



WORLD CONGRESS ON RELIGIOUS LIBERTY

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IN THE office of Strauss Photo Technical Service in our nation's capital I saw the little sign: "We are making a little effort to be pleasant for a limited time only. As soon as business picks up this will stop."

It got me to thinking. How much of what we do is really motivated by a genuine interest in the welfare of those we serve? In *A Minister's Obstacles* Turnbull declares, "An analysis of a preacher's zeal and loyalty has been estimated to be 93 parts impure with bigotry, personal ambition and love of authority; and only seven parts pure zeal composed of love to God and for men."—Page 101.

Could this possibly be true of our work? At least this thought should lead to a searching self-analysis.

In his Yale lectures on preaching Raymond Calkins says, "No one has a right to be a Christian minister whose supreme interest does not center in human beings. He may possess all other qualifications, but if he likes books or study, investigation or research, administration or organization, speaking or lecturing, more than he likes human beings, he will never make a successful minister of Jesus Christ. He ought to value books; he must continually and energetically study; he should have abilities as an organizer and administrator; but above all, beyond all and within all, he must have an absorbing interest in the lives and souls of men. This must be his supreme preoccupation. These are his specialty."—Quoted in *Heart of the Yale Lectures*, p. 106.

Consider this in the light of the ser-

editorial

Motivation

mons we preach. Do we preach to make a favorable impression? or to reveal our superior knowledge? or to gain applause? Or do we preach because of our sincere love for the people and concern for their salvation?

Henry Ward Beecher puts it succinctly, "Sermons are mere tools; and the business that you have in hand is not making sermons, or preaching sermons—it is saving men."

Beecher goes on to point out what this person-centered ministry will lead to. "You will very soon come, in your parish life, to the habit of thinking more about your people and what you shall do for them than about your sermons and what you shall talk about. That is a good sign. Just as soon as you find yourself thinking, on Monday or Tuesday, 'Now, here are these persons, or this class—you run over your list and study your people—'What shall I do for them?' you will get some idea what you need to do."

When once we become totally absorbed in the good we can do for those we have been called of God to serve there will be little room for the "green-eyed monsters" of bigotry, personal ambition, and love of authority.

God give us grace to pray as did John S. Hoyland in his poem "Indian Dawn":

"Teach me, O Christ,
Thy full humility:

"May I rejoice that my friends are better than I,
May I seek, and find, some lowly and humble
service,
Obscure and remote.

"And there may I lose myself in the need of the
men around me."

O. M. B.

Refreshing to My Soul

Thank you for the complimentary subscription of your magazine. From time to time I find articles that are helpful to me personally and also items that are worth passing on to others.

Occasionally there are theological positions that are distinctive to your denomination, and I appreciate the fact that you neither apologize for them nor try to force them upon your "other" readers. Personally I find much more upon which to agree than to disagree, and your conservative Biblical positions are refreshing to my soul.

METHODIST PASTOR
Virginia

feedback

Thanks

Allow me to express my thanks to you for such an excellent paper.

R. H. BAINBRIDGE
Watford, Herts., England

No Time to Read

I am an ordained minister and cannot agree with all your teachings. With my studying and pastoral duties I do not even have time to read some of the other literature that comes to my desk.

Remove my name from your mailing list. It is a waste of money.

BAPTIST MINISTER
Pennsylvania

Much in Common

I have been receiving complimentary copies of THE MINISTRY the past few months and find them very interesting. We have very much in common, for your ministry, and mine as a Roman Catholic priest.

I am enclosing \$9.95 for a year's subscription.

ROMAN CATHOLIC PRIEST
Ohio

Music Articles Appreciated

In behalf of my family I would like to express our sincere appreciation for the highly enlightening articles on music as published by THE MINISTRY magazine in the past ten years. These write-ups have greatly served to increase our faith in this most "frightening" generation.

RUDY C. RUIZ
Philippines

Commendation

I have appreciated very much receiving the complimentary issues of THE MINISTRY, and commend you for a fine journal and for your desire to improve relationships with non-Adventists.

