabbath school and church every week. The length of time required for the seminar to evolve into a church will be governed by local needs and circumstances.

When Forming a New Congregation

When it is the plan to form the nucleus of a new congregation from the overflow of an existing congregation it is desirable to meet with this group and give them some guidance in the matter of how to relate to the new Adventist and non-Adventist group in the seminar. "After individuals have been converted to the truth, they need to be looked after. . . . These newly converted ones need nursing,—watchful attention, help, and encouragement."—*Evangelism*, p. 351.

"God's Spirit convicts sinners of the truth, and He places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires His church to nurse those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak unto them words that are 'like apples of gold in pictures of silver.'"—*Ibid.*, p. 352.

The most effective way to blend the two groups is to have a few of the established members from the existing congregation make the move each week. This gives the healthy appearance of a growing attendance at the sem-

inar. It also enables the seminar group to get acquainted with the other group a few at a time.

An important feature of the seminar that has not yet been mentioned is an informal sharing of how the Lord has led during the week in the lives of different ones. Some will tell of victories gained over tobacco or other habits. Others will tell how a Sabbath work problem has been solved. There may be some who will tell of sharing their new-found faith and witnessing for Jesus. These spontaneous, informal testimonies are a blessing to all. This is a feature that should not be allowed to die after the seminar becomes a regular Sabbath service.

Integrating the New Believers

A midweek Bible study and prayer meeting will be important in the spiritual life of these new believers. They will outdo the long-time Adventists in attendance at the midweek meeting.

The new believers should be given every encouragement to share their faith. They will provide some of the most fruitful prospects for on-the-job training. The combination of the zeal of the newly converted with the knowledge of the established members makes for effective teamwork.

"Have you ever taken a whole day to do something you really enjoy? To work on a hobby? Go on a picnic? Sure you have! An all-day Bible seminar is taking a whole day to study the Bible. You'll really enjoy it and you'll be amazed how much you'll learn. Most people admit they could stand to make up some lost time in Bible study.

"We will learn how to chain mark texts on key Bible subjects so you will be able to find several texts one after another. We'll have a Bible survey that will give you a bird's-eye view of what the Bible's all about."

That's about what we say and the people are glad to pay for the privilege of spending all day Sabbath studying the Bible. Perhaps the Bible seminar plan can help you to raise up a new congregation. It helped us. □

A Doctor's Letter to the Press

Donald R. Gibbs, M.D., operates a clinic in Cortland, New York. This is a letter he wrote to the editor of the local paper.

To the Editor:

This morning I talked to two young lads who were injured in an automobile accident Tuesday night in Cortland. Neither one was injured badly, although one may have a damaged spleen, since he does have a rib fractured directly over this organ, but I had the job of telling these boys that their father, who was a good man and a good father, would not be coming home again! I had just seen the father the night before lying still, with a devastating wound that had crushed his head. Search as one may, there is no really kind or soft way to bring such a message. Neither one of these boys, one fourteen and one eleven, spoke or showed any emotion. Then, as I looked toward Jim, I saw the tears begin to roll down his cheeks, and for a few moments neither Jim nor I said anything. My tears came close, but I tried to share with the boys the blessing of having a heavenly Father who would never let them down. I told the boys about it because the mother lying upstairs would have to do it later, if I didn't. The little nine-year-old son was quiet too, as I tried to explain, but he was thinking.

They were driving—husband, wife, and three sons—down to the high school in Cortland to pick up the fourth son. Another car swerved across their path, and death struck! The other driver, I understand, was so drunk he didn't know what he had done. I understand that an arrest for driving while intoxicated was made—not that the arrest can bring the father's life back! I understand that the officers of the law, State and local, hesitate to make such arrests because the enforcement of the law, the bringing of convictions, and the clearing of drunken drivers off the roads, is routinely frustrated. A knowledgeable local attorney assured me today that to his personal knowledge only one conviction for this sort of case has occurred in many many years in Cortland courts.

Time after time, as I see again those tears quietly dripping down Jim's cheeks, my own tears start. This is a day to weep! Not alone for Jim and his three brothers and the brave mother—not alone for the days to come—grieving relatives, the funeral rites, the youths without their tower of strength, their guide and support (the father isn't coming home!), but for 40,000 plus who are killed on our highways each year under the same circumstances. Our Cortland tragedy is multiplied 40,000 times because of juries that won't convict, a sympathetic approach that protects the guilty, and a whole culture that has become stuporous regarding the whole alcohol problem. God help us to stop fussing about the little token problem of marijuana and approach the massive alcohol problem that spawns corruption and immorality and death! God help the "respectable alcohol merchant," whoever he is, at whatever level, who is equally responsible!

But I know that laws alone cannot correct this evil. We need the gospel that, through Christ alone ("without me ye can do nothing") our hearts, our minds, our morals can be uplifted. Let us look up to Him and accept His way of life. He still weeps with us today, as we send men to the moon but still choose to live in corruption.

Donald R. Gibbs, M.D.

The Challenge of GOSPEL

VICENTE Q. TIGNO, JR.

THE work of seed sowing is not "peanuts." The sower has to contend not only with the temper of the elements but with all kinds of unpredictable as well as predictable factors. When the Saviour portrayed the gospel work as seed sowing (Matt. 13:3-8), He was both warning and challenging ministers in every age that their task is no weekend picnic.

Anyone who conceives of the minister's role as sitting on a throne of glory, with every eye riveted on him, is surely day-dreaming. True, there will be thrones and crowns (Rev. 5:10) but those will be unpacked after the harvest. Meanwhile, there are only the yoke and the plow (Matt. 11:29; Luke 9:62). And the true seed sower really strains and sweats. His back is drenched by the rain and his skin is scorched by the sun.

In the Work or at Work?

There is a joke about a fellow who was about to be awarded a certificate of merit for being the only employee who never took a single coffee break. Queried about the secret of his "unusual feat,"

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he replied candidly, "I never took a coffee break because coffee keeps me awake." The moral of the story—one can be in the work without really working. The proof of a worker's honest labor is not in a punch card or in a labor report. It is rather in the ultimate fruit or result. The end product reveals whether the minister has been working hard or hardly working.

The Enemy's Tares

In all fairness to the clergy, their work is beset with "tares" (Matt. 13:25), commonly known as pitfalls or occupational hazards. Every day there are subtle as well as overt pressures to which the minister is exposed. Daily contact with the woes and the ups and downs of human problems is hard on the mind and nerves. After all, the minister is also made of clay.

Every now and then it is mandatory for the minister to "be still" (Ps. 46:10), to calmly survey the harvest field, and be on the lookout for the enemy's tares such as:

a. The Popularity Poll. There is danger that the minister will measure his performance via a spiritual Gallup poll. There is a temptation to subscribe to the Apollos, Peter, or Paul syndrome (1 Cor. 4:11, 12). Elijah is a prime exhibit. First, he was up there on the mountaintop of physical and emotional achievement, savoring the sweet nectar of victory. Momentarily, the crowd was on his side, yelling, "The Lord, he is the God" (1 Kings 18:39). The distinct manifestation of God's power and glory on his behalf caused Elijah's spirit to soar on a

SEED SOWING

euphoric cloud of sheer religious ecstasy. But as the weight of human reality began pressing down upon his soul, the poor preacher was next found cowering under the chilling assault of fear and cynicism and the derisive mockery of a deflated ego (chap. 19).

The minister must constantly remind himself that as there were different types of soil in the parable of the sower and each sample yielded a different result, so conditions are often variable and people are often unpredictable. Public acclaim is a shaky yardstick of one's achievement. Today's "hosannas" might just be the prelude to a "crucifixion" on the morrow.

b. The Quest for Perfect Conditions. Once in a while, ministers like other people, indulge in some form of wishful thinking. "If only I had a larger budget, an affluent congregation, ultramodern facilities, the proper connections, the gift of spellbinding oratory, or a striking personality—headlines would be made and marvelous things accomplished!" But alas, he is jolted back from his reverie and into the stark realization that all he has is the common garden variety, which "to day is, and to morrow is cast into the oven" (Matt. 6:30).

Again, the parable teaches that there are no perfect conditions and "he that observeth the wind shall not sow" (Eccl. 11:4). The sower must "preach the word; . . . in season, out of season" (2 Tim. 4:2).

c. The Destruction That Wasteth at Noontime. Noontime is symbolic of success. "He has reached his

zenith, or noontime," is a common expression. It is at noontime that the sun reaches its apex and emits its brightest rays. In SDA parlance it is called "ceiling." That is the point where salarywise and tenurewise, the minister has attained the maximum.

This is all excellent except when noontime becomes an occasion for destruction (Ps. 91:6). The destruction comes when the minister succumbs to the onslaught of mental and spiritual inertia. That is the juncture where the process of growth grinds to a standstill. In sports vocabulary, the man is no longer a "hungry" fighter. He merely goes through the motions of survival, his sermons become stale reruns, the church atmosphere turns stuffy with spiritual complacency, the trumpet has lost its distinctive note, and the poor man staggers amid "every wind of doctrine" (Eph. 4:14).

Would to God that every SDA minister may be found after the fashion of Moses, that great preacher of God, who found even at his sunset years that "his eye was not dim, nor his natural force abated" (Deut. 34:7). By the grace of his Lord, he didn't allow the "destruction that wasteth at noonday" to decimate his physical and spiritual stature.

d. The Impatience of Inexperience. This is specifically applicable to young and budding ministers. Youth is impatient for tomorrow. Policies are mere "thorns in the flesh." Committees are often made up of a bunch of arthritic "mothballs" whose lengthy deliberations delay the march to progress. Like the ser-

vants in the parable, youth wants to snatch up the weeds right now (Matt. 13:27, 28).

Rightly channeled and understood, this youthful and surging energy will yet light the world and set the machinery of progress whirling!

The Good Earth

It is refreshing to realize that the parable of the sower did not end with the thorny ground and the parable of the tares did not conclude with the weeds. For every "wayside" or "stony ground" or "thorny place" there is a "good ground" that yields a "hundredfold." *Good seed is really never wasted!* In the time of the harvest there will be abundant "wheat."

There will be times, though, when the sky darkens, the lightning flashes, the thunder booms, and the minister buries his face in momentary discouragement. There will be moments when he will be tempted to question whether his work is worth all that effort. There will be occasions when the noise of the "rebels" and the "mixed multitude" will goad him to strike the rock in a fit of anger and frustration. There will be instances when he reaches the point of pulling out the "weeds" abruptly.

But when he raises his head again and snaps out of the fog, his eyes dilate in wonder and amazement as he sees before him a golden field of waving grain ready for the harvest!

At last he remembers with holy joy that Paul planted, "Apollos watered; but God gave the increase" (1 Cor. 3:6). □

LAWRENCE T. GERATY

GENERATIONS of Bible students have puzzled over the unfamiliar practices associated with the "high places" mentioned in the Old Testament. What were they and where were they located? What really went on in mountain-top "groves"? What were the "asherim"? Were the "pillars" phallic symbols? Tourists to the Holy Land in our own generation are often fascinated by sites such as Petra and Gezer. When they recount their experiences, either in family circles or public meetings, they often illustrate their visits to such sites with their personal slides and commentary borrowed from innovative guides. What accurate information *do* we have concerning the ancient high place?

No recent comprehensive study exists, though there are several good brief articles in various Bible dictionaries—one of the best still

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being Siegfried H. Horn's article, "High Place," in the *SDA Bible Dictionary*.¹ In this treatment, we propose to look first at the Biblical evidence; then the archeological evidence will be dealt with.

Etymology of "High Place"

The English term, "high place," is a translation of the Hebrew word, *bamah*. The Hebrews undoubtedly borrowed the word (as well as the installation) from the Canaanites, who in turn derived it from the common Semitic vocabulary where (in Akkadian and Ugaritic) it meant literally, "back," or "ridge." It is now recognized that it could have the same literal meaning in Hebrew. Among the nearly one hundred occurrences of *bamah* in the Hebrew Old Testament, at least a dozen of them are best understood in this literal sense. Interestingly enough, each of these examples occurs in poetry.²

Prose Usage

In the majority of Old Testament (mostly prose) occurrences, however, *bamah* is correctly translated by a meaning derived from the original, "back" or "ridge." The term was first applied to the summits of either natural or artificial hills or mounds, which were set aside for cultic purposes. As the cult at these open air sites became more institutionalized, shrines were sometimes built and operated by cultic functionaries. The designation "high place" then came to refer not so

much to the elevation of the site but rather to denote the entire installation wherever it was located.

The Pre-Monarchical Period

The earliest chronological reference to such high places is found in the Amorite victory song of Heshbon (Num. 21:28), "A fire went forth from Heshbon, A flame from the city of Sihon. It consumed the cities of Moab, Engulfed the high places of Arnon."³ It was undoubtedly from a similar high place that Balak and Balaam surveyed the camp of Israel (Num. 22:41; cf. Joshua 13:17), during their passage through Moab. Toward the end of Israel's existence, these Moabite high places still existed (Isa. 15:2; 16:12; Jer. 48:35). Just before the Israelites crossed over the Jordan to Jericho from the Plains of Moab, Yahweh warned Moses of the high places in Cis-Jordan, "You shall dispossess all the land's occupants as you go, and destroy all their carved stones and all their molten images . . . and all their high places" (Num. 33:52; cf. Deut. 7:5).⁴

Apparently it was what went on at the Canaanite "high places" that was proscribed to Israel rather than the use of such sites themselves. At least this is the implication derived from one of the sanctions at the end of the so-called "Holiness Code" in Leviticus 26:30, where Yahweh says, "If you don't obey me, *then* I will destroy your high places, and knock down your incense altars, and throw

Part I

The "High Place" in

your corpses on the memorial stela of your idols, and my spirit will loathe you." In any case, the high place seems to have survived as a legitimate site for sacrifice and worship in Israel until, ideally, the building of Solomon's temple (1 Kings 3:2, 3), but, in practice, till the reforms of Hezekiah (2 Kings 18) and Josiah (2 Kings 23).

The United Monarchy

Three Israelite high places are mentioned by name in connection with permissible worship: Ramah (modern er-Ram) and Gibeath-elohim (Tell el-Ful) both figure in the account of Saul's quest for Samuel in 1 Samuel 9 and 10. Both David and Solomon patronized the high place at Gibeon (modern el-Jib, though the actual high place was very possibly the nearby Nabi Samwil or the traditional tomb of Samuel) where at the "tent of meeting" the priestly family of Zadok sacrificed on an altar and Solomon burned incense (1 Chron. 16:39; 21:29; 1 Kings 3:2-4; 2 Chron. 1:3, 13). All three of the sites are in Benjamin just north of Jerusalem. Neither Ramah nor Nabi Samwil have been excavated. Though Gibeon was partially excavated by Albright and Lapp, only an Israelite fortress was found.

But Solomon supported not only the worship of Yahweh, for on the hill opposite Jerusalem, he built high places to Chemosh of the Moabites, Molech or Milcom of the Ammonites, and Astarte of the Sidonians (1 Kings 11:7, 8; 2 Kings 23:13). If not before, then certainly now, high places became associated with traditions and practices that tended to degrade Israelite religion.

The Northern Kingdom

With the division of the king-

dom, Jeroboam I, too, built high places in the north. To prevent his subjects worshiping at Jerusalem where he would run the risk of losing their political allegiance as well, he encouraged shrines complete with illegitimate priests at the local high places, setting up calves as pedestals for Yahweh at Dan and Bethel (1 Kings 12:31, 32; 13:33). This activity resulted in an oracle from an unnamed Judean prophet predicting the overthrow by Josiah of the shrines with their altars at the northern high places (verses 2, 32). Much later, Amos prophesied the desolation of these high places (Amos 7:9), and the Bethel high place was especially singled out by Hosea as deserving of condemnation (Hosea 10:8; cf. chap. 4:13). In summary, 2 Kings 17:9-12 attributes the fall of the northern kingdom and the Israelites' captivity in Assyria to the fact that "they built themselves high places in all their cities . . . and set themselves up pillars and Asherim on every high hill and under every flourishing tree and they burned incense there at all the high places just as the nations whom Yahweh removed from before them; and they did evil things . . . and served idols." Even during the exile, however, the high places had their devotees because the Assyrians settled foreigners in the territory of the northern kingdom who repopulated the high places with priests to officiate in their shrines (2 Kings 17:29-32).

The Southern Kingdom

In the meantime, the kingdom of Judah was not free from the same syncretistic practices that helped to bring the downfall of the north. In the reign of most of the kings, high places were built and their cults patronized; those specifically mentioned in Kings

and Chronicles include Rehoboam, Asa, Jehoshaphat, Jehoram, Jehoash, Amaziah, Azariah or Uziah, Jotham, and Ahaz. Though Asa and Jehoshaphat apparently made some effort to stem the tide, the first real reform is attributed to Hezekiah, who destroyed the high places and their appurtenances throughout the land and attempted to centralize the cult in Jerusalem. The reform was short-lived, however, because his son, Manasseh, rebuilt the high places, equipping them with the customary altars and Asherim. Jeremiah 7:31 (cf. chap. 19:5) adds that they built the high place of Topheth in the valley of Ben-Hinnom, where they sacrificed their children by fire. Obviously, by now "high place" had lost its connotation of "height" and connoted instead the standard cultic installation. After the captivity, conversion, and restoration of Manasseh, the people continued to sacrifice at the high places, but only to Yahweh. This reform, too, was a fleeting one. It was left to Josiah to effect reforms that would really make an impact on the nation. He purged all the high places from Samaria in the north to Beersheba in the south (including the Bethel high place in fulfillment of prophecy), destroying their altars, incense stands, Asherim, pillars, carved and molten images, and slaughtering their priests. Again, as prophets looked back over the history of Israel, the high places were constantly adduced as primary evidence for Yahweh's displeasure with His chosen people (Ps. 78:58; Eze. 16:16; 20:28, 29).

