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editorial

Crowd Pleasers

IN ONE sense the minister should be a crowd pleaser. His main task is that of preaching, and his sermons should be not only deeply spiritual and inspirational but also interesting.

There is another sense, however, in which clergymen should not be crowd pleasers. The old cliché that states "the crowd is always wrong" may not be democratic, but it conforms with Christ's description of the broad way that "leadeth to destruction" (Matt. 7:13).

There is a current "broad way" morality that sees no wrong in sexual promiscuity, impurity, dishonesty, cheating, and lying as long as "everybody is doing it." It is not popular to refrain from "going along with the crowd" and hold Christ's standard high, but it is what God expects of the born-again spiritual leader.

When the crowd bowed the knee to Baal, Elijah stood alone on Mount Carmel. The three Hebrew governors stood out like sore thumbs on the Plain of Dura, and Joseph went to prison for what many today would consider narrow-mindedness.

Jesus was one of the greatest crowd pleasers ever. He was such a popular

healer and teacher that it was difficult for Him to find time to be alone with His Father. Yet He was never "one of the crowd." He stands head and shoulders above everyone else who has ever lived on earth in moral purity. His life is the demonstration of what God makes possible for us. In this respect, the crowds weren't pleased. His life was such a rebuke to the pious pretensions of so many of His day that they couldn't stand having Him among them. His first "pastorate" was Judea. After about a year there they as much as told Him to get out and warned that if He ever came back they'd kill Him. His second year of ministry was in Galilee. There they rejected Him because He refused to become the popular kind of "messiah" they wanted. After His third year of itinerant preaching, He was crucified—mainly because He was so different from the crowd.

We will, of course, be known by the company we keep, and although it may be lonely for a while, what a glorious privilege it is to belong to the "crowd" that includes Jesus, Enoch, Joseph, Daniel, Paul, and John the Beloved!

L. R. V. D.

Higher Music Standards

It is amazing to me that good music and higher standards in music have to be defended instead of welcomed.

The present situation in our churches causes concern. There have arisen groups of singers who have gained considerable following among our people. These groups seek to gain their objectives not by improving their singing of the best music, but by adopting the devices of worldly groups, who appeal mainly to the eye and who use every theatrical device to put across their entertaining musical display. It seems that television has had its impact. Some groups make use of guitars for accompaniment, not wrong in itself, but there is a lack of skill and beauty of tone. Rhythm is emphasized, and the tone quality is often crude. Why does this type of presentation receive enthusiastic approval from so many?

Why do we not seek for artistic music, presented with skill and beauty? Why do we give such emphasis to sentimental, theatrical, and trivial music?

I long for the day when we can hear congregations singing the great hymns of the church with enthusiasm and beauty. What

feedback

would be more effective than a choral group singing such a hymn as "Now Thank We All Our God"? The congregation could join in the singing. A simple hymn like "My Faith Looks Up to Thee" could be done most effectively. No doubt some of our choral conductors have given the impression that simple hymns are beneath them, and so they give their attention to the difficult and involved choral literature. This has its place, but we are neglecting a great opportunity to use the hymns of the church in a more effective way.

HAROLD B. HANNUM
Riverside, California

Can Learn a Lot

Today I received my second issue of your magazine THE MINISTRY. It is a remarkable magazine, interesting, informative, and instructive. We can learn a lot from one another when we meet on common ground; not only correct false impressions but contribute to one another's faith. Please accept my humble thank you so much for the magazine.

METHODIST MINISTER
Pennsylvania

The Only Hope

As an ordained minister of the Assemblies of God, Southern Missouri District, my ear is always opened to every opportunity to hear from the Lord. . . . We do agree with you that the atoning death of Christ on Calvary is the great truth of the gospel, together with His resurrection and His present priesthood in behalf of His people. We also are sure the broadcasting of this gospel is the only hope of the world at this time.

Thank you for extending your hand in a concerted effort to do your part.

ASSEMBLIES OF GOD PASTOR
Missouri

Wants Reprints

For a long time I have been wanting to thank you for sending me *THE MINISTRY*. I have found it most helpful in my ministry, and at the present time I would also like to put in a request for at least six reprints of the charts referred to in the November issue. I am currently conducting a Bible class with people from different denominations on the subject of Revelation. It is a small Bible class, so six reprints would be sufficient.

Thank you again for *THE MINISTRY*, and also *Liberty*, which I have received for some years.

LUTHERAN MINISTER
Pennsylvania

Ignore Adverse Comments

Belatedly, I wish to express my deep appreciation for the gift copies of your excellent magazine. Having been involved in religious work as pastor (Presbyterian), religion editor of a religious publishing company, and now heading my own company publishing works of biography, history, and related subjects, I more than ever appreciate the kind of article found in *THE MINISTRY*.

It is indeed thoughtful of your organization to endeavor to make churchmen of different schools of thought aware of the stance of the Seventh-day Adventist Church.

I would urge you to ignore adverse comments: they represent only a small fraction of the clergy who have received your magazine. Everyone to whom I have mentioned receiving it agrees that it is an excellent, thought-provoking journal.

CHRISTIAN PUBLISHER
Ohio

Appreciates Article on Apocalyptic

I very much appreciated your article on Biblical apocalyptic literature and hope that you will indeed follow with further selections.

feedback

(Continued.)

Our parish has been guided by the Spirit into increasing the study of God's Word. This year one of our groups will be "tackling" the Revelation of St. John, and I have been seeking various aids to enable that study. I would be most enthusiastic to have about 25 copies of the charts included in this issue.

EPISCOPAL PRIEST
Ohio

Divergent Views Welcome

Enclosed you will find my address change. I appreciate your sending me your magazine. I shall make no pretext of agreeing with it, but divergent views are always welcome in my home for sifting and consideration.

CHURCH OF CHRIST MINISTER
North Carolina

Appreciate Uncompromising Stand

Thanks to those who make it possible for me to receive *THE MINISTRY*. I appreciate your uncompromising stand on questions of science and religion, the archeology articles, and pastoral articles. Even when I do not agree with some articles they are worth reading.

PASTOR
Pennsylvania

Salvation by Faith Alone

I have just finished reading your editorial in the most recent *MINISTRY* magazine entitled "Do Adventists Really Believe in Salvation by Faith Alone?" You put it so precisely and clearly and beautifully that I hope those who have misunderstood us on this point will never be able to doubt again.

The gospel is an old, old story, but it is always new under the strange and wonderful movings of the Holy Spirit on our minds. What a Saviour! What a gift! What a salvation! What do you do with a God who has given so much? You love Him and serve Him and obey Him with all your heart.

PHILIP W. DUNHAM
Portland, Oregon

Tested by the Bible

I receive all kinds of religious literature by mail. I read everything I receive. How else can we test it as the Bible teaches? However, through your complimentary magazine, we have become a Sabbathkeeping family. I wish to thank you for all the help it has given and am looking forward to the next issue.

PASTOR
Pennsylvania

Fosdick: Case Study in "Successful" Public Address

FOR A good part of the first half of this century Harry Emerson Fosdick was regarded by many as the most important popular figure in the Protestant pulpit. His theology was controversial—to the point that some warned: he "is no authentic representative of the Christian religion."¹ That he was an eminently successful public speaker few would deny. It was suggested that he occupied "in New York . . . something of the position that Henry Ward Beecher occupied in Brooklyn";² others saw him as "the true successor of Phillip Brooks."³ Through most of his active career, admission to hear him speak was by ticket only. His sermons, lectures, and essays, bound into books, sold in excess of a million copies. His radio audiences, constituting millions of listeners weekly for approximately two decades, together with his extensive reading audience, imply the conclusion that his speeches were works of art, deserving of recognition as such.

A fundamental requirement of Fosdick's theory of public address was success. Successful preaching for him did not countenance empty pews. His theory was shaped by what, in his perception, drew people to hear preaching. The stress on success is seen in the following quotation taken from his famous article appearing in *Harper's Magazine* (1928), "What Is the Matter With Preaching?":

"There is nothing that people are so interested in as themselves, their own problems, and the way to solve them. That fact is basic. No preaching that neglects it can raise a ripple on a congregation. It is the primary starting point of all successful public speaking, and for once the requirements for prac-

ARNOLD KURTZ

Arnold Kurtz is professor of church organization at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

tical success and ideal helpfulness coincide."

For him, the one indispensable quality of successful preaching was interest: "One obvious trouble with the mediocre sermon, even when harmless, is that it is uninteresting. It does not matter. It could as well be left unsaid."⁴

Fosdick's sermons have been carefully scrutinized with a view to isolating those factors that make them particularly interesting to the hearer. Three such factors will be discussed below; the last two were apparently applied to preaching by Fosdick in a unique way.

1. *Successful preaching is interesting because it moves from the general to the particular, the abstract to the concrete.* Fosdick's audiences in general ranked above the average in education. This fact, coupled with his problem-solution approach to preaching, might well have resulted in closely reasoned lectures or arguments—"too intellectual," as one friendly critic thought,⁵ to constitute the best in preaching.

Although he argued in the framework of his messages, he was not argumentative in the details. Rather than pile up fact on fact, Biblical text upon text, to buttress a point, he seized upon illustrations, analogies, figures of speech, to magnify and bring his propositions into focus.

Frequently he employed montage—a compression of incidents to clarify a point: the Wright brothers fighting derision and defeat; Helen Keller rising to victory over tremendous odds; Cyrano de Bergerac, crushed and dying, but able to say, "One thing without a stain . . . my white plume"; Socrates taking the cup; Jesus on the cross—the great successes of history springing from defeats, all pressed into a single paragraph.⁶ Fosdick's illustrations were usually very brief and were nearly always brought to a climax by a well-selected quotation.

He knew the economy of a metaphor or simile. His more vivid pictures were products of his own imagination: he thought modern industrial society was a "good deal like the subway—it throws men together in physical proximity without uniting them in spiritual sympathy."⁷ "The mind," he said, "always walks as uneasily in new ideas as the feet in new shoes."⁸ Occasionally he would compress his thought into a cryptic epigram: "You never can cleanse the water of a well by painting the pump." More often, he employed the rhythms of

antithesis: "Unless we manage well in handling change, change will manage ill in handling us."

Ranging widely in his search for illustrative material, he was resourceful in seeing unusual relationships or looking at an old event from a new angle. Without apology he drew freely from his personal experience. He remembered with vivid detail the bucket of raspberries his mother made him pick or the pool of water he and other boys made by damming a little stream.⁹ He read widely from biography—Phillip Brooks, Daniel Webster, Thomas Jefferson, Gladstone, Elizabeth Fry, Henry Ward Beecher, and scores of others. (It required infinite pains and prodigious energy to be specific instead of general, to cite an exact line from biography or history rather than to paraphrase vaguely, but it paid off in audience interest.)

Occasionally, he picked up a dramatic incident from the newspaper: the woman who, in housecleaning, disposed of her old books to a ragman, only to remember too late that one of them contained four thousand dollars—she had "sold something very valuable very cheap."¹⁰

He loved music and drew upon it as he did upon poetry for illustrative purposes. He turned to music to convey the indescribable emotions of religion: Toscanini and Beethoven's Ninth Symphony, so conducted "that we come down from hearing it as from a transfiguration mountain, trailing glory into the common street."¹¹

Fosdick understood well that to create and hold interest a speaker must turn men's ears into eyes.

2. *Successful preaching is interesting because it focuses upon the interests and needs of the listener.* Certainly the most significant and distinctive element in Fosdick's theory and practice of public address was his emphasis on the audience, not only as the focal point of all preaching but also as the main determinant of method in both composition and delivery. He came to think of every sermon as a project in counseling the members of his congregation regarding their personal needs.

His concern for the audience finds its expression in the introductory portion of every sermon. He wanted his listeners always to say to themselves, not only at the end of the introduction but also throughout the sermon, "He's bowling down my alley."¹²



Harry E. Fosdick

"Every sermon," he said, "should have for its main business the solving of some problem—a vital, important problem puzzling minds, burdening consciences, distracting lives—and any sermon which thus does tackle a real problem, throw even a little light on it, and help some individuals practically to find their way through it cannot be altogether uninteresting. My ideal of a sermon," he explained, "is one that carries up this interest and directness of attack on real problems into the pulpit and discusses real questions with real people in a real way."¹³ For him, the object of the sermon was prior to the subject. He found it difficult to get a sermon under way until he had clearly in mind some difficulty that people were facing, some question that they were asking, some sin they were committing, some confused thinking they were engaging in.

In the actual delivery of his sermons Fosdick, who had been schooled in gesture, posture, and inflection, disapproved of conscious technique as insincere and artificial. He believed that the welling thoughts within aroused by the visible audience should dictate the behavior of voice and body. His belief that preaching must be audience-centered meant to him that a sermon must be an "animated conversation" with an audience concerning some vital problem of the spiritual life. The total effect must be one of talk—plain, straightforward, illuminating, helpful talk—between the preacher and his congregation. Audience-centered preaching, Fosdick believed, required that the preacher should, above all else, know, understand, and care for his people.

3. *Successful preaching is interesting because the arrangement of thought is psychological rather than logical.* Here again Fosdick moved away from what he perceived to be the standard homiletic pattern. If the preacher is more interested in satisfying the spiritual needs of people than in detailed exposition of a passage, he will not tack on a few practical applications to his exposition. Instead, he will begin with the practical applications. So important is the arrangement or ordering of thoughts in a sermon that Fosdick declared, "He need not have used any other text or any different materials in his sermon, but if he had defined his object rightly he would have arranged and massed the material differently. He would have gone into his sermon via real interest in his congregation."¹⁴

Because of Fosdick's problem-solving approach in preaching, that portion of his sermon recognized as Introduction by present-day speech authorities was considerably larger than generally advocated—perhaps a fourth of the total length of the sermon. His introductions normally served at least four purposes: (1) the statement of a problem that was real in the minds of his hearers; (2) stressing the importance of the problem by showing how it concerned nearly everyone, or most of the major areas of life; (3) relating the problems to life as presented in the Bible; (4) clearly stating a major truth (central idea or controlling theme). This big truth (only one) became the center around which the message was organized.

Designed to Persuade

This approach was well designed to persuade. Once a preacher has wrought his congregation into a sufficiently high state of tension over a problem, he has rendered them amenable to the solution he has to offer.

Fosdick was careful to relate the central truth to each main supporting point (usually three). These main points were clearly marked with signposts: "in the first place," "for one thing," "consider again," "and still another." He moved from point to point with clear transitional sentences. Frequently the transitional sentences that followed the first or second main point were internal summaries, containing both a review of the previous point or points and a preview of the next point to be developed.

Many of his sermons contain three ideas subordinate to the main theme. His justification for this was that audiences simply cannot grasp more than three at one sitting. When pressed as to why he designed his sermons so that his first point was longest, and strongest in intellectual appeal, he explained that this makes sense because of the audience's increasing familiarity with the subject as well as their growing fatigue, and the speaker's naturally increasing emotion. "Tell them the truth you want to tell them right off. . . . Climax is achieved by showing them the Matterhorn in the beginning, re-showing it—and each time the Matterhorn gets bigger."¹⁵ The culmination of a sermon should be based on "a principle of emotional climax in appeal and of moral impressiveness rather than a climax of ideas."¹⁶ Fosdick held deeply the conviction that arrangement of sermon

"His belief that preaching must be audience centered meant to him that a sermon must be an 'animated conversation.'"

materials was vital for successful preaching.

Evangelical Christians would not agree with Fosdick's rather casual use of Scripture in preaching. Nor would those who insist that true preaching must be Biblical preaching disagree with his view that the tedious, labored exposition of Scripture commonly associated with "expository preaching" does not hold the interest of people today. However, evangelical preachers today are demonstrating that Biblical preaching and interesting preaching are not incompatible.

Clearly, there is a price to be paid. In 1933 Edgar DeWitt Jones wrote of Fosdick: "For thirty years . . . he has spent the mornings of five days a week in his study. No message can get to him there, no telephone call can reach him, no visitors are admitted. In such seclusion, he 'toils terribly' over his sermons."¹⁷ The general process of sermon preparation caused him to read "every first-rate book that comes out in almost every field." He wrote, "Without such consecutive, continuous, well-organized study I do not see how any man can grow in his ministry in general or in his preaching in particular."¹⁸

Regardless of one's theological position, it cannot be denied that this preacher, who year in and year out drew congregations that had to present tickets for admission, who "could preach in a theatre or a car-barn and get his audience,"¹⁹ must have had a theory of communication worthy of our study. ■■

¹ *Catholic World*, CXXXIV, 799 (October, 1931), p. 100.

² *Current Opinion* (December, 1924), p. 756.

³ Roy C. McCall, "Harry Emerson Fosdick: a Study in Sources of Effectiveness," from *Harry Emerson Fosdick's Art of Preaching*, Lionel Crocker, ed. (Springfield, Ill.: Charles C. Thomas, Publisher, 1971), p. 115.

⁴ Harry Emerson Fosdick, "What Is the Matter With Preaching?" *Harper's Magazine*, CLVII (July, 1928), pp. 131-141.

⁵ Joseph Fort Newton, ed., *If I Had Only One Sermon to Preach* (New York: Harper and Brothers, 1932), p. 108.

⁶ Fosdick, *The Hope of the World: Twenty-five Sermons on Christianity Today* (New York: Harper and Brothers, 1933), pp. 83, 84.

⁷ *Ibid.*, p. 105.

⁸ Fosdick, *Adventurous Religion* (New York: Harper and Brothers, 1926), p. 244.

⁹ ———, *The Secret of Victorious Living; Sermons on Christianity Today* (New York: Harper and Brothers, 1934), pp. 2, 89.

¹⁰ ———, *The Hope of the World*, p. 79.

¹¹ ———, *Successful Christian Living; Sermons on Christianity Today* (New York: Harper and Brothers, 1937), p. 76.

¹² McCall, "Harry Emerson Fosdick: Paragon and Paradox," *Quarterly Journal of Speech*, XXIX (October, 1953), p. 286.

¹³ Fosdick, "What Is the Matter With Preaching?" *loc. cit.*

¹⁴ Lionel Crocker, "The Rhetorical Theory of Harry Emerson Fosdick," *Harry Emerson Fosdick's Art of Preaching*, Lionel Crocker, ed., p. 234.

¹⁵ McCall, *op. cit.*, p. 288.

¹⁶ Edmund H. Linn, "Harry Emerson Fosdick and the Technique of Organization," *Anthology*, Lionel Crocker, ed., p. 234.

¹⁷ Edgar DeWitt Jones, *American Preachers of Today* (Indianapolis: Bobbs-Merrill Co., Inc., 1933), p. 29.

¹⁸ Linn, *op. cit.*, p. 119.

¹⁹ McCall, *op. cit.*, p. 286.

There Shall Be No Alps

WHO HAS read Sir Winston Churchill's stirring words uttered soon after Dunkirk without experiencing the weight of his sincerity, his infectious optimism, and stalwart confidence:

"We shall not flag or fail. We shall go on to the end. We shall fight in France, we shall fight in the seas and oceans . . . we shall defend our Island whatever the cost may be. We shall fight on the beaches, we shall fight on the landing-grounds, we shall fight in the fields and in the streets, we shall fight in the hills . . . we shall never surrender."

Words like these do something to us! They demand our attention. They stir our souls! They challenge us to emulate the courageous action of this "Man of the Century."

Winston Churchill was one of the outstanding leaders of modern times. He was a man of courage. In his lexicon the words "defeat" and "failure" did not exist. When the odds were heavily weighted against him he accepted the difficult, even the impossible, as a challenge. He was a leader who knew how to rally flagging spirits and to marshal them for the victory march. Of him one fellow countryman said, "I doubt if any man in history has ever made such grim utterances yet given his people such a feeling of strength and exuberance." Churchill was a man of unbounded determination and will to win.