BAPTIST MINISTER
New Jersey

"A Whale of a Lot to Offer"

I am thrilled with THE MINISTRY magazine finally becoming a magazine for our ministerial brethren in other churches. We have a whale of a lot to offer as well as a lot of misconceptions to clear up. Never have I enjoyed THE MINISTRY magazine so much during my 29 years of ministry. Knowledge is increasing, so we understand how important it is to follow the everlasting gospel that glorifies God with body, mind, and spirit.

MERRILL ENRIGHT
Loma Linda, California

Spiritual Help Through Tape Club

After twenty years as an officer in the United States Army I finally arrived at the rank of lieutenant colonel. For those twenty years I was accustomed to giving an order and having it carried out without question.

August 11, 1973, after my retirement from the Army, I returned to the Seventh-day Adventist Church, was born again, and promised God to give all my talents and the rest of my life to the work of my Master.

After I was baptized by Pastor Merle Tyler, Sr., he suggested I join the Ministerial Tape-of-the-Month Club. Because of my background he felt these sermons, et cetera,

feedback

(Continued)

would be invaluable to me. I have been a subscriber for the past two years and I wouldn't be without the two tapes I receive each month.

For these and the many others I will be forever grateful.

VICTOR E. WEAVER
Kokomo, Indiana

Fascinated With Ecumenicity

Thank you very much for the complimentary copy of your publication entitled MINISTRY.

The various religious articles are not only interesting and well written (with a minimum of ecclesiastical phraseology) but also provocative and inspirational. They cover a rather wide range of subjects, at a professional level.

My particular fascination with the publication MINISTRY is the interdenominational ecumenicity.

METHODIST MINISTER
Charlottesville, Virginia

Progressive and Directional

THE MINISTRY is very meaningful to my work as a pastor. It hits where it counts. Thank you for making such a great improvement. It is so progressive and directional—new ideas and programs for the church.

Also, my fellow ministers in the Tidewater area are very expressive of their enjoyment of THE MINISTRY. When I attend ministerial meetings, they express their thanks for our sharing with them. Keep up the good work.

BEN BUCK
Portsmouth, Virginia

Meaningful in Lives

I wish to express to all members of your staff my real appreciation for the magazine THE MINISTRY. I believe it to be one of the finest communications I receive. Hopefully it will remain available for years to come and be meaningful in others' lives as it already has been in mine.

PRESBYTERIAN PASTOR
Pennsylvania

Greatly Benefited

Praise God for the way in which He is blessing you in the written ministry of THE MINISTRY Magazine. I have been inspired time and time again by the sincerity and truths that make THE MINISTRY so dynamic.

As a young pastor just entering the field, I'm greatly benefited by the wisdom of my peers and older brethren.

JAMES F. PARHAM
Lima, Ohio

Is Religious Freedom the Basic Freedom of All Freedoms?

ACCORDING TO Freedom House in New York, there is a sharp decrease, worldwide, in the number of people who enjoy what might be considered virtually complete human liberties, including the most basic one of all, religious freedom. But at the First World Congress on Religious Liberty held in Amsterdam (March 21-23) there appeared to be almost no end of descriptions of what religious freedom is and isn't—from either a theological perspective or a secular view.

The conference, attended by delegates from thirty nations, with more than half of the 350 participants from Europe, was a low-key spectacular. Spectacular in the sense that it was capable of being staged in the first place and spectacular because the participants want to see the congress expanded to include even more viewpoints and with the power to serve as a voice of conscience to a world that too readily forgets the dignity of the individual and even of whole nations and races.

The delegates voted convincingly to perpetuate themselves in the form of a wide-based, clarion-voiced permanent committee to be formulated later this year. They feel the time has come in the human-rights struggle to pull in a more concerted way, even though ideologies and theologies clash. Religious freedom is the business of theist, nontheist, and atheist alike, because religious freedom is the basic freedom of all freedoms.

Or is it? Roland Hegstad, the Seventh-day Adventist editor of *Liberty Magazine*, one of the conveners of the historic congress, believes firmly that if religious freedom is put in place, the

WILLIAM F.
WILLOUGHBY

William F. Willoughby is religious-news editor of the Washington (D.C.) Star newspaper.

other freedoms are sure—or nearly sure—to follow. In other words, without religious freedom, can an individual really be assured of his other freedoms—freedom of association, freedom of education, freedom to pursue his own goals?