Deities Worshiped at High Places

Though the worship of Yahweh appeared to predominate in many periods of Israel's history, syn-

Biblical Archeology

cretistic tendencies were usually present and often fostered by what went on at the high places. Among the other deities worshipped there was Baal (Jer. 19:5; 32:35), the storm god bringing fertility to the land of the Canaanites. His proper name was Hadad, though he was popularly referred to as Baal, meaning "lord." Later he was identified with Greek Zeus Helios (the sun) who in turn was identified with the Roman Jupiter. Child sacrifice by fire, undoubtedly for votive offerings, was practiced in his cult.

1 Kings 11:5-8; 2 Kings 23:13 mention the worship of Chemosh, Milcom or Molech, and Ashtoreth. The latter was the chief Semitic fertility goddess who was worshipped throughout the ancient East, though in Mesopotamia, where she was also an astral deity,⁵ she was called Ishtar. Later she was identified with Greek Aphrodite and Roman Venus. Palestinian excavations often produce images of Ashtoreth that depict her as a nude woman with her sexual features accentuated; these artifacts are usually referred to as Astarte figurines or plaques (Astarte being the Greek transliteration of Ashtoreth), though it is now thought that this is often a misnomer for archaic figures which actually represented Asherah, the supreme Canaanite mother goddess whose memory was obliterated in the Iron Age through the spread of Ishtar's cult due to Mesopotamian influence.

Chemosh was the name or probably the title of the god of the Moabites which (in line 17 of the Moabite Stone) is compounded with Athtar, the astral deity. Again, Molech or Milcom is probably not the name but the title of the national god of Ammon. From Judges 11:24 in the context of Jephtha's words to the King of Ammon it is apparent that these two deities were actually one. Both, then, were local manifestations of the astral deity, the Venus star, Athtar. Demons as well as deities were worshipped at certain high places (2 Kings 23:8).

In general, one detects a strong interest in fertility and the reproductive powers of nature at the high places, and of course it was this that called forth strong de-



The High Place at Gezer.

PHOTO BY ORLEY M. BERG

nunciations from the prophets (Hosea 4:13, 14; Isa. 57:3-10; Jer. 3:2; 1 Kings 14:24).

Features of a Typical High Place

From such references as Leviticus 26:30; Numbers 33:52; Deuteronomy 12:2, 3; 1 Kings 14:23; and Ezekiel 6:3-6, we may identify the essential features of a typical *bamah* which was usually (though not always) situated on the wooded heights of a hill or mountain.

Standing stones (Heb. *maššebot*, singular *maššebah*, usually translated "pillar") were commonly associated with the high places. Etymologically, a *maššebah* could be any stone that is "set up"⁶; its unnatural position

would then serve the purpose of being some kind of a reminder. From the Biblical point of view, the practice was both permitted (Gen. 28:18; 31:45-52; Ex. 24:4) and denounced (Deut. 16:22; 2 Kings 23), depending, of course, on the purpose for setting up the stone. Though these stones have been variously interpreted as phallic symbols, sacred abodes of animistic spirits, and idols or representations of deity, a comprehensive new study of standing stones by Carl F. Graesser, Jr., suggests that they normally perform one of four different functions:⁷ 1. Memorial, to mark the memory of a dead person or the position of his grave (2 Sam. 18:18; Gen. 35:20); 2. Legal, to mark a legal relationship between two or

more individuals, such as boundary and treaty stones (Deut. 19:4; 27:17; Gen. 31:45-52; Ex. 24:4; Joshua 24:26, 27); 3. Commemorative, to commemorate an event and especially to call to mind its participants (1 Sam. 7:12; 15:12); 4. Cultic, to mark the sacred area where the deity might be found or even the exact point where the deity is cultically immanent—that is, where worship and sacrifice will reach the deity (2 Kings 3:2; 10:26, 27; Gen. 28:16-18; 35:14). Naturally, the standing stones erected at the high places were most closely associated with this last function. As Graesser further notes, "Cultic stones had a special tendency to assume transferred functions so that for many these stones 'enabled' or 'effected' the deity's presence."⁸ That is why certain Biblical writers could consider standing stones to be a variety of idols (Lev. 26:1; Micah 5:13). At times, *maššebot* may even have been set up to serve as surrogates for worshippers themselves who wished to be continually represented before their deity at the "high place."⁹

Another object common to the high places was the *peger* (plural, *pegarim*), usually translated "corpse." There is no doubt that one meaning for *peger* is "corpse" but how such a meaning related to the *bamah* has been enigmatic till the word *peger* itself was found on two Ugaritic stone stelae recording a sacrifice to Dagon. David Nieman suggests the word refers to the stones themselves and that it appears with this meaning in such Biblical passages as Ezekiel 43:7, 9, and Leviticus 26:30.¹⁰ This suggestion allows us to include "memorial stones" or "stelae" among the cult objects to be found at the "high place."

Two kinds of altars are often mentioned in connection with the high places. The word *mizbeah* is the commonest designation for "altar" in the Old Testament. Derived from the verb, "to sacrifice," it does not further specify the type of sacrifice made on it. *Hammanim* (a plural) were also altars, but a type used exclusively for the burning of incense at the high places. Till fifty years ago, this term was misunderstood and

usually translated as "sun statues" or, as in the King James Version, "images." Known from excavations as small limestone altars with a "horn" or projection at each corner, their identification was finally assured by the appearance of the word itself on an example from Palmyra.¹¹ Thus the meaning "incense altar" suits the etymology from the verb, "to be hot, burn," quite nicely.

Another essential feature of the typical *bamah* was the '*asherah*' (plural, '*asherim*', a term that has been translated by a variety of words, including "grove" and "sacred pole." Avoiding the problem altogether, the Revised Standard Version just transliterates the term. It has been the subject of a thorough study by William L. Reed,¹² who has clarified a number of difficulties. Basically, '*asherah*' refers either to the proper name for the Canaanite goddess of vegetation (the female counterpart of Baal) or the cult object that symbolized her. The latter was usually found at the high places dedicated to Baal (Judges 3:7; 6:30; 1 Kings 16:32, 33; 2 Kings 23:5, 6). Unfortunately, the form of the cult object and its use at the high place is not described in the Bible, nor has any object been found in an excavation that can be confidently called an '*asherah*'. But from a study of the Biblical references to the object it is clear that it was both constructed and destroyed by man. Though it was not a tree it was upright and made of wood, or at least contained wood, and could be burned. Reed suggests that as in the case of Dagon (1 Sam. 5:2-4), it is probable that the cult object—in this case a wooden one—was an image of the fertility goddess, '*Asherah*'.¹³

Finally, there are the various types of images associated with the high places: 1. *pesel* (plural, *pesilim*), derived from the verb *psl*, "to hew," and usually translated "graven image"; 2. *massekah* (plural, *massekot*), derived from the verb *nsk*, "to pour out," and usually translated "molten image"; 3. *šelem*, (plural, *šelemim*), derived from the verb *šlm*, "to cut," but usually translated merely "image"; 4. *gillulim* appears only in the plural; though

its derivation is uncertain, it is usually translated "idols"; 5. *maškit* (plural, *maškiyyot*), perhaps from *škh*, "to look out" and usually translated, "carved stone."

Summary

To summarize what can be said about the high place from the Bible, we noted that the poetic usage of *bamah* was very close to its etymological derivation as "back" or "ridge," but that its meaning in prose usage developed from "natural or artificial height," to include the entire cultic installation on that height and later, to wherever it was, without reference to elevation. Borrowed initially from the Canaanites, high places were frequented throughout the history of Israel—both in the service of Yahweh, as well as in the service of the deities of the surrounding peoples. Features of a typical high place included standing stones, memorial stones, altars for sacrifice and burning incense, cult objects symbolizing '*Asherah*' (the mother goddess of Canaan), along with several other types of images. Next month we will take a look at the archeological evidence that illustrates the Biblical data. □

To be continued

FOOTNOTES

¹ Washington, D.C.: Review and Herald Pub. Assn., 1960, pp. 468-470.

² 2 Sam. 1:19, 25; Micah 3:12; Jer. 26:18; Isa. 14:14; Job 9:8; Amos 4:13; Micah 1:3; Deut. 32:13; 33:29; Isa. 58:14; Ps. 18:33; 2 Sam. 22:34; Hab. 3:19.

³ The translation is that of P. D. Hanson in "The Song of Heshbon and David's Nir," *Harvard Theological Review* 61:3 (July, 1968), pp. 300, 301, 306, 307. In textually corrupt verse 30, Hanson also suggests, "Desolated are the high places of Chemosh." Such high places are known to have existed later (in the ninth century B.C.) from line 3 of the famous Moabite Stone (Meshah Stele): "I made this high place for Chemosh."

⁴ Translations are directly from the Hebrew text if not otherwise indicated.

⁵ As such, she was undoubtedly the female counterpart of the male astral deity, Athtar.

⁶ Since it derives from the verb *nšb*, "to set up, erect."

⁷ C. F. Graesser, Jr., "Standing Stones in Ancient Palestine," *Biblical Archaeologist* XXXV:2 (May, 1972), pp. 34-63.

⁸ *Ibid.*, p. 37.

⁹ S. Eugene Stockton, "Stones at Worship," *Australian Journal of Biblical Archaeology* 1:3 (1970), pp. 59, 81.

¹⁰ D. Nieman, "PGR: A Canaanite Cult-Object in the Old Testament," *JBL* LXVII (1948), pp. 55-60.

¹¹ G. E. Wright, "Sun-Image' or 'Altar of Incense?'" *Biblical Archaeologist* 1:2 (May, 1938), pp. 9, 10.

¹² W. L. Reed, *The Asherah in the Old Testament* (Forth Worth: Texas Christian University Press, 1949), a study which he conveniently summarized in "Asherah," *The Interpreter's Dictionary of the Bible*, Vol. I (New York: Abingdon, 1962), pp. 250-252.

¹³ *Ibid.*, p. 251.

THE GREAT NEED OF THE HOLY SPIRIT

Part II

ELLEN G. WHITE

GOD has not appointed any man guide, nor made any man conscience for another; therefore let human hands be withheld from restraining His servants who feel the burden to enter His vineyard to labor. Let God work with His own chosen agents by His Holy Spirit. No human being is to sit in judgment upon his brother. Neither are any to feel that they can handle roughly the precious pearls for which Christ gave His life.

The pearl, the precious human pearl, was found by Christ. Let man be warned; be careful how you treat the Lord's "peculiar treasure." All discourtesy, all pain, all neglect, which these souls suffer at your hands, is charged against you as inflicted upon Jesus Christ. They are not to be treated in a lordly, commanding manner.

Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need.

Let each work in the line which God may indicate to him by His Holy Spirit. The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements

which the Lord has not advised nor instituted?

The Lord does not ask permission of those in responsible positions when He wishes to use certain ones as His agents for the promulgation of truth. But He will use whom He will use. He will pass by men who have not followed His counsel, men who feel capable and sufficient to work in their own wisdom; and He will use others who are thought by these supposedly wise ones to be wholly incompetent. Many who have some talent think that they are necessary to the cause of God. Let them beware lest they stretch themselves beyond their measure, and the Lord shall leave them in their own ways, to be filled with their own doings. None are to exercise their human authority to bind the minds and souls of their fellow-men. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction.

Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit. If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. If men would act toward their fellow-men as to those whom Christ loves, if they would obey the commandment to "love thy neighbor as thyself," there would be sweet harmony among the brethren.

How much better it would be if those who claim to be Christians would behave like Christians. How much better it would be if all would cease speaking of their own good works and ways, indulging their self-esteem; refrain from the putting forth of the finger, imagining evil, and using their influence to weaken, oppress, and destroy. If men will not come to

the terms made by the leading workers, they will not entertain them, they do not care what results may follow their injustice. With them it is rule or ruin. God has not appointed any man to do such work. And no human being shall be permitted to prescribe my liberty or intrench upon the perfect freedom of my brethren, without hearing my voice lifted in protest against it.

God will move upon men of humble position in society, men who have not become insensible to the bright rays of light through so long contemplating the light of truth, and refusing to make any improvement or advancement therein. Many such will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from Heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.

Many of those who are professedly followers of the Lord at the present time do not submit themselves to the guidance of His Spirit, but try to harness up the Holy Spirit, and drive it in their way. All such must abandon their self-sufficiency, and yield themselves unreservedly to the Lord, that He may work out His good pleasure in and through them.

The seven last plagues are about to descend upon the disobedient. Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous

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obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light. Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as naught; thousands will step out into the light, and work to spread the light. Heavenly intelligences will combine with the human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered. Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and traced the wonderful descriptions of things yet to be.

Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be "the light of the world;" watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth communicating the message of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, "Come; for all things are now ready." Come to the gospel feast; come to the supper of the Lamb; "for all things are now ready."

Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Let the whole earth be filled with His glory. Many may ask, "Who is sufficient for these things?" The responsibility rests upon every individual. "Not that we are sufficient of ourselves to think anything as of ourselves; but our

sufficiency is of God." The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved.

All the revelations of the past bring added responsibilities upon the workers in these last days. The past, present, and future are linked together. We must learn lessons from the experiences of other ages.

If there are any of our brethren who think that they have devised plans by which they can secure a monopoly of any line of God's work, they are released from all such burdens. Individually we form a part of the great whole, fulfilling our part in the scenes foreseen long ages ago. In the counsels of God a place was assigned to every person, and each one is to devote his entire ability, his influence, the energy of his whole being, in an earnest endeavor to discharge the responsibility laid upon him. It is the duty of every human intelligence to put into daily practice the instructions of Christ in the seventeenth chapter of John by living a practical, Christian life.

We are to be united to one another in the bonds of Christlike love. This is the path marked out for all. By following in it, without boasting, without self-exaltation, we may satisfy the high claims of God upon us. If any are inclined to boast of their superior talents, let them bear in mind that these talents are another's, only lent to them for a season, and that if they are not employed in the Lord's work, they will be taken from them. Make no boasts of your extensive knowledge and influence.

The great plan of redemption connects every man with his fellow-laborer. The influence of the past helps to mold the work of the present, and that in its turn enables us to lay hold of the work line after line, upon which we may carry on the future work. All these agencies have a close relation, not only to time, but to the endless ages of the future, reaching into eternity.

Let man now cease to trust in man. While they should respect God's plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God.

There should be no boasting, no seeking for the highest places; but all should be ambitious to do with fidelity, with an eye single to the glory of God, the sacred work which it is our exalted privilege to engage in. The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for the work contaminated by flowing through impure human channels.

Look to God; pray to God; wait and watch and pray to God; work for God. The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for His blessing as did Jacob, let it be now.

God calls to the church to arise and clothe herself with the garments of Christ's righteousness. Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error? □

Concluded

The Dating of the Book of Daniel

Part II

DESMOND FORD

Last month the four principal bases for scholars' rejection of the authenticity of an early dating of the book of Daniel were given. Then we examined the interpretation given by those who favor the late, or Maccabean, dating. Now we continue with the critique.

2. Our second criticism is that the time periods just do not fit the events suggested by the proponents of the Maccabean dating. We do not need to argue this point at length for all interpreters admit the fact. If the seventy weeks of years commence in 605 B.C. or alternatively in 538 B.C. neither the terminus of the 69 weeks or of the 70 coincides with the time of Antiochus. The gap does not consist of a few years only but on any calculation involves at least the greater part of a century. For example, we read from one typical expositor: "The 62 weeks of years, or 434 years, . . . are too many by far; from 538 to 171 (the next date) is only 367 years."

It hardly seems enough to say, as is usually suggested, that knowledge of chronology in the Maccabean era was exceedingly fragmentary. The same interpreters urge that the intimate knowledge of events displayed by the eleventh chapter indicates that the record was written after those events. If then the writer had such intimate knowledge of what had happened in the centuries prior to Antiochus, was it only in the area of chronology that his knowledge failed him? This is a possible situation indeed, but hardly a likely one.

Destruction Forecast, Then Restoration

3. The twenty-sixth verse of chapter 9 forecasts (or apparently so) the destruction of the city and the sanctuary as by an overwhelming flood. Even if the latter figure is applied to the fate of the invader there can be no dodging the ensuing words that "unto the

end of the war desolations are determined." In other words the city is to lie in ruins, and the sanctuary likewise. This did not transpire in the days of Antiochus.

In response to this criticism it is usually urged that the Hebrew word *Shachath* here translated "destroy" can also mean "corrupt." The observation is legitimate, but its application in this place is not, because of the ensuing reference to "desolations," i.e., ruins. Furthermore, parallel passages in chapters 8 and 11 use terms descriptive of physical violence.¹

The context of this passage, Daniel's prayer, revolves around the theme of the ruined city, and the hope of the pious for its restoration. A close study of verses

24-27 shows that many of the key terms found therein are duplicated in the prayer of the prophet which precedes (e.g., desolations, city, Jerusalem, transgression, sins, iniquity, covenant, righteousness, sanctuary). This gives weight to the presumption that the word translated "destroy" means precisely that, for the words of Gabriel concern the content of Daniel's previous entreaty.

Christ, Not Onias III

4. The great theme of the passage is Christ and His kingdom, not antichrist in the form of Antiochus or anyone else. While verse 25 literally speaks of "an anointed one, a prince," its context shows that One who is to be both an anointed priest and king is the one who implements the grand promises of the immediately preceding lines, and does so by being "cut off." This same Messiah the Prince "confirm[s] the covenant with many for one week." The term "covenant" in Daniel always applies to a divine arrangement, never a human agreement, unless this is the exception. Furthermore the Hebrew does not use the usual expression "cut a covenant" but rather employs a term meaning "to confirm." Thus the covenant is one already in existence. The expression "many" is possibly an allusion to the "many" spoken of in Isaiah 53, who are to be made righteous by the Servant of Yahweh. Scholars recognize that Daniel often quotes from the gospel prophet and this is probably one such instance.²

Rejection of the passage as applying to Christ demands an alternative position of merit. What is offered? The usual interpretation is that Onias III is here spoken of. However, at the time of his death Onias III was not a high priest. Thus he could not be spoken of as "the anointed one"

unless by retrospect. His priesthood had ceased years earlier. Similarly, he could hardly be viewed as a prince or king of his people at the time of his assassination. In addition it should be noted that the Maccabean record of the death of Onias shows Antiochus in an unusually favorable light. He is represented as being upset by the crime, rather than glorying in it.³

5. Many have recognized that the narrative sections of Daniel cast light on the meaning of the visions.⁴ In this instance the accompanying narrative presents a righteous prophet who loves his sinful people, interceding for them and imputing their sins to himself. He pleads for forgiveness and restoration, the fulfillment of the covenant promises. It is readily seen how this context suits a messianic interpretation of the prophetic passage which succeeds the prayer. But it nowise fits an interpretation that views Antiochus Epiphanes as the central figure of fulfillment.