If you and I are to be the leaders God's church needs today, we must be men and women with a will to win. Difficult assignments, impossible situations, gnawing discouragement, must never

*From One Leader
to Another*



Robert H. Pierson

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

cause us to falter or quit. The commitment we have made to the cause of truth must be the catalyst that will meet any obstacle, no matter how formidable, to tackle any task, though it appear impossible of achievement, and with the help of our Great Leader, Jesus Christ, press the battle to the gates.

Of course, the goal is too high! Of course, grim circumstances make the task apparently impossible. Of course, the critics are legion and the supporters few. Of course, times are hard, the field is sterile, and the prospects for success at times are dim, but the leader worth his salt, the leader with the stout heart filled with the love of Christ, moves forward in spite of glowering obstacles.

"Men can shape circumstances," we read, "but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us.

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for their exercise of trust in God, and for that firmness which develops power."—*The Ministry of Healing*, p. 500.

Remember the precious assurance of our Lord: "All things are possible to him that believeth" (Mark 9:23). With the Captain of our salvation, who has never lost a battle, at our side, we need never fear defeat. We need fear only the times when we waver against odds, when we see lions in our way, when we are not brave enough, when we are not faith-filled enough, to keep moving inexorably ahead in the face of great odds, disappointment, or discouragement.

The will to win, with Jesus by our side—the refusal to concede defeat even when the going is rough—this is the need of every leader in God's army today. With Jesus Christ our Lord the words "defeat" and "failure" must never insinuate themselves into our lexicon. "There shall be no Alps" for the truly committed leader in this end time.

You and I may say with assurance, "I have the strength to face all conditions by the power that Christ gives me" (Phil. 4:13, T.E.V.).* 

* From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966, 1971.

Christ Our High Priest

FOR EVERYONE on Planet Earth, nothing is more important than knowing who Jesus Christ is and knowing how men and women ought to relate to what He is now doing.

The Biblical doctrine of the sanctuary helps to explain such truths about Jesus and about humanity. This explanation unfolds the several purposes of our Lord's incarnation and how men and women become truly human. By picturing the plan of salvation, first in graphic symbols and ceremonies and later in theological explanation, God taught all who would listen how far He would go to save mankind and what response He expected from mankind as He worked out their salvation.

Unfortunately, the sanctuary doctrine has become obscured and largely ignored over the centuries; hence, its role as a unifying, integrating element in the understanding of the plan of salvation has been sorely missed in the history of the Christian church. A recovery of the Biblical doctrine of the sanctuary will aid us today in rediscovering what God has done *for us* and wants to do *in and through us*. Understanding who Jesus is and how He can "save his people from their sins" (Matt. 1:21)* are the chief concerns of the Biblical doctrine of the sanctuary.

For most conservative Christians, there seems to be little question about our Lord's Deity and His unborrowed, undervived existence as an eternal member of the Godhead. Most Christians set Him forth as the perfect expression of the Divine character; such attributes as love, justice, mercy, and holiness, they believe, were never better manifested on earth. For the believer, His death on the cross became the riveting focus of song and sermon for 2,000 years. For millions, His resurrection from the garden tomb has broken the clutch of fear that would strangle the breath of hope from anyone who stands on the edge of an open grave.

Jesus was last seen on earth as His

I. Pardon and Power

HERBERT E.
DOUGLASS

Herbert E. Douglass, Ph.D., is currently on leave of absence, having served most recently as associate editor of the Review and Herald, official church paper of the Seventh-day Adventist denomination.

friends gathered on Mount Olivet forty days after His resurrection, shortly before He ascended into the sky and beyond their sight (Acts 1:9). He left as they had known Him for 33 years—a human being such as themselves.

Questions, however, were immediate and crucial to faith: Where did He go? Was He gone forever?

And answers came quickly with the angel's comforting statement: "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (verse 11).

Stephen recognized Him, "this Jesus," when God graciously parted the veil between heaven and earth moments before his life was crushed out under the stones hurled by men who couldn't stand the truth: "But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened, and the Son of man standing at the right hand of God'" (Acts 7:55, 56).

Paul heard His voice as he approached Damascus. In the midst of his spiritual banditry, the resurrected Jesus stepped into his life with the breathtaking question: "Saul, Saul, why do you persecute me?" And he said "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting" (Acts 9:4, 5).

While exiled on rocky Patmos, John was given an awesome glimpse of his beloved Master, now in heaven. Wasn't that just like Jesus to give His old friend, who had suffered much and witnessed gloriously to His cause, the final assurance that all was not in vain! "When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades'" (Rev. 1:17, 18).

But as time went by something very

curious and sad happened to the Christian church. They lost sight of where Jesus *now* is. Not only did an extraordinary silence develop regarding what He has been doing since His resurrection, ominous confusion arose regarding who He truly was and why He came to earth, even in the Christian church. This silence and confusion have fragmented and weakened the Christian witness even to our day.

To fix attention on Jesus dying on the cross is profoundly moving. To exalt Him for untainted integrity in full blossom, to revere Him for the moral impulse He injected into human history, to be moved by the utter abandonment to His ideals that drove Him to the cross rather than flinch or concede to evil—all this is the vision glorious.

Only a Partial Picture

But to see Him only as a worker of miracles and a bleeding Lord is seeing Him only in part; glorious and moving, but only in part. In fact, to see Him only as the resurrected Lord, as if all His saving work for mankind was completed on the cross, is also seeing Him in part. Appealing and winsome is this beautiful picture of love unlimited, a dual demonstration of love and power—God paying the price for a fallen race, and rising triumphantly from the grave. But there is more that He wants us to know.

To lose Him in the vagueness of light-years between heaven and earth, and in the theological jungle that has grown up in Christian thought, cluttering the meaning of His life and death, is to draw a strange veil between the real Jesus and what men and women have fabricated. A partial picture of Jesus has led Christians into such gross errors as widely divergent as predestination and universalism; it has misled millions by the false security of "once saved, always saved," or the "cheap grace" that inevitably follows, sooner or later, when justification is emphasized disproportionately over sanctification.

A major, and perennial problem of Christianity is that men and women tend to focus on either what Jesus has done *for us* as our earthly sacrifice or what He wants to do *in and through us* as our heavenly Mediator. Rarely are these two concepts held in proper balance; when not in balance, each concept becomes distorted.

The New Testament writers contended that there was more to our Lord's role in the plan of salvation than His

"Something very significant to the plan of salvation is going on in heaven today because Jesus is there as our High Priest."

death on the cross, wonderful and indispensable as His death was.

Take the book of Hebrews, for example. Here we are admonished to "consider Jesus, the apostle and high priest of our confession" (chap. 3:1). Further, we are told that this focus on Jesus as mankind's High Priest would have much to do with the Christian's endurance and quality of commitment: "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession" (chap. 4:14).

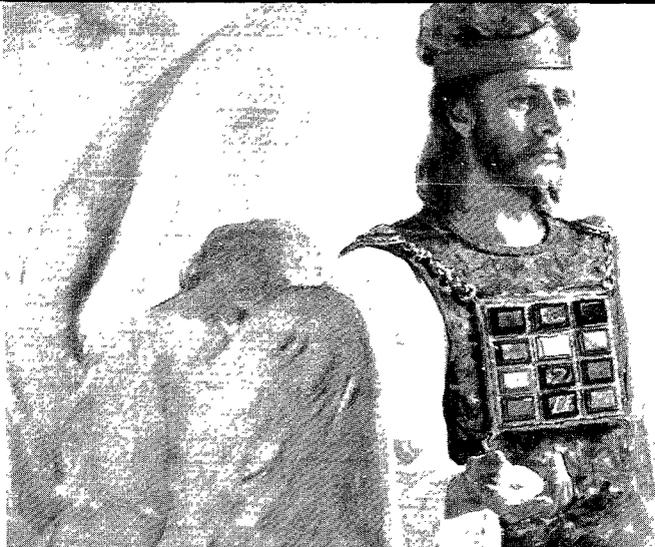
A clear understanding of our Lord's role as our High Priest will produce for His followers the impetus and strength to become the overcomers that the New Testament writers set forth as the goal of Christian commitment. As Paul put it, "To mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:13).

The sanctuary doctrine features Jesus as the adequate and inspiring reason for mankind's trust, devotion, and determination to live as Jesus did, victorious over sin.

Something very significant to the plan of salvation is going on in heaven today because Jesus is there as our High Priest. Something significant and special should be happening in the lives of His followers on earth because of what Jesus is now doing as our High Priest.

Following Jesus into the heavenly sanctuary ("consider Jesus, the . . . high priest of our confession," Heb. 3:1) does not depreciate the cross. God forbid! Without the cross no High Priest would be in the heavenly sanctuary today. But the awesome implications of our Lord's work as mankind's Saviour (especially in these days that are considered by many to be the end-time) rest on His heavenly work as High Priest as well as on His earthly work as mankind's Example and Sacrifice. His role as mankind's Saviour requires two phases, both as important as the two sides of the same sheet of paper—His earthly, substitutionary sacrifice and His heavenly, all-powerful mediation.

An understanding of the basic truths of the sanctuary doctrine will rescue earnest seekers of the truth from the twin errors of overconfident intellectual security on the one hand, and overconfident emotionalism on the other. The doctrine of the sanctuary saves us from being caught in the futile battle of slogans, which, in themselves, express only half-truths when improperly stressed.



When truth is fragmented, those who cry, "not of works, lest any man should boast," must also be prepared for the counterthrust, "not of creed, lest any man should boast of that." Both errors bypass the real intent of the plan of salvation—the eradication of sinful practices in the Christian's life, here and now, by the grace of God.

The post-resurrection function of Jesus as man's all-powerful High Priest and Mediator is as essential to the plan of salvation as was His death upon the cross. As Mediator, Jesus fulfills two specific functions: (1) He silences the accusations of Satan by His unsullied life, lived amid every conceivable temptation common to humanity, and He settles the question of God's regard for even rebels by a death that wrung the heart of the universe. His life and death thus exposed the truth about God's character and the awful consequences of sin, and established the basis of reconciliation and atonement between God and man.

(2) In terms of the cosmic controversy between Christ and Satan, Jesus fulfilled the demands of justice and fair play, and thus is now free to provide the power of grace to all those who choose to follow Him and live overcoming lives: "For because he himself has suffered and been tempted, he is able to help those who are tempted" (chap. 2:18). "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. . . . Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (chap. 4:14, 16).

Jesus, as mankind's Sacrifice and High Priest, provides just what men and women need—mercy and grace. All who

appropriate the benefits of His atonement will receive forgiveness for sins past, power to overcome sins present, and hope for a world without evil in the future.

Christ's powerful arm through the ministry of the Holy Spirit reaches out to all people who have committed the keeping of their souls to Him. He has won the right to intercede in the lives of His followers. He breaks through the power with which Satan has held them captive, developing within His faithful followers a strengthened will to resist sinful tendencies. It is the same defense by which He Himself conquered sin. "Wherever we go we carry death with us in our body, the death that Jesus died, that in this body also life may reveal itself, the life that Jesus lives. For continually, while still alive, we are being surrendered into the hands of death, for Jesus' sake, so that the life of Jesus also may be revealed in this mortal body of ours" (2 Cor. 4:10, 11, N.E.B.). "I can do all things in him who strengthens me" (Phil. 4:13).

This kind of intercession men and women need now, daily, and until Jesus returns. It is as necessary that Jesus should keep His followers by His all-powerful intercessions as that He should provide for their redemption by His atoning sacrifice.

Need Christ's Intercession Now

In the joint roles of Jesus as our Sacrifice and Mediator (that of earning the right to forgive our sins and that of providing sustaining grace to keep us from sinning) rests the hope of every Christian. Through what He has done *for us*, Jesus will do His part in silencing the accusations of the accuser and in satisfying the broadest demands of God's broken law. But He cannot fully

silence all the accusations directed at us if we do not permit Him to do His work *in us*. John's words are simple and emphatic: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:9).

His double role as Sacrifice and Mediator silences Satan's charges, clarifies the fairness of God's government, and opens the door for the benefits of His atonement to be given to men and women, guaranteeing pardon for the past and sufficient power for the present "to keep you from falling and to present you without blemish before the presence of his glory with rejoicing" (Jude 24).

When men and women see in Jesus what they may become by the grace of God, a door of hope and exhilaration is surely opened—truly He has opened a "new and living way" for us through His ministry in the heavenly sanctuary. Since, then, "we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful" (Heb. 10:20, 21-23).

The primary purpose of the plan of salvation is to destroy sin in the universe; to each sinner the promise is given that sin need no longer "reign in your mortal bodies" (Rom. 6:12), that God is able, willing, and waiting to work with anyone, anywhere, who flees to Him for salvation, full and complete. This magnificent, wonderful plan is both etched and emphasized in the sanctuary service, type and antitype.

Wherever we turn in studying the sanctuary doctrine the emphasis is on the individual and on ultimately separating him from his sins by means of a new, Spirit-empowered life, that Jesus in His High Priestly ministry can "purify your conscience from dead works to serve the living God" (Heb. 9:14). The heavenly sanctuary is truly cleansed when God's people are finally truly purified, cleansed, and clean.

God cannot overlook sham. Nothing is settled if Christians claim the name of Christ, but not His power; or claim His power, but not His character. Only the sinner who confesses his sins *and* forsakes them "will obtain mercy" (Prov. 28:13). The New Testament's concern for righteousness means more than the forgiveness of sin and a positional, de-

God cannot overlook sham. Nothing is settled if Christians claim the name of Christ, but not His power; or claim His power, but not His character.

clarative holiness: Biblical writers are concerned with reclaiming *from* sin, restoration to a victorious, sin-free life under the grace of God, a result of an experiential development of the fruits of the Holy Spirit, and not a mere suppression of the old, or former, nature. "You did not so learn Christ!—assuming that you have heard about him and were taught in him, as the truth is in Jesus. Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness" (Eph. 4:20-24).

The intercessory work of Jesus as our all-powerful Mediator not only applies the forgiveness made possible by Christ's atoning sacrifice to supplicating sinners, it also supplies the power through the Holy Spirit by which those sins can be truly eradicated from the experience of trusting, willing Christians.

When understood by sincere Christians, a new dynamic, a fresh hope, an invigorating freedom, sweeps every nerve and muscle. Truth is like that. Faith then becomes in the life of such Christians what it was to Jesus—a vigorous principle of life, a confiding trust, by which the person experiences a conquering power over all evil.

This confidence in Jesus as Example, Sacrifice, and all-powerful Mediator is the reason for the Christian's power and hope: "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever" (Heb. 6:19, 20). When men and women see in Jesus what they may be, by the grace of God, a door of hope is surely opened.

The sanctuary doctrine clarifies the Christian's gift and his responsibility. Such a clarification also presents in fresh focus how the gospel commission will be truly and authentically proclaimed "as a testimony to all nations; and then the end will come" (Matt. 24:14).

Our Lord's role as Mediator will not last forever. Some day soon He will declare that justice has been satisfied and that mercy has been accepted or rejected by all then living on this earth; some day soon the pre-Advent judgment will be finished and the word will go out from the heavenly sanctuary through-

* All Bible references in this article are from the Revised Standard Version unless otherwise noted.

out the universe: "Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy. Behold, I am coming soon, bringing my recompense, to repay everyone for what he has done. I am the Alpha and the Omega" (Rev. 22:11, 12).

THE KEY figure in the universal drama of sin and salvation is God's Son, Jesus Christ, the most important and, in a sense, revolutionary figure the world has ever known. "Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross—to reconcile all things, whether on earth or in heaven, through him alone. . . . This is the gospel which has been proclaimed in the whole creation under heaven" (Col. 1:20-23, N.E.B.).* The divine plan as revealed in the Bible has three important aspects—the promise, with which the Old Testament is largely concerned; the act of redemption at the cross and its subsequent proclamation; and finally, the work of judgment.

First, the program began with an announcement of redemption that promised ultimate recovery and restoration of all that had been lost by sin and the final defeat of all those who warred against the God of heaven: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Second, the promise was more fully set forth to Israel when God came down on Mount Sinai in a display of unprecedented glory, and revealed to them both law and gospel. In order to instruct Israel and proclaim the divine program of redemption to the world, a pattern of God's center of operation in heaven was given to Moses. In the typical and sacrificial system of the earthly sanctuary God brought within reach of the sinner the divine method for the redemption of the race and for the eradication of sin from the universe.

Never in the history of this world has God granted such a magnificent revelation, spelling out in particular the whole of salvation history to come. "They are Israelites: they were made God's sons; theirs is the splendour of the divine presence, theirs the covenants, the law, the temple worship, and the promises.

2. *Sin, Salvation, and the Sanctuary*

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Now is the time to let Christ do His mediatorial, high-priestly work on our hearts, He "who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14). ■■

Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah" (Rom. 9:4, 5, N.E.B.).

God not only spoke from Sinai but continued to speak from the inner shrine of the Levitical sanctuary. It was far more than Israel's meeting place for worship. Its very structure and services symbolized the heavenly sanctuary in which God dwells. "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:8). By means of sacrifices and priestly ministrations God promised and revealed the divine method of redemption that was to come in and through Jesus Christ. In this way Israel was to be a light to the nations, that the gospel might go to the ends of the earth. Israel had been elected to prepare the world for the coming of Christ. "Scripture, foreseeing that God would justify the Gentiles through faith, declared the Gospel to Abraham beforehand: 'In you all nations shall find blessing'" (Gal. 3:8, N.E.B.).

"It was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live."—*Prophets and Kings*, p. 19.

The revelation of the sanctuary centered in Jesus Christ. It foretold His atoning death and His high-priestly ministry in heaven and the final judgment. All the typical services in the earthly sanctuary pointed to this. The sanctuary revealed the scope of redemption and judgment, the love of God for sinners, and the determined opposition of God to the satanic forces.

The redemption wrought out by Christ must always be seen within the context of salvation history, from the time sin entered to its final eradication. With the resurrection and ascension of Christ, the center of the drama shifted to the sanctuary in heaven. The key to

the divine program for the destiny of our world and the salvation of men still resides in the sanctuary—not in the ancient Levitical sanctuary, for that is no more, but in the heavenly sanctuary, where Christ, our High Priest, sits on the right hand of the Father. “Now this is my main point: just such a high priest we have, and he has taken his seat at the right hand of the throne of Majesty in the heavens, a ministrant in the real sanctuary, the tent pitched by the Lord and not by man” (Heb. 8:1, N.E.B.).

The Vital Nature of Christ’s Priestly Ministry

Christ did not ascend to the heavenly sanctuary and sit at the right hand of the Father to do nothing. Throughout the history of the great controversy the steadfast purpose and plan of God has come to man through the ministry of the Son of God. It was the Son of God who descended on Mount Sinai to communicate the law and the gospel to Moses and to the children of Israel. It was the Son of God who came to earth and died on the cross to redeem a lost race. Ever since His ascension the Son of God has been actively engaged in directing the work of redemption and the progress of His church. It is the Son of God who will come again as King of kings and Lord of lords.

The apostle John saw Christ, in His priestly garments, walking among the “seven lamps [which] are the seven churches” symbolizing the church of God throughout the Christian Era (see Rev. 1:12, 13, 20, N.E.B.).

Paul speaks of Christ’s work as the “one mediator between God and men” (1 Tim. 2:5, N.E.B.). Christ is our “advocate” (1 John 2:1), our intercessor (Heb. 7:25), “who is at God’s right hand, and indeed pleads our cause” (Rom. 8:34, N.E.B.). It is as Lord and Saviour that “God has exalted (Him) with his own right hand . . . to grant Israel repentance and forgiveness of sins” (Acts 5:31, N.E.B.). The Father has also “committed all judgment unto the Son” (John 5:22).