Just how far religious freedom reaches seemed to be one of the tacit considerations that emerged in the talks, each given independent of all the other talks. Although it was tacit, insofar as it was not an announced topic, it was vocal in that a large number of the speakers made it a special point of reference.

Does it mean that political expression can be an inextricable part of that right? Is the witness of one's faith in political outcries against human injustice part of this right?

I. Lalic, of Yugoslavia, minister of cults in the Croatian Republic, declared flatly: "If there are any disputes and problems in the relations between religious communities and the state, these problems have not a religious but a political character in Yugoslavia." He added that "religious communities in the self-management society can be absolutely free provided that they take no part in politics."

But hear James Wood, Jr., out. He is executive director of the Baptist World Alliance. Wood said:

"The mission of the church is not merely to preach justice but to be a force for justice in the world; not only to proclaim the principle of liberty but to be free from alliances with power structures that would mute her voice, and to support the cause of freedom for all men; not only to affirm man's right to religious freedom but to support the cause of religious freedom everywhere; not only to condemn evil but to disassociate herself from evil; not only to expound the reality of God but to be obedient to the will of God; and not only to promulgate the authority of the Bible but to let the message of the Scriptures be an authoritative guide for her work and witness."

Zachariasz Lyko, a Polish attorney and editor of the Polish *Signs of the Times* magazine, said that in Poland the confessional law of that country is composed of several principles, the principal of which is separation of church and state. What this means is that the state is a political organization of the nation, designed for its own protection. This means that the state must be accepting toward everyone, meaning that above

all else, it should be neutral toward religion. In short, it must be secular.

The church, on the other hand, is a religious organization of particular believers, designed specifically for their spiritual and religious development.

"In Poland, the church is separated from the state," Lyko said, "but cannot constitute the state in the state." In other words, there should be no mistaking the identity and role of either. It means that the church is free and separated—but not independent.

"The church is a part of society, and its mission is to serve, to proclaim the message of Jesus, for the spiritual benefit of the people," Lyko said. It does not mean complete isolation—such isolation being "not possible or even preferable."

He said that under his country's setup various forms of cooperation between the church and the state could exist, especially in the field of morality, in family relations, in temperance, moral education, overcoming social pathology, and the like.

But even though Lyko proposed that "the religious freedom of one country cannot constitute the only true pattern of religious liberty for all other countries," but must be assessed in light of the historical, social, and political background of the particular country involved, many delegates saw in his views not only a circumscribing of religious groups but a real sense of "using" them for the ends of the state. This appeared to such persons as a sublimation of the church to the state, of giving priority to meeting the objectives of the state, rather than following in the pursuit of God.

By sharp contrast, but not in answer to the Polish speaker's presentation was



Cover: top left: Dr. Philip Potter, General Secretary of the World Council of Churches; top right: Msgr. Pietro Pavan, a peritus (expert advisor) of Vatican Council II; bottom left: Liberian Ambassador to the Netherlands, Nathaniel Gibson (on the right) reads a message from Liberia's president, W. R. Tolbert; bottom right: Dr. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs addressed the congress.

Don Rafael Mendizabal Allende, Justice Vice-Minister and President of Spanish Commission for Religious Freedom, accepts the congress' first International Freedom Award on behalf of the late Don Fernando Maria Castiella Maiz, the late foreign minister of Spain.

the thesis of Andrew L. Gunn, executive director of Americans United for Separation of Church and State, who told the delegates that "the soil is not conducive to the growth of religious freedom when the church is the mistress of the state or when the state is the tool of the church.

"When the church and the state use each other for their own purposes and ambitions, religious liberty always suffers. The history of mankind has too often been a history of civil powers using religion, or organized religion using the powers of the state to hold the people in subjugation.

"History has proven that organized religion should not control the state, for it makes freedom of conscience almost impossible. Too often toleration has been mistaken for true religious liberty, but toleration is only one of the prerequisites of religious liberty."

But Gunn would not deny the church freedom of expression on moral and social issues affecting the state. "A religious organization must be free to interpret to the public the meaning of its insights and its principles for the instruction of society, including government."