Christ's Interpretation

6. Christ Himself interpreted this passage in the only lengthy discourse on prophetic matters found in the Gospels. A multitude of commentators have recognized that Christ's Olivet sermon is based upon Daniel 9:24-27. This is the only place in Daniel where the reference to the abomination of desolation is clearly linked with the destruction of the Holy City. Note the following words from Christ:

"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains. . . . For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark 13:2, 14-19).

Christ did not say that the events of which He spoke would be an extra later fulfillment of Daniel's words. But *that* spoken of by Daniel the prophet is here intended—

the very event so foretold. Christ even uses one of the key words of Daniel, "understand" (found over a score of times in the Old Testament book)—which in its Hebrew equivalent is present in the prophecy of Daniel 9 (see verse 23). (To say, as many do, that "let him . . . understand" belongs to a parenthesis inserted by Mark, is to suggest that this instance is unique in the Gospel record. Nowhere else in the Synoptic tradition do we find Christ's word's thus interrupted by commentary.)

There can be no denying that Christ Himself had meditated on the very passage that now concerns us and He did not associate it with the times of Antiochus but rather projected it to the future.

Karl Heim's words regarding the use of Daniel made by Christ are particularly pertinent to our study of chapter 9:24-27.

The reply that Jesus gave the High Priest at this moment pregnant of destiny contained in concise form a view into the future which is of the greatest import. For hereby Jesus clearly confessed himself to be the "son of man" prophesied in the book of Daniel, that is to say, the Man in whom after the end of the four Empires (which all have an animal character) true humanity will fulfill itself and the kingdom will be established. . . . The most important point about this is that at least in its main features Jesus accepts the vision of the future of the world given by Daniel. For He solemnly adopts the principal part

in the final act of the cosmic drama seen in the book of Daniel. . . . For the import of this solemn declaration by Jesus it is immaterial whether the author of Daniel lived about 600 B.C. under Jehoiakim in the Babylonian exile, as he says himself, or whether the book was written in the first half of the second century B.C. in the days of Antiochus Epiphanes. The truth of the prophecy does not depend on when it was first announced.⁵

We may not agree with Heim's second to last sentence, but we would not quarrel with the rest.

So much for the Maccabean interpretation of Daniel 9 and the alternative Messianic understanding. It is acknowledged that we have not taken the space in this brief refutation to argue every point that can emerge in a discussion in this area, but we have endeavored to indicate where the weight of evidence lies. The interpretation criticized is admittedly, to quote a Maccabean proponent, "a dismal swamp." The alternative is a paradisiac bed of lilies.

The Four Kingdoms

Let us now attend to the exegesis which views the four kingdoms of Daniel as Babylon, Media, Persia, and Greece. The following points summarize our case.

1. The second century dating of the book postulates successive Median and Persian empires, *in the thinking of the author of Daniel*, but the book itself reveals no such belief. Indeed, it shows the opposite.

In both the historical and prophetic sections of the book Medo-Persia is shown as a dual empire. In the word play of chapter 5:28 the significant word is *peres*, indicating that Babylon was to be succeeded by a power predominantly Persian, *not* Median. And in the next chapter we find Darius the Mede bound by the law of the Medes and Persians (see chap. 6:8, 12, 15). For the same viewpoint in the prophetic section we have chapter 8:20—one animal with *two* horns.

Because after Cyrus the rulers of the Medo-Persian realm were Persians it is naturally spoken of *subsequently* as the Persian kingdom but *the writer never speaks of a separate Median empire*.

2. *The symbolism itself strongly supports the traditional interpre-*

HIGH GOALS

You've heard the story of the man
Chased by the angry bear.
Escape his angry claws—his plan
To go—he knew not where.

Before him loomed a sturdy tree
With overhanging limb.
This limb—it seemed too high to be.
To reach it, hopes were dim.

The charging bear was catching up!
Our man was judgment bound.
He missed that tree limb going up,
But caught it coming down.

The point is clear for all to see;
Our goals may seem too high.
The Spirit's power will set us free—
We'll reach it on the fly.

—E. E. CLEVELAND

tation. The ram in its clumsy firmness has an affinity with the bear, just as the he-goat which touched not the ground is reminiscent of the same agility in the fleet leopard with four wings spoken of in the preceding chapter. And if the he-goat and the leopard represent the identical power of Greece, the whole Maccabean view disintegrates.

Similarly, the same concept is conveyed by the bear that raised itself in order to show two sides, and the ram likewise with its two horns indicated the same truth. Even a child can readily recognize the parallelism of the symbolism. In each portrayal the symbol for the power succeeding Babylon is a single entity but possessing a manifest dualism. And if the bear and the ram each represent Medo-Persia then the leopard, and not the nondescript beast of ten horns, must point to Greece, and the most dreadful characterization of all in the fourth beast must indicate the Roman Empire. This succession alone is consistent with the undesirable fact that the fourth kingdom is represented as incomparably more powerful than its predecessors.

The Leopard and the He-Goat

3. Again, the number four linked with the leopard (four wings and four heads) is also linked with the he-goat which is actually named as Greece. It is not found in the description of the last of the beasts in Daniel 7. Once more the equivalence of the leopard and the he-goat is indicated and grave doubt cast on the Maccabean scheme of empires. It is correct to speak of the Greek world being divided into four for a period, but it is not correct to speak of the Persian realm in that manner, yet according to the Maccabean theory the leopard with its four heads represents Persia rather than Greece. According to this position the writer of the visions has spoken of the fourfold division in chapter eight but in chapter seven he has substituted a tenfold division. The fourth kingdom can hardly be divided into both ten and four major sections.

4. As we consider the fourth

empire we find its distinctive feature in the ten horns, from among which another little horn emerges, plucking up three of the ten. How does the Maccabean theory of authorship explain this? It is contended that the Syrian kings are represented by the horns and various enumerations are offered in support. We would not quarrel with the contrasting lists, for the traditional interpretation has these also. The significant point is that none of the lists actually present us with ten kings but usually offer us aspirants to the throne to make up the number. Ptolemy IV and Demetrius Soter are in this category. The three plucked up are usually submitted as being Heliodorus, Demetrius, and Seleucus Philopator. However, Antiochus certainly did not uproot the first of these.

Contemporaneous, Not Successive

5. Next it should be noted that the passage in Daniel 7 implies that the ten horns represent ten *contemporaneous* kingdoms. Wherever a successive power is intended the symbolism makes that fact plain (see chap. 7:8; 8:3, 8). But the Maccabean theory calls for *successive* kings as fulfilling the symbolism of the ten horns of the fourth beast. Let it also be added that if the three plucked up by the eleventh horn are necessarily his contemporaries it follows that the seven also must be, for together they constitute the ten of the textual picture. However, the position we are contesting calls for seven *successive* kings, and then three *contemporaneous* ones. One cannot but feel that here is a case of "Heads I win, and tails you lose," a very learned strategem for having one's cake yet eating it too.

6. It should also be considered that horns in Daniel represent kingdoms primarily rather than kings. The latter are only mentioned as representative of the former, but a single horn points to a particular kingdom much more than to a particular king. Thus, Daniel 8:5, 8 represents the kingdom of Alexander in contrast to the four kingdoms that succeeded it. Thus, it is incon-

gruous indeed to affirm that the four horns of the eighth chapter signify the kingdoms that were contemporaneous after Alexander's reign and yet also hold that the ten horns of the fourth beast in the preceding chapter represent ten successive kings of a single kingdom.

7. In addition, the drastic restriction of the meaning of the horns of the fourth beast of Daniel 7 to the territory of Syria alone, after granting the universal nature of the dominion of the beast possessing the horns, is a strange exegesis. We would expect rather that the ten horns pointed to ten divisions of the universal kingdom rather than to a succession of rulers in one minor section only of the great empire. There are some even of the Maccabean school of interpreters who rank Alexander as the first of the ten horns thus making him the peer of his succeeding nonentities although in chapter eight his kingdom is distinctly characterized as superior to the divisions that followed.⁶

The writer cheerfully confesses that despite his reading of much of the literature on this subject produced in the past fifty years there are yet many areas where he seeks further information. But to wait for assurance of a particular truth till every objection has been exhausted and every possible support mustered is an impractical venture. Let us here, as in other matters, take our stand on the weight of evidence. And as we do so, instead of mentally or publicly castigating those who differ, let us seek to win them by that "beauty of holiness" which should ever accompany all those who love Him who is the truth. □

Concluded

FOOTNOTES

¹ See James Alan Montgomery, *A Critical and Exegetical Commentary on Daniel*, p. 383; J. Lambrecht, *Die Redaktion Der Markus-Apokalypse*, p. 150.

² See F. F. Bruce, *Biblical Exegesis in the Qumran Scrolls*; David Syme Russell, *The Method and Message of Apocalyptic*.

³ 2 Macc. 4:33-38.

⁴ See Patrick Fairbairn, *The Interpretation of Prophecy*; Carl August Auberlen, *Daniel and the Revelation*.

⁵ Karl Heim, *Jesus, the World's Perfection*, p. 142.

⁶ For critiques of the critical positions on the four kingdoms, see such commentators as Hengstenberg, Pusey, Auberlen, Wright, Bishop Newton, Barnes, Young, Price, and *The SDA Bible Commentary*.

the Local church elder

What Is Preaching?

STEVEN P. VITRANO

WHAT is preaching all about anyway? The question has been asked again and again, and answered as often in one way or another. But when you have been ordained as a local elder and you realize that one of your responsibilities is to preach a sermon when the pastor is not present on Sabbath morning or Wednesday evening or on other occasions when preaching is called for, then quite suddenly the question is *your* question and it becomes critically relevant for *you*.

To begin, let us consider the "what" of preaching. It is imperative that we do this, because our attitude toward preaching is really more important than how we preach. The "what" should cause us to take more seriously and give better attention to the "how." In Paul's first letter to the Thessalonians he makes a significant statement as to what preaching is all about: "For you remember our labor and toil, brethren; we worked night and day, that we might not burden any of you, while we *preached* to you the gospel of God . . . ; for you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to lead a life worthy of God, who calls you into his own kingdom and glory.

"And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it *not as the word of men* but as *what it really is, the word of God*, which is at work in you believers" (1 Thess. 2:9-13, R.S.V.).

When Paul preached the gospel, he was not preaching the word of men but the word of God.

This suggests that the preach-

ing of the gospel is not only a communication of truth about God and the Christian way of life, but is a phenomenon, a holy event, in which the same word that is at work in the heart is now heard by the believer. There is here something living and vital, something dynamic and moving. In consideration of this some have asserted, as does Robert H. Mounce in his book, *The Essential Nature of New Testament Preaching*, that in preaching God reveals Himself, so that it can be said, "Preaching is revelation"—the revelation of God.

We may consider that point in need of some modification because of its relationship to the whole doctrine of revelation, but we must not lose its force with respect to the importance of preaching. Note what Ellen G. White has written in volume 5 of the *Testimonies*, pages 298, 300:

Many do not look upon preaching as Christ's appointed means of instructing His people and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar—by the argumentative skill displayed and the power and beauty of the language. The minister is not infallible, but God honored him by making him His messenger. If you listen to him as though he were not commissioned from above you will not respect his words nor receive them as the message of God. . . . We are never to forget that Christ teaches through His servants.

Have we lost this concept of preaching? Do we still consider the sermon the "word of the Lord"? Do we believe that in preaching Christ is teaching His people through His servants? Is the Holy Spirit present and active in the sermon—do God and man come together? Something wonderful can happen if preaching is God's appointed means of saving souls. Should we approach the pulpit with the expectation that it will happen?

I miss the attitude of reverence for the pulpit I was taught as a boy. I was never allowed to walk

carelessly behind the pulpit, to stand in the pulpit for "the fun of it." I was taught that it was dangerous to "fool" with sacred things, and the pulpit was one of these. It is from the pulpit that God speaks to men. It is in the sermons that God and man come together.

In his book, *The Art of Illustrating Sermons*, Ian Macpherson tells the following story which has some bearing upon what we are considering:

Picture an old lady living in London about the middle of last century. Her hero, we will suppose, is the Duke of Wellington, and when we first see her she is sitting in her drawing room, a copy of his biography open in her hands. She is reading the account of the Battle of Waterloo, and as she reflects on the role the duke played in that famous engagement, and on all that the victory he then won has meant for her as an Englishwoman, she is overwhelmed with gratitude and devotion to him. Every now and again she lifts her eyes from the page and looks up at an etching hanging on a wall of the apartment. It is a pen-and-ink drawing of Apsley House, Wellington's London residence; and as she gazes at it, she says to herself: "How wonderful to think that the great duke lives there!" Then, all at once, her reverie is broken into by a sharp rap on the door. She rises to respond to it and, when the door is opened, there confronting her in living presence is the duke himself! In a flash, book and building—fascinating though they are—are alike forgotten, for the conqueror meets her face to face!

Something far more marvelous than that frequently happens in a Christian church. People go there to listen to the reading and exposition of a Book, which tells of a triumph immeasurably surpassing Waterloo, or to gaze with rapture on the stately fabric of some glorious cathedral. And, all at once, there comes a knock on the door of their hearts. There before them is none other than the risen Christ himself!

Will something like that happen when you preach next Sabbath? It can. How does that possibility strike you as you prepare the sermon? Are you motivated to do your best? Do you begin your preparation on your knees?

We are not sufficient for all this. But God is able. He has called you, and He wants to use you. It is a high honor to be called to preach the gospel. □



WORLD REPORT

THRILLING reports are reaching us from the world field telling of the success of MISSION '73. The wonderful part is that at this writing there remains seven months of MISSION '73. Every worker will want to take advantage of every remaining day of this important year to lead souls to the Saviour and to prepare them for His soon return. Here are some reports from the field.

From the Inter-American Division comes word that the first quarter resulted in 8,399 baptisms, 252 more than the splendid record of last year.

Pastor Earl Meyer of Antillian College in Puerto Rico recently stopped by the Ministerial Association office and reported with great enthusiasm the work of seventeen student evangelistic groups who have been going out from the school under the direction of Pastor Salim Japas, then director of the theological department and presently taking advanced studies at Andrews University.

Pastor Japas writes of his own experience with these students over the past few years: "Certainly our students here enjoyed these last three years holding evangelistic efforts and helping in many ways in the greatest work entrusted to God's children. Our most recent baptism, held here at the gymnasium, was wonderful as we looked to the seventy souls joining our church. It is really inspiring to see our students full of faith and enthusiasm."

From Southern Asia

Pastor R. S. Lowry, president of the Southern Asia Division, writing of the continued work of evangelism in Madras, states: "A couple of years ago John Willmott was the speaker in connection with a school of evangelism that was conducted in this large city of South India. In consequence of the meetings held at that time, and subsequent efforts, our small membership grew to three hundred members. These are now situated in six companies, which are organized into five churches. We have four buildings in which these folks meet. Now an-

other school of evangelism is being run in this same city.

"Recent reports indicate that on the first night about five hundred people attended. Within five or six meetings the audience built up to nine hundred. There is an average of about six hundred in attendance night by night. Brother Willmott is once again the speaker. It is estimated that at least two hundred people will be baptized in consequence of this effort.

"The goal for the Madras churches is five hundred souls in 1973. This really is a new day. It is not going to be long until we have one thousand members in this city alone."

A letter from W. H. Mattison, Ministerial secretary of the division, who is conducting the field school in connection with the meetings in Madras, with forty of our men in attendance, writes, "At the moment we have about six hundred coming for our evangelistic meetings. . . . We have set a goal of three hundred souls and hope to baptize five hundred by the end of the year."

Pastor Mattison writes also that the Andhra Section of the Central India Union has set a goal of 4,000 souls for 1973, using as their motto, "Every member in ACTION for four thousand souls in '73."

Tremendous Response in Central Africa

Pastor Alvin E. Cook, Ministerial secretary of the Trans-Africa Division, gives an enthusiastic report. It reads in part:

"Some information has come in about MISSION '73 and it would appear that the response has been tremendous. In the Central African Union 180 workers have so far run campaigns and all reports are very encouraging. West Rwanda Field reported twenty-five hundred converts. President M. L. Mills himself was out for two weeks and forty adults took their stand. Kivoga College staff and students campaigned fifteen kilometers away in new territory with two hundred attending every night and seventy came forward to the altar call to accept the truth. No doubt the final figures

N. R. DOWER

from the Central African Union will be most impressive. The people will go into Hearers Classes but there could be some baptisms before the end of 1973.

"Elder H. Carl Currie in the Zambesi Union is really enthusiastic about the response in his territory. It would seem that everywhere the response has been overwhelming. How to care for what is under way is the problem now. He campaigned in Fort Victoria himself and the meetings were crowded all the time. The pastor is carrying on. Pastor Warren Hewes ran in Victoria Falls where we have only ten African members. One hundred and eighty attended every night of his meetings and then the colporteur leader of the union had to move off. The laymen are carrying on."

A New Day for the Northern Europe-West Africa Division

From the Northern Europe-West Africa Division, J. F. Coltheart, Ministerial Association secretary, come the following news briefs:

Pastor W. Duncan Eva, president of the division, led out in a very successful campaign in St. Albans, Hertfordshire, England, where our division headquarters is located.

In the West Nordic Union, Pastor Jens Madsen, president, reports a goal for MISSION '73 of ninety-five campaigns, fifty-two of which had already begun very early in the year. He writes, "When we take a short look at the situation in Denmark, we must say that MISSION '73 has put our church on fire for evangelism in many cities." (For the report of Børge Schantz on the Bible exhibit, see *The Ministry*, June, 1973, page 14.)