Because the New Testament writers refer clearly and repeatedly to Christ’s high-priestly work, we can be certain that the ministration in and from the heavenly sanctuary has deep significance so long as the great controversy between Christ and Satan continues. The revelation from the sanctuary declares that God continually communicates His purpose and His activities

“Satan’s warfare against God focuses upon God’s sanctuary and God’s throne, and thereby upon His sovereignty.”

with clarity and with certainty. In every age He urges His people to see truth here, trusting in God and “looking unto Jesus the author and finisher of our faith” (Heb. 12:2).

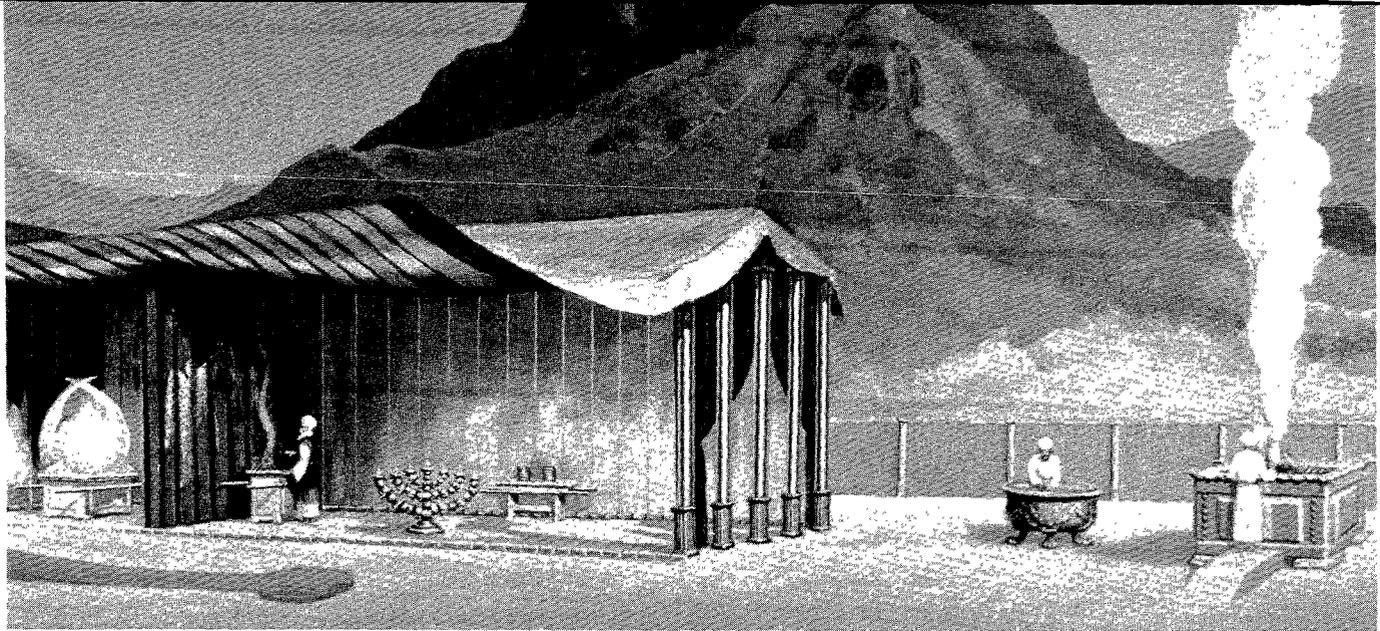
The Christian hope in these last days rests firmly on the revelation of His sublime purpose in promise, in redemption, and in judgment. The Christian faith steadfastly affirms belief in that sacred shrine of the sanctuary where God reigns and rules. Here the past, present, and future are tied together by the purpose of God, which spans both time and eternity.

Furthermore, there are principalities and powers in high places at war with God (Eph. 6:12). That war began in heaven at the divine headquarters of the sanctuary (Rev. 12:7-9). Satan, or Lucifer, was originally one of the covering cherubs in the sanctuary. The war began there. The issues will terminate there when God’s throne will be forever secure. It is for this reason that God’s battle plan and movements from the sanctuary should be thoroughly studied and understood.

It is significant that both Daniel the prophet and John the apostle declare Satan’s opposition to be directed against the sanctuary of God. Satan, through his agents, “magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down” (Dan. 8:11). In the book of Revelation it is the beast who “opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” (Rev. 13:6).

It becomes apparent at once that Satan’s warfare against God focuses upon God’s sanctuary and God’s throne, and thereby upon His sovereignty. But in spite of the attacks of Satan and the hosts who have gone over to his side, God has never abdicated His throne. God’s sovereign rule extends from eternity past to eternity future. The message from the divine sanctuary is good news. God is constantly active in the realization of His eternal purpose. The truth from the sanctuary explains the final end of sin, the final rescue from death and destruction, the judgments of God upon men and nations, and the establishment of God’s everlasting kingdom. That is the goal toward which the whole creation moves. To understand this, one must take seriously the Bible truths that issue from the sanctuary.

As Israel of old looked for guidance



from the sanctuary and from the Temple in Jerusalem, so the church today must look to the heavenly sanctuary. "Christ has entered, not that sanctuary made by men's hands which is only a symbol of the reality, but heaven itself, to appear now before God on our behalf" (Heb. 9:24, N.E.B.).

In the heavenly sanctuary all is vital, dynamic, genuine, and concerned with eternal issues. The sanctuary truth treats Satan as the real enemy, the forces of evil as real, in conflict with Christ in a war that affects every creature in the universe. Here alone the destinies of men are decided for weal or for woe. Here the realities of God's truth and purpose can be clearly seen.

"The law contains but a shadow, and no true image, of the good things which were to come; it provides for the same sacrifices year after year, and with these it can never bring the worshipers to perfection for all time. If it could, these sacrifices would surely have ceased to be offered. . . . But instead, in these sacrifices year after year sins are brought to mind, because sins can never be removed by the blood of bulls and goats. . . . Every priest stands performing his service daily and offering time after time the same sacrifices, which can never remove sins. But Christ offered for all time one sacrifice for sins, and took his seat at the right hand of God, where he waits henceforth until his enemies are made his footstool" (Heb. 10:1-13, N.E.B.).

Thus the sacrifices of animals in the earthly sanctuary never took away sin. The lighting of lamps never lighted men's souls and minds. The loaves of bread never fed men's spirits. The blood

of bulls and goats never redeemed a soul. They never did and were never intended to. Men are often inclined to substitute the form for the substance, to go through the motions and never arrive at the real truth, to pay lip service and never really experience redemption. Men easily lose sight of the divine perspective.

Men need to lift their eyes to the One who sits enthroned above the circle of the earth, infallibly directing all things "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).

Christ has invited us to "enter boldly into the sanctuary by the new, living way which he has opened for us through the curtain, the way of his flesh. We have, moreover, a great priest set over the household of God; so let us make our approach in sincerity of heart and full assurance of faith, our guilty hearts sprinkled clean, our bodies washed with pure water. Let us be firm and unswerving in the confession of our hope, for the Giver of the promise may be trusted" (Heb. 10:19-23, N.E.B.).

This truth is truth indeed. It is a sacred privilege for all Christians; it is as genuine as the historic atonement of Christ on the cross, upon which His priestly ministry is grounded. Here we have access to the Lamb of God on the throne, vitally linked with the redemption wrought out on the cross.

As we look to our High Priest in the heavenly sanctuary, the world of eternal realities stands over against this fleeting world of temporal things. Here we see the heavenly order over against this present worldly confusion. Here we see external security and eternal life

over against the fear and anxiety and death of this existence. These eternal realities cast their shadows back over the old sanctuary on earth. We thus commit ourselves to building our lives upon genuine and eternal foundations. This is man's greatest need in a materialistic, perishing world.

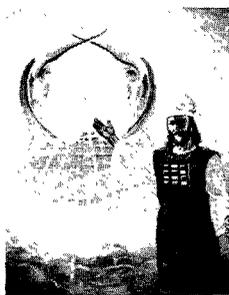
We serve a living Christ, who has an eternal, unchangeable priesthood. Christ crucified is central. To fail to follow Christ into the sanctuary in heaven is to impoverish Christ's work on the cross. Let men once lose sight of God upon His throne, His continued work of redemption and judgment, and there is little left but what men can do by themselves. God requires that we live by faith—faith in Him, in His sovereignty over the whole of our lives. As we commit ourselves to the living God upon His throne we can know the power of God to save to the uttermost. Communication with God is a living, dynamic reality.

The nerve center of the Christian faith is not in the human heart and mind. It lies elsewhere, in the divine sanctuary in heaven. It is here that one must endure as "seeing him who is invisible." It is important to distinguish between the action and direction of God in and from the divine sanctuary above and their effects upon human understanding and experience.

The redemption and judgment of all men is based upon the fact that all men exist in a responsible relationship to the God of heaven. They choose sides, either for Christ or against Him. Ultimate redemption means a judgment of God in the believer's favor, a final deliverance from the kingdom of darkness into the kingdom of light.

The believer triumphs because Christ conquers. If God fails in His sovereign rule from the sanctuary, then His sovereign rule must fail everywhere. But the throne of God is eternally secure because Christ defeated Satan at Calvary. This is the central issue in the divine work in the heavenly sanctuary—the triumph of the Godhead over Satan and all his host, and the reconciliation of "the whole universe to himself" (Col. 1:20, N.E.B.).

The divine administration from the throne is not a subjective experience in the heart. It is perilous to withdraw attention from our Lord in heaven and become more occupied with ourselves than with God. Knowledge of the final movements in the world's history is



mediated to us, not by self-examination, but in the work now going on in the heavenly sanctuary. This is not to deny the importance of one's personal commitment to Christ. But the testing truths of the church are not merely personal. Inward spiritual growth and certainty depend on One outside of us.

An essential part of the mission of the church is to proclaim a clear message concerning the final mediatorial work of Christ. This truth does not inhere in human experience. Faith in Christ's priestly ministry is not faith in any measure of human perfection but in the sovereign rule of God from the throne. The Christian does not find ultimate truth in himself. He finds it in the living Christ.

Today men need to look to God's way in the sanctuary, daily to turn the mind away from self, persistently to hold oneself before the mercy seat and the judgment seat of God in full and complete dependence upon Him. In this age-long controversy between Christ and Satan, the revelation from God's throne is the basis for security in a world that is fast coming to its close.

No church on earth can assert man's destiny. No church can decide the cases of men. No life is safe that is not built on the living Christ. Back of all the affairs of men and time, Jesus Christ alone is the way, the truth, and the life. The Christian must live in terms of two perspectives—what Christ did for man on the cross and the continued ministry of redemption and judgment from the heavenly sanctuary.

From the sanctuary God directs the battle to final victory. Here the truths for the last days are laid bare. Here all divine power is ministered, all prayers are heard, all decisions made, all judgments executed.

The destiny of all nations, languages, and peoples—past, present, and future—is bound up with God's triumphant consummation of all things. The full account God makes of His character and administration of the universe is independent of man's vacillation. Always there is a transcendent factor about the work of the Godhead in the heavenly sanctuary that must never be reduced to Christian experience, however important that may be. The successful accomplishment of the purpose of God from the throne room makes possible the eradication of sin and Satan, and the establishment of the kingdom of God. Nothing else will. ■■

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Adapted from Edward Heppenstall, *Our High Priest*, Washington, D.C. Review and Herald Pub. Assn., 1972, pp. 14-23. Used by permission.

Literary Structure— a Key to Interpreting the Revelation

THE RECENT trend toward better application of apocalyptic literature, including the book of Revelation, is both interesting and welcome. But as for the matter of interpreting the messages in the Revelation, the results seem as diverse as ever, if one is to judge by the various discussions and commentaries that keep appearing.

In this we will deal broadly with one vital hermeneutical concern, which too frequently has been overlooked or ignored in interpreting the Revelation; namely, the matter of the book's literary structure. Even though this is our approach here, it must be emphasized that it should be considered as a tool *in addition to*, not to the exclusion of, such other vital concerns as the time, place, and purpose of writing; the relevant historical and literary backgrounds for the composition and its messages; the symbolism and imagery used; and many other matters that could be mentioned.

Chiastic Structure in the Revelation

A careful analysis of the book of Revelation makes it apparent that there are correlatives or counterparts between the earlier portion of the book and the latter part, not only as to specific symbols used (which sometimes appear somewhat at random as well) but also with respect to general content and themes presented in entire sections of the material. These correlative or counterpart sections appear in an *inverse* order, thus forming what is known as a

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chiastic structure comparable to the inverse parallelism so well known as one of the forms in which the Hebrew poetry of the Old Testament occurs.

This structure is clearly evident in the diagram below, which presents, of course, only a tentative outline for the book:

1. Prolog (1:1-11)
2. The Church—Militant (1:12-3:22)
3. God's Work for Mankind's Salvation—in Progress (4:1-8:1)
4. The Forces Opposing God's People:
 - a. Warned—the Trumpets (8:2-11:18)
 - b. The Battle Scene in Progress, With the Evil Powers Launching Offensives (11:19-14:20)
5. The Forces Opposing God's People:
 - a. Punished — Bowl of Plagues (15:1-16:21)
 - b. The Battle Scene Ended, With the Evil Powers Judged (17:1-18:24)
6. God's Work for Mankind's Salvation—Completed (19:1-21:4)
7. The Church—Triumphant (21:5-22:5)
8. Epilog (22:6-21)

Prolog and Epilog (1:1-11 and 22:6-21). As one reads the introductory and concluding sections of the book of Revelation, certain parallels become immediately apparent. For example, in both sections, the purpose of the book is indicated (to reveal things shortly to be done; see 1:1 and 22:6); the line of transmission is stated (see the same verses); the twofold theme is brought to view (Christ's *parousia*, and Christ as "Alpha and Omega"; see 1:7, 8 and 22:12, 13); a blessing is pronounced on those who heed the messages (1:3 and 22:7); and reference is made to the churches (1:11 and 22:16).

But this sort of interesting parallelism is by no means restricted to the prolog and epilog. As we move into the specific messages of the main part of the book we find that there is a basic dividing line at the end of chapter 14, which sets off the messages into two main divisions that have paralleling sections in inverse order. To these sections we now turn.

The Church—Militant and Triumphant (1:12-3:22 and 21:5-22:5). The section of Revelation from 1:12 to 3:22 may be titled the "Church Militant," whereas the section from 21:5 to 22:5 describes the "Church Triumphant." In the former of these sections promises are made to the overcomer; and in the latter, fulfillments of the promises are highlighted. There are, for instance, references to the tree of life (2:7 and 22:2), the book of life (3:5 and 21:27), the New Jerusalem (3:12 and 21:10), God's name written on His people (3:12 and 22:4), and the throne (3:21 and 22:3). Among additional parallels that round out the picture are the following: reference to the brightness of Christ (1:16 and 21:23), mention of Christ as "the first and the last" or the "Alpha and Omega" (1:17, 2:8; and 21:6), and specific mention of overcomers (2:7, 11, 17, 26; 3:5, 12, 21; and 21:7). It is significant that in each of these sections God's people are pictured—in the first, with their faults and tribulations and with exhortations to overcome; and in the second, as overcomers who have received the rewards promised in that earlier section.

God's Work for Mankind's Salvation—in Progress and Completed (4:1-8:1 and 19:1-21:4). As we move to the next sections forward from the front of the book and backward from the end, we find once again paralleling themes



and settings: In both can be found the basic setting of a throne, four living creatures, and twenty-four elders, having songs of praise (see 4:2-11; 5:8-14; and 19:4-7). In the earlier section there is a sequence that is highlighted by such elements as the four horsemen and the souls under the altar crying, "How long, O Lord . . . dost thou not judge and avenge our blood . . . ?" (6:1-8:1; note especially 6:10). This is balanced in the later section by a view of Christ as the victorious rider on a white horse, and by an acclamation to God for having "judged the great whore" (Babylon) and having "avenged the blood of his servants at her hand" (19:1-21; see especially 19:1, 2, 11-16). Other parallel features between these two sections include white clothing given to God's people (7:9-14 and 19:8) and the distress or destruction of the various categories of men on earth (6:15-17 and 19:17, 18).

The Forces Opposing God's People (8:2-14:20 and 15:1-18:24). Moving again ahead from the beginning of the book and backward from the end, there is in both divisions of the Revelation another paralleling presentation—this time in a twofold sequence: In the first section, the seven warning trumpets are followed by the drama involving the dragon and the two beasts (8:2-14:20); and in the second, the seven bowls of wrath are followed by judgment on the evil forces (15:1-18:24). The similarity between the trumpets and the bowls is easily recognized, as in each trumpet or bowl the target or central item is the same—the earth (8:7 and 16:2), the sea (8:8 and 16:3), rivers and fountains (8:10 and 16:4), and the heavenly bodies or the sun (8:12 and 16:8), darkness (9:2 and 16:10), the river Euphrates (9:14 and 16:12), and the announcement of Christ's rule or the statement "It is done" (11:15 and 16:17). Also as one notes the dragon and leopardlike beast of Revelation 12 and 13 in comparison with the scarlet-colored beast of chapter 17, the striking similarity of these animals in having seven heads and ten horns is immediately apparent. In addition, a woman is prominent in both scenes—the woman clothed with the sun in chapter 12:1, and in contrast the harlot in chapter 17. Moreover, both sections make reference to the fall of Babylon (14:8 and 18:2).

History and Eschatology. It should be noted that the earlier sections in the Revelation depict the *historical scene*

(a time when the powers of evil oppose and persecute God's people), whereas the second major part depicts the era of eschatological judgment (a time when the powers of evil are punished and when God's people are finally and fully vindicated). It would seem that the two main divisions of the book have purposely been patterned after the twofold theme of (1) Christ as "Alpha and Omega," which gives assurance of His presence with His people in this historical age; and (2) the promise of Christ's return, when He will reward every man according to his works (see 1:7, 8 and 22:12, 13). It corresponds also with the statement in 1:19 that John is to write the things he has seen, "the things which are, and the things which shall be hereafter"; that is, things pertaining to this present historical era, and things relating to the eschatological consummation.

But in addition to this broad pattern, which divides the book of Revelation into two major parts, it may be noted that in each of the two main divisions there are patterns of *recapitulation*. In the first main division, beginning with the throne-room section and closing with the drama involving the dragon and the two beasts, there is a sequence that may be illustrated as follows (adapted from my presentation in *Interpreting the Book of Revelation*, p. 48):

God Works for Man's Salvation, 4:1-8:1

1. Victorious Vision: Throne Room of Heaven; Lamb Worthy to Open the Book, 4:1-5:14
2. First Six Seals, 6:1-17
3. Spotlight on Last Events: Sealing Work; Great Multitude, 7:1-17
4. Glorious Climax: Seventh Seal, 8:1

Warnings to the Wayward, 8:2-11:18

1. Victorious Vision: Incense Mingled With Prayer of Saints, 8:2-5
2. First Six Trumpets, 8:7-9:21
3. Spotlight on Last Events: Angel and Scroll; Temple and Two Witnesses, 10:1-11:14
4. Glorious Climax: Seventh Trumpet, 11:15-18

Struggle, 11:19-14:20

1. Victorious Vision: Open Temple, and Ark, 11:19
2. Evil Forces Attack God's People, 12:1-13:18
3. Spotlight on Last Events: Re-



deemed 144,000; 3 Angels' Messages, 14:1-12

4. Glorious Climax: Harvest of Earth, 14:14-20

Similarly, as one looks at the last main division from chapter 15 onward, it becomes clear that here too there is a pattern of recapitulation. For example, in chapter 17, the description of judgment on Babylon and the reference to the waters on which the woman Babylon sits (see particularly verses 1 and 15) are clearly intended to explain the sixth- and seventh-bowl plagues, which had referred to the Euphrates (the river or "waters" of Babylon), and to the judgment on Babylon (see especially 16:12, 19). On the other hand, we find that a portion of chapter 17 also receives its own further recapitulation and explanation in chapter 20. In 17:8 the seven-headed beast in the bottomless pit is described as arising from the pit and going into perdition (final destruction); and in 17:11 this beast is referred to as having existence as an eighth head, which "is of" (or "embraces") the seven, prior to its going into perdition. Chapter 20 reiterates and expands this picture, as the old dragon, Satan, is in the bottomless pit during the millennium, and as he comes forth from the pit at the end of the "thousand years" and deceives the nations (it is implied in verse 5 that the wicked dead are raised at the end of the millennium). This situation, with Satan personally in charge of all the evil forces from all historical time, gives the beast existence once again—now under the "eighth" head, namely Satan, who has been the instigator, perpetrator, and inspirer of the beast power in all its earlier forms. "Perdition" comes as the dragon is thrown "into the lake of fire and brimstone, where the beast and the false prophet are" (20:10).