Different Theological and Ideological Nuances Showed Up

Different theological and ideological nuances showed up in papers presented by Theo C. van Boven, of the University of Amsterdam, and Dr. Philip Potter, of Geneva. Potter is secretary general of the World Council of Churches, and van Boven, a former staff member of the WCC, is soon to be sworn in as the new head of the Human Rights Commission at the United Nations.

Van Boven, a Dutch Reformed member, said that religious liberty is "one of the fundamental human rights (which) can never be separated from the broader spectrum of human rights."

This means, in his view—and one held by Potter as well—that "political and social witness in words and deeds is one of the essential aspects of religious liberty which religious bodies are entitled to claim."

Van Boven said that exercise of religious liberty involves other rights, such as the right to freedom of peaceful assembly and association, the right not to be subjected to arbitrary arrest and detention, the right to leave and to return to one's country, the right to education and to other matters essential to social justice.



"Indeed," he said, "many aspects of religious liberty have little or no meaning if other human rights are not effectively ensured. Religious liberty gets its full meaning only in the broad context of human rights."

To me as an observer, this appeared to be a direct inversion of Hegstad's thesis that religious freedom is the prince of freedoms—obtain that, and others will fall into line. Can a people have all the other freedoms catalogued by van Boven without having religious freedom? On the other hand, can a people have religious freedom and still not have other freedoms that round justice out?

Van Boven said, "I regret to say that in many countries with so-called Christian traditions and values, religious liberty in its political and social implications is in serious jeopardy. I refer to countries in Latin America, to Southern Africa, to countries in East Asia with a large Christian population.

"Priests, pastors, laymen, and lay women who, as a part of their Christian witness, work for social justice, who act as advocates of the oppressed, who provide relief to the persecuted, often get crushed. They risk their lives and liberty. Many of them are arrested and tortured; they may be expelled, or they may even disappear and get killed.

"In those situations the ruling powers accept or support the church as a protector of the status quo, but the same ruling powers take action against men and women of the church and others who are not associated with the church when they voice criticism and when they come out in favor of social justice on behalf of the dispossessed and the victims of discrimination."

Special music was provided by the combined choirs of the "Friends of the Lord" (Amsterdam) and Zangvereniging Halleluja (Vianen), directed by J. F. P. van Vollenhoven.

Potter phrased it this way, sublimating the individual right to freedoms to the corporate, or societal approach, while not denying altogether the individual:

"The churches have not ceased to proclaim their right to religious freedom, but perhaps most important, the churches in many parts of the world are not merely making appeals to national authorities for religious tolerance, they are indeed exercising that freedom they have in Christ to stand up against those who show a patent disregard for humanity. They do not claim rights for themselves, but freedom and justice for all women and men in society, regardless of race, sex, or belief. This exercise of freedom, this engagement for justice, is leading not infrequently today to the prison gate or directly to the cross."

The congress, as I view it, was a distinct success. There were, naturally, varying ideas on the nature, definition, and scope of religious liberty. In this sense it could settle nothing. Nor was it intended to settle anything. The important thing is that it proved something. It proved that people with widely disparate views can talk as civil human beings about matters that are at the root of human existence.

The congress also proved that there is overwhelming consensus for a continuing forum for the great issues involved—a forum that for too long has been overdue. The real proof of the success of the First World Congress on Religious Liberty in Amsterdam lies in the future—whether indeed such a forum does succeed in making its voice heard above the cries of the anguish of a world which sees its God-granted but state-denied liberties passing away. ■

Last-Day Leaders

God is depending upon us to give the quality of leadership that will match the awesome hour in which we live and serve.

WHAT A responsibility is ours! God has called us to be leaders in His church in one of the most decisive hours of its history. He is depending upon us to give the quality of leadership that will match the awesome hour in which we live and serve. He expects more of you and me than of any leaders who have gone before us, because we are serving nearer the time of Christ's return than any of our predecessors.

We lead by both precept and example. Nothing is more effective than example leadership. Our lives are to reveal to those who follow the quality of Christian life we desire them to achieve. Our love, our thoughtfulness, our kindness, our integrity, our liberality, our zeal for a finished work, will be reflected in the lives and service of those whom we lead. We must reveal to them what we desire them to become or achieve.