The East Denmark president, Henning Jacobson, says, "During the past three months we have printed 470,000 new tracts for distribution. Some 325,000 have been distributed so far and as a result we have received more than 1,200 new enrollments to our Bible correspondence school." This president also led out in an evangelistic campaign at Kjøge, about twenty miles from Copenhagen.

The president of the West African Union Mission, Pastor Thorvald Kristensen, reports that about 150 evangelistic campaigns were launched in March, some in big cities and some in villages. Most of the mission presidents were themselves actively engaged in conducting meetings. The union staff is involved in two evangelistic campaigns. Pastor Kristensen also writes, "We have just completed printing 10,000 copies of a new *Baptismal Manual* and are printing 100,000 copies of a new tract, "It May Startle You."

Kwahu Hospital, under the leadership of Dr. Sherman Nagel, conducted a very successful evangelistic campaign with 4,000 present on opening night.

8,000 Attend Meetings in North Cape Town

From North Cape Town, South Africa, comes the thrilling word of God's blessing upon the suburban evangelistic program conducted there by Pastor Jim Cherry. The opening subject, "Dead Men Do Tell Tales," drew 8,000 eager listeners, only 500 of them being Seventh-day Adventists. For this subject there were four sessions on Sunday, two on Monday, two on Tuesday, and one on Thursday. These nine meetings brought 2,500 family names requesting literature. The offering amounted to US\$1,350.

For the second Sunday there were 6,000 reservations. Eight sessions were held, with Daniel 2 as the subject. For the two late night sessions alone there were 3,500 in attendance. Some 4,500 were anticipated for the third week, in view of the number of reservations requested. The scheduled subject was, "Will Christ Come?" We await with interest further reports of this campaign.

In the British Union, administrators and staff workers are also taking the lead in evangelism. In Scotland, President K. A. Elias led out in a campaign in Edinburgh. In the South England Conference, President Donald Lowe has been associated with Pastors W. J. Newman and L. A. Hubbard in public meetings at Lowestoft.

In the North England Conference, President B. W. Ball, along with the conference staff and editorial staff from the Stanborough Press are all involved in meetings.

Concerning the work in Finland, for which no MISSION '73 report had yet been received at the time of the writing, Pastor Coltheart reported, "I know from my recent visit to Finland just how much interest is generated in the union, for while I was preaching in Helsinki there were no fewer than seven campaigns all taking place within thirty or forty kilometers. These included efforts by the East Finland president, Sulo Halminen, the Finland Union MV leader, Pekka Pohjola, and the East Finland departmental leader, Pekka Tahti."

And so the work goes on. How wonderful to be a part of the great Advent Movement that is carrying the everlasting gospel to the ends of the earth in preparation for our Lord's return. Let us each, wherever we are, redouble our efforts and let us pray for one another as we labor in different parts of the world. □

Health Evangelism— A Case Study

ROGER O. HEALD

I WILL not conduct another evangelistic crusade unless I combine the health with the gospel ministry." This statement is being spoken by more and more ministers in the Southeast Asia Union as they experience the blessings of holding health crusades. (Ellen White promises "precious blessings" to those ministers who combine the health with the gospel ministry.)

I would like to present a case history of a typical health crusade, one of dozens held throughout the Southeast Asia Union Mission, conducted recently in the city of Miri, Sarawak, on the island of Borneo.

Miri is a town of about 20,000, majoring primarily in oil drilling and refineries. It is about 200 miles north of Kuching, the capital of Sarawak. There was no Adventist church in Miri. The groundwork for the crusade had been laid by our faithful colporteurs, and by contact with Voice of Prophecy students and graduates. The crusade team was made up of Pastor Chester Damron, Dr.

Roger Heald, Pastor Jonathan Ng, and Pastor Patrick Ngau.

Believing that "it is impossible for men and women, while under the power of sinful, health-destroying, brain-enservating habits, to appreciate sacred truth,"¹ the team began early to help people realize the harmful effects of cigarette smoking, which is a very prevalent habit in the city. Just before and during the first week of the crusade, lectures on the harmful effects of smoking on health were given to approximately 3,000 students of the secondary school in the area. These lectures were received with a great deal of enthusiasm on the part of the students as well as the school administrators. Also, a Five-Day Plan for smokers was held during the first week following the regular meetings. About thirty smokers attended the entire five nights and all but one reported success in the battle to stop smoking. Many of the smokers came early to the regular meetings, so a close rapport was established between the two programs.

Overflow crowds of over four hundred squeezed into the Miri community hall for the crusade meetings. During the first week, the meetings began with a health lecture by Dr. Heald on the theme of "Better Living at Your Fingertips." The health talks led into a gospel presentation so that there was no break as Pastor Damron began his lecture. The minister and doctor worked hand in hand to present a unified gospel.

A friendly and informal atmosphere soon developed during the health lecture, as Dr. Heald answered various questions on healthful living. The health lectures emphasized the marvels of the body and the preventive aspect of health rather than emphasizing and giving treatment for specific diseases. They were designed to show a better way of life through good health habits. There was a free exchange between the minister and the doctor, one referring frequently to the other's presentation.

As we were dealing with a city in which Christianity was little known, a departure from the traditional sequence of evangelistic topics was made. The first week Pastor Damron concentrated on the fundamentals of salvation, of man's condition, of his need for salvation, and a presentation of Christ as the fulfillment of that need. An altar call was made, therefore, at the end of the first week for a commitment to follow Christ. After this commitment was made, the audience was then led into the various steps of the Christian life. Often at the close of Pastor Damron's sermon, team members felt the audience becoming unusually quiet and hushed as if by an unseen visitor. It was gratifying to see the Lord's Spirit at work upon men's hearts. At the end of three weeks a baptismal class of fifty-five was formed, and at this writing there is now a company organized in Miri, with thirty people in at-

Roger Heald is a physician associated with Youngberg Memorial Adventist Hospital, Singapore, and is health secretary for the Southeast Asia Union. He holds the M.D. and M.P.H. degrees from Loma Linda University and is a member of the American College of Physicians. Since 1958 he has been in mission service in the Far Eastern Division, serving in hospital administration and health evangelism in Hong Kong, Taiwan, Manila, and Singapore.

tendance each Sabbath.

There are some observations about this form of evangelism that need emphasizing.

First, it was felt that with the altar call coming early in the series a firm foundation was made for following further in Jesus' steps. Combining the health message seems to prepare the people to accept certain of our doctrines that are characteristically difficult to accept. For example, the state of the dead seems less difficult when people understand how the body is put together and how man receives the breath of life, God's own breath, which returns to Him at death, and that man is a whole entity rather than a compartmentalized body, mind, and spirit.

Second, the people were eager to come to the meetings each night to hear more of the health message in its relation to the spiritual, and the large amount of money often spent on gimmicks and gifts to get people to return was not found to be necessary.

Third, there was not the usual opening prayer, song service, and special music, although we always closed the meeting with prayer. Both the health and the spiritual lectures were presented from the very beginning until people identified the doctor and the minister as presenting the same gospel in different forms and from different aspects.

Fourth, while the guidelines given for conducting a Five-Day Plan stipulate that it should not

be directly related to an evangelistic crusade, this precaution may not always apply to less-sophisticated areas of the world. It is true that in many of our American cities people are sometimes frightened away from Five-Day Plans because it seems to them to be an Adventist gimmick used to lure them to a religious meeting. In less-developed areas, however, the Five-Day Plan has been used quite successfully as a part of an evangelistic crusade, and people who have just gained a victory over smoking are more receptive to listening to other phases of better living.

Fifth, in preparation for a health crusade, if it is to be a team program, the doctor should be able to contribute his ideas on the methods of evangelism and the presentation. There should be frequent counsel and consultation between the doctor and the minister. It should be emphasized, however, that the minister still has the ultimate responsibility and authority in conducting the crusade. The minister should be certain of his facts. Nothing seems to disturb a scientifically-oriented person more than to hear a distortion or exaggeration of facts. The doctor, on the other hand, should keep his presentation simple, easy to understand, and should not try to present too many facts in one lecture. He should present, generally, normal physiology and health principles and not become too involved in the area of

pathology and disease. In other words, he is not holding a clinic for five hundred people or attempting to diagnose or prescribe. The doctor should not be afraid to draw spiritual lessons from the physical laws of life. In this way there will be better integration between the doctor and minister presentation.

Finally, the ideal combination in health evangelism is a minister with a physician or other health professional. The absence of a doctor, however, does not preclude a minister's doing health evangelism. Any minister with careful preparation and study can qualify as a health educator. The minister who is embarking on his own in health evangelism should prepare himself well by studying a good book on health principles, such as a college textbook on health. He should be thoroughly acquainted with the book *The Ministry of Healing* and the first three chapters of the book *Counsels on Diet and Foods*. As far as possible, he should read all of Ellen G. White's health classics. There are many articles in lay literature concerning the marvels of the human body; for example, *The Human Body*, published by Reader's Digest, American Medical Association publications, and others. The book *None of These Diseases*, by Dr. S. I. McMillan, is an exceptionally good book on the Bible's answers to the physical and mental ills of today's world.

There are indeed precious blessings for both doctor and minister as they blend their talents in presenting the love of God to a fallen world. "Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines." ² □

FOOTNOTES

¹ Ellen G. White, *Counsels on Health*, p. 21.

² ———, *Counsels on Diet and Foods*, p. 76.



The Health Crusade Team (l. to r.): Chester Damron, Jonathan Ng, Patrick Ngau, John Lee, Harry Maja, Sitang Gurumong, Chai Sui Kong, Roger Heald, and John Mongkoi.

DOCTOR- MINISTER WORKSHOP CONDUCTED IN PACIFIC UNION

JERRE K. IVERSEN

IF STORIES were ever true about a great gulf between the ministerial and healing professions, that chasm was at least partially bridged recently during a weekend health-evangelism workshop held at Loma Linda University.

More than forty physician-minister teams from Arizona, Southern California, and South-eastern California conferences attended the three-day workshop. It was coordinated by Miller Brockett, director of Health Services in the Pacific Union Conference, and by James Crawford, D.D.S., acting chairman of the Department of Health Education at the University's School of Health.

The series of meetings was based on Ellen G. White's in-



Winton Beaven, Ph.D., academic dean, Kettering College of Medical Arts (standing, l.), responds to a statement from a member of the audience at the Sabbath afternoon seminar. He and William Loveless, Ed.D., pastor, Loma Linda University church (standing, r.), discussed the role of the doctor-minister team in public evangelism. Pastor Miller Brockett, coordinator of the workshop, is seated behind Dr. Beaven.

junction in her book, *Medical Ministry*, that "the gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design," she continued, "that the restoring influence of health reform shall be a part of the last great efforts to proclaim the gospel message." —Page 259.

During the workshop, delegates were shown the newest trends and methods in health evangelism that have been found effective for use by individual church congregations in their own communities. Pastor Brockett said that the delegates will report to each conference's health secretary so that more doctor-minister teams could be organized within each conference.

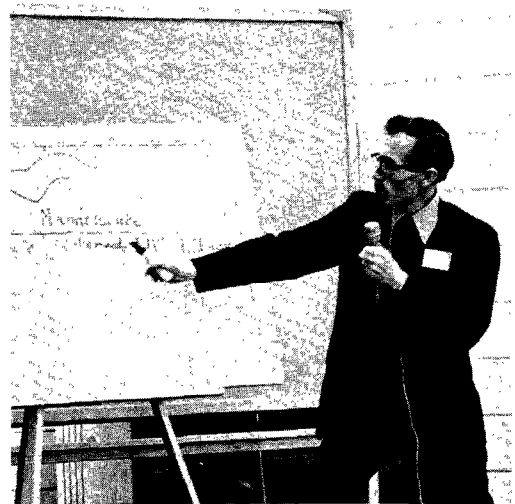
Pastor Brockett says that

though he does not believe there ever has been a "great gulf" between doctors and ministers, these workshops help to bring the two professions closer together. He believes that the two are most effective when working together with the workload split equally between them.

Dr. Charles Thomas reported on the physical fitness testing program being conducted by the School of Health. This program features a series of fitness evaluations by highly skilled professionals in the School of Health. The portable equipment and technicians who operate it spend an entire weekend at an individual church. High light of the program is a community testing program. Pastor Brockett says more than twelve thousand

people have been tested to date, about half of them non-Adventists. He says his department will also soon begin scheduling appointments for the School of Health's coronary-risk-evaluation program, Heartbeat.

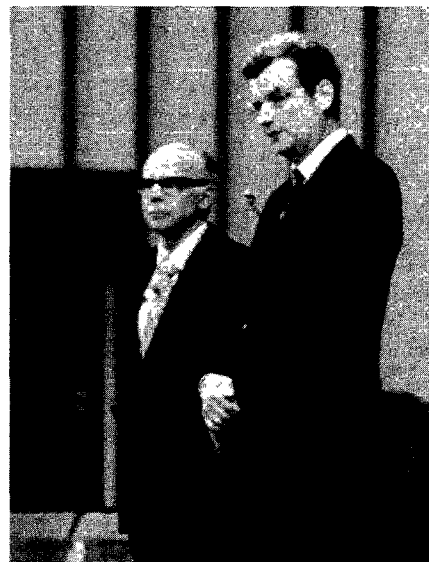
Perhaps the most recurring theme throughout the workshop was that religion and health cannot be separated. The physical fitness and Heartbeat programs were just a few of the ways suggested during the meetings that local churches could combine the talents of both their pastoral staffs and the physicians in the church. Pastor Brockett emphasizes the value of community health programs that will open doors for local pastors to take their spiritual programs to their community's residents. □



Bernell Baldwin, Ph.D., associate professor of applied physiology, Loma Linda University, explains a diagram portraying the physiology of exercise.



Mervyn G. Hardinge, M.D., Ph.D., dean, Loma Linda University School of Health, gives keynote address, "Who Touched Me?"



J. Wayne McFarland, M.D., associate secretary, General Conference Department of Health (standing, l.); and Elder J. R. Spangler, associate secretary, General Conference Ministerial Association (standing, r.), team up for Sabbath morning church service at Loma Linda University church.

Photos by Jerre K. Iversen

Restoring the Withered Right Arm

LEO VAN DOLSON

IN THE Jewish synagogue service of Christ's day it was the practice for the one who gave the "last lesson," or what we would call the "sermon," to read two or three verses from the prophets and then lecture or comment on them.

On a Sabbath morning late in the spring of A.D. 29, Jesus was called on to present this part of the service in the synagogue at Capernaum. A little while before this, Jesus had healed a demon-possessed man in that same synagogue on a Sabbath morning. The spies that were assigned by the rulers at Jerusalem to follow Jesus and report any wrongdoing on His part were watching Him intently on this Sabbath because there was a man seated in the congregation who had a withered right hand. "And," Luke 6:7 tells us, "the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him."

The Greek word that is translated "hand" may also include the arm; therefore, it is not in any way doing violence to this text to suggest that this man's right arm, as well as his hand, may have been withered. It is interesting that Luke the physician identifies which hand it was, making a point that it was the right one. The other synoptic writers (Matt. 12:10; Mark 3:1) do not mention this fact.

So we see a man in church on the Sabbath day with a withered right arm. He was in the right church on the right day—worshipping at the same time and place that Jesus was—but he had a de-

formity—a withered right arm. Today God's people are worshipping in the right church and on the right day, but also with a withered "right arm."

If you are of the opinion that the "right arm" is the medical work, then you might challenge this statement. Adventists are known the world over for the fine medical work that we have developed. It's true that our medical work is a part of what we call the "right arm," but not all of it by any means. The "right arm" passages all seem to follow the pattern of *Testimonies*, volume 6, page 327, which speaks of health reform as the right arm, and page 229, which reads: "The medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world."

On page 288, and in several other passages, the right hand is included with the right arm as a figure that represents "medical missionary work."

It is quite a study in itself to discover what the Spirit of Prophecy includes in "medical missionary work." But as you look up these passages, it soon becomes evident that much more is intended than we are accomplishing in our sanitariums and hospitals. A few passages that demonstrate this point follow:

Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed.—*Medical Ministry*, p. 239.

The mission of Christ was to heal the sick, encourage the hopeless, bind up the bro-

kenhearted. This work of restoration is to be carried on among the needy, suffering ones of humanity. God calls not only for your benevolence, but your cheerful countenance, your hopeful words, the grasp of your hand. Relieve some of God's afflicted ones. Some are sick, and hope has departed. Bring back the sunlight to them. There are souls who have lost their courage; speak to them, pray for them. There are those who need the bread of life. Read to them from the Word of God. There is a soul sickness no balm can reach, no medicine heal. Pray for these, and bring them to Jesus Christ. And in all your work, Christ will be present to make impressions upon human hearts. *This is the kind of medical missionary work to be done.* Bring the sunshine of the Sun of Righteousness into the room of the sick and suffering. Teach the inmates of the poor homes how to cook. "He shall feed his flock like a shepherd," with temporal and spiritual food.—Ellen G. White manuscript 105, 1898.

We are living in a time when Seventh-day Adventists the world over are beginning to recognize that we have not, to a large extent, been doing this kind of medical missionary work as God intended us to accomplish it, and therefore it is true that we have been laboring with a withered right arm. To us Jesus is commanding, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (Luke 14:21).

The September, 1970, *Ministry* magazine has an interesting picture on the cover. It shows a left arm and a right arm holding a Bible. The left arm is clothed in a dark suit and obviously represents that of a minister, while the right arm is clothed in a white professional smock sleeve and represents that of a doctor. It is intended to tell of renewed emphasis in doctor-minister cooperation in medical-missionary evangelism.

Suppose the picture had portrayed the right arm as shorter and withered. Would such a representation have been more accurate, or would it be a distortion? The important thing is that today the withered right arm IS being restored, just as Jesus healed the man with the withered right arm and hand in the synagogue at Capernaum that Sabbath morning.

After challenging the Jews who

were sent to spy on Him with the words, "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" Jesus commanded the deformed man, "Stretch forth thy hand."