Interpretational Principles

With the literary structure of the book in broad overview before us, what implications may be drawn from the standpoint of interpretational principles?

First of all, it is important that the messages and individual symbolisms in the book of Revelation be treated not only within the framework of their immediate context but also with due regard to the particular main division of the book wherein they are found—whether the *historical* or *eschatological* (or prolog or epilog, if such be the case). Thus, for example, an amillennial interpreta-

tion which looks upon the "thousand years" in Revelation 20 as being a symbol of the Christian Era is immediately seen to be invalid; for were that the meaning, the "thousand years" would have been presented in the historical division of the book prior to chapter 15, not in the eschatological division.

One word of caution is perhaps in order here, however: the fact that the perspectives in the two main divisions of the Revelation are historical and eschatological does not preclude the occurrence of *some* historical series culminating in an eschatological climax, as indicated in our outline above. Moreover, in the eschatological divisions, two kinds of historical items occasionally appear: (1) explanations, such as of the beast in the wilderness and its heads and horns in 17:9-12; and (2) exhortations, such as in 16:15 and 18:4.

Second, it must be recognized that proper interpretation cannot be straight-line in any sense that would destroy the main division between the historical and eschatological parts. Thus, historicists who would find just one straight-line sequence running from the early church to the final consummation, preterists who would do likewise for the ancient period, or futurists who would see such a straight-line development of events cramped into a short period of time at the end of earth's history—all of these would do injustice to the basic twofold division of the book of Revelation.

Third, a procedure that would see recapitulatory sequences in each main division would appear to be in harmony with the general structure intended. Thus for the first main division, there are repeated *historical* sequences going from the time of the prophet to the consummation and covering different aspects of the historical situation. This type of interpretation, incidentally, finds a parallel in other apocalyptic literature, such as the closely related Old Testament book of Daniel with its parallelism in chapters 2, 7, 8, 9, and 10-12. And it should be recognized, too, that there is recapitulation in the scenes of the second major division of the Revelation—recapitulation within an eschatological rather than historical framework.

In closing, it may be stated that hermeneutical guidelines such as those indicated above are indeed important, but it should also be reiterated that they are to be taken in conjunction with, not to the exclusion of, other vital principles for interpretation. ■■

science and religion

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Evolution:

THE SUBJECT of the age of the earth and the age of the world ocean is a matter of extreme importance. If there is evidence for an old ocean, then this could be used to support the evolutionist's supposition that life arose from primitive, inorganic marine chemicals more than a billion years ago. If, however, the world ocean can be shown to be a relatively youthful feature, then the evolutionist would seem to lose his case by default.

Ocean Models

Two basic models for the world ocean can be imagined. According to evolutionary-uniformitarian geologists, the earth is approximately 4.5 billion years old. The world ocean is supposed to have formed by outgassing of water by volcanic processes early in the earth's history. By no later than one billion years ago, in the popular scheme, the ocean reached its present size and chemical condition, and primitive one-celled life forms had already evolved by chance processes from lifeless chemicals.

For a period of at least one billion years the ocean has remained at roughly constant salinity while the single-celled creatures evolved into mollusks, fish, reptiles, mammals, and, finally, man. During this vast period of time the continents have been eroding more or less continuously, with debris being steadily deposited as sediments on the ocean floor.

An alternate to the evolutionist's view of the ocean is the creationist's view. According to the creationist, the ocean formed very recently—perhaps only 10,000 years ago. The earth in its original condition was covered with water (Gen. 1:2), but later God formed the ocean basins by gathering the waters together, allowing the dry land to appear (Gen. 1:9). The ocean again covered the earth during the universal Flood in the days of Noah, and returned

the Ocean Says No!

to the present basins following the Flood.

The purpose of this paper is to examine erosion and sedimentation rates to see which has the better model for the world ocean.

The floor of the ocean is blanketed by a layer of poorly consolidated material called sediment. Small rock particles and precipitated chemicals derived from the continents, especially by streams, form the bulk of this sediment. Chemically precipitated calcareous ooze is the most common deep-ocean sediment, while continent-derived sand and mud is most common in the shallower ocean and nearer to shore.

Deep-sea drilling and seismic surveys have provided much information about the thickness of sediments in the ocean. These data were quite surprising to early oceanographers who, assuming a great age for the ocean, expected a great thickness of sediment. The average thickness of deep-ocean sediments is less than 0.40 miles (2,100 feet). Greater thicknesses of sediments are encountered on the continental shelves and slopes. The best world average sediment thickness over the entire ocean (shallow and deep) would be about 0.56 miles or 2,950 feet.¹ This estimate is generous and would be accepted as approximately correct by most evolutionary uniformitarian geologists.

We can now calculate the volume of ocean sediments simply by multiplying the average thickness (0.56 miles) by the area of the world ocean (139.4 million square miles).² The calculation shows that 78 million cubic miles of sediment are present on the ocean floor.

Next, we can estimate the mass of ocean sediments by multiplying the volume of sediments (78 million cubic miles) by the average sediment density (10.7 billion tons/cubic mile or 2.30 grams/cubic centimeter).³ It will be discovered that the mass of ocean sedi-

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ments is about 830 million billion tons.

The present topographic continents above sea level have a volume of about 30.4 million cubic miles and a mass of about 383 million billion tons. If the present continents were eroded to sea level, about 383 million billion tons of sediment would be deposited on the ocean floor. This mass is a little less than half the mass of sediment present in today's ocean. Stated another way, it would take the erosion of only twice our present continental mass to produce today's mass of ocean sediments!

Careful study of modern rivers on a world-wide scale shows that vast quantities of rock are being transported to the ocean. Suspended sediment, small rock particles that are carried along by river turbulence, makes up the bulk of sediment added to the ocean. The best estimate from river data suggests that 20.2 billion tons of suspended sediment enter the ocean each year.⁴

Rivers also carry dissolved chemical substances into the ocean. The chemicals, mostly bicarbonate, silica, and salts, add about 4.6 billion tons of sediment to the ocean each year.⁵

Glaciers at higher latitudes are presently breaking apart and adding icebergs to the ocean. When the ice melts, the entrapped sediments are deposited on the sea floor. Ice appears to be delivering about 2.2 billion tons of sediment to the ocean each year.⁶

Although little is known about the migration of fluids at great depths in the earth, water is presently being added to the oceans through the sea floor from the continents and from springs and volcanoes on the sea floor. This water also contains dissolved chemicals. A conservative estimate suggests that 0.47 billion tons of sediment are added to the ocean each year by ground waters.⁷

The seashore is constantly being worn by waves that deliver sediment to the

sea. A good estimate suggests that marine erosion adds 0.28 billion tons of sediment annually.⁸

Wind-blown dust, especially from desert areas, and dust from volcanoes finds its way to the sea. About 0.06 billion tons goes into the ocean each year.⁹

Evaporation and wind remove a small amount of salts from the ocean and deposit these on the land. The amount of sediment removed in this salt spray process as aerosols is estimated at 0.29 billion tons each year.¹⁰

Now that we have examined the processes that deliver and remove sediment from the ocean, we are ready to calculate the total amount of sediment going into the world ocean each year. The previous erosion estimates, added together, give a total sediment input to the ocean of 27.5 billion tons every year. This is an enormous quantity of sediment! Most evolutionary uniformitarian geologists would admit that this total is approximately correct.

For the sake of illustration, imagine that all of this yearly sediment was loaded into railroad freight cars, each having a capacity of 11 tons. We would need 2.5 billion train cars! This train would extend to the moon and back 34 times! If this train were traveling past you at 60 miles per hour, it would take 32 years to pass. The sediment total shows that 80 train cars of sediment per second are being added to the ocean!

How long would it take to deliver the present continents to the ocean if the present rate of erosion continued? There is about 30.4 million cubic miles of continental crust above sea level, with a mass of 383 million billion tons. To calculate the amount of time required to deliver the present continents to the ocean we need only divide the mass of continents above sea level by the annual rate of erosion. The calculation would be:

$$\frac{383 \text{ million billion tons}}{27.5 \text{ billion tons per year}} = \frac{14 \text{ million}}{\text{years}}$$

The continents are being denuded at a rate that could level them in a mere 14 million years! Yet, evolutionary uniformitarian geologists feel certain that the continents have existed for at least 1 billion years. During this supposed interval of time the present continents could have been eroded more than 70 times! Yet—miracle of miracles—the continents are still here and do not appear to have been eroded even one time!

"The continents are being denuded at a rate that could level them in a mere 14 million years!"

Even though the continents could be eroded and transported to the ocean in just 14 million years, assume that some mysterious uplifting process continues to raise the continents as they are eroding. How much sediment would form at present rates of erosion in one billion years? The answer is found by multiplying the annual rate of addition of sediments to the ocean (27.5 billion tons per year) by the alleged evolutionary age of the ocean (1 billion years). During 1 billion years 27.5 billion billion tons of sediment would be produced. This is enough to cover the entire ocean floor with 97,500 feet (18.5 miles) of sediment! In order to produce this colossal quantity of sediment an incredible layer of rock 200,000 feet (38 miles) thick would have to be eroded off the continents. Thus, if we assume the present rate of erosion and exposed continental volumes to have existed over the evolutionist's supposed 1-billion-year history of the world ocean, *we would expect a staggering layer of sediment almost 100,000 feet thick to cover the sea floor today!* Since such a monumental layer does not exist, it seems that evolutionists have grossly overestimated the age of the world ocean.

Another question is in order. How long would it take to deposit the present thickness of sediments on the ocean floor, assuming constant rate of erosion? To obtain the answer we must divide the mass of sediment in the ocean by the yearly rate of sediment input. The calculation is:

$$\frac{830 \text{ million billion tons}}{27.5 \text{ billion tons per year}} = \frac{30 \text{ million}}{\text{years}}$$

In only 30 million years, *assuming constant rate of erosion*, all the ocean sediments could have accumulated. This age does not square with the more-than-1-billion-year age assumed by evolutionary uniformitarian geologists.

It is important to note that according to evolutionary-uniformitarian geologists the last 30 million years were the time of considerable continental denudation. The greatly accelerated erosion rates of the late Cenozoic were climaxed by the ice age, "a time when the weather went wild."¹¹ Modern river flood plains show evidence that vast quantities of water once passed into the ocean, exceeding modern river discharges. Scientists who have been working in deep-sea drilling of sediments were recently sur-

Sediment Budget of the World Ocean

SEDIMENT TRANSPORTATION
PROCESS

AMOUNT OF SEDIMENT TRANSPORTED
(BILLIONS OF TONS PER YEAR)

Suspended sediment in rivers	+ 20.2
Dissolved chemicals in rivers	+ 4.6
Ice	+ 2.2
Ground water	+ 0.47
Marine erosion	+ 0.28
Wind-blown dust	+ 0.06
Salt spray	- 0.29
TOTAL SEDIMENT TO OCEAN	+ 27.5

prised at how far back the evidences of glaciation and more humid climate go into the sedimentary record. Therefore, the assumption of constant rate of sedimentation is not valid but requires greatly increased erosion rates in the past. This increased rate of sediment input to the ocean might *decrease* the apparent age of ocean sediments calculated above by a factor of ten to a hundred, making it even harder to reconcile with the evolutionary model.

While the difficulties encountered with the evolutionary model are readily apparent, the creation model is consistent with the evidence. According to the creation model, the ocean reached its present condition only after the Noachian Flood. Some of the oldest ocean sediments appear to have been deposited rapidly from debris-laden water immediately after the Flood. These sedimentary layers do not require an associated long history of continental erosion.

The most recent ocean sediments appear to have been deposited in the centuries after the Flood when the climate was quite humid and when rates of erosion were significantly greater than at present. Most of the recent ocean sedi-

ments are probably not derived from erosion of continental granite, but from sedimentary rocks. Thus, the more recent ocean sediments appear to be chiefly "recycled" and do not require a long history. It is eminently reasonable to believe in a young ocean with an age of 10,000 years or less.

The Evolutionist's Dilemma

If the world ocean is a billion years old, there should be an enormous quantity of ocean sediments. Yet, even the evolutionist is aware of the scarcity of sediments. What would be his rebuttal to the arguments presented so far?

In order to have an ocean more than a billion years old yet possessing a meager carpet of sediments, the evolutionist *must* have some process that constantly removes sediments from the sea floor. The first process that comes to mind is removing sediment by uplifting the sea floor and returning ocean sediments back to the continents. This may account for a little ocean sediment loss, but the total amount of sediments on the continents is about equal to the amount on the ocean floor. Adding all the sediments on the present continents to those in the modern ocean would still be far

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short of the anticipated 100,000 feet of ocean sediments that should exist if the ocean is a billion years old. This process does not solve the evolutionist's dilemma.

The second process is very ingenious. If the major quantity of sediment is not being removed from the ocean by uplifting, then the evolutionist must suppose some process that plunges deep ocean sediments into the depths of the earth! The favorite method is called "sea floor spreading," and suggests that the ocean floor is like a conveyor belt. Ocean crust is assumed to form continuously at the mid-ocean ridges, then it accumulates sediments as it slowly moves away from the ridge, and finally both crust and sediments are destroyed by remelting when dragged below ocean trenches. The best estimates by evolutionary-uniformitarian geologists suggest that about 2.75 billion tons of sediment per year¹² are being destroyed by sea floor spreading. This rate is only one tenth of the modern rate of addition of sediments to the ocean. Stated another way, ocean sediments are forming today at a rate ten times faster than they are being destroyed by sea floor spreading! Thus, sea floor spreading is not able to destroy sediments fast enough.

After careful analysis of the erosion of continents and associated sedimentation in the world ocean, we must ask two urgent questions: Where is all the sediment if, as the evolutionist assumes, the ocean is more than 1 billion years old? Who has the better model for the ocean—the evolutionist or the creationist? We feel confident that the true answers concerning the origin of the ocean are presented in Scripture: "The sea is his, and he made it" (Ps. 95:5). ■

¹ In my estimate of world average sediment thickness I have used the most recent data of M. Ewing, G. Carpenter, C. Windisch, and J. Ewing, "Sediment Distribution in the Oceans: The Atlantic," *Geological Society of America Bulletin*, vol. 84, January, 1973, p. 83. Correction was made for Pacific Ocean sediments, which are not as thick on the average as Atlantic Ocean sediments.

² John N. Holeman, "The Sediment Yield of Major Rivers of the World," *Water Resources Research*, vol. 4, August, 1968, p. 737.

³ The density of deep-sea sediments, according to several authorities, averages about 2.3 grams per cubic centimeter.

⁴ Robert M. Garrels and Fred T. Mackenzie, *Evolution of Sedimentary Rocks* (New York: W. W. Norton & Co., 1971), pp. 104-106.

⁵ *Ibid.*, pp. 102, 103.

⁶ *Ibid.*, p. 110.

⁷ *Ibid.*, pp. 103, 104.

⁸ *Ibid.*, pp. 110, 111.

⁹ *Ibid.*, p. 111.

¹⁰ *Ibid.*, p. 108.

¹¹ See the excellent discussion of late Cenozoic erosion by R. W. Fairbridge, "Denudation," in *The Encyclopedia of Geomorphology* (New York: Reinhold Book Co., 1968), pp. 261-271.

¹² Y. Li, "Geochemical Mass Balance Among Lithosphere, Hydrosphere, and Atmosphere," *American Journal of Science*, vol. 272, February, 1972, p. 133.

The Good

SOME MIGHT argue that there is no good in transcendental meditation. But let's lay down a principle at the beginning that may avoid misconceptions as we progress: to allow that there are some good aspects to a general system is in no way an endorsement of the total. In fact, the absence of any good would make a system of little significance, since only the totally depraved would embrace it. That many people who are less than totally depraved have become involved with TM suggests that there are some attractive facets to it, at least. Yet, in spite of this, it could be that TM is a major threat to the gospel. If so, we need to understand precisely why. Pastors, especially, need to view the issue from all sides.

First, what is TM? Transcendental meditation is a technique by which stressful, anxious men and women seek to achieve a relaxed, peaceful state of mind—and thereby cope with life more effectively. But *can* they? Apparently many of them can. The testimonies are abundant, and unless all these people are lying, TM does work—at least insofar as those who employ it do feel more able to cope than they did before.

Shall we, then, adopt the position that if it works, it must be all right? Not at all. A system may fulfill certain objectives admirably, and yet be severely detrimental when considered in terms of its total impact. We must consider all the implications.

Proponents of TM declare that it is not a religion¹ and that "TM does not interfere with any established social or moral or religious beliefs. It is just a new physiological experience."² They quote all the benefits of TM, from its documented slowing down of body machinery (reducing levels, presumably, of stress)³ to its impact on success levels in

and the Bad of **TM**

drug rehabilitation efforts—which has been impressive.⁴ And they argue that all this has been accomplished with “as little Eastern mysticism clinging to it as possible.”⁵

This is easier to affirm, sometimes, than to demonstrate. It is important in this respect to consider the roots from which TM springs. Zen Buddhism (an earlier system that shares much common ground with TM and provided much of its seminal conceptualization), for example, not only is different from the philosophical presuppositions of traditional Christianity, it is totally alien—bringing into question, as it does, the very rational processes by which truth is perceived.⁶ Christianity affirms an experience built on an understanding and acceptance of certain propositional statements about God, man, and, in particular, Jesus Christ. Certainly, faith is more than acceptance of these doctrinal statements—far more—yet doctrinal statements play an important part in organizing what it is.

We Believe in Someone

Put in more familiar terms, we don't just believe; we believe in something, and, more precisely, in *Someone*. There is an existential reality to our faith, to be sure, but historical Christianity has always affirmed that contemporary experience is built upon and needs to be constantly related to the objective Word of God. In this sense, we may say that Christianity is *content-oriented*; it focuses its eye outward or upward, making God's Word, and the Person it reveals, the center of Christian meditation.⁷

Eastern mysticism in general, and TM in particular, however, denies the significance of specific content to belief, and focuses its attention inward. The

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Maharishi invites the student to exclude from his thinking all interest in objective cognition and to allow his mind to “wander inward.”⁸ He is to employ, in droll repetition, a nonsense sound, called a mantra, the purpose of which is to help induce a trance state, in which the mind is totally open, receptive, and non-directive.⁹

There is a perspective here that leads logically to TM, when once it is accepted. That perspective is that all the necessary resources for coping with life—and, in fact, the very source of all truth—is to be found within man.¹⁰ Our rational thought processes, according to this position, are the chief barrier to our appreciation of reality. What we need to do, then, is to find some way to break through the artificial structures of life (including the false perspectives of organized religion) and get in touch with ourselves: for then we will have met with truth.

A critique of TM does not require that we deny its logical integrity; if one accepts the initial assumption—that the focus of reality is totally subjective—then the resulting implications become both reasonable and persuasive. But the whole system stands or falls on that initial assumption.

Christianity begins with a different assumption: that the focus of truth is not within man, but within God, and that God has revealed Himself to man through His Word. And here is our strength. Whenever we attempt to validate Christianity by the excellence of our experiences, we fall into the trap that the Corinthian church in Paul's day fell into. Once truth or righteousness or faith (or whatever word we choose) becomes tied too closely with the subjective experience, depending for its foundation on how well the individual

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performs the indicated spiritual or psychological gymnastics, it ceases to be the arena of God's initiative and becomes another attempt by man to achieve self-deification.