God expects us to do more on the Sabbath day than to attend church and eat a pleasant meal and take a nap. He expects us to follow Jesus' example—to do good and save life in unselfish ministry for others. He is commanding us to stretch forth the atrophied right arm and put the right hand to work in loving service to those in our own neighborhoods.

The scripture tells us that the man "did so: and his hand was restored whole as the other" (verse 10). This is a promise of what will happen in and for this church as we follow Jesus' example and command:

When the third angel's message is received in its fullness, health reform will be

given its place in the councils of the conference, . . . and in all the household arrangements. Then the right arm will serve and protect the body.—*Testimonies*, vol. 6, p. 327.

Luke records that those sent to spy on Jesus "were filled with madness" (v. 11) after He healed the man with the withered right hand. Mark adds: "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him" (Mark 3:6).

Whenever we do what God wants us to do rather than what men sometimes think we should be doing, conflict and difficulty are sure to follow. Satan becomes upset and begins to stir things up against us. We can expect to be misunderstood and we can expect opposition as we begin to put Christ's program of medical-missionary evangelism into practice. This is what Satan is afraid of, because this is part of God's program

for reviving His church in the last days:

Said the angel, "Abstain from fleshly lusts which war against the soul." You have stumbled at the health reform. . . . You are stumbling over the very blessing which Heaven has placed in your path to make your progress less difficult. Satan presents this before you in the most objectionable light, that you may combat that which would prove the greatest benefit to you, which would be for your physical and spiritual health.—*Ibid.*, vol. 1, p. 546.

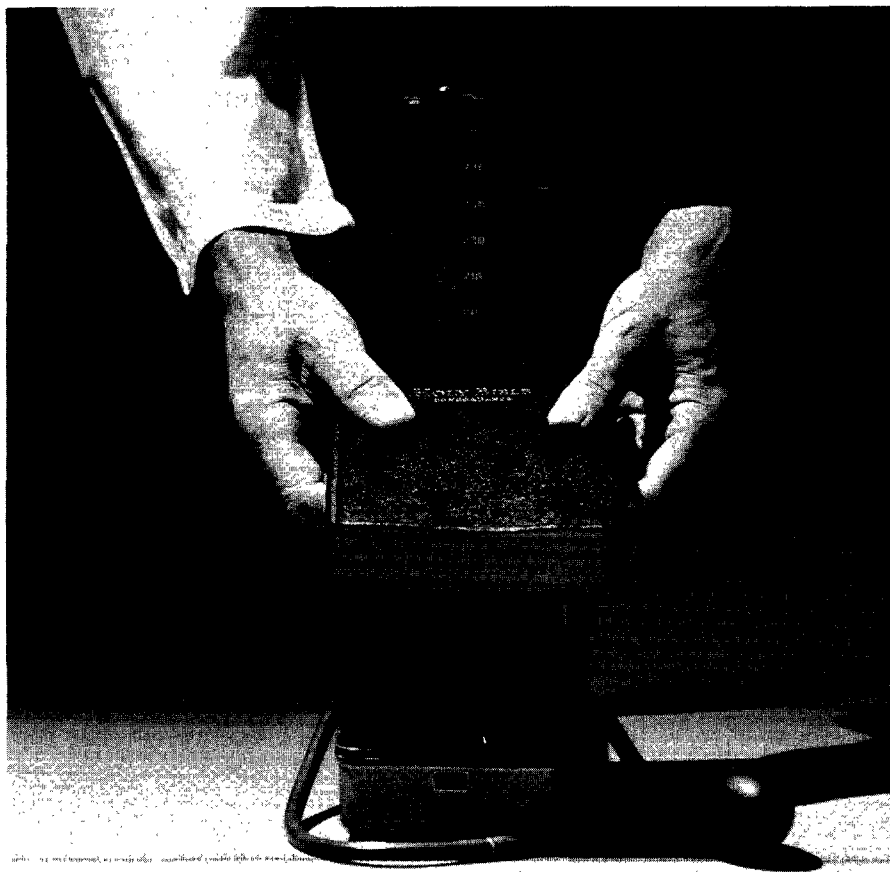
In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles.—*Counsels on Health*, p. 206.

It is interesting that Luke introduces this miracle of the healing of the withered right hand just before the ordination of the twelve and the Sermon on the Mount, which seems to be Christ's ordination sermon for His disciples.

Can it be that ministers in our church are not fulfilling their ordination vows unless they incorporate the work of the right arm in their ministry? It may sound like an extreme position if we answer in the affirmative, but notice again what the Lord Himself reveals on this point:

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. . . . I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. . . . Medical missionary work, ministering to the sick and suffering, cannot be separated from the gospel.—*Ibid.*, pp. 533, 534.

The motto of Loma Linda University, "To Make Man Whole," is also the goal of the ministry. This wholeness, which leads to holiness, includes the physical and mental as well as the spiritual. It is long past time to restore the fullness of the beauty of Christ's ministry of love to a world writhing in the pain of sin, to combine ministry for the physical needs of those about us with our ministry to their spiritual needs, to rise up, as Jesus commanded the man with the withered right hand, and stretch forth the long-neglected right arm so that Christ can not only make us whole again but we can be used by Him "to make man whole." □



W. CLENDANIEL

"I BELIEVE"

The Confession of an Adventist Doctor

GLENN ROSENDAHL

FOR years I have asked myself, "What is the reality, the purpose in my religion? What is the nature of salvation?" At last I am beginning to get a concept that satisfies me, that unites my knowledge of medicine with my experience of God. Each is striving to achieve "the whole man." Medicine can analyze the problems—physical, surgical, and psychiatric—that cause man's frustration in his attempts to achieve "integrity"; but lacks the motivating power necessary to persuade man to make the necessary changes. The number of doctors who smoke is simple witness to this. Religion, on the other hand, has been frustrated in its purpose because it has never precisely defined its objectives, although it is skilled in human motivation. Think of the number of times you have been urged to "make a decision for Christ" without being told what actions and responsibilities were involved in the "new way of life."

Christianity, for too long, has been seen as a "religion" concerned with the "spiritual" side of man, to the exclusion of his physical, mental, and social aspects. Its goal has been a mystical state of "salvation," unrelated to the health of one's lungs, the state of one's arteries, the quality of one's ideas. Smoking cigarettes,

eating too much animal fat and sugar, imbibing alcohol, are considered wrong because these acts are a "sin," not because one can do real damage to oneself thereby. Theology still sees man's goal as a relationship with God apart from his body, his world, and the people in it, rather than as an integrating relationship that causes the harmonious interaction of mind and body, environment and friends. We still picture the spiritual as one of four equivalent and mutually exclusive elements of man—spirit, mind, body, and society—rather than as the transcendent element which integrates and completes the other three.

Faith in Jesus Christ, as I see it, provides the essential motivating power necessary to create men of integrity, men who care for their bodies, their environment, their friends, and their families. It has provided an intuitive knowledge of the actions necessary for health, long before painful human experimentation could provide the rationale for them. It is essentially a synthesis of the motivation of "religion" with the aims of modern medicine.

Paul could not stand without Luke, and each presents a picture of the one complete Man—Physician and Theologian—Jesus Christ. □

"who, me?..."

WALK MYSELF TO SLEEP?"

ROBERT ROMANELLI

SOME people are somnambulists. They walk in their sleep. That has never been my problem. My problem was getting to sleep in the first place—until a friend of mine suggested a very simple solution. The solution was so simple that at first I did not believe it would work. All it involved was "sleepwalking," that is, walking myself to sleep!

To get rid of the tensions that result from a full day of business, you take a nice long walk in the evening, follow it with a hot shower, and go peacefully to sleep. Too easy, you say? That's what I thought. But the answer lies in making this practice a daily habit.

Most people today do not walk enough. They drive, instead. They drive to drive-in banks, drive-in groceries, drive-in post offices,

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drive-in laundries, even drive-in churches! But for me, driving in traffic adds to the day's tension.

When I moved from the East Coast to a new job on the West Coast, I found myself living only six blocks from my new office. Just "around the corner" were the bank, the food market, the dry cleaner, the pharmacy, the barber shop, and even a small department store—all within walking distance. I determined then to give this "sleepwalking" technique the acid test. I would not buy a car for several months. Instead, I would walk—everywhere. And carry packages, to boot! At least I was certain to get my exercise.

My friend who advised walking told me that exercise was the answer to eliminating the tensions that kept me from getting a good night's sleep. He said further that walking is the best exercise.

"You mean," I questioned, "walking is better than using all those exercise machines and devices in muscle-building gyms?"

"Don't take my word for it," replied my friend. "You believe in the Spirit of Prophecy, don't you?"

I had to answer that I certainly did. Then my friend pointed me to some very interesting counsel: "There is no exercise that can take the place of walking. By it

the circulation of the blood is greatly improved."¹ This advice seemed like a directive from heaven for me.

And so I continued my walking routines. I walked to the office in the morning. To lunch at noon. Back to the office after lunch. To the bank. To the store. To visit friends living ten blocks away. And during weekends I went into the surrounding hills and walked along the rough, outdoor trails.

I walked briskly, breathing deeply, holding the head back and the shoulders erect, as the Spirit of Prophecy recommends, especially after a meal.² And it was not long before I noticed the difference in my habits of sleep. I was "sleepwalking," that is, walking myself to sleep. And it worked better than anything else I had ever tried.

In twenty minutes my body was usually relaxed and ready for bed. A hot shower applied the finishing touches—and soon I was lost in a world of carefree slumber.

As I studied further the advantages of walking, I came upon another eye-opener: "The muscles and veins are enabled better to perform their work," as a result of walking.³ A physiologist told me why this is so.

He explained that in the veins in the legs there is a series of valves that open and close while one is walking. As the muscles contract with each step you take, your blood is forced heartward through valves in the veins. Between steps the valves close and the blood is thus trapped. As you walk, the valves alternately open and close. The leg muscles thus force the blood up the leg toward the heart—thereby taking some of the work load of pumping off the heart! Walking has its own built-in heart helper.

Walking. It's good for the heart. It eliminates tension. It promotes sleep. No pills. No expensive equipment. Just your own two feet. Having trouble sleeping? Try the remedy I found that really works—walking yourself to sleep. □

REFERENCES

¹ Ellen G. White, *Testimonies to the Church*, vol. 3, p. 78.

² *Ibid.*, vol. 2, p. 530.

³ *Ibid.*, p. 529.

Spotlight on Health

WHAT KIND OF SHORTENING?

The Federal Food, Drug, and Cosmetic Act requires a food label to bear the food's "common or usual name, if any there be, and in case it is fabricated from two or more ingredients, the common or usual name of each such ingredient. . . ." If the label declares an ingredient as "shortening" only, either vegetable or animal shortening may be present, or a combination of the two. The manufacturer may specify the type of shortening used if he desires, and such statement must be factual. An ingredient listed as "vegetable shortening" must be entirely that, and would be no different from one designated as "100% vegetable shortening" or "pure vegetable shortening." ("FDA Fact Sheet," U.S. Dept. of Health, Education, and Welfare, Food and Drug Administration.)

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VEGETARIAN DIET

The vegetarian diet is increasingly receiving attention in the scientific and popular press. An article entitled "Scientific and Practical Considerations of the Vegetarian Diet," by Dr. U. D. Register and Lydia Sonnenberg, appeared recently in the *Journal of the American Dietetic Association*. A review of worldwide studies, including a number by Loma Linda University investigators, supports the adequacy of the properly selected vegetarian diet. Clinical advantages are discussed, especially as related to the lipid-lowering effect of plant dietaries.

In one study reviewed, serum-cholesterol levels and the dietary habits of 466 Seventh-day Adventists were studied. Several degrees of nonvegetarianism were noted, and the evidence was clear that as the degree of nonvegetarianism increased, the levels of serum cholesterol increased. In a study of California Adventists, Drs. Frank Lemon and Richard Walden showed that SDA's suffered their first heart attack a full decade later than most Americans. The incidence of heart disease was only 60 per cent that of the average population. A number of recent studies have also suggested that people whose diet is rich in fiber have lower blood-cholesterol levels.

When meat is replaced with a variety of legumes, meat analogs, cereals, and nuts, the nutritional composition of the diet is often better than when meat is the main part of the menu. As a nutrition expert, Dr. Margaret Ohlson, has pointed out: "Many Americans, particularly adult men, eat diets which are poorly balanced because of the large intakes of muscle meat, sweets and fats and almost complete omission of cereals, except as refined flour entering into the preparation of sweet rolls or desserts. The vegetables and fruits are limited in both amount and variety."

Recommendations are included in changing from a nonvegetarian diet to a lacto-ovo-vegetarian diet

and to a total vegetarian diet. A fundamental consideration in planning a good vegetarian diet is the selection of a wide variety of foods with a minimum number of refined ones. (*Journal of the American Dietetic Association* 60:253-261, 1973.)

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A REMARKABLE KIND OF WATER

"Food is largely water, but in the case of fruits and vegetables water is all but a small percentage of the edible portion. For example, raw cauliflower is 91% water; carrot 88.2%; cabbage 92.4%; so-called 'dry' onions 89.1%.

"Yet the water in fruits and vegetables carries in solution 94.5% of the vitamin C supply from food; 49.2% of the vitamin A; 42% of the folic acid; 29.9% of the vitamin B₆; 19.9% of the iron; 25.7% of the magnesium; 18.8% of the thiamin; 16.7% of the niacin; and a large part of the trace minerals of all kinds, plus vitamin K.

"It's a remarkable kind of water. Not only does it carry a wide spectrum of nutrients, but this water is germ free. The selection and filtration ability of plants is such that the water in the cells is virtually uncontaminated. It is better than distilled water because the distilled product carries no vitamins or minerals, while the liquid in all fruits and vegetables makes a contribution to nutrition, and in some cases a large contribution." United Fresh Fruit and Vegetable Association, "Nutrition Notes," February, 1973, No. 57, p. 3.

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TEN-STATE NUTRITION SURVEY

Findings from one of the most comprehensive nutrition studies ever undertaken in the U.S. are being evaluated and reported. The purpose of the survey was to determine the magnitude of malnutrition and related health problems, especially among people of low income. Ten States were selected for study and the survey cannot be interpreted as representing the population as a whole.

A significant proportion of the population surveyed was malnourished or was at high risk of developing nutritional problems. Evidence of malnutrition was found most commonly among blacks, less commonly among Spanish-Americans, and least among white persons. Although nutrition was poorer as income level decreased, there was also evidence that nutritional status was strongly affected by social, cultural, and geographic differences.

The results show that most Americans easily obtain their calorie needs but frequently fall short of their nutrient needs. There was evidence that many persons made poor food choices that led to inadequate diets and to poor use of the money available for food. For example, there was a heavy

emphasis on meat in many diets rather than the use of less expensive but excellent sources of proteins such as the legumes. Among the age groups surveyed, adolescents between 10 and 16 had the highest prevalence of unsatisfactory nutritional status. (*Nutrition Today* 7:4-11, Nov./Dec., 1972.)

Comment on the Findings of the Ten-State Nutrition Survey

Referring to the findings of the Ten-State Nutrition Survey, Dr. Philip White, secretary, Council of Foods and Nutrition, American Medical Association, said:

While I don't believe this can be used as an indictment of our general food supply, it is an indictment of our food habits. The food is there if only people would make proper use of it. In part the less than desirable track record can be blamed on snacking and carelessness in food selection. What I mean is, taste appeal and convenience are given more weight in food selection than are common sense and prior knowledge about nutritious combinations of foods. . . . I think indifference is more of a factor than ignorance. . . . Motivation to use the information (about nutrition) is the important missing link. Many of our poor food habits can be traced to parental permissiveness. Lack of parents' concern and supervision permits youngsters to snack their way through adolescence. They learn little about the importance of care in food selection. (*United Fresh Fruit and Vegetable Association Letter*, March, 1973, pp. 7, 8.)

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MORE VEGETABLES, FRUIT, BREAD; LESS MEAT AND FAT CUT INCIDENCE OF DISORDERS DURING WORLD WAR II

"W. Schuphan in Germany has been checking on results of food scarcity during World War II. He has come up with the conclusion that in some respects the results were favorable. He says that the diet in West Germany was short of protein, lipids, canned food, and alcohol. Cigarettes were also scarce. The diet was based on potatoes, vegetables, legumes, fruit, bread and other flour products. Vegetable hotpot, rich in vitamins of the B group, ascorbic acid, minerals, and trace elements, was popular.

"He points out that during the food restriction there were reductions in the incidence of diabetes, arthritis, heart and circulatory trouble, and non-infectious disorders of the liver and bile. Similar results were reported in Switzerland. He deplores the current decline in the use of potatoes, rye bread, and some vegetables."

(Nutrition Aspects of the Preparation and Processing of Vegetables and Fruit With Special Reference to Experimental and Empirical Findings in Situations of Scarcity and Excess, Schuphan, *Qualitas Plantarum et Materiae Vegetabilis*, abstract 6571, *Nutrition Abstracts and Reviews*, 42: No. 3, 1972.) United Fresh Fruit and Vegetable Association, "Nutrition Notes," February, 1973, No. 57, p. 2.

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ORGANIC FOODS

Today, many supermarkets have sections for organic foods and some cafeterias offer organic selections. The variety on the market is increasing. Consumers generally expect organic foods to be produced without pesticides and artificial fertilizers

and to be free of preservatives, hormones, and antibiotics. There is, however, no legal definition of organic foods. Legislation has been introduced into Congress to define legally "organically grown" and "organically processed" foods. Food advertised and labeled as organic usually costs more than similar foods produced by regular methods. In one survey a market basket made up of twenty-nine organic foods cost \$20.30 at the supermarket and \$21.90 at the health food store, while the same basket of regular foods costs only \$11 at the market. (*USDA Family Economics Review*, September, 1972.)

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SOME HAZARDS OF EXERCISE

Ever since the days when President Kennedy urged citizens to exercise with "vigah" and his overweight press secretary tried it and developed foot blisters, all sorts of panaceas and methods for obtaining exercise for our affluent and lazy society have been promoted. One of these is jogging, which is increasingly giving evidence of being dangerous for persons not properly conditioned. Medical journals sound warnings about it. Fatalities have been reported.