Strong words? Perhaps. But TM needs to be identified for what it is. The real danger of TM is not that it may be flavored by spiritualism. The real danger is that TM is a whole system that provides a substitute for spiritual life, pandering to the weaknesses and misconceptions that pervade Christian life and theology. In this sense, TM can get us coming and going. It promises the behavioral changes that appeal to those who have viewed their religion in terms of legalism, while at the same time manifesting the mystical accouterments that tingle the senses of those whose religion is merely "baptized" emotionalism. It is the ready host to all whose religious experience declines from the dynamics of true faith.

What Are the Implications?

What, then, does the unprecedented interest in TM and all its bedfellows in the various disciplines of Eastern mysticism imply?

1. That a spiritual vacuum exists in our nation today.
2. That the churches of all denominations have failed to maintain the confidence of vast numbers of our people.
3. That the popular theology of our day has denied clear perceptions of true faith, and has allowed anemic counterfeits to take its place.
4. That far too many Christians have failed to articulate the attractiveness and effectiveness of their own spiritual lives, for one reason or another.

In today's market place of ideas, it is not adequate to declare that people must accept a concept because it is backed by a set of inspired writings. But neither is it safe to rely on the testimony of spectacular subjective experiences: they can too easily be duplicated in other, non-spiritual contexts. An effective Christian witness in the final quarter of the twentieth century (and the only real hope to counter the appeal of systems like TM) must provide a subtle blend of the subjective and objective facets of spiritual life; a Christian must be able to demonstrate in his life that his religion works, and he must clearly perceive why it works—not because he has mastered a more advanced spiritual

"If a person meditates without religious content—leaving himself with an empty and susceptible mind—there is a grave danger that satanic influences will take over."

—Billy Graham.

technique, but because of the objective revelation of God in His Son, Jesus Christ.

Faith is a precious commodity, unique (in its true form) to Christianity. In simplest terms, it is trusting God to transform from within, and being patient while He does it, regardless of external situations. It is beholding Jesus, making Him the focus of life, when all our natural inclinations are to make ourselves that focus. The one great criticism of TM and all systems like it is that it undermines faith, substituting technique for trust.

Do we deny that TM can accomplish many of the behavioral changes it claims? No. Do we deny that it has enabled many to cope with life better than they ever have before? Again, no. But in these very things—the goodness of TM—lie seeds of its badness, its principal danger. The success of TM in alleviating symptoms masks continuing spiritual need and unresolved spiritual conflict. In helping a person cope with this life, TM may be stealing eternal life away from him.

How shall we deal with the challenge of TM? Not by denying that it is a powerful foe, or that its claims have substance. Instead, we must re-examine the vitality of our own spiritual lives—especially if we occupy roles of spiritual leadership. The witness of a man or woman in whose life Jesus Christ has become central is a power no man-made system can gainsay. And it is only the absence of a multitude of such lives that has created the vacuum TM attempts to fill. It cannot fill the God-shaped hole in our lives; only God can. But millions can be lost eternally while making the attempt.

Our great need today is not better spiritual technique, but more faith—genuine faith, the kind that clings to Jesus in the face of all the world's sophistries. By beholding Him, we will be changed.¹¹ ■

¹ Frederic A. Birmingham, "There's No Use Talking to Me—I'm Meditating," *Saturday Evening Post*, March, 1975, p. 11.

² *Ibid.*

³ *Science*, March 17, 1970.

⁴ "The Drugless High," *Time*, Oct. 23, 1972, p. 13.

⁵ Birmingham, *op. cit.*

⁶ William Johnston, *Christian Zen* (New York: Harper & Row, 1971), p. 1.

⁷ Psalm 119:97.

⁸ J. B. Marcus, *Drug Forum*, vol. 3(2), winter, 1974.

⁹ Based on research conducted by the Institute of Living, Hartford, Connecticut. Quoted in *Saturday Evening Post*, Birmingham, *op. cit.*

¹⁰ Adelaide Gardner, *Meditation, a Practical Study* (Wheaton: The Theosophical Publishing House, 1968), p. 16.

¹¹ 2 Cor. 3:18.

Salt, Diet, and Exercise

Adams: I understand, Dr. Mirkin, that in addition to your very extensive medical practice, teaching, and writing, you are keenly interested in fitness and participate in sports yourself. Is there a special reason for this?

Mirkin: When 28 years old, I had a blood cholesterol level of 350 milligrams per cent, high blood pressure, chest pains, as well as a poor family history. That's when I started running. Although begun as a means of preventing a heart attack, it became a habit, and I've been competing in marathons and other distance races ever since.

Adams: How much do you run each week?

Mirkin: Well, I'm running only about 40 miles a week now. When I ran competitively, I logged more than 100.

Adams: Would you discuss the various aspects of nutrition that are especially important in endurance athletics? What about minerals such as potassium, calcium, sodium, and magnesium? It's been my understanding that sodium is an important mineral. People who exercise perspire a lot. You hear about these people using salt tablets. Is sodium and extra salt important in exercise?

Mirkin: I don't think so. Sodium can be detrimental. It's very interesting that all through medical school I heard that you're supposed to give salt tablets to active people in hot climates. When I

INTERVIEW WITH DR. GABE MIRKIN

Gabe Mirkin, M.D., is a practicing dermatologist and allergist in Silver Spring, Maryland. A graduate of Harvard College and Harvard School of Medicine, he is, in addition to his very busy clinical practice, a student of exercise physiology, a writer, and also a part-time teacher.

Elvin Adams, M.D., who conducted this interview, is a physician in private practice in North Carolina, specializing in internal medicine.

was a resident I remember seeing a football player dying of heat stroke—and he was taking salt tablets. Even today physicians are stressing salt tablets, although we now know better. Salt should not be taken in excess. Besides other harmful effects of excessive use of salt, it can cause high blood pressure in people susceptible to it. The current feeling now among most exercise physiologists is that it not only is not necessary but it may well have detrimental effects.

In 1967 a professor in mathematics named Tom Ostler came down to Washington to run in the national AAU championship 30-kilometer race. He was virtually unknown as a competitor. There were several national champions in the race. However, the day before the race the weather suddenly became hot and the 18-mile race was run in extreme heat. Tom Ostler won by more than a mile and a half against runners who were vastly superior to him. And I remember after the race going up to Tom and saying, "Tom, what's the reason for your fantastic success? No time before in your life were you near any of these big-name athletes?" He said, "Oh, that's easy. I never take salt."

I then stopped taking salt myself to see what would happen, and I went from the worst hot-weather runner in the world to at least a mediocre hot-weather runner. And then in 1971 there appeared an article by Dr. Borsier, a French sports physician, who did a study of soccer players in France. He found that they had low magnesium levels. To make the story short, the low magnesium levels were caused by salt. The point is that when you take excess salt you cause your body to lose larger amounts of both potassium and magnesium, which you need. So excess salt in hot weather is not beneficial. A word of caution—if a person lives in a hot climate and has previously used salt, so that his body is not accustomed to retaining it, a sudden restriction could be serious. The ideal time to begin your salt restriction is in the winter, and then avoid adding any at the table.

Adams: You mentioned potassium and magnesium as being important in exercise. Would you comment a little further on this?

Mirkin: The metabolism of calcium, potassium, magnesium, and sodium are related. These are the four major minerals in our bodies, and it's not the total

amount that's important, but their relationship to one another. In 1873—that's more than a hundred years ago—a German physiologist named Von Bunge showed that when excess salt is taken in the diet more potassium is lost. For a hundred years physicians failed to recognize the significance of this study. Von Bunge also showed that animals living only on fruits, which are a rich source of potassium and poor source of salt, required some salt. That's why cows, rabbits, and other animals that live only on vegetation need a salt supplement.

Adams: What relationship does magnesium have to running and strenuous exercise? How does exercise affect a person's magnesium level?

Mirkin: Well, many studies in different sports show that exercise depletes magnesium in the body, and unless you replace the lost magnesium, low blood levels of the mineral result. For example, studies on cross-country skiers, cross-country runners, and soccer players have all shown that these athletes run lower levels of magnesium than the general population.

Adams: I would think magnesium would be fairly hard to replace. Where does it go?

Mirkin: Well, this was a puzzle until very recently. The first implication that magnesium was really important in athletics was shown by Dr. Kenneth Cooper, the man who sold more than a million copies of his *Aerobics*. He found that during a marathon magnesium levels in the blood drop profoundly. He tried to explain this by loss in urine, but you don't urinate during a marathon. He tried to explain it by magnesium lost in the sweat, but there was no way he could correlate the amount in sweat with the large loss of magnesium from the blood. The answer didn't come until Dr. J. Carr Taylor, a physician who is also a marathon runner, found that the harder you run the more magnesium you lose in your stool. Further studies by Dr. Taylor have shown that the more you exercise the more magnesium you lose. For example, if you run 20 miles you lose twice as much magnesium, generally speaking, as you would lose running 10 miles. For years it has been known that constipation is unheard of in distance runners or distance skiers. People who are constipated are given



Dr. Gabe Mirkin

epsom salts (magnesium sulphate). So runners are producing their own epsom salts.

Adams: What foods contain magnesium, and what foods would you recommend for a natural replacement of the magnesium that might be lost in exercise?

Mirkin: A general rule of thumb is that foods such as nuts, that are rich in vitamin E, are also rich in magnesium. So instead of learning which nuts are best, you can generally say that all nuts are rich sources of magnesium, and to keep up your magnesium and to keep your endurance you should eat a variety of nuts. We also need trace elements that would be supplied in a varied diet. Magnesium, potassium, and sodium are the major minerals, and we know we need these, but there are other elements that are essential in minute amounts, such as cobalt and manganese. To make sure that you get trace elements it is good to vary your diet.

Adams: So a variety of unrefined foods would ensure that a person would get at least some of the trace elements.

Mirkin: Certainly. I would suggest choosing fruits and vegetables of different types that come from different areas of the country.

Adams: This may be an advantage of modern marketing procedures, for our lettuce comes from California and our tomatoes come from Georgia.

Mirkin: Yes, it would. Studies are now showing that if your soil lacks an element, fruits or vegetables grown on it will not have that element in them. Fruits and vegetables will grow in soil that is deficient or thought to be deficient in certain trace elements not needed for normal plant metabolism. However, plants can sometimes appropriate from the soil minute amounts of elements that cannot be detected by laboratory tests.

Adams: Let's move on to vitamins. There's a lot being said about vitamin C, and I'm wondering if this is important to persons who exercise.

Mirkin: I think vitamin C is important. How important it is or whether we need to supplement a balanced diet is a much-debated point. Dr. Ludwig Procope, a physician in sports medicine in

Germany, says that an athlete needs four times the normal recommended daily allowances of vitamin C. Well, four times 45 milligrams, or 180 milligrams of vitamin C, is only two large oranges. So even though Dr. Procope steps out and says an athlete has increased vitamin C requirements, that's no reason for you to take supplements, because if you're eating your fruit, which you need for minerals anyway, you've already satisfied your vitamin C requirements. It becomes ridiculous to supplement your diet when you can get all you want in just the fruits and vegetables that you're eating.

Adams: Have you had any experience taking supplemental vitamin C in your exercise program?

Mirkin: Certainly. Early in my running program I was more susceptible to fads and fallacies in athletics. As you know, athletes do all kinds of crazy things, hoping that these crazy things will make them perform better. One of the fallacies was that exercise requires more vitamin C, and therefore you must take larger amounts. Well, I took about a gram to a gram and a half, realizing that that's up to 30 times the recommended daily allowance. I was trying to run 100 miles a week at the time, and I found that every time I cut back on my vitamin C, I couldn't run as much. My workouts would drop back to 60 miles a week, or 70. And I was absolutely convinced that for endurance I needed vitamin C. In fact, I was misled enough to write it in an article. And I wrote that I can't run long distances unless I take vitamin C. Well, this went on for about a year and a half, when I injured my ankle and had a forced layoff of about a month and a half. When I resumed training I didn't pick up the vitamin C, and I found I could run just as well as ever. My race times were as good as ever, and my training was perfectly adequate.

I accepted this, and didn't say much more till I read a report in one of the medical journals showing that babies born of mothers who take large doses of vitamin C develop scurvy, vitamin C deficiency. Let me say that again. If a baby in the mother's uterus is exposed to large amounts of vitamin C because the mother is taking doses of it, when the baby is born it will have a very large vitamin C requirement and get scurvy within six months. The point of these two anecdotes is that when you take



Dr. Elvin Adams

large doses of vitamin C, your body requires large doses of vitamin C.

Adams: So if you don't take large amounts of vitamin C, your requirements are really not very large?

Mirkin: No. The general recommendation of the United States National Nutrition Council is equal to less than one orange a day and is probably adequate under normal circumstances. In heavy exercise and infection requirements go up—there's no question about it. But if the requirement went up four times normal, it still wouldn't ordinarily be necessary to take supplements.

Now there are several cautions against taking vitamin C. There are side effects. For one, vitamin C has an anti-vitamin D effect. That means that when you take more vitamin C, your body requires vitamin D. Another side effect is that vitamin C may decrease availability of the B vitamins, particularly B₆ and B₁₂.

When you give a person large doses of vitamin C, the vitamin B complex levels, particularly B₆ and B₁₂, go down.

People with gout, which is not an uncommon disease, develop kidney stones. The mechanism for this is that large doses of vitamin C make the urine more acid, and an acid medium makes kidney stones form from uric acid. So people with gout should *never, never* take large doses of vitamin C, because you can die from a kidney stone, or you certainly can get very sick. So it is unwise for a person with gout to take vitamin C supplement.

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Adams: Would you comment on the value of vitamin E or vitamin E supplementation in exercise?

Mirkin: In the late 1920's, when vitamin E was first discovered, it was unbelievable how many exciting things it was reported to do. It was supposed to rejuvenate your sex drive, to keep you from growing old, to prevent heart attacks, to stop pain in the legs. Vitamin E does have an anti-oxidant effect. That means that it may help oxygen binding and may make the tissue run more smoothly, whatever that means. There is one very important claim that appears to really work. Air pollutants are oxidants, and vitamin E is a potent anti-oxidant. The next question is, if you take large doses of vitamin E during an air-pollution alert, will this help protect you against air pollution? The answer now appears to be Yes. The basic studies go as follows: when you mix vitamin E with the various air pollutants, the air pollutants are broken down. When you raise the blood level of vitamin E the air pollutants are less likely to affect lung tissue. A study done on asthmatic children exercising in air pollution shows that the asthmatics who took vitamin E were affected less than asthmatics not taking vitamin E.

Adams: You mentioned the relationship between vitamins and how supplementing one creates a need for more of another, or abnormally depletes the body of another vitamin. I think that not only applies to vitamin C and vitamin D and the B vitamins but probably there's an inter-relationship between all the vitamins. What is the best approach to a person who wants to make sure that he has the right balance of vitamins in his diet? Is there any one formulation that one could take?

Mirkin: That's an absolutely excellent point, but we don't know that much. The answers aren't all in. If they were there wouldn't be so many arguments. We know that the absolute level of minerals is not important, it's the ratio of potassium to magnesium, the ratio of sodium to potassium, the ratio of calcium to magnesium that counts. We know that the absolute value of vitamins is not important. It's the ratio of vitamin B to vitamin C. It's the ratio of D to C. And since our knowledge is so limited, you're really unwise to take vitamins. How many vitamins do we not know about that you're not getting?

You'll find more and more endurance athletes turning away from meat to a basic, staple diet that doesn't include a lot of protein.

These views, of course, are the result of Dr. Mirkin's study and do not necessarily reflect current scientific opinion.

What imbalance are you causing by supplementing your vitamins? We know that longevity is not associated with vitamins. The Hunzukuts and the Vilcambans and other peoples known to live to be a hundred never take vitamins. They're very poor. They never had a pill in their whole lives.

What we do know is that vitamin-rich supplements and excesses are associated with short lives and heart disease and atherosclerosis. Because of our limited knowledge, you shouldn't be taking excesses of anything. Now let me just add another point. We know that potassium and magnesium are very important to exercise and endurance athletics. So what happens? Many companies and many enterprising people produce drinks with potassium or magnesium supplementation. These drinks are all junk, because one important drink doesn't contain any magnesium at all. Another important drink doesn't have an adequate ratio between sodium and potassium. Another drink has too much potassium. Another drink has saccharine, which is not so healthful. Do you know that you get a better balance of minerals in an orange than you do in any artificial drink? There are no trace elements in artificial drinks. I think artificial drinks are ridiculous.

Adams: What kind of diet do you recommend for the athlete?

Mirkin: Number one, eat as varied a diet as possible, and limit it. Excess is not associated with either endurance or longevity. Number two, protein deficiency. Eating less than what we say in this country is our minimal daily requirement, is associated with longevity. The Hunzukuts and others we mentioned are protein deficient by our standards and many live to be a hundred. You'll find more and more endurance athletes turning away from meat to a basic, staple diet that doesn't include a lot of protein. It's amazing how many articles on vegetarianism can now be found in swimming, cycling, running, and rowing journals. Pick up a kayaking journal, for instance, and there's an article entitled "How I Switched to Vegetarianism." My recommendation is fruits, vegetables, nuts, and maybe dairy products. Stay away from meat—and don't waste money on supplements.

Adams: Thank you. Your advice should help us all understand how to keep on the middle road to better health.

The Clergyman as Health Educator

THE CLERGYMAN, a traditional community leader in many countries, is in a unique position to be a health-education leader. His educational preparation in communication skills, and the respect with which he is usually held in the community, make him a natural leader of people. Coupled with this is the deep commitment to service in areas often unappealing to others. His source of funding is from private, voluntary sources, so he does not represent an additional financial burden to public-health budgets. Ministries of health in developing countries, as well as those in which public health is more advanced, can benefit by tapping this type of community leader as a resource in health education.

Traditionally, the clergy have been held responsible for the spiritual welfare of their constituents. Today, in the view of many, man cannot be divided into spiritual, physical, mental, and social components. He must be dealt with as a whole being. Thus, a clergyman who expands his interest to the physical and mental welfare of his parishioners is following the lead of the physician who does not divorce the emotional needs of his patient from the physical manifestations, or the school teacher who includes an emphasis on physical and health education in his curriculum. Indeed, Christian clergymen have the example of Christ, who spent more time in healing than in preaching.

With additional preparation, specifically in two areas necessary to function in health education, the clergyman can become an effective force in community health education. A working knowledge of health-behavior concepts, and of basic-health content, will enable the clergyman to expand his role.

Such additional preparation can be gained in several ways. A beginning can be made through individual self-study of health literature, by reading such journals as *Family Health*¹ or *Life and Health*.² Some church groups publish health information regularly for their ministry. Clergymen may need some direction as to which sources of informa-

JOYCE W. HOPP
and REUBEN
HUBBARD

Joyce W. Hopp, Ph.D., is associate professor, and Reuben Hubbard assistant professor, of health education at Loma Linda University, Loma Linda, California.

tion are reputable in the health field, but advice in this area is quickly obtainable from others in the health-care professions and professional organizations, such as the local medical or dental societies.

Staff development conferences, utilizing health-education specialists from university or government agencies, can be arranged by religious leaders for the clergy in a given geographic area. Extension courses and off-campus teaching programs are already in existence, and can be enlarged to meet the demand.³

Clergymen can choose the route of obtaining an additional professional degree, that of the Master of Science in Public Health. This degree, designed by Loma Linda University School of Public Health to meet the needs of clergymen who lack a full undergraduate science background, is balanced equally between the health-behavior change and health-content components against a background of public-health science. A full complement of skills peculiar to the health-education specialist, including program-planning and evaluation skills and the ability to plan research, are included in this year-long program.

Individuals prepared in this manner are ready to return to their former profession, that of full-time clergymen, with the skills and knowledge to become community health-education leaders as well. Such individuals, while serving their churches, may also serve the communities in which their churches are located. Their own parishioners are



among the first to be health-educated, then the service is expanded to other parts of the community as part of the church's outreach program. Churches have long rendered other services to the community, by operating early-childhood education centers, welfare centers, hospitals, and clinics. Why should they not also be sources for community health education?

In Many Countries

From Tanzania to the Philippines clergymen are demonstrating the effectiveness of such health-education leadership. Pastor John Monge, chaplain and health educator at the Guam Seventh-day Adventist clinic, recently initiated a series of health lectures on the island of Saipan. He spent one entire week of counseling and lecturing at the Catholic high school of about 200 students. His main emphasis, at the request of high school leaders, was in the area of alcohol and drug dependency. In addition, a workshop on alcohol and drug dependency was held with about fifty teachers, public-health officers, and government workers in attendance.⁴ Pastor Monge completed his M.S.P.H. degree at Loma Linda University in 1975. He has been invited now by the district offices of education to speak at the annual teachers' convention in April, 1977, which is attended by all of the teacher-representatives of the islands in the trust territory.

By commonly used measurements of success in their church-related activities, twenty-six ministers who participated in a health-education extension course in Davao City, Philippines, in 1970 were recently compared to 230 other Seventh-day Adventist Filipino ministers who did not attend the course. Wilbur K. Nelson, in an unpublished Dr.P.H. dissertation at the University of California (Los Angeles), reports that three years after the training program the experimental group showed greater involvement in community-health activities than did their peers and were more productive than the control group.⁵

In the same study Nelson also records the case study of the experience of a Filipino Roman Catholic priest serving a parish of about 60,000. With only a minimal amount of professional consultation in health-education methods and materials, the priest organized and implemented an extensive survey of rural health needs. Based upon the survey

Clergymen are natural community leaders. Why should they not serve as sources for community health education?

findings, the parish was organized for health education and health promotion.

Nearly a decade ago Loma Linda University personnel on loan to Heri Hospital, in Tanzania, set up a one-year training course for Seventh-day Adventist ministers. They came from many countries in East Africa, and returned to their pastorates able to effectively combine health education with their other ministerial duties. Two years ago, the headquarters of the program was moved to Arusha, Tanzania. More than sixty have been graduated from this program, and its success is testified to by the continued financial support of the church organization in that country.

A large-scale village health program is being developed in Pakistan, with the financial assistance of the West German Republic. In this program ministerial students will be trained as paramedics at the bachelor's degree level in college. Their preparation will include basic health-education classes, social service for referral purposes, and screening programs in the area of preventive medicine. In addition, they will be prepared to give simple treatments and prescribe common medications, as allowed by the government for people trained at this level. The Pakistani health officials feel that a person thus prepared can take care of 80 per cent of the health complaints of the local village. Currently, three Pakistani clergymen are studying at Loma Linda University at the Master's level and will return to Pakistan to teach in this program.

The United States Too

In the United States, community leadership has taken three major forms: (1) organization of, and working with, other health professionals to carry out health evaluation and educational programs; (2) cooperation with health agencies and public schools in a variety of health-education efforts; and (3) utilizing the church as a center for community health education.

Pastor Ron Ruskjer, of Lansing, Michigan, is illustrative of the first two categories. In the year since he completed his M.S.P.H. degree he has set up a LIFELINE risk-evaluation program in which a preventive-care team of seven medical doctors, two doctors of osteopathy, six dentists, twelve registered nurses, one dietitian, one physical therapist, one respiratory therapist, one at-

torney, one physiologist, and six pastors cooperated to perform tests and give counsel in preventing the major cause of death in the United States, coronary heart disease. In addition, he has taught classes in health at Lansing's community college and at Michigan State University. Cable television programs on nutrition were prepared and aired for World Food Day, which led to a request he is now filling for a whole series on health entitled "LIFELINE Presents. . . ."

In Elmhurst, Illinois, a suburban community of fifty thousand, Robert Hirst, who pastors a church of 156 members, has made his church a center for health education. In the three years since beginning his pastorate there, the risk-evaluation team he organized has screened more than two thousand individuals, most of whom have also attended individual counseling sessions and follow-up classes in such areas of health education as weight control, exercise and physical fitness, and dietary control and prevention of heart disease.

Developing a small church into such a

Clergymen can be prepared to adequately meet the emergency challenges in health education.

community resource calls for community organization skills, a facet that many clergymen already possess and which can be enhanced by graduate work in a school of public health. Pastor Hirst illustrates just such a combination—a warm, friendly man with natural leadership capabilities, sharpened and focused by his M.S.P.H. degree and several years of experience in community health-education leadership.

Clergymen are natural community leaders. When communities and countries recognize their potential and offer them encouragement and additional meaningful professional preparation, they will meet the emerging challenges in health education. ■

¹ Publication (monthly) of the American Medical Association.

² Publication of the Review and Herald Publishing Association, Washington, D.C. 20012.

³ Loma Linda University School of Health conducts off-campus programs for ministers in Canada, the Northwest, and southern regions of the United States.

⁴ Far Eastern Division *Outlook*, April, 1976, p. 11.

⁵ Wilbur K. Nelson, "Effectiveness of Health Education Professional Preparation for Selected Religious Workers." Unpublished Dr.P.H. dissertation, University of Southern California (Los Angeles), 1976, p. viii.

Loma Linda University School of Health Alumni Association Update Convention 1977

WHEN: March 5-11, 1977.

WHERE: Loma Linda, California.

DESIGNED FOR:

ministers, health evangelists, health educators, physicians, dentists, and other health-related professionals.

SOME AREAS THAT WILL BE DISCUSSED:

health evangelism, simple remedies, nutrition, physical fitness, chronic disease epidemiology, applied communications, Adventist health study update.

**KEYNOTE SPEAKER: J. Robert Spangler,
editor, THE MINISTRY**

For more information, contact: Joyce McClintock, Department of Health Education, School of Health, Loma Linda University, Loma Linda, California 92354.

biblical archeology

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

The 1976 Excavations at Biblical Heshbon

WITH MOST of its goals reached, the fifth season of archeological excavations at Biblical Heshbon (traditionally identified with Tell Heshbân, some sixteen miles southwest of modern Amman, in Jordan) came to an official close on August 11, 1976, having begun eight weeks earlier on June 15. Despite skyrocketing costs and unprecedented logistical difficulties (associated primarily with the attempt to obtain enough water for basic necessities), the core staff readily agreed it was the best season to date in terms of results.

Again the chief sponsor of the dig was Andrews University (Berrien Springs, Michigan), under the umbrella of the American Center of Oriental Research in Amman, and with the cooperation of the national Department of Antiquities. Further support came from Calvin Theological Seminary (Grand Rapids, Michigan), Covenant Theological Seminary (St. Louis, Missouri), Winebrenner Theological Seminary (Findlay, Ohio), Earthwatch (a national effort conceived by the Center for Field Research, Belmont, Massachusetts, to mobilize citizens of all ages in basic field-research expeditions), and the Kyle-Kelso Archeological Fund. The remainder of the dig's income came from student fees and the generous help of a number of private donors.

Excavation Results on Tell

Projected as the final season of digging at Heshbon, our general stratigraphic goal was to complete the excavation of a representative cross section of the ancient mound's southwest quadrant, from surface soil to bedrock, by opening up a few new squares, but mostly completing to bedrock all squares that had been opened on the acropolis in all five seasons (1968, 1971,

1973, 1974, and 1976). In addition, of course, certain interesting architectural finds required further investigation. These aims were virtually all achieved, enabling us to work out a sitewide synthesis and correlation of all excavated data, which yielded evidence of at least 23 strata, or ancient cities, at this location, one superimposed on the other, with very few gaps in occupation, over a time period of about 2,700 years. This periodization scheme now becomes the basis for preparation of a final excavation report for Tell Heshbân.

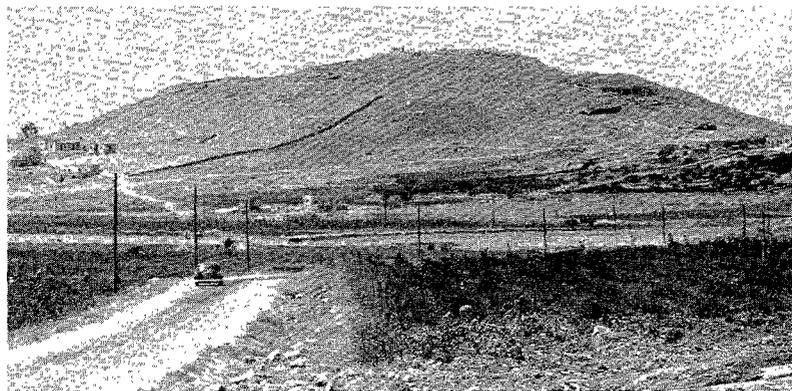
To describe the results of this past summer's excavation in greater detail we will start from the earliest occupational evidence on the tell and proceed to the most recent. In the next article in this series we will return to goals and achievements of other aspects of the expedition.

Iron I Period. As with previous seasons, the earliest stratum of occupation attested anywhere on the mound dates back to the Iron I Period (c. 1200-1000 B.C.), the Biblical period of the Judges. The only architectural elements associated with this stratum were a plastered cistern and a 15-foot-deep, 40-foot-long reservoir (?) of undetermined width, and a major wall built of rough, tightly fitting boulders, all of which were on the southern slope and could be dated to the twelfth century B.C. But in the two squares farthest down the hill to the west, a six-foot-deep fill yielded an abundance of sherds from the eleventh century B.C. as well, about 80 circular ceramic loom weights, and an un-inscribed seal with a design typical of the period.

Iron II/Persian Period. The most notable structure of this stratum—previously reported from Area B—is undoubtedly the largest such Iron Age reservoir on Jordan's East Bank. This past summer it was cleared all the way

LAWRENCE T.
GERATY

**A general view of
Tell Heshbân from
the north.**

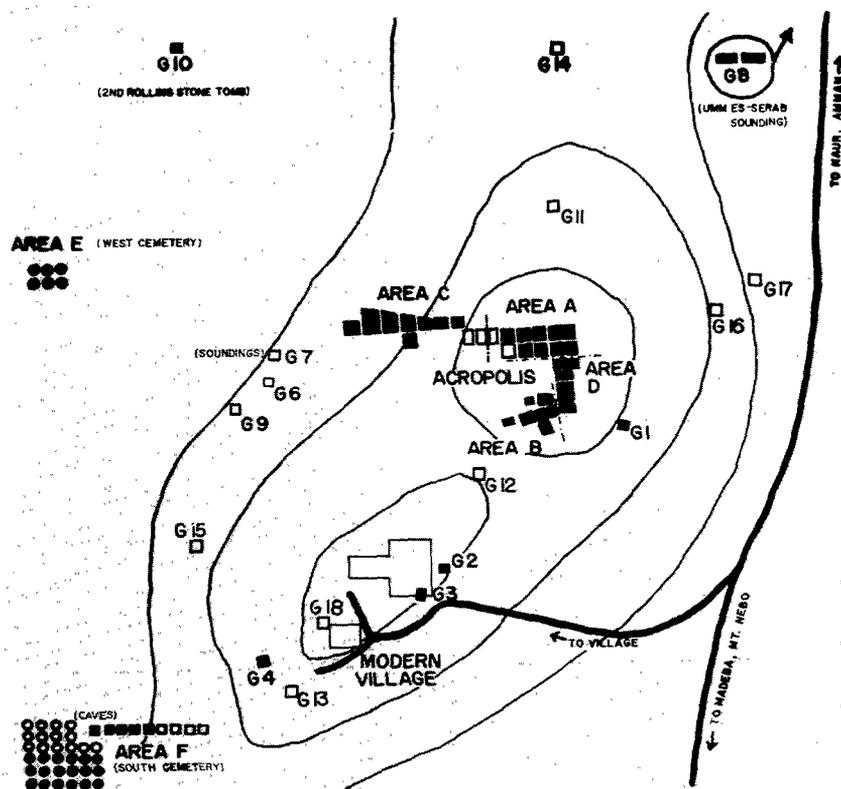


to its plastered bottom along its 18-foot-deep plastered eastern retaining wall, partially cut vertically through bedrock and partially constructed with stone blocks header-stretcher fashion. Furthermore, the two rounded plastered corners of the reservoir associated with its 50-foot-long eastern wall were also excavated. Tip lines within the excavated portion of the reservoir indicate it was probably square; thus it would have originally held nearly 300,000 gallons of water. Whether the approximate 800 B.C. date of its upper courses applies to its construction or only to its repair could not be ascertained. In any case, if our site is Biblical Heshbon, it is tempting to identify this and the earlier reservoir with the "fishpools in Heshbon, by the gate of Bath-rabbim" mentioned in Song of Solomon 7:4 (verse 5 in Hebrew).

The southernmost portion of the other key structure previously assigned to this stratum, Area C's zigzag defense wall, now appears to have been at least repaired, if not originally constructed, in the Hellenistic Period. Otherwise the Iron II/Persian Period (c. 800-500 B.C.) and the centuries just before and after it—the period of greatest interest to Old Testament students—are represented only by soil layers, primarily in areas B and C.

Hellenistic Period. Evidence points to two strata at Heshbon during this period (c. 250-63 B.C.), the earlier one associated with reoccupation of the site after the Exile, and the later one with the Maccabees. It was during this period that the Area B reservoir was filled with soil, and a lower defense wall was constructed around the base of the tell. A well-built acropolis perimeter wall also protected the summit. Portions of all of these were excavated in 1976. Another series of Hellenistic installations previously reported are the nearby ubiquitous rock-cut caverns called variously cisterns, wine cellars, or storage pits. At least the unplastered ones may now be considered silos, because in the vicinity of possible threshing floors on bedrock, several of them have contained chaff, pyramid-shaped weights, and, in one case this past summer, a perfectly preserved Hellenistic lamp.

Early Roman Period. At least three strata belong to this period (c. 63 B.C.-A.D. 135), one preceding the destructive earthquake of 31 B.C., which also destroyed Qumran, and two, following it. Abundant evidence for the type of domestic quarters of the New Testament



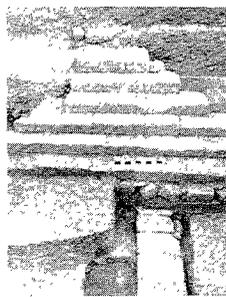
A schematic plan of Tell Heshbân, showing previously opened squares and tombs in black, and those begun in 1976 in white. Notice the expanded nature of the work this season.

period comes from a whole complex of caves, some of them interrelated, in the bedrock of all four digging areas, and the exterior soil surfaces associated with them. One of these produced a beautiful triple-spouted black Herodian lamp with a high central (broken) handle similar to the double-spouted one found in 1974. Some of the caves were rough and simple, others were carefully cut, with interior pillars, walls, and several rooms. The distance from front door to back wall in one such cave in Area C was 40 feet. Other walls and soil layers scattered on the surface in Areas A and C round out the domestic picture, especially when it is supplemented with numerous contemporary objects from tombs to be described in the next article. Previous reports have described the long sequence of roadways or plazas found across Areas B and D (the southern entrance to the acropolis), which began in this period with associated curbing and continued without interruption on into the Byzantine Period.

The Hellenistic acropolis perimeter wall appears to have been repaired and buttressed in this period, perhaps as a result of the 31 B.C. earthquake. But the period's most impressive preserved architecture belonged probably to Area C's high (nearly 20 feet preserved) stone

tower, whose northeastern foundation trench went down through about 15 feet of Iron Age fill to reach bedrock. Its western façade and interior seem to have been rebuilt in Late Roman and Early Byzantine times when the structure saw continued use, surely as some type of public building.

Late Roman Period. Occupation at Heshbon continued through at least two strata during this period (c. A.D. 135-324). At first there was basically a continuation of the Early Roman features, but then came the construction of the Area D monumental stairway, right over previous walls and houses. First discovered in 1973, this imposing stairway was traced further west this past summer until its entire preserved width of more than 40 feet was exposed. Along the entire stretch of its base it was associated with contemporary plastered



Westward continuation of Late Roman stairs (upon which Prometheus plaque was found) associated with roadway soil layers (seen in section).

Correction

Editors are certainly fallible. We proved it again in the September, 1976, issue. Lawrence Geraty included a review of Running and Freedman's biography of W. F. Albright in his article entitled "New Books on Biblical Archeology." The editors cut this because we submitted copy for a review of the same book by Siegfried Horn for publication in that issue. Then, owing to lack of space, we had to hold the Horn review until the October issue, but didn't think to put Geraty's review back in his article. In an attempt to set the record straight and with most humble apologies to all, we hereby publish the missing review:

Rarely does one scholar influence a whole discipline as W. F. Albright influenced Biblical archeology. The most famous Biblical archeologist in the world at the time of his death in 1971, his work was respected by everyone in the field. Leona Glidden Running and David Noel Freedman's *William Foxwell Albright: A Twentieth-Century Genius* (New York: Two Continents/Morgan Press, 447 pages, \$15) is a sympathetic telling of the story of his life, from his childhood days in Chile with missionary parents, through his active years in Jerusalem, to his professorship at Johns Hopkins University, where he educated a whole generation of Biblical scholars and archeologists. A running commentary on an amazingly productive life, this biography is important for setting his many published works in the context of his life.

roadway or plaza layers. Obviously this grand southern entrance to the acropolis must have led to an important public structure at the summit. Several imposing Late Roman walls in Area A suggest the presence of a temple during this period—one that was oriented toward the east and preceded by a paved platform and a stylobate wall that would have supported four columns. In fact, this temple may even appear on the rare Elagabalus coin minted at Esbous (Roman Heshbon) c. A.D. 220, two examples of which have been discovered by the expedition. These exterior temple walls and many of its finest architectural fragments (such as pillar bases and capitals) were later reused in the Byzantine basilica that succeeded it.

Early Byzantine Period. No less than six strata belong to this active period at Heshbon (A.D. 324-450). In all of these the monumental Roman stairway of Area D continued in use, but with each there was a new resurfacing of the adjoining roadway or plaza, which naturally gradually raised its level in relation to the stairway. From off the stairs in a secondary Early Byzantine context came the prize artistic find of the season: a finely executed ivory plaque depicting "Promethus Bound." True to the myth, he stands with his arms above him, his wrists chained to the rocks, while a vulture eats out his entrails—all this a punishment for his having revealed to man the secret of fire.

The destructive earthquake of A.D. 365 provided a midpoint for the Early Byzantine strata. It apparently strewn rocks clear across the Area B plaza, caused massive collapse in a subterranean installation in Area C, and may have been the occasion for the Early Byzantine rebuilding of the high Roman tower in Area C, where a cooking pot, juglet, and unique four-spouted lamp (whose handle ends in the eye and beak of a bird) represent the refurbishing.

The last Early Byzantine stratum (c. A.D. 400-500) represents a major new development at the site. By at least partially reusing existing Roman architectural fragments and some Roman walls as foundation, a basilica-type Christian church was constructed. Probably at the same time, the large Area B kiln discovered in 1968 was built to produce the lime needed for plaster in the new church. Both the church and the kiln have been described in previous reports. This past season, however, we were able, finally, to clarify some of the

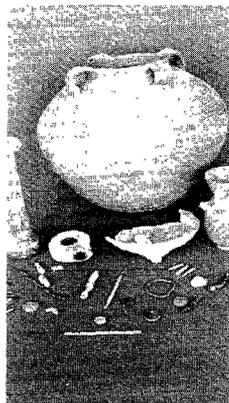
problems connected with the narthex, which remains mostly buried under a later Mamlūk bath complex.