Another exercise fad is isometric exercise. In dynamic exercise some sort of useful motion or work is performed. In isometrics the muscles pull against a stable resistance. One good example is sitting in a chair and straining by trying to lift oneself. No motion is accomplished. But the effort will raise the blood pressure and place a strain on the heart.

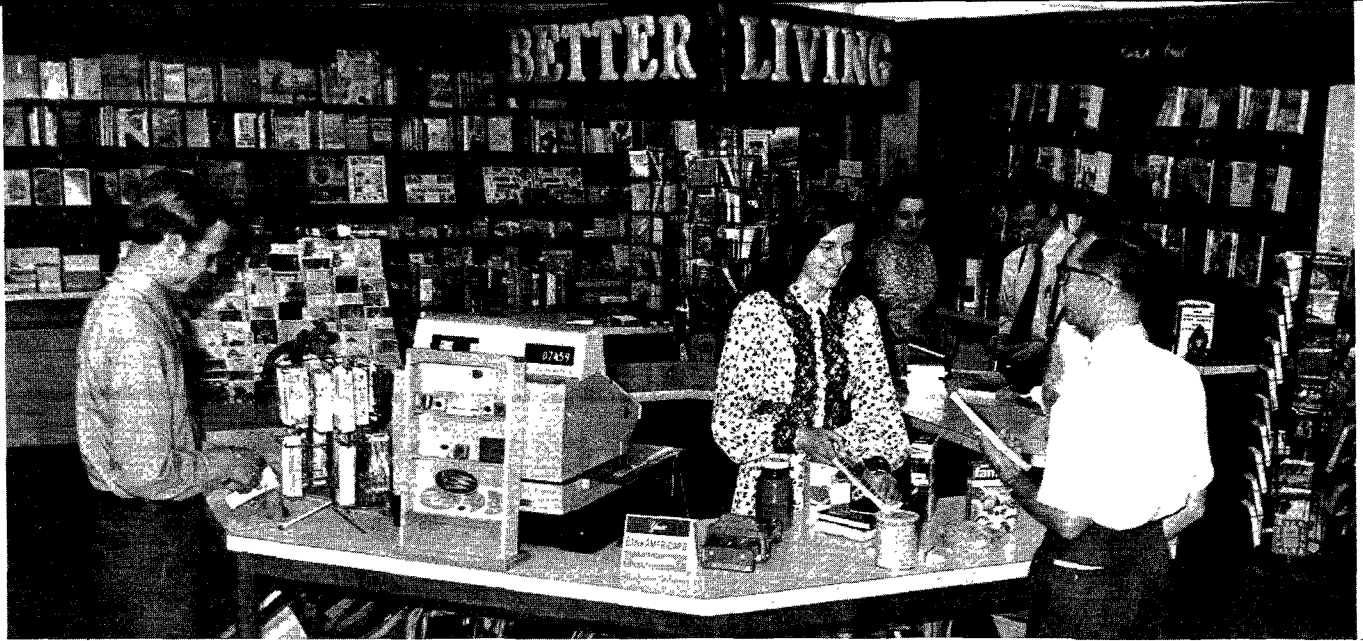
While this method may have a minor degree of usefulness in a few situations, cardiologists are warning of its dangers. In the very authoritative American Heart Association publication, *Modern Concepts of Cardiovascular Disease* for March, 1972, we find an article devoted exclusively to this problem. The article warns that isometric exercise "can induce angina pectoris" (pains in the heart area due to coronary artery spasm). "Severe isometric exercise can be particularly dangerous. . ." Further, "In patients with pre-existing hypertension . . . the blood pressure may reach extremely high levels."

Maybe the simple exercises of gardening and walking, so highly recommended in the Spirit of Prophecy, have something to recommend them after all. In our artificial society man is always dreaming up something unnatural to take the place of that which is natural and obvious.

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INADEQUATE B VITAMINS

Nerves that are short of vitamin B complex are often extra sensitive and cause itching out of proportion to the cause. These itches are best relieved by using lots of natural sources of the B vitamins, such as whole-grain breads and cereals, wheat germ, rice polishings, and nuts. (G. H. Hoehn, M.D., "It's Just an Itch," *Life and Health*, July, 1973, p. 29.)



A Conference Better Living Team in Action

An interview
with William Palmer, D.D.S.
Field Secretary of Health Evangelism
for the Chesapeake Conference

JOYCE MCCLINTOCK

Dr. Palmer, what is the Chesapeake Conference doing in the way of health evangelism?

We usually think of health evangelism in its sense of delivering health-related subjects along with an evangelist in a public effort, or of contributing in the area of public education in such things as Five-Day Plans, weight-control programs, and programs for dietary control of cholesterol. We are doing these things. But in our particular field, we are working on practical methods of bringing the laymen into church service. This is where we think we are moving ahead.

You are also director of the Better Living Team program. Is this emphasis on practical, medical-missionary work by laymen the type of thing this team was organized for?

Yes, it is. You might be interested in how a Better Living program got started in this area.

We had an initial group of twenty-four young people who went from eight States and Canada to the Loma Linda University School of Health in December of 1971.

People in Loma Linda housed and fed us for the six weeks we were there. The School of Health didn't charge any tuition for this pilot project. Dr. John Scharffenberg, a faculty member at the school, carried the major load of seeing this project through during his Christmas holidays. The young people went through a

five-week, orientation-type course leading to a certificate in community health programming. They are known as community health programmers, and are able to go into a community and program a health project for the people. Eighteen of them came back to the Chesapeake Conference with me and began a practical demonstration.

Then is the primary purpose of this program to train people to work in connection with the churches; that is, to work in the communities, but through the church?

Yes. We are told to let every church be a training center. And also to let groups be formed, well trained, to go from church to church to teach the people how to cook, how to give simple treatments, to teach them simple anatomy and physiology, and even finance.

What type of work do the Better Living Teams do?

We have several different areas where Better Living Team people are involved. Some operate a Book and Bible House. Others work in a health center. We have a couple running a health-food store. Some are involved in industries at the academy at Highland View, such as a print shop. We're also bringing in an auto mechanics shop at the school, and later on we'll start a health conditioning program there.

Has the fact that the people in

this program do not receive a salary contributed to your ability to offer expanded services?

That's correct. All our labor is volunteer, full time, serving the conference structure in whatever area a need arises. Originally we went in with programs such as the Five-Day Plan to Stop Smoking, dietary control of cholesterol, and cooking schools.

We found, however, many areas within the conference that were unattended because there was no budget for personnel. For instance, conference personnel were skipping their noon meal and one of the reasons for it was lack of restaurant facilities, since the conference office is out in the country. We have several good cooks in our group, and they decided to cook some meals for the conference committee. When they heard about this the secretaries said, "Can't we have a couple of times a week when we can get a decent lunch?" We went from feeding about fifteen to feeding thirty.

When the time came for the constituency meeting, the conference officials asked, "Could Better Living feed 150 people?" We did, the next Sunday. Next it was 500 at a conference-wide elders and deacons meeting.

Finally, we were asked to handle the food service for the camp meeting, and served some 7,500 meals, family-style—no waiting in line—for one dollar a meal.

What other kind of program did you put on at camp meeting?

We ran a conditioning program throughout the camp meeting, starting at five-forty-five in the morning with an exercise program. We were told that maybe two would show up—the instructor and I. We had more than one hundred taking part every morning. With the health-conditioning program, the lectures, and the food service, we had over half of the time of the camp meeting for health emphasis.

Dr. Palmer, what have you learned about how the minister can help church members to become involved in the type of programs you've been talking about?

Well, when we go into a church with a program, say a cooking

school, we attempt to gather the local women into the cooking school program. Instead of coming and putting on a demonstration for them and then leaving town and having them say, "We wish we were cooking experts," we give them a practical part in the program.

When we ran a center in Grand Rapids, Michigan, and had cooking classes, we had classwork from eight to ten in the morning. Then those people would go from the classroom into the kitchen and prepare the meal that we served in the cafeteria that noon. They stood at the serving counter and dished out their dishes and listened to the comments of the people going through line and to their comments after eating.

We found that people taught cooking that way came very quickly into service. They may never have had any public experience in cooking before, but within a week or two they were very good cafeteria cooks.

How else do you see lay people being involved?

On page 17 of the book *The Ministry of Healing*, it says, "Christ

came to this world as the unwearied servant of man's necessity. . . . The burden of disease and wretchedness and sin He came to remove. . . . He came to give them health and peace and perfection of character." You will find that Jesus, and all of us, should take away three things: disease, wretchedness (which is another word for stress), and sin. By the grace of God, we are to remove these things from our society.

When we take these things out of society, instead of leaving the house empty for seven devils to move into, we are to bring *health* of body, mind, and spirit; *peace* of body, mind, and spirit; and *perfection of character* of body, mind, and spirit.

Most of us have a religion of ceasing to do evil. Very few of us have an experience of learning to do good. I think we need to learn to bring health as Jesus viewed it and not just deliver people from evil habits.

That's what we're trying to do in the Chesapeake Conference—bring to the people a concept of total health. □

The "New" *Life and Health*

MINISTERS and health professionals alike are finding the "new" *Life and Health* an effective instrument in proclaiming the health message. Factors contributing to its growing popularity are:

1. The attractive cover designs are real attention getters.
 2. The open, airy interior design leads the reader easily from one article to the next.
 3. *Life and Health* still adheres closely to basic Adventist philosophy on healthful living. Emphasis is toward prevention rather than diagnosis and treatment. Faddism is shunned. Instead of urging people to live out of pill bottles, *Life and Health* teaches them how to leave their neighborhood supermarket with produce necessary for maintaining good health.
 4. *Life and Health* is scientifically accurate. Each article is thoroughly researched and carefully documented.
 5. *Life and Health* stays on the growing edge of the field of health education. Articles represent the latest findings concerning that particular topic.
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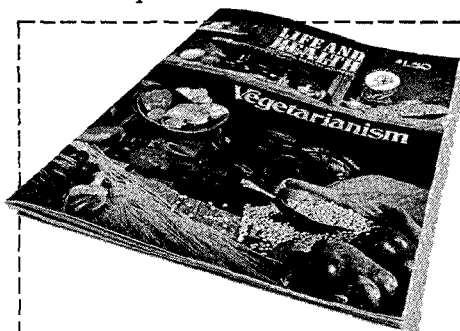
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information. Just take a look at the table of contents: Vegetarianism—a New Concept? Is Man Designed to Eat Meat? Why Be a Vegetarian? Is a Nonflesh Diet Adequate? Plant Foods and Your Diet But What About Protein? Still Skiing at Eighty-Four? Something New and Different Now, How?

Healthy Wives Make Better Wives

Noted Adventist Physician Makes Timely Suggestions

ELISABETH LARSSON

"Dear friend, I am praying that all is well with you and that your body is as healthy as I know your soul is" (3 John 2, *Taylor*).*

It is interesting that nearly 2,000 years ago the apostle John was as interested in the health of his friend Gaius' body as in that of his soul. The same principle holds true today. Health is something we all covet irrespective of age, race, color, creed, gender, or profession.

Nationwide health education has made us aware that we as individuals can do much to protect our health—that we are to a large degree custodians of our health. It has been estimated that about 60 per cent of the illnesses that befall us could be avoided if we lived as we should. Our bodies are so efficient and adaptable, and because the "motor" continues to run, we often neglect making repairs until permanent damage is

done. Our years of happiness and usefulness can be extended by careful living and moderation in our work, eating habits, and all activities.

One area in which this can be accomplished is to heed the American Cancer Society's Seven Danger Signals for alerting the public to signs and symptoms that might mean cancer. They are—

1. Unusual bleeding or discharge.
2. A lump or thickening in the breast or elsewhere.
3. A sore that does not heal.
4. Change in bowel or bladder habits.
5. Hoarseness or cough.
6. Indigestion or difficulty in swallowing.
7. Change in a wart or mole.

If any of these signals last longer than two weeks, we should consult a physician.

There are two films every woman should see: *Time and Two Women*, by Prof. Joe E. Meigs, and *Breast Self-examination*, by Dr. Emerson Day. These films are short, each about eighteen minutes viewing time. They are available at no charge through the American Cancer Society in most localities. Telephone the society and they will send the films and someone with a screen and projector to show them. This service is available to any club or group of women.

The importance of yearly physical examinations, including a pelvic examination and Pap test of the cervix, a chest X-ray, a proctosigmoidoscopic examination, and treatment of any ab-

normality cannot be stressed too strongly. Make this, as I do, your birthday present to yourself each year. Through our churches, auxiliary chapters, radio and television, service clubs, local newspapers, and, not the least, in talking over the fence to our neighbor, we should motivate others to have an annual physical.

An illustration of the value of these programs is evident in the following figures from the California State Board of Health:

<i>Death Rate From Cancer of the Cervix in California</i>	
(Per 10,000 women in California)	
1950	10.7
1960	8.8
1970	5.4

Another area of particular concern to women today is the matter of overweight. It has been estimated that one out of every five Americans is overweight. In our teaching of nutrition, we rightfully stress the types of food we should eat, but too little is said to emphasize the amount we should eat. Few people are overweight because of glandular imbalances; most overweight is due to overeating.

In the opinion of Weldon J. Walker, M.D., "Overeating is the most serious form of malnutrition in the United States today. Weight control is one of the most fruitful ways of improving health and prolonging life. Insurance studies have long indicated that thin individuals live much longer than those who are overweight; also, that weight reduction prolongs the life of overweight persons. Adult-onset diabetes occurs almost exclusively in overweight individuals. Weight should decrease rather than increase with aging, since muscle mass is greater at age 25 years than at age 60 years. High blood pressure and death from cardiovascular disease is more common in heavy than in thin persons.

"The health benefits of under-

Elisabeth Larsson, now retired in Los Angeles, is a native of Sweden. She migrated to the United States in 1920, where she continued her education, graduating from Broadview Academy and College. She holds the M.D. degree from Loma Linda University and is a Fellow of both the American College of Surgeons and the American College of Obstetrics and Gynecology. She taught on the faculty of Loma Linda University from 1935-1963, at which time she became emeritus clinical professor. In 1961 she was accorded the Honored Alumna Award by the School of Medicine Alumni Association and received the Woman of the Year award from the Swedish American Historical Foundation.

A Personal Note From Kay...

Dear Shepherdesses,

As we begin our trek east from my husband's assignment in Canada my heart is full of gratitude for the springtime with its promise of the resurrection; for God's protection and care as we traveled from Montreal to Peace River, Alberta; and for the privilege of meeting old friends and making new ones in this wonderful Adventist family.

My husband was guest speaker for the various Dorcas Federation meetings and also held Sabbath services and other meetings. He preached repentance, revival, and reformation across that vast land, using Micah 2:10, the message to ancient Israel, as God's solution to the pollution of sin. "It was not the will of God that the coming of Christ should be thus delayed. . . . He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people."—*Evangelism*, p. 696. Read that page. It is such a parallel to these days.

It was a real privilege for me to meet our ministers and their wives who pastor churches and work among the various ethnic groups.

We heard and saw the wondrous workings of God in the lives of formerly employed and prosperous Afro-Indians who were expelled from Uganda. They arrived in Montreal in the winter, were given a warm coat, twenty-five dollars, and transported on by the government. Many chose to go to Toronto. The Adventists and other organizations rallied to their aid there.

Because of the well-organized way our people gave aid, the Adventists are now operating a center in a government building by government request. Thus the light of the gospel is penetrating the hearts of these needy people in a most wonderful way—and the half has not been told.

There were many reports of helping fire victims. The women from Windsor showed "fire packages" they keep on hand to give to people immediately as they flee from burned homes—a plastic bag for each member of the family containing necessary items to tide them over their emergency. Each bag contained a message-filled tract and a note of sympathy from "your friends, the Adventists." The Windsor Dorcas women have a unique way of getting the contents for these packets. In the foyer of the church they have a poster with a picture of a burning house on it. Underneath is a bucket. The verse says:

Fill the bucket. Fill the bucket.

Not with water. Not with water.

But with combs, soap, towels, et cetera.

We enjoyed seeing new church buildings, the beautiful modern new girls' dormitory on the campus of Kingsway College in Oshawa, the enthusiasm for MISSION '73, and the desire of our people to hasten the coming of the Lord.

I know you will enjoy and I hope take heed to and profit by Dr. Elisabeth Larsson's article this month. Dr. Larsson has dedicated herself to helping women to be healthy. Some of you may remember the work she and her helpers did at the 1962 General Conference session and also the meetings "For Women Only" at Atlantic City.

Let us be intelligent in the care we give our bodies that we may be a healthy, happy people, and holy too. Could we ask for more?

With love,
Kay

eating," according to Dr. Walker, "are readily demonstrated in the laboratory. The duration of vigorous life can be extended 10 to 20 per cent in rats and mice by simply feeding less of the same diet their well-nourished litter mates receive. Overnutrition results from eating more calories than are burned up during the activities of life. Unbalanced crash diets have no place in rational weight control, since lifelong eating habits should be established to maintain ideal weight."¹

Overweight women suffer more cancer of the endometrium (the lining of the uterus). Obesity is a hazard in pregnancy, to both the mother and the child. The overweight person is a poor surgical risk because of a tendency to disorders of the heart and the blood vessels.

The remedy for overweight is not reducing pills or fad diets, but changed eating habits. If we form proper eating habits while we are reducing, and continue these habits after we have attained the desired weight, they will become second nature to us. It is well to remember that our need for calories decreases about 7.5 per cent for each ten years after we are 25.²

Much has been said in literature and in the Bible regarding overweight. Solomon in his wisdom said, "Blessed art thou, O land, when thy . . . princes eat in due season, for strength, and not for drunkenness!" (Eccl. 10:17). Drunkenness here could be interpreted as intemperance or gluttony.

Even Chaucer knew that overeating is a curse:

"O gluttony, full of cursedness,
O cause first of our confusion,
O original of our damnation."³

One minister in Sweden suggested that we should pray, "Give us this day power not to overeat," instead of, "Give us this day our daily bread."