Late Byzantine Period. Evidence for at least two strata from this period (c. A.D. 450-661) was found, primarily associated with the ecclesiastical structures on the acropolis, most data having disappeared from lower down on the sides of the mount (Areas B and C), due probably either to erosion or robbing. In the mid-sixth century A.D., the church in area A, or perhaps rooms associated with it, were extended considerably to the west and a fine paving surrounded it on the south.

Umayyad Period. The first Arab period (c. A.D. 661-750) is represented by at least one stratum, with substantial remains again only within the acropolis perimeter walls. A house on the flagstone floor in Area D and the unusually large (6 feet in diameter, 3 feet deep) and well-preserved ceramic oven cut through a Byzantine mosaic floor in Area A have been described in previous reports. Though no major new finds from this period were made on the tell proper, some important data was uncovered in two soundings in the modern village to the south of the tell.

Abbasid Period. Again, the remains of this period (c. A.D. 750-969) comprise only one stratum at Heshbon. In addition to an Area B stone-lined pit, which had previously provided the best evidence, this last season yielded several new soil layers in Area A.

Ayyūbid/Mamlūk Period. After a gap of more than 200 years represented by some pottery but no architecture or soil layers, came at least three strata (c. A.D. 1200-1456), which appear to have been a real renaissance for Heshbon, shortlived though it was. All Areas have produced some evidence. The vaulted room and series of cisterns from Area D were previously reported, as were numerous habitation caves, both on and surrounding the tell. The largest one by far, however, was discovered only this past season in Area B. One hundred yards in extent and in some places two stories high, it may be more properly termed a cave-cistern complex. Too large to excavate in the final season, it was only explored; from off the surface came two large, beautifully glazed Mamlūk bowls. A large complex of domestic buildings—with well-preserved walls, intact floors and thresholds, and numerous artifacts—was laid bare in the eastern sector of Area C.



A few of the objects that came from Loculus 1 of Tomb F.31, including a four-handled Early Roman pot containing a cremation burial, a spouted Nabatean juglet, an alabaster bowl, a Herodian lamp, a glass bottle, and an Egyptian scarab.

The Area A vaulted room, courtyard with associated channels and cisterns, and the well-preserved bath complex have all been reported before. Immediately adjacent to the bath's western wall, between it and the acropolis perimeter wall, however, another major Mamlūk architectural complex was excavated in 1976. Its central feature was the finest flagstone-paved courtyard so far found at the site. Opening onto the northern side of the courtyard were four thresholds from adjoining corridors and rooms, while on the southern side, there were only three—including a round-about indirect-access corridor from the bath. The courtyard may have remained open to the west, since its entire width from north to south was at one time spanned by an arch whose well-cut springers both remained *in situ*. Altogether these well-preserved and related Mamlūk structures in Area A indicate a high level of creativity on the part of their builders.

Following the Late Mamlūk stratum at Heshbon there was another gap in occupation of about 450 years until the settlement of the Modern Period, which has taken place since World War I. ■

(To be continued)

Ministers' Monday Seminar

DESIGNED FOR MINISTERS OF ALL FAITHS

March 21, 1977—Kettering Seventh-day Adventist Church
Kettering Medical Center
3535 Southern Boulevard
Kettering, Ohio

SPEAKERS AND TOPICS INCLUDE:

Raoul Dederen, D.es-L., Professor of Theology, Andrews University

"The Battle Over the Bible"

Herald Habenicht, M.D., Assoc. Professor of Health Education, Andrews University

"The Minister and His Health"

R. H. Brown, Ph.D., Director, Geoscience Research Institute

Stuart E. Nevins, Asst. Professor of Geology, Christian Heritage College

"Fossils, Sedimentary Rocks, and Noah's Flood"

FOR FURTHER INFORMATION AND RESERVATIONS

WRITE: Ministers' Monday Seminar

P.O. Box 831, Mt. Vernon, Ohio 43050

There is no charge for the seminar—complimentary meal provided. Runs from 10:00 A.M. until 5:00 P.M.

Watch for announcement of additional seminars and plan now to attend the seminar scheduled nearest you.

by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: My husband attended the Ontario, Canada, camp meeting this past summer and took part in the ordination of seven men to the gospel ministry. He told me of the lovely way the ordination was conducted. I asked Jackie Beck, the conference president's wife, to tell us about it. I feel we should make these special services outstanding, and this is what was done in Oshawa on July third.

Jackie writes: "We felt we wanted to include something for the ladies as we planned the ordination. We thought it would be nice to give them a charge or welcome along with the men. A good part of the minister's success depends on the attitude of his wife. Ginny Geary, wife of the Ministerial secretary, the soloist, and I sat on the rostrum with the speakers. Because the platform was small the ordainees and their wives sat on the front row in the audience, with their families behind them. My husband presented the candidates, and they each came onto the rostrum, standing behind the seated speakers. After all had been introduced, other ordained ministers in the congregation were invited to come to the rostrum, where the ordination prayer was given by Elder L. G. Lowe, and hands were laid on the kneeling men.

"At the close of this prayer the wives of the newly ordained men took their places beside their husbands. At this point Mrs. Geary and I pinned white carnation corsages on the women, whispering a word of welcome and kissing each on the cheek. I started on the left and Mrs. Geary on the right, and as we met in the middle each continued through the line-up, so each wife had



been greeted by us both. Mrs. Santos held the box of flowers for us.

"Elder How gave the charge and Isabel Santos sang "So Send I You." At the close of her solo Elder Beck gave the welcome to the men, and I followed with a welcome to the wives:

"To the fulfilling and meaningful role of Shepherdess of the Flock, I welcome you today, to stand by the side of your husbands, who, by the laying on of hands, have been set apart for the greatest work ever committed to man.

"Your role, as part of his ministry, is very important. By your actions, and by your words, you enhance his ministry, and you give him the encouragement so vital to satisfying service.

"In order for your experience to be most rewarding, I welcome you to a life of prayer, of personal commitment, and sympathetic involvement in your husband's work, cheerfully bearing times of loneliness and separation, whether in the homeland or perhaps on a faraway shore, living not for self but for others.

"If you can feel fulfilled in your husband's achievements, and find your joy in seeing lives transformed, yours will be a thrilling day-by-day experience from which you will never seek release. To this, I welcome you today.'

"The couples received the blessing and congratulation of their fellow ministers and the congregation after the benediction."

I believe after a service conducted in this way the wife would, indeed, feel she, too, was chosen.

Muriel Phillips, a young pastor's wife, and mother and music teacher, writes some encouraging words from Gonzales, Louisiana. I have felt lonely at times, though surrounded by people, perhaps because my husband must be occupied instead of being at my side in meetings. I'm glad Muriel gives us some positive ideas for overcoming the villain of loneliness. With Love, Kay.

TELEPHONE CALLS, prayer meetings, church services, socials occasionally, homemaking always, child training perpetually, intermittent secretarial work, choir rehearsals, letters from relatives and friends—and the pastor's wife is lonely? You bet!

It is uncommon to find a person from any situation in life who has not, at one

Lone- liness

MURIEL
PHILLIPS

time or another, been lonely. Loneliness is not a problem peculiar to pastors' wives.

By contrast, however, the aloneness that most pastors' wives experience is of a sort distinctive to persons associated with positions of authority. For example, pastors and their wives encounter the same basic type of loneliness that



school principals, conference and company presidents, and others in similar occupations face.

It's the loneliness of making decisions that affect many people and knowing that always there will be some who will object. It's the loneliness of wondering whether the parishioners we consider friends are, alas, only religious politicians. It's the loneliness of knowing that we must be all things to all members, realizing that partiality undermines our husband's total ministry. It's the loneliness of watching others enjoying family and relatives, well knowing that we will be fortunate to see ours once this year. It's the loneliness of anticipating but two annual festivals with friends of a feather (ministers' meetings). It's the loneliness of a responsibility that's beyond all of us—to be a Christian every moment.

But FLEE such negative review of our plight! How can we overcome the villain loneliness?

1. Praise God—as Christians we are assured of an unchanging Friend in Jesus. Have we left Him till last lately?

2. Allow our husbands to be our very best friends. And why not? Who else knows how nice we tried to be to Ms. Gossip today, with such hopeless results? Who else knows our food and dress preferences as he knows the nose on his face? And just who else did God create to be our closest confidant and companion?

3. Make family happiness independent of how many invitations we receive or how much money we have.

4. Periods of aloneness can be times of oneness with God and a time for self-inventory.

5. Organize a ministerial association auxilliary. Pastors' wives of other faiths may experience similar difficulties and joys that we do.

6. Devote one morning per week (friend number 1 can baby-sit) to Community Services. Visit our neighbor, attend Dorcas, visit the local rest home or isolated members.

Muriel Phillips is a young mother and pastor's wife, with a degree in music education, residing in Louisiana.

7. Form a secret-pal program among the pastors' wives of the conference.

8. Begin a daytime ABC prayer group for the ladies of the church. Invite about four or five at a time.

9. Be grateful that in our position we cannot afford the "luxury" of a clique. When thou makest a feast, call the poor, the rich, the youth, the aged, the handsome, the ugly, those who cannot repay—and those who also are lonely.

Prayers From the Parsonage

CHERRY B. HABENICHT

A seed catalog open before me, I forget that howling wind sweeps snow around the brittle cornstalks in our garden. Instead, I feel the sun's rays warming moist soil to begin the greening of the earth.

Thank You for this abundant variety of food! I order popcorn for Dick, radishes for Lisa, and herbs for me. Lettuce and beets for early June, green beans and zucchini for July, corn and tomatoes for August, potatoes and onions for winter. . . . The list continues.

Is someone planning a garden at other homes we've lived in? I remember our battle against bindweed in the neglected land behind our first parsonage. After two summers the ground was rich, the weeds under control. We even had a strawberry bed and an asparagus patch. And then we moved. The next minister planted everything to lawn.

And what of the tiny plot eked out of a handkerchief-size front yard? Is it also gone?

Strange that I am planning so optimistically. I may never plant these seeds, never watch the fragile shoots grow. Oh, please, dear God, if You lead us to another place, help someone to appreciate this garden.

WAR clouds continue to hang over many parts of the territory of this wonderful union, and the progress of the work has been affected in a number of ways. In certain areas we have been unable to conduct evangelistic meetings, since the people are not permitted to go out after dark. In spite of this there were approximately four hundred evangelistic meetings conducted within the Zambesi Union during 1976. More than three hundred of them were conducted by our zealous and dedicated laymen. These efforts have resulted in approximately ten thousand people making decisions for Christ. We have recognized that if evangelism is going to succeed, the administrators on every level must lead out. This has been true in the union and out in the field levels. The union president conducted a series of twenty-

AT A one-day workers' meeting January 12, 1975, the workers accepted a baptismal goal of 1,000 souls for the three-year period of 1975 to 1977. During 1975 a total of 352 souls (seven more than the previous highest in 1970) were baptized.

Amid a strong personal outreach program conducted by lay members, church officers, and workers, public evangelism is rapidly being revived and is coming to the fore in our conference. Our present psychology, in view of difficulties over halls, budgets, manpower, and large pastorates, is that a number of men

THE Central African Union has one of the largest memberships of any union in the world field. These large numbers of believers are concentrated primarily in the northern portion of our union. However, during the past six months we have been thrilled to receive so many appeals to open up new work in the largely unentered southern half.

A governor of one of the provinces told me that he wanted the Seventh-day Adventists to bring their pastors, their teachers, and their medical workers into every county of his province.

Another government administrator

World Report

EVAN- GELISM UPDATE

Zambesi Union

H. CARL CURRIE

H. Carl Currie is president of the Zambesi Union of Seventh-day Adventists.

two meetings in a tent in the Mabvuku township on the outskirts of Salisbury. The Lord marvelously blessed with an average attendance of nearly one thousand each night, in spite of the unsettled conditions prevailing at that time. The Lord watched over each one connected with this effort.

On one occasion two of our lay helpers unknowingly walked into a riot area. They were about to be attacked, but a man whom they had never seen commanded those around him to leave these men alone, stating that they were in no way connected with politics. The brethren walked on unmolested, fully aware that the angel of the Lord had been watching over them. As a result of that series of meetings two hundred and twenty-two took their stand for Christ and joined baptismal classes.

Good Hope Conference

J. M. NIEKERK

J. M. Niekerk is president of the Good Hope Conference.

conducting shorter campaigns, supported by the laity, is of greater advantage than one or two large campaigns, is cheaper and as fully productive.

The reaping campaign method has largely been used with tremendous results. By the time of this report 437 have already been baptized during 1976, with every indication that we will exceed the 500 mark by December 31. This is the first time we have ever gone beyond 400 in a single year. Our three-year objective of 1,000 souls is well-nigh realized, but we pray for much greater blessings still.

Central African Union

L. C. ROBINSON

L. C. Robinson is president of the Central African Union of Seventh-day Adventists.

went to our field president on two or three occasions, earnestly requesting that we send him at least one evangelist. This official became so insistent that he said he was beginning to build a church for us on a seven-acre plot of land near his home, and if this plot of land was insufficient he had plenty more he would give us. He ended his unusual appeal by stating, "I cannot go back to my people without a promise that you will send us an evangelist to teach us the Word of God." We promised.

There was no evangelist available at that time, so I rearranged my itinerary

and within three weeks the field president and I, and later the union lay activities director, joined in a full series of evangelistic meetings.

To date, thirty-six of these dear people have been baptized. Before this report gets into print we will have had another baptism, making a total of sixty-five dedicated members in this area where just a few months ago we had none.

In another one of our southern provinces, composed of fifteen counties, where last year we didn't have a single church member, a series of miracles has taken place. A government medical worker by the name of Jaspas was impressed to enroll in our Voice of Prophecy Bible Correspondence Course. He is in charge of a government medical clinic, so he had to work all day, but during the late afternoons and evenings he studied the VOP lessons. These made such a deep impression upon him that he began to invite his neighbors to join him. Recently I visited Jaspas for the



first time. Although he and his wife have not been baptized, we found that Jaspas had a fine group of eighty-one of his neighbors studying the VOP lessons, and quite a few of them were begging for baptism. He told us that all of his group of 81, plus others, had been summoned by some political leaders to attend an important meeting. I thought this would mean that we would not be able to have any meetings with them that day. But Jaspas said that we should go over to the place where the politicians had gathered the men and women, and he would try to persuade them to permit us to have a meeting. When we arrived, Jaspas spoke to the leader and immediately the meeting was turned over to us. Before we left, Jaspas gave us all the tithes and offerings that he had been collecting regularly for the past few months. It won't be long now until we will have the first company of baptized members in that large, unentered province of the south.

IN THE Zambia Union, with its 26,560 members, there are 13,378 in baptismal classes. Of the team of 150 workers, only 29 are ordained ministers and 26 are licensed ministers. Ministers and laymen are working together for the finishing of the work. Witnessing for Christ training seminars have now been conducted throughout the field and the results are coming in.

Soon after one of the seminars, which was held in Lusaka, Pastor Shongah returned to his district at Musofu, where he rallied his members for action. After training them he led them to the small town of Serenje on the Great North Road. As a result of their witnessing program 29 people decided to follow the Lord Jesus Christ. At the teacher-training college nearby a young teacher from the University of Zambia had just recently been appointed to the staff. He is a member of the Seventh-day Adventist Church. He is taking an active part now in instructing and guiding these new converts.

Our first graduation of ministerial students took place last December. At that time 14 young men received their diplomas. Pastors N. W. Palmer and J. Koko have done good work training these young ministers.

Zambia

A. BRISTOW

During the month of October these young men were sent out by twos into the fields to do practical pastoral work. They conducted prayer meetings, visited church members in their homes, and prayed with them and encouraged them.

We are greatly pleased with this program and believe that the work of the church in Zambia will be greatly strengthened by the addition of these ministers.

At the time of our first union session Pastor L. D. Raelly, a graduate from the four-year theology course at Solusi, was appointed full-time union evangelist. For the first part of 1976 his assignment was to conduct revival meetings and weeks of prayer in a number of churches. Since then he has been laying plans for a large city effort in the town of Kabwe, which is about 85 miles from Lusaka toward the copper belt. It is expected that he will spend up to nine months in Kabwe, and during that time he will prepare candidates for baptism, instructing them thoroughly in church membership and organizing them into action teams. Before he moves off to his next town Pastor Raelly will be sure he has established his flock in all the fundamental principles of the truth.

The work is going forward in Zambia.

A. Bristow is president of the Zambia Union of Seventh-day Adventists.

Editor's Note: Judging by the response we have been receiving, our editorial in the September 1976 issue touched on an issue of tremendous interest and concern to our readers. Some of these responses follow:

Does Not See a Difference

"I have just read your editorial in the last issue of THE MINISTRY on the inspiration of the Bible. It is a good article, but I have one question. The question arises because of the statement 'The Bible is . . . a totally trustworthy, infallible revelation of God's will while still reflecting the imperfections of human language and the difference in background and style of its authors.' Lindsell, in his book *The Battle for the Bible*, it seems to me, states the matter very well by saying (p. 31), 'Moreover, the Bible was written by human and divine agencies; that is, it was the product of God and chosen men. The authors of Scripture retained their own styles of writing and the Holy Spirit, operating within this human context, so superintended the writing of the word of God that the end product was God's.' (Italics supplied.)

"To me it seems that this statement is in harmony with what we believe. . . . Certainly the Lord must have given guidance to the writers and speakers of the Bible to keep them from using the wrong words in proclaiming eternal truth. Thus the writings became infallible, or inerrant. This last word means 'free from mistakes.' I do not see any difference here between *inerrancy* and *infallibility*.

"We must, of course, recognize the fact that human language is *imperfect* in expressing perfectly divine thoughts. But even so, the truth expressed can be free of error in teaching truth or be infallible in so doing."

R. R. FIGUHR
Angwin, California

Question Over Lordship?

"Thank you for exposure to Adventist thought through THE MINISTRY. I was surprised to learn from the last issue that Seventh-day Adventists do not affirm the inerrancy of the Bible. Although you have many allies among the new Evangelicals, your own statement, 'The Inspiration of the Scriptures,' underscores the problem of the new 'limited errancy' view.

Battle Over the Bible

(Continued.)

"The statement rightly compares the Bible's divine and human character with the person of Christ as God and man. Yet you assume that freedom from error would compromise the Bible's human character. How does this affect your view of Christ? If an inerrant Bible cannot be really human, can the sinless, supernatural Christ of the New Testament be fully human? Real humanity, even in a sinful world, needs to entail neither error nor sin in these unique cases.

"The statement cites 2 Timothy 3:16, which speaks of 'every scripture' as 'inspired by God.' A few paragraphs later we read, 'It is not the words of the Bible that are inspired, but the men that were inspired.' Yet when Paul speaks of scripture as *theopneustos* ('inspired by God,' or better, 'God-breathed'), he is surely talking about the *words* of the Old Testament that Timothy had learned from childhood. He is not distinguishing a divine subjective experience from its imperfect expression in 'mere' human language. He asserts the direct divine authority of the words of Scripture. It is a false mysticism to try to drive a wedge between an apostle's thoughts as divinely inspired and his words as human and subject to error.

"At its root the battle over the Bible is a question over the Lordship of God: Is He master enough of His creation to speak truth about its every sphere in our language without stuttering? The spirit of the age says No. The Book says Yes."

DENNIS E. JOHNSON, *Pastor*
Beverly Orthodox Church
Los Angeles, California

Somewhat Uncomfortable

An Adventist theology teacher comments: "I was pleased to see you tackle one of the key issues within the church and with those who claim inerrant autographs for the Biblical books. I am somewhat uncomfortable, however, with your statement relative to the neo-orthodox position, for it could be misleading. Although Adventists would quickly react against the connotation of a statement to the effect that the Bible is 'full of errors and contradictions,' I do feel that we would be in a much stronger position to deal with Scripture if we would in fact simply admit that there are some 'errors' and 'contradictions' in Scripture. But we should hasten to add that, whatever 'errors' or 'contradic-

tions' one may find, they have no bearing on the essential message of the Scripture, nor should they detract from the reliability of God's Word.