We Seventh-day Adventists rightfully denounce smoking and drinking, forgetting that intemperance in eating is just as dangerous to our health. "When are you going to stop smoking?" one overweight minister asked a smoker. "When you stop overeating," was the reply.

The best advice to the obese person is "think yourself thin by exercising your will power, strengthened by the grace of God."⁴

The admonition in the *Testimonies* (volume 2, page 373) denouncing eating between meals (nibbling) has been pretty much relegated to the wastepaper basket by many of us.

One more area is necessary to mention in this article. In our endeavor to stay healthy we must not forget that "a merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22). To be happy seems to be natural for some people, but most of us have to cultivate the habit of happiness. Note that happiness is a habit. King David must have had the "blues" when he wrote: "Why art thou cast down, O my soul? and why art thou disquieted within me?" (Ps. 42:11). He answered his own question by saying, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

The remedy for morning blues is found in Psalm 118:24: "This is the day which the Lord hath made; we will rejoice and be glad in it." The day is ours to choose what we want to make of it. It's up to us to control our thoughts. This decision has to be made continuously throughout the day.

We are told, "We need to be aware of self-pity."⁵ It is easy to fall into this habit. The best cure for unhappiness is to count our blessings. This is more effective than tranquilizers and sleeping pills.

In summary, in order to enjoy life, health, and happiness, remember these points:

You are the custodian of your health.

Watch for the danger signals.

Periodic health examinations pay.

The longer the belt line the shorter the life line.

Avoid the second helping even if the taste buds crave it.

Desserts are unnecessary.

Nibbling is a cardinal sin.

Don't be a food pusher.

Happiness is a habit that must be cultivated. □

* From: *The Living Bible*, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

FOOTNOTES

¹ Personal statement made to author upon request by Weldon J. Walker, M.D., Col. (MC) United States Army Ret., presently head of Cardio-Pulmonary Laboratory, White Memorial Medical Center, and clinical professor of medicine, Loma Linda University.

² Norman Jolliffe, "Some Basic Considerations of Obesity as a Public Health Problem," *Am. J. Pub. Health* 43:989-992, August, 1953.

³ Geoffrey Chaucer, *The Pardoner's Tale*, p. 170.

⁴ Leo Van Dolson, "Losing With Leo," *The Ministry*, March, 1973, p. 47.

⁵ Ellen G. White, *The Ministry of Healing*, p. 476.

Dear Kay:

Dear Kay,

Is there anything that a minister's wife can or should do about helping some poor families learn to clean their houses? Some of our younger wives are appalled as they visit in some homes where there is only a path to get in, eight children, and that sort of thing. What do you suggest?

Dear Young Wives,

Accept the challenge of lifting these poor people from their degradation and show them and others what true Christlikeness can accomplish. Don't become discouraged. Teach them the transforming power of Christ, as our missionaries do in the mission fields. You will be rewarded by their gratitude as they learn the better way and by a "Well done" from the Master. The Holy Spirit will help you. Don't be afraid to talk to the mother. Tell her you love her and want to help her make her home presentable.

How can we invite the Lord into our homes when we are so rude as to have them in a state of upheaval? Our own lives set the rhythm of our homes. If the mother is hectic and harried, so is the home. If the mother is a messy housekeeper, so will the son or daughter be messy in their dormitory rooms.

Help this mother break the old patterns by the help of the Holy Spirit. There must be a togetherness and patience shown. If you can't invite her to your home then go to hers. From a human standpoint some of us will always

cringe at certain things. God never cringes. You or a deaconess or some sweet mother in Israel must so identify with that person that you will not expect her to be an orderly housekeeper overnight but you will, with patience, appeal to her in God's behalf. God did not stay on His remote throne. He identified. If God controls YOUR life He will teach you to help others.

In the book, *By His Side* [a Review and Herald Publishing Association paperback], there is a chapter on the "Keepers of the Castle." Use the first two pages as a guide. Enlarge on it.

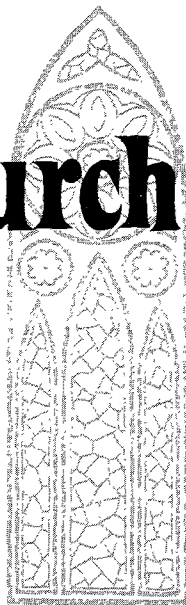
You say there are eight children. They should be taught to help. There is so much in the Spirit of Prophecy books to help us. "The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life." "Life's happiness is bound up with faithfulness in common duties." Keeping a home in order is labor. Every day there is housework to be done, cooking and washing dishes, sweeping and dusting. The rewards of faithfulness in home duties are peace and calmness.

Teach the mother how to organize her work. Tell her to set the alarm twenty minutes earlier (but don't tell the rest of the family) and let them help her prevent the awful early morning scramble. Let the father do a needed chore, let Tommy empty the trash, let Diane dress the baby while the mother gets the breakfast on the table. The table could be set the night before as soon as the supper dishes are done. Lunches can be packed the evening before. Then send the family off with a prayer, a kiss and a smile, and dig in!

Through patience and repetition, habits of neatness and order can be established. Drawers will be closed, towels hung straight, clothing returned to hooks or hangers. Repeat, repeat, repeat with loving kindness and when a victory is gained praise and praise. Don't yell and don't tire. Triumph will be achieved and God's name will be glorified.

Try it. Make it your goal. God bless you as you work for Him. □

Music in the Church



Part 3

PAUL HAMEL

WE MUST be alert lest we assimilate into the worship service those songs that reflect a weak or false philosophy. At the same time, it is important for us to recognize that theological ideas may be expressed in new ways that are orthodox, and that there have been changes in composition techniques for sacred music. We do need some new hymns for our church, for in spite of the fine musical values of the traditional hymn tunes, and with all due respect to the doctrinal soundness of the words, a lot of history has been written since the last edition of the *Adventist Church Hymnal* was published. One writer expresses himself in these words:

Though the twenty-first century looms not far away, the nineteenth century church is still far too dominant over the twentieth century church. Education, science, literature, art, entertainment, transportation have all changed with the times, and unless churches recognize that they must produce a new song for a new period of human experience, they must expect to be overturned or ignored.¹

In the opening verse of Psalm 149 David suggests that we "sing unto the Lord a new song." However, each Sabbath we are singing the same old ones. These are good songs that represent the accumulation of centuries of song writing—a heritage that we do not want to abandon. But people do enjoy new songs with words that have a fresh sound, and with music that reflects contemporary times. Certain topics presented during Sabbath morning sermons concern subjects that are unique to this generation, and there are not many songs currently in use that correlate with them.

At the Fifth International Church Music Conference, held in Milwaukee on August 27, 1966, the famous musicologist Paul Henry Lang addressed himself to the question of hymn tunes. "The obvious solution," said he, "is to create new music that is more in accordance with the temper of our times. However, this is not a task for amateurs, but for the best contemporary composers available."² Along

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with writers of hymn tunes there is a need for hymn writers who know how to present a theme clearly and memorably in a limited space. Those criteria for hymn writers that were stated earlier in this article are valid guides in writing contemporary hymns.

A new hymn of unusual beauty and of real current interest is Barbara Owen's "God of the Green Earth." Although stanza one has an evolutionary concept and would therefore not be acceptable for use in our churches unless modified, the other stanzas are filled with thoughts that are appropriate and timely:

*God of green earth,
Singing with growing,
Lord of the ocean,
From which life sprang,
Teach us their wisdom,
Born at creation
When planets danced and
Morning stars sang.*

*Teach us respect for
Forests and marshlands,
Not to defile them
With ignorant greed;
But to love the tall redwoods,
Crowning the ages;
Love the brown loam and
Small fertile seed.*

*Make us to love all
Our fellow creatures;
They not too humble,
Nor we too great.
Wildcat and beaver,
Bee and brown sparrow,
Have earned equal right to
This earthly estate.*

*Stay us from killing
With arrogant science
Men, beasts and plants we
Do not understand.
With love comes wisdom
Compassion and patience;
Justice for all things,
Peace in the land.—Amen³*

New hymns have been written on subjects other than ecology and modern science. Brotherly concern and love is the theme of a hymn copyrighted in 1969 by the Hymn Society of America, "O Lord, The Maze of Earthly Ways":

*O Lord, the maze of earthly ways
Confuses our intent;
Give us thy light to walk aright
Through our bewilderment.*

*The burdened sigh and anguished cry
That so disturb and taunt
Are sounds of fear through which we hear
Humanity in want.*

*Give us the heart to do our part,
To act the ancient creed,
Express our care, respond and share,
To meet another's need.*

*By helping men to live again
Most fully, we serve thee;
Again today we hear thee say,
"You've done it unto me."⁴*

The Hymn Society of America is active in publishing new hymns—nearly 190 of them within the past two decades. Copies of these hymns may be obtained from the society.

Another of the new hymns, and one that is timeless in its appeal, is "O God, the Church Eternal":

O God, the Church eternal
Has meaning for this hour,
As she goes forth to witness,
Anointed by Thy power,
Help her in days of crisis
To venture unafraid,
Proclaiming Thy great message—
Undaunted, undismayed.

Where hatred causes heartache,
To spread the healing touch
Of love to all the nations,
Who have suffered much;
With darkness all about her,
To shed the piercing light
Of truth that yet will banish
The shadows of the night.

O grant her faith and courage,
That she may never fail;
Restrain the force of evil,
That it may not prevail.
Guide her into thy service,
Make earthly tasks divine:
Since her hands serve as thy hands—
Give them the strength of thine! ⁵

Music was one of the principal subjects studied in the schools of the prophets. I am sure that this study was not one of theory and performance only, but one largely concerned with musical judgments. The history of the Jewish nation from the time they entered into the Promised Land is filled with accounts of idolatry committed by God's chosen people. Associated with the worship of false gods were immoral practices and music, primarily of an instrumental nature. There is no doubt but that the musical practices of the heathen nations were one of the allurements that enticed the Israelites to become associated in these various kinds of heathen worship rites. It takes an educated discernment to determine music's proper role and the kind of music to be used in sacred services, and this was taught in the schools of the prophets.

It is my great hope that all of our young people, and particularly the pre-Seminary students, become skillful in the art of making value judgments in the fields of both secular and sacred music. Such judgments cannot be made only on the basis of "feeling," but have to be based on an education obtained in the area of music appreciation. Church pastors are looked upon as capable of giving guidance in many areas, including music, but it is a rare pastor who is able to give a judgment founded on anything more solid than intuition.

The Seventh-day Adventist Theological Seminary must offer courses designed to acquaint the theological student with great sacred music literature. Much thought and attention should be given to what makes music acceptable and appropriate for a worship service. Classes should also be taught in which careful study is given to the place and purpose of sacred music.

The writings of Ellen White having to do with music should be basic to such courses. Music, she says, "is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul." ⁶ But she also says, "It is one of the great temptations of the present age to carry

the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here." ⁷ So although she believes in the appropriate use of music, she also warns of the excessive use of music in sacred services and states: "Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity." ⁸ On the other hand, she writes that, "Song is one of the most effective means of impressing spiritual truth upon the heart." ⁹

To maintain a balance in the use of church music that will impress hearts and yet not charm the senses requires a degree of thought, contemplation, and knowledge that is not too much in evidence among us. I am not saying that a formal education in the application of musical value judgments is absolutely essential, but I do believe that such an education if given to all levels of church leadership would go a long way in solving the problems of church music that we are experiencing today.

Finally, whether we sing gospel songs or hymns, whether the songs have been tried by time or are contemporary, "let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above." ¹⁰ As a guide in selecting that which is best in all things, including music for sacred purposes, "put all things to the test: keep what is good, and avoid every kind of evil." ¹¹ Paul's counsel to the Colossians is of equal value to the twentieth-century Christian: "Christ's message, in all its richness, must live in your hearts. Teach and instruct each other with all wisdom. Sing psalms, hymns, and sacred songs; sing to God, with thanksgiving in your hearts. Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father." ¹²

As we come nearer to the end of time, sacred music will take on new meaning. "Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains." ¹³ When the faithful are removed to a better land, "they will behold His matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb." ¹⁴ □

Concluded

FOOTNOTES

¹ P. E. Elbin, "Fanny Crosby and William H. Doane Have Had Their Day," *The Hymn*, January, 1970, p. 12.

² P. H. Lang, "Hymn Tunes," address at the 1966 Fifth International Church Music Conference, Milwaukee.

³ "God of the Green Earth," by Barbara Owen, From The Hymn, copyright 1970 by the Hymn Society of America; used by permission.

⁴ "O Lord, the maze of earthly ways," Carlton C. Buck, From Nine Mission of the Church Hymns, copyright 1969 by the Hymn Society of America; used by permission.

⁵ "O God, the church eternal," Carrie H. Hardcastle, From Nine Mission of the Church Hymns, copyright 1969 by the Hymn Society of America; used by permission.

⁶ Ellen G. White, *Education*, p. 167.

⁷ ———, *Review and Herald*, July 24, 1883.

⁸ ———, *Gospel Workers*, p. 356.

⁹ ———, *Evangelism*, p. 500.

¹⁰ ———, *Testimonies for the Church*, vol. 66, p. 367.

¹¹ 1 Thess. 5:21, 22. From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.

¹² Col. 3:16, 17, T.E.V.

¹³ ———, *Education*, p. 166.

¹⁴ ———, *Evangelism*, p. 503.

Recommended reading

Night Scenes in the Bible, Daniel March, Kregel Publications, Grand Rapids, Michigan, reprint 1972, \$5.95, 336 pages.

Many years ago this book came into my possession, and it has been a source of deep spiritual insight to me ever since. I am delighted that it is now reprinted, and I commend it to our readers. The introductory chapter gives us a concept of suffering and distress that has few challengers insofar as its depth of meaning to the Christian is concerned. After pointing out the dangers, fears, and doubts that often are associated with the night, the author reminds us that it was at night in prayer to His Father that Christ received fresh supplies of grace and power.

Dr. March says in one of his choice thoughts: "If we see the divine favor only in the success which crowns our efforts, in the health which we enjoy, and of the abundance of our earthly goods, God may come to us many times in the greater mercy of loss and disappointment, and we not know of His coming. . . ."

When any peculiarly sore and unwelcome experience is set upon you, do not cry out in alarm and bitterness of soul, but calmly and trustingly ask, "What new gift has my Father now come to bestow?" Thus the night of sorrow and affliction shall teach more precious lessons than the day of success and joy."

The author then takes the last night of Sodom and presents in an ever-fresh and meaningful way vital truths that can be keenly challenging to the child of God today.

Other chapters are: "Jacob's Night at Bethel," "Jacob's Night of Wrestling With the Angel," "Israel's Last Night in Egypt," "Saul's Night at Endor," "Elijah's Night in the Desert," "The Night Feast of Belshazzar," "A Night With Jesus at Jerusalem," "A Night of Prayer on the Mountain," "The Night of Peter's Temptation," "The Night of Agony in Gethsemane," "The First Night After the Resurrection," "Midnight in the Prison at Philippi," "Paul's Night in the Deep," and "No Night in Heaven."

Although this book does not exhaust all the night scenes of the Bible, it is sufficiently inspiring that it should encourage each preacher to take it from there and go on to the many other lessons and experiences that are found in the blessed Book.

N. R. Dower

James S. Stewart Library: Heralds of God, 222 pages; **The Gates of New Life**, 250 pages; **The Strong Name**, 260 pages; **A Message to Proclaim**, 160 pages, Baker Book House, Grand Rapids, Michigan.

Every preacher should possess this group of four books. Many years ago one of these volumes, *Heralds of God*, was included in our Ministerial Reading Course and our English-speaking preachers around the world spoke of the wonderful help received through the reading of this forthright challenge. This reviewer visited Dr. Stewart at that time in Edinburgh. Since then we have met on several occasions. I have been deeply impressed with his strong fundamental preaching of the message of redemption.

Beginning his ministry as a pastor in 1924, he was soon recognized as a preacher and teacher of unusual ability. For years he served as chaplain to the queen while in Scotland. In addition to ministering to the large congregation at the Morningside Church in Edinburgh he also conducted courses on preaching at the Edinburgh University.

For some years we have been unable to procure Stewart's books, for they have been out of print. But the Baker Book House has now made these excellent volumes available and at a most attractive price—\$9.80.

Here is excellent material and inspiration for scores of sound sermons on salvation.

Roy Allan Anderson

Youth Ministry—Its Renewal in the Local Church, Lawrence O. Richards, Zondervan Publishing House, Grand Rapids, Michigan.

At a time when the American church youth ministry is in a leadership crisis, this appropriately named volume makes the scene. Obviously evangelical in approach, it is developed around a Biblical approach to a youth ministry for the 1970's. That the youth ministry must be viewed as youth and adults involved together in Scripture study, in a "body of Christ" relationship, and in life is the basic theme of this book.

An abiding impression left on the reader is that the author pulled out the stops to make this book practical. Although I think it will be heavy going in places for some, it is de-

signed to deal with the local church youth leader or sponsor. The writer's style and the assembly of the material is organized with enough variety to make it fascinating and informative. As an example, there are four appropriate sections:

Section 1—deals with the contemporary culture, characteristic thoughts and attitudes.

Section 2—the analysis of the qualifications that make youth potentially competent leaders.

Section 3—processes in the ministry that make possible a blend of youth and adults toward Christian maturity.

Section 4—develops programming and structures of the youth ministry.

Larry Richards is well qualified to write authoritatively on this topic. He writes out of Wheaton Graduate School, Wheaton, Illinois, where he has taught Christian education for several years.

This in-depth study is a must for your ministry. As a reference work this volume should be read by every person involved in youth leadership.

Mike Stevenson

Bible Study Source Book, Donald E. Demaray, Zondervan Publishing House, Grand Rapids, Michigan (formerly published in 1964 by Cowman Publishing Co., Inc. as *Cowman Handbook of the Bible*), 400 pages.

As the name indicates, this volume is a handbook on the Bible. It is one that the Bible student will find many occasions to consult. Very functional in arrangement, it consists of three major sections, with each of these divided into smaller units. These sections are as follows:

Part One—"Our Bible: Charting Its Course." Three subdivisions are: (1) First facts about the Bible. This discusses the general arrangement of the Bible, its revelation and inspiration, the canon and other interesting facts, (2) Ancient manuscripts and versions, (3) English translations to the present.

Part Two—"Our Bible Book by Book." This section is divided into The Old Testament, Between the Testaments, and the New Testament. With each book of the Bible are given general background information, author-

ship and date, to whom written, key verses, and the general purpose and theme; also, a brief outline of the book.

Part Three—"Our Bible; Persons, Places, Things." Under the "Persons" section are given thumbnail sketches of major Bible personalities, alphabetically arranged. "Places" gives a brief "Bird's-eye View of Palestine and Bible lands" followed by a historical survey of its peoples with special emphasis on archeological findings. "Things" provides illuminating facts relating to the tabernacle, temples, and synagogue; musical instruments; Jewish feasts and festivals; Jewish sects and parties; the Sanhedrin; plants, animals, and birds; time, measures, weights, and money.

Appendix I presents "Thumbnail Sketches of Significant Personalities in Church History"; and Appendix II offers a suggestive bibliography for Bible students, including study Bibles, concordances, Bible dictionaries and encyclopedias, and Bible geographies, atlases and customs.

Also included are charts and chronological tables; twenty-two color maps; an Index to Persons, Places, Things; and an Index to Scripture References.



O. M. Berg

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D. A. Delafield is associate secretary of the Ellen G. White Estate. A graduate of Pacific Union College, he has taken advanced work at Andrews University, where he has also taught the prophetic guidance course. He pastored churches in Hawaii, California, and Maryland, was for three years associate speaker for the Voice of Prophecy and served for nine years as an editor of Life and Health and the Review and Herald. He is the author of several books and his writings frequently appear in our church publications.



HARPER'S TOPICAL CONCORDANCE, compiled by Charles R. Joy, Harper & Brothers Publishers, New York, 1940, 478 pages.

There are many vivid texts that elude the pastor's search which might adorn his sermon, so Pastor Joy, substituting for the minister, assembled these most potential texts in his topical concordance. What a joy to the researcher preparing sermons to find all the relevant texts on a certain subject there before him, with not only the references given but the scriptures actually quoted. It is extremely useful to me in sermon building, and while not exhaustive it is complete enough to be one of my most valuable tools.

If a friend asked to borrow my only copy I think I would require a \$20 deposit just to be sure I got it back!

2500 BEST MODERN ILLUSTRATIONS, G. B. F. Hallock, Harper & Brothers Publishers, New York, 1935.

Reverend Hallock was probably the world's best-known compiler of experiences, incidents, anecdotes, and gems for illustrative use. He was the editor in charge of *Doran Ministers' Manuals* for many years. He has prepared many volumes of the kind under review, but I don't think there is a better one than this.

ELLEN G. WHITE—MESSENGER TO THE REMNANT, Arthur L. White, Review and Herald Pub. Assn., Washington, D.C., 1969.

This is a collection of five brochures originally appearing as articles in *Ministry* magazine, 1935, 1936, issues. Pamphlet #5, *The Human Interest Story*, relates many fascinating accounts about Ellen White's home life. This material will provide inspirational prayer meeting resources. *The Ellen G. White Books and Prophetic Guidance in the Early Days* will perhaps be most stimulating to the average reader. The story of how the nine volumes of the *Testimonies* and the five books in the Conflict Series were written is fascinating. And the review of the development of doctrine in the Sabbath conference of 1848 portrays the actual historical scenes in some depth. The quotations are most useful. This is one of the most valuable books in the possession of the denomination and in its field is a must.

ORIGIN AND HISTORY OF SEVENTH-DAY ADVENTISTS, Arthur W. Spalding, Review and Herald Pub. Assn., Washington, D.C., 1961.

This four-volume set appeared originally as *Captains of the Host and Christ's Last Legion*, two books dividing the history of the SDA Church at the 1900 date, a sort of Adventist A.D. and B.C. There just isn't another set of books like it and it should be read through as a story. Source book it is, but it is more than references. Spalding's grand style makes the story a brilliant mirror reflecting church life for nearly a century.

Shop talk

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

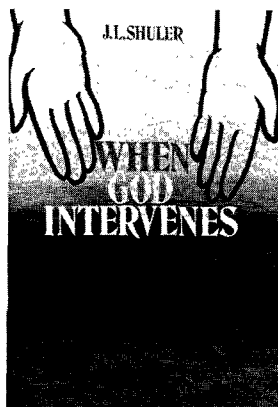
WORKING WITH JEHOVAH'S WITNESSES

The Erichs found their Jehovah's Witness friends turned off when studying with them until they came upon the idea of using their own Bible, the *New World Translation of the Holy Scriptures*. With the help of *The Desire of Ages*, and by comparing their translation with the King James version, they discovered more than one hundred texts about Christ in which the two translations are similar. Thereafter, in using the *New World Translation* they could see the Holy Spirit working upon their hearts in helping them to understand the true nature of Christ. We use the Catholic Bible when studying with Catholics, why not use the Jehovah's Witness Bible when studying with Jehovah's Witnesses?

Here Mrs. Erich shares with us the texts about Christ that have been so helpful, giving also the page reference in *The Desire of Ages*.

Page	Text		Page	Text	
19	Micah 5:2	He existed from time indefinite (from days of eternity).	281	John 1:3	Nothing came into existence apart from Him.
	Matt. 1:23	His name was Immanuel—God with us.	288	Mark 2:28	He is Lord of the Sabbath.
20	Heb. 1:2	Through Him, God made the worlds.	293	John 14:6	He is the way, the truth, and the life.
21	John 6:54-58	Feeding on Him, we have everlasting life.	305	Ps. 78:2	He illustrated the truth with parables.
22	John 3:16	We cannot perish if we exercise faith in Him.		Matt. 13:34	
23	1 Tim. 3:16	He was made flesh and resided among us.	320	1 Thess. 4:16-18	He will return.
24	John 14:8, 9	He is the express image of God.	328	Matt. 11:28-30	Jesus bears our burdens.
25	John 1:14	God's only begotten Son.	335	Mark 4:41	Even the wind and the sea obey Him.
26	Isa. 7:14	The virgin birth.	355	John 14:26	His Holy Spirit is our teacher.
	Matt. 1:23		356	Rev. 5:11	He is surrounded by myriads of angels in heaven.
	Matt. 1:21	He will save His people from their sins.	363	Isa. 9:6	The government will be upon His shoulder.
49	John 3:16	A gift of love.	388	1 John 5:11, 12	He that has the Son has life.
51	John 1:29, 35, 36	He is the slain Lamb.	390-391	Gal. 2:20	Christ lives in me.
	1 Peter 1:19		396	1 John 2:4	We know Him by keeping His commandments.
	Rev. 5:12		403	John 20:31	We have life through His name.
55	Heb. 1:3	He is at the right hand of God.	406	Matt. 3:16, 17	God's Spirit was upon Him.
56	Isa. 9:6	He is called Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace.	411-412	Matt. 16:16	Peter recognized Him as the Son of the living God.
88	Ps. 119:11	He knew the Scriptures.	413	1 Cor. 3:11	He is the sure foundation.
	Matt. 4:4, 6, 10			1 Peter 2:4-6	
109	Luke 4:18	God's Spirit was upon Him (Isa. 61:1).	414	1 Cor. 11:3	The head of every man is Christ.
119	Matt. 3:17	He pleased God.	422	Heb. 9:28	He will appear the second time for those who look for Him.
131	Rev. 15:2, 3	On the sea of glass we'll sing the song of the Lamb.	451	John 6:51	He is the living bread.
139	John 1:41	The Messiah is Christ.	476	John 10:14	He is the shepherd who knows all His sheep.
181	Col. 2:9	In Him is the fullness of God.	483	John 10:16	His sheep listen to His voice.
198	Heb. 1:2	God speaks through Him.	488	Acts 1:8	He commissioned His disciples to be His witnesses.
209	John 10:30	He is one with the Father.	493	John 14:17	His Spirit dwells in us.
213	Deut. 8:15, 17, 18	He was a prophet like Moses.	511	Matt. 19:13-15	He blessed little children.
	Acts. 3:20, 22		536	John 11:43, 44	He raised the dead.
216-217	Isa. 35:5	Jesus rebuked disease.	569	Zech 9:9	He rode triumphantly into Jerusalem.
	Matt. 11:5			Matt. 21:1-11	
236-237	Isa. 11:1, 2	The Spirit of the Lord was upon Him.	579	Mark 1:24	He is the Holy One of God.
	Luke 4:16-20		600	Rom. 1:4	He is God's Son with power.
277	John 14:16, 17	After His ascension He sent His Spirit to help.	659	John 14:27	He gives us His peace.
			660	John 6:53	We eat His flesh and drink His blood.
			661	1 Cor. 11:23-26	He instituted the communion service.
			662-672	John 14:13, 14	We are to pray to the Father in Jesus' name.
			669	John 14:21	He that loves Him will be loved by His Father.
			675-676	John 15:1, 5	He is the true vine, and we are the branches.
			676	John 15:5-8	In union with Christ we bear fruit.
			706	Isa. 53:7	He uttered no word in self-defense.
				Mark 14:60, 61	
			721-722	Ps. 41:9	Judas betrayed his Lord.
				Zech. 11:12	
				Matt. 26:14, 15	
			746	Ps. 22:18	The soldiers cast lots for His garments.
				Matt. 27:35	
			749	Ps. 22:8	He saved others; not Himself.
				Matt. 27:42	
			751	Luke 23:42, 43	He forgave the thief on the cross.
			753	1 John 2:1-4	He was sacrificed for the sins of the whole world.
			754	Ps. 22:1	He felt forsaken while on the cross.
				Matt. 27:46	

754-755	Ps. 69:21	He refused to drink the vinegar and gall.	799	Luke 16:31	The Saviour is revealed in the Old Testament as clearly as in the New.
	Matt. 27:34				He brings peace and good will.
757	1 John 2:1	He is our helper in the heaven of heavens.	802-807	John 20:19	Thomas acknowledged Him as God.
			806-808	John 20:24-28	All authority was given Him.
773	Isa. 53:9	He was buried with the wicked and the rich.	819	Matt. 28:18	His disciples were to have power to be His witnesses.
	Matt. 27:38, 57, 58, 60		821	Acts 1:8	His disciples were filled with His Spirit.
785	John 10:17, 18	He possessed power to break the bonds of death.	827	Acts 1:8	He ascended from the Mount of Olives.
	John 2:19-22				He was received into heaven and worshiped.
786	1 Thess. 4:14-18	His resurrection is a type of the resurrection of the righteous at His second coming.	829-835	Acts 1:9-12	Have faith in this name.
			834, 835	Rev. 5:11-13	No salvation in anyone else.
	John 11:25	He is the resurrection and the life.		John 3:18	
794	Luke 24:1-8	He arose from the dead.		Acts 4:12	



LEADING SOULS TO DECISION

Veteran Evangelist J. L. Shuler has authored a new 64-page booklet, *When God Intervenes*. In ten very readable chapters he discusses by vivid illustrations from both the Old and the New Testaments and from his own rich background of 67 years of leading souls to Christ, just how God intervenes in the lives of men and women to lead them to salvation.

This book was written with a direct purpose in mind—that it would be instrumental in helping those that have become familiar with our message to make the final decision to be baptized and unite with God's commandment-keeping people.

Few among us, if any, are better qualified to speak on this important subject of leading souls to decision. And all of us know many who have become acquainted with our message but have never fully decided to step out in faith to follow it. The many true-life illustrations, both Biblical and from the author's own experience, will speak to the hearts of those who read.

Evangelists and pastors would do well to keep a supply of these on hand. Encourage the laymen also to use them at appropriate times in their soul-winning work.

Available through local Adventist Book Centers at 50 cents each.

AN ECUMENICAL BIBLE

Another Bible, *The Revised Standard Version, Common Bible*, is now available. This is an "ecumenical edition" of the Revised Standard Version, the result of long collaboration on the part of Protestants and Roman Catholics.

Following the RSV Old Testament there appears what to Catholics are the "deuterocanonical" books, accepted by them as inspired and canonical, along with the rest of the Bible. These are Tobit, Judith, Additions to Esther, Wisdom, Ecclesiasticus, Baruch, Additions to Daniel, and 1 and 2 Maccabees.

After an explanation suitable to both Catholics and Protestants there follow the three additional books regarded by Protestants as also Apocryphal, along with the former, and as noncanonical by Catholics. These are 1 and 2 Esdras and the Prayer of Manasseh. The books of the RSV New Testament follow.

The book of Esther is given twice, as it regularly appears in Protestant Bibles and again with extra parts from the Greek text, among the deuterocanonical books. The extra portions of Daniel—Song of the Three Young Men, Sussanna, and Bel and the Dragon—are printed by themselves.

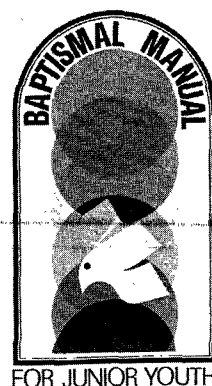
William Collins Sons & Co., Ltd., is the publisher. The price is \$7.95 for the hardbound cover and \$4.95 for paperback.

JUNIOR BAPTISMAL MANUAL

Pastors will be pleased to learn of the new baptismal manual for junior youth. Prepared by Pastor Lawrence Nelson for the Youth Department of the church, it is a practical and Christ-centered booklet. Based on the author's conviction that the junior must first of all become acquainted with Jesus as his personal Saviour, the emphasis is on the fundamentals of conversion. The identifying characteristics of the church and the doctrines that follow are in the setting of the three angels' messages.

The final section, "Some Questions Answered," lists 26 often-asked questions concerning the Christian life, together with answers from the Spirit of Prophecy.

These 64-page manuals are available through your local Adventist Book Center.



News briefs

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

Genesis-Evolution "Equal Time" Is Now Law in Tennessee

A new law requiring biology books in Tennessee schools to give the Biblical accounts of creation equal space with evolution went into effect in Nashville. Under the law, all biology books used in public schools, beginning in 1975, must teach evolution only as a theory of creation. Equal space must be given to alternative views, including the Genesis account.

New Organization to Combat Anti-Catholic Prejudice

Taking such organizations as the Jewish Anti-Defamation League and the NAACP as models, a group of Catholic priests and laymen have formed an organization designed to combat anti-Catholic prejudice. Stuart D. Hubbell, a lawyer from Traverse City, Michigan, who will serve as part-time executive director, said recent judicial decisions had led to the decision to form the "Catholic League for Religious and Civil Rights." "Many Catholics fear that these [court] decisions are an expression of judicial anti-Catholicism," he said.

Truck in 33-Vehicle Accident Violated Lord's Day Law

Because it's illegal for trucks and transport vehicles to be on the road between 10:00 P.M. Saturday and 10:00 P.M. Sunday, the driver and owner of a truck involved in a 12-death crash are being charged under Canada's Lord's Day Act of 1906. Ontario police reported that a small car went out of control while trying to pass another vehicle during a snowstorm, setting off chain reaction accidents involving 33 vehicles.

James New, 29, who was driving the tractor-trailer loaded with lumber, and its owner, Rolly Truchon, of North Bay, Ontario, have been charged with operating a commercial vehicle on Sunday. The driver could be fined \$1 to \$40, the owner from \$20 to \$100. Under the Lord's Day Act, only vehicles hauling perishable goods or livestock, under conditions of "necessity or mercy," may operate on Sundays.

Minneapolis Evangelicals Deplore "Moral Vacuum" in U.S. Education

The Greater Minneapolis Association of Evangelicals (GMAE) has deplored a "religious and moral vacuum" that is developing "in much of our educational system today." At the same time, it protested the increased attention which it said is being given the occult and psychic phenomena in both public and private schools.

Christians, it said, should avoid participation in "spiritistic experiments" and oppose instruction in spiritism in the public schools. Where public schools offer instruction in the occult, Christians should be given equal opportunity to teach the Christian viewpoint with regard to spirit phenomena, it declared.

Campus Crusade's Goal: Recruit 100,000 by 1980

An international missionary effort aimed at recruiting 100,000 men and women for Christian service by the year 1980 has been launched by Campus Crusade for Christ International. Called The Agapê Movement, its initial project involves the training of 1,000 men and women to serve in South Korea at the invitation of that country's government. The mission workers will teach English using the Bible and Campus Crusade literature, and will serve as professional doctors, nurses, and agriculture workers.

Embrace of Pope, Patriarch Indicates End of Separation

Pope Paul VI and His Holiness Amba Shenouda III, Coptic Orthodox Patriarch of Alexandria, Egypt, embraced in St. Peter's Basilica before a High Mass marking the 1,600th anniversary of the death of St. Athanasius, church father and bishop of Alexandria from 328-373. The gesture was symbolic of a mutual desire to heal 15 centuries of separation between the Church of Rome and the Coptic Orthodox Church. The spiritual leader of the world's 22 million Coptic Christians sat by the Roman Pontiff during a two-hour service and joined the Pope in blessing the congregation.

Holiness Association Delegates Told Glossolalia Is of Minor Import

Glossolalia, the phenomenon of speaking in tongues, was considered to be of minor importance by two speakers at the 105th annual meeting of the Christian Holiness Association in Portland, Oregon. Wilber F. Dayton, president of Houghton (N.Y.) College, a Wesleyan Church school, and Richard S. Taylor, professor of missions and Christian theology at Nazarene Theological Seminary, Kansas City, Missouri, discussed speaking in tongues and other gifts of the Holy Spirit.

A general rule regarding tongue speaking, Mr. Dayton suggested, "seems to be that when [tongues] are not sought they are not experienced." He asserted that "the outpouring of the Holy Spirit is practically never accompanied by tongues in modern times except where people have been taught to seek and expect them." In the Bible, the educator said, "there is no whisper of tongues in the recorded words of Jesus or in the four Gospels aside from a passing reference of uncertain meaning in the disputed long ending of Mark. . . . In Acts we find the only three reported historical events of tongues in the New Testament. There is no command, exhortation, promise, suggestion or evaluation, simply the historical statement that people so spoke."

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