Marvelously Well Written

"Let me say again how very much I appreciate the splendid editing, articles, and format of the magazine!

"Although we are quite a way apart in some of our theological views, I must say that of all the periodicals that come over my desk yours is one of the fairest; and, indeed, one that is chock full of articles dealing with the "know-how" of the gospel ministry.

"Your story concerning the inspiration of the Scriptures is a marvelously well-written piece of work."

BAPTIST MINISTER
North Carolina

Glaring Contradiction

"The September, 1976, issue of THE MINISTRY contained a glaring contradiction in the editorial "The Battle Over the Bible," "The Inspiration of the Scriptures."

"The editorial very clearly set forth the Seventh-day Adventist position on Bibliology. The editorial and the front cover present opposing views. On the cover you have quoted 2 Timothy 3:16, 'All scripture is given by inspiration of God.' But the editorial says, 'The Bible is written by inspired men. . . . It is not the words of the Bible that are inspired, but the men that were inspired.'

"We hold that the Bible is fully inspired and is entirely dependable and trustworthy."

"2 Timothy 3:16 does not say that all scripture is given by inspired men. The Bible nowhere says that men were inspired to write scripture. *Graphe* is translated 'scripture' in 2 Timothy 3:16. It occurs 51 times in the New Testament and is translated every time 'scripture(s)'. How could you reach a position that the men are inspired, not the words, when *graphe* is always translated scripture and never by the word men? This is also the only time the word 'inspiration' is found in the New Testament.

"The editorial earlier said, 'Adventists accept the Bible as the infallible authority in matters of faith and practice. In so doing we do not accept the position that the Scriptures are "inerrant in the autographs."' Later the editorial said, 'Thought is expressed in words; thus any written account is merely thoughts put in writing.'

"Perhaps the Adventist Church does not comprehend the theological position of inerrancy. 'Inerrant in the autographs' means that the Scriptures were originally written without error. . . .

"Certainly we cannot understand all the ways of God. But at the same time does the Adventist Church believe that God did not see to it that the words which were written were the precise words that God wanted written? This does not lead to mechanical dictation. God superintended the words, the writers had a choice of words but not using any words the Lord disapproved. . . ."

FUNDAMENTALIST MINISTER
Maryland

One of our respondents quoted in the Feedback section on the opposite page raises the very perceptive question of the comparison of the nature of Christ with the Adventist view of the Bible's divine and human character. Perhaps our understanding of Christ's combination of the divine and human is a little different from his. Recognizing that the nature of Christ is a profound mystery, we believe, however, that, whereas His divine nature was absolutely flawless, yet it was combined with a human nature that suffered from the degenerating effects of sin, although Christ, of course, never sinned. Rather than this

Editors' Response

divinity being united with a humanity as perfect as that of Adam's at Creation, we believe that, physically, Christ's humanity reflected the imperfections inherent in human nature. This does not mean that He inherited any tendency or inclination to sin, but physically He did inherit the fleshly nature of all the descendants of Adam. Thus, our position on the imperfections of the human agent being manifested in the combination of the divine and human in the production of the Bible is in full harmony with our understanding of the combination of the human and divine in the person of Christ.

We do recognize the apparent inconsistency in our position on infallibility. Obviously, there is a semantic variable involved that contributes to the problem. We have no trouble differentiating between "inerrancy" and "infallibility," although we realize that many evangelicals equate these terms. We strongly believe in the complete infallibility of the Scriptures without subscribing to dictation. I suppose where we would really differ from the position of those who take exception with us is that we would state that God superintended the words in any situation where specific words were essential, such as the Ten Commandments, time prophecies, et cetera, but ordinarily left the choice of words to the writer.

Divinity-Humanity Blended

We believe that the originals contain no error as far as divine truth or concepts are concerned, but that they are a blending of divinity with humanity and that God chose to express Himself through the imperfections of human language. There is really only a small shade of difference here, but we feel that allowance has to be made for such obvious Biblical facts as authors switching the sequence of the temptations as Matthew and Luke do in their respective fourth chapters and the difference in post-Flood patriarchal genealogy as found in Genesis 11 as compared to Luke 3. If these are explained as being "copyist errors," we must then say that the original autographs are trustworthy, but not the Bible as we now possess it. This is an untenable position that we cannot accept.

2 Timothy 3:16 states in the Greek that "every (or all) scripture (is) God-breathed." It does not explain the mechanism involved. We have no problem fitting this into the Adventist position described above. In fact, in this text Paul was talking about the Scriptures commonly used by Timothy and those he ministered to, which must have been the Septuagint version. Our readers are aware, of course, that there are many real discrepancies between the Septuagint and the Masoretic texts. If one takes the position that every *word* has been chosen specifically by God's superintendence, he must face the question as to why He did not then *preserve* the *exact* words He wanted.

Adventists believe that if God was concerned about exact, uniform wording He would have preserved these words



through the ages. In fact, we believe that He did specifically preserve the exact words in those cases where words make a difference. Of all the thousands of textual variants cited today, there are no really significant differences in carefully translated versions (as opposed to paraphrases) that confuse the historical and doctrinal foundations of our Christian faith. No matter in what language one studies the Bible, the "God-breathed" message comes through, just as it did to Timothy through the Septuagint.

Adventists believe that the position we have outlined is both consistent with the facts (not necessarily the theories) of textual criticism and with the internal position and evidence of the Scriptures. The fruitage of our teaching in this respect is evident in the remarkably uniform agreement among Adventists of all shades concerning the basic authority and inspiration of the Scriptures. Truly committed Adventists, without exception, believe in the Bible record of Creation, the Flood, the historicity of the Old Testament, the virgin birth and incarnation of Christ, His glorious resurrection, and His atonement, by which alone we have eternal life. This fact, our readers will have to admit, is more than can be said about many churches or denominations today. And this is largely the fruitage of our clear, unequivocal, and yet realistic position on inspiration. We're sure that most of our readers, at least, wouldn't want us to give all this up. The Scriptures are our *ONLY* and final authority. But that doesn't mean that we do not recognize that God used imperfect men and human language to convey His perfect system of truth.

In conclusion, may we state that our September editorial was not intended to undermine or discredit Harold Lindsell's book, *The Battle for the Bible*. Our points of agreement with his masterful work far exceed our differences. Those differences essentially revolve around his equating of the words "infallible" and "inerrant." As to his general theme, his forthright presentation of the widespread movement away from an infallible Bible should awaken all of us to the seriousness of the situation.

Let it be clearly understood by our readers that Seventh-day Adventists accept the Scriptures as God's infallible Word. In saying this, we stand firmly against all theological concessions that in any way undermine the historicity and the authority of the Bible. ■

shop talk

Sponsored by John Rhodes, Ministerial secretary, Southeastern California Conference.

Leadership Seminars at Andrews

Andrews University's school of graduate studies is making preparations for a series of seminars to be held in 1977. The seminars are designed to foster goal-oriented leadership within the denomination. Interested individuals anywhere in the world field are invited to attend and participate. The first two sessions are new: the Publishing Department Leadership Seminar, March 7 to 17, and the Conflict Management and Peacemaking Seminar, March 16 to 21. The other seminars are Board Leadership, June 6 to 10, and Long-range Planning, September 21 to 26. Inquiries and applications for reservations should be directed to Robert A. Williams, Andrews University, Berrien Springs, Michigan 49104.

Clever Way to Make a Last-Minute Announcement to the Congregation

The Chula Vista church has a grooved bulletin board with insertable plastic letters that snap into the little grooves. They use this to insert brief announcements, using white letters against the black background of the bulletin board. It is then placed on an easel facing the congregation as they exit Sabbath morning. In this way, any particular announcement that needs to be highlighted, such as a vesper program that evening or a special prayer meeting during the week, can be placed on this bulletin board, and as the congregation leaves the sanctuary on Sabbath morning that will be the last thing they see. This reminds them once again concerning essential announcements.

The Journeys of Paul

Pastors, evangelists, and teachers will be interested in a new set of slide presentations by Orley Berg on the missionary journeys of the apostle Paul. Consisting of 509 slides (2" by 2"), the three journeys are divided into eight segments, each approximately 15 to 18 minutes in length. This makes them ideal for use as a special feature series in an evangelistic crusade. The slides come with a syllabus, giving a picture-by-picture narration, as well as cassettes with narration and sound background.

The cost of the complete set, including syllabus and four cassettes, is \$165.90. The complete set with syllabus but without cassettes is \$153.60. Orders may be placed through your local Adventist Book Center or with Bible Lands Pictures, 7319 Cedar Avenue, Takoma Park, Maryland 20012.



Attention, School Libraries

A retired minister is offering his complete set of *THE MINISTRY* to a school library at a very reasonable sum. Issues from 1928 through 1947 are bound, those from 1948 through 1972 are in ring notebooks. If interested, please correspond directly with: Otto H. Christensen, Route 2, Box 352, Spring City, Tennessee 37381.

Cough Drops

Ever have someone suddenly find himself suffering a coughing attack in the middle of the service? One church has provided its deacons with small individually wrapped cough drops. When someone has a coughing spell the deacon politely offers a cough lozenge to the troubled soul to ease his throat. Sometimes this courtesy might even come in handy for the preacher when his throat suddenly gets dry in the midst of a sermon. It would be especially helpful to former smokers, who usually have difficulty for many months after they quit.

Full-Color Brochure Covers Available

Operating as a community service of the Seventh-day Adventist church of Elmhurst, Illinois, the Life and Health Center is having a tremendous impact on the community. Pastor Bob Hirst reports that during the first twelve months of making Heartbeat and Heart-Conditioning seminars available to the community they had more than 900 participants. A very attractive brochure has been designed for this program, and the Center is now offering you the opportunity of receiving the cover stock for your own health projects. From Pastor Hirst comes the following announcement:

Designing a brochure for an evangelistic series of meetings including health? A series of health programs such as Five-Day Plans, cooking classes, Heartbeat, physical fitness? Print your copy on the 8½" by 11" color cover shells we can provide you. Printed on 60-pound enamel stock with the finest quality process inks. This will bring a beautiful eye-catching color cover to your program economically.

These words are printed in white: Discover Health and Happiness.

We have found this cover a plus in our health program and are ordering in sufficient quantity to pass on this saving to you. Sold in increments of 5,000 sheets for \$100, plus shipping by United Parcel Service. Allow sixty days for arrival of merchandise. Fifty per cent down payment to accompany order, and balance on arrival.

Mail your order to Life and Health Center, 426 W. Butterfield Road, Elmhurst, Illinois 60126.

Letter to My Pastor Father



Dear Daddy,

I wanted to write you and tell you how happy I am that you are going to be ordained as one of God's chosen workers. Sometimes it has been a little discouraging having to deal with church members' attitudes and the many other problems that occur in having a church, but there are funny sides to problems, as we have found out.

I'm so happy that you chose the field of ministry, because in few other fields can your family be as much a part of your work as in the ministry. We can work with you, beside you, and behind you. When I came home this last time I really enjoyed going with you on that Bible study. I really enjoyed watching you as you talked with people about God's saving grace and His abundant love for us.

As I watch you give Bible studies, preach, visit backslidden members, I can honestly say that God has blessed our family and you in many ways. He has blessed you with Mommy to stand by your side all the way through college and Andrews, and now in your church. And he has blessed us children with good parents who love us and set an example and teach us to follow it, but by our own choice. There will be many times our family will be separated by distance and by other things, but love goes on. Every day I thank the Lord for the blessings He has bestowed on me, especially for my family. And I'm sure that in the years to follow He will continue to bless us.

God bless you in many ways. I love you and will always pray for His guidance for you in the Lord's work.

Your loving daughter

The Best-Always

ALVIN E. COOK

Inflation! Devalued currencies! Spiralling costs! Rocketing prices! Exploding population! Appalling need! Opening doors! Unique opportunities! Unprecedented progress! What an hour in which to work for God and for humanity!

But as you contemplate the annual Spring Mission Offering for 1977, may I suggest that you do so in the context of two simple stories. One comes from rural Africa and will speak to those who live near to nature. The other concerns one of the world's great philosophers as a child—before anybody realized the depth and insight of his unusual mind.

A man in Africa took the best animal in his herd and was preparing to send it off in response to a message from the head of his tribe. The chief faced a need. But the European neighbor said to this good African man, "Give—yes, by all means give. But why give your prize bull?" "Friend, you don't understand," replied the African farmer. "It's for my chief! How can I do less than my best when it is for my chief?"

What a question for a farmer! But the philosopher must face it too. Fortunately he has the answer.

The sister of Nietzsche tells us that when the thinker was a little boy they each decided to take a toy to give to the Moravian Sisters in support of their missionary enterprise. They carefully chose their toys and duly carried them to the sisters. But when they returned Nietzsche was restless and unhappy. His sister asked what ailed him. "I have done a very wicked thing," the boy answered. "My fine box of cavalry is my favorite toy and my best. I should have taken that!" "But do you think," his sister asked, "God always wants our best?" "Yes," replied the young philosopher, "always, always!"

In anticipation, thank you for doing your best on March 19, 1977, another Spring Mission Offering Sabbath. It could very well be "the best yet."

sermon spice shelf

Why Fight?

A loud, noisy, and especially objectionable skunk, obsessed by its own prominence and the attention paid to it, challenged a lion to single combat. The challenge was promptly and emphatically declined by the lion.

"Huh!" sneered the skunk, "you're afraid to fight!"

"No," answered the lion, "but why should I fight you? You would gain fame from fighting me, even though I gave you the worst licking of your life, which I would do. How about me, though? I couldn't possibly gain anything by defeating you, while on the other hand, everyone whom I met for a month would know that I had been in the company of a skunk."—*Quote Magazine*.

Overheard: "The gifts of the Spirit can be counterfeited, but the fruits of the Spirit cannot." . . . "When we become dependent on God, we're independent of everything else." . . . "Why didn't the people leave Pompeii? They'd become used to living with volcanoes."

Ten Divine Certainties

1. A proprietorship which is unquestionable. "Shall be his people" Rev. 21:3
2. A presence which is unchanging. "Shall be with them" Rev. 21:3
3. A vision which is undimmed. "Shall see his face" Rev. 22:4
4. A relationship which is unceasing. "Shall be my son" Rev. 21:7
5. A purity which is unsullied. "Shall walk with me in white" Rev. 3:4
6. A service which is unwearied. "Shall serve him" Rev. 22:3
7. A joy which is unchangeable. "Shall wipe away all tears" Rev. 21:4

8. A possession which is unlimited. "Shall inherit all things" Rev. 21:7

9. A position which is unparalleled. "Shall reign for ever" Rev. 22:5

10. A retribution which is unmitigated. "Shall have their part in the lake which burneth with fire" Rev. 21:8—From "Pulpit Helps," May, 1976. Published by AMG International, Ridgefield, New Jersey.

Quotes: "Unless a man undertakes more than he can possibly do, he will never do all he can."—Henry Drummond. "A man who trims himself to suit everybody will soon whittle himself away."—*Quote Magazine*.

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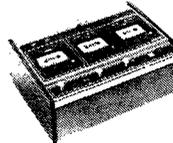
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Nine Proofs of the Divinity of Christ

1. John 14:29—He had power to read human hearts.
2. John 14:29—He had power to foretell the future.
3. John 6:1-33—He had creative power.
4. John 5:21; 11:43-45—He had power to give life.
5. John 8:46—He had infallibility of utterance. He never made a mistake.
6. Matt. 9:5—He had power to forgive sins.
7. Matt. 14:33—He had power to command worship.
8. John 5:25, 26—He had life inherent in Himself.
9. John 1:12—He had power to transform hearts.

—PHYLLIS BAILEY

Worship

Worship is the hour of the week when we can get perspective on life and on its causes. Without such a perspective life runs into dead-end streets and encounters futility.

The man who allows time for worship will find that such a time pays daily dividends in his life. It gives an opportunity to see the resources available, through its Creator. And to see such resources and such possibility is to be inspired and challenged.

Worship is, in part, listening to what God might say to us, through music, through words, through fellowship. It is, also, our response to what He speaks. Worship has occurred when life responds with an openness to how God could change our lives.

Worship is the one occasion of the week when a man can be honest and know it will profit him. God honors an honest heart. Into such a life He will direct resources and blessings.

Worship is a time for praise—praise to God for attending life through another week.—NEIL C. STRAIT, in *Quote Magazine*.

news briefs

Characters on Ancient Tablet Tied to Biblical Ebenezer

JERUSALEM—A clay tablet containing 80 ancient Hebrew characters arranged in five lines, dating from the eleventh century B.C., has been found at a digging site in Izbet Sarteh, northeast of Tel Aviv, tentatively identified with the Biblical Ebenezer.

Ebenezer, mentioned in 1 Samuel 4:1, is the name used to identify the place where the Hebrews encamped before their defeat by the Philistines encamped at Aphek.

The newly-discovered tablet, yet to be deciphered, displaces the famous "Gezer calendar" of about the tenth century B.C. as the earliest-known Hebrew inscription.

Baptist World Alliance Head Reports Active Church Communities in Russia

WASHINGTON, D.C.—Though Bibles and hymnbooks are in short supply, "Baptist Christians in the U.S.S.R. are active and enthusiastic about their witnessing for Christ in daily life," says the president of the Baptist World Alliance.

President David Y. K. Wong spent two weeks in the Soviet Union at the invitation of the All Union Council of Evangelical Christians-Baptists, a group registered with the government. He visited Moscow, Leningrad, Kiev, and Tbilisi.

In his report, released here by the Baptist World Alliance, Mr. Wong claimed that more than 95 per cent of the Baptist churches in the Soviet Union are registered to operate, and that recently 30 more independent and autonomous churches were given government permission to register.

At every church service or gathering, he stated, "we found singing, praying, testimonies, talks, and fellowship for two and

one-half to three and one-half hours. People do not feel tired, though many stand in the aisles, at the side walls, and on the staircases in a full-packed situation. Many participate in the services with deep emotions."

\$24,000 Grant Assists Seminary Prayer Project

ST. MEINRAD, Ind.—A Roman Catholic theological school here has received a special grant of more than \$24,000 for a two-year project that will involve the investigation, design, and implementation of a program to help seminary students learn to pray alone.

St. Meinrad School of Theology, a Benedictine seminary, said in its grant proposal that the need for the project arose from an awareness that "shared prayer" in the seminary does not meet the later need for personal, private prayer in the ministry.

The grant, from Lilly Endowment, Inc., of Indianapolis, was one of 36 to seminaries and other theological institutions totaling more than \$1.6 million. Invitations to submit proposals were extended to 228 such seminaries and institutions.

A Dialog With Dad: "Too Tired . . . Not Enough Money . . . Keep Quiet"

WASHINGTON, D.C.—The comment most frequently made by American fathers to their children is "I'm too tired," according to a survey of children undertaken by a Seventh-day Adventist couple.

"We don't have enough money," was found to be the second most-used comment of fathers to their children, followed by, "Keep quiet."

The nationwide survey was conducted by Dr. and Mrs. Delmer W. Holbrook, directors of the Family Counseling Service of the Adventist Church. This summer,

they are conducting surveys and Family Life Seminars at Adventist camp meetings across the U.S.

The Holbrooks said they hope that their surveys and discussions this summer will enable them to prepare cassettes and printed materials that will guide others in restoring troubled marriages.

Their assignment from Adventist world headquarters is to help find answers to the "American home problem."

At Family Life Seminars, the Holbrooks lead discussions on such topics as tensions in marriage, family finance, communication, parental practice, and marriage enrichment.

They said they believe the greatest assistance toward happy marriages comes from Scripture—a source many families have forgotten.

Dr. Holbrook is president of the Adventist international correspondence school, Home Study Institute. Mrs. Holbrook is a columnist for the *Review and Herald*, Adventist church paper.

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

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