Our preaching does much to convey to our congregations the fact that we long to see them ready to meet our Lord. Our listeners want to be fed—fed on the Word, fed on that spiritual food that made them members of God's church. So many of them are tired of listening to sermons, no matter how perfect in exegesis and how flawlessly delivered, that contain no life or light from Heaven.

From One Leader to Another



Robert H. Pierson

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

Jesus' discourses were "plain, close, searching, and practical." Shouldn't His ambassadors follow His example? "If ministers will in meekness sit at the feet of Jesus, they will soon obtain right views of God's character and will be able to teach others also. . . . In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—*Testimonies*, vol. 4, p. 396.

Feed the flock, brethren! The cross, faith, prayer, repentance, conversion, revival, reformation, practical godliness, the work of the Holy Spirit and its final outpouring, the love of God, last-day events, the return of our Lord—all *Christ-centered and Bible-based*—these will supply spiritual food, meat in due season for those who sit under our ministry.

Let us lead our people into great fellowship of prayer—in our own closets, in the field offices, the local conferences, unions, divisions, and General Conference offices, and in our educational, publishing, and medical institutions. If two and three-fourths million Adventist workers and members around the world join in praying daily for revival and a finished work, something is bound to happen! Something *must* happen! Something *will* happen!

Then most certainly will follow a great forward surge of God's work in every department, every institution! "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—*Gospel Workers*, p. 351.

"We are altogether too narrow in our plans. . . . We must get away from our smallness and make larger plans."—*Evangelism*, p. 46.

As leaders in this last hour, we must give prayerful heed to these admonitions given us long ago. We must *do* something about it in our fields, in our departments, and in our institutions! This is the hour not only for Pentecostal living but also for Pentecostal undertakings!

We must not fail God nor the thousands who are expecting so much of us! Let us pray for and with one another! Let us move forward on our knees to a finished work—in our own lives, in our churches, and in the world in *our* generation.

"And this gospel of the kingdom shall be preached in all the world" (Matt. 24:14).

May God bless and guide you! ■

The Fruitage of Faith

MUCH CONFUSION exists about the relationship of works to salvation. And the distinction of time must be kept. There are absolutely no works in justification. Neither are works needed to supplement faith. The individual who has responded to God's initiative with faith and love is a saved person. He needs to do nothing more to become saved. He is already. But he will manifest his faith in love to God and his fellow men. And love is practical and concrete. It enfleashes itself in "joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23, R.S.V.). These are the works—or, better, the fruits—of the Spirit. These are not works done to earn salvation, but done in order to become like Christ. As E. Stanley Jones so beautifully puts it, "The Christian now does not live up to a code, but to a character." This kind of living cannot be accused of legalism.

Some time ago Dietrich Bonhoeffer wrote in his *Cost of Discipleship* a scathing rebuke to all those who think that being a Christian is simply a verbal assent to Christian faith, a mere oral confession that one is a Christian. "Cheap grace," he says, "means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain as it was before. . . . Instead of following Christ, let the Christian enjoy the consolations of his grace! That is what we mean by cheap grace, the grace which amounts to the justification of sin without the justification of the repentant sinner who departs from sin and from whom sin departs."—Pages 46, 47. He goes on to say that "cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without personal confession. Cheap grace is grace without the cross, grace without Jesus Christ, living and incarnate."—*Ibid.*, p. 47.

The Christian's life involves discipleship, following the Master in His

SAKAE KUBO

Sakae Kubo, Ph.D., is professor of New Testament and seminary librarian at Andrews University Theological Seminary, Berrien Springs, Michigan.

path of suffering and service. The Christian does this because he is saved, not in order to be saved. Too many would rather wear a cross than carry one. Some have become so frightened of "works" that in their Christian life they use the bad connotation of works as a good excuse for doing nothing.

The works of faith, or fruits of the Spirit, are an integral part of the Christian life. They are inseparable from it. He who does not bear the fruit of the Spirit cannot call himself a Christian. Ultimately in the judgment he will be judged on the basis of what he has done. "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (2 Cor. 5:10, R.S.V.). This sentiment is expressed also in Matthew 16:27; Romans 2:6; 1 Corinthians 3:8; and Revelation 22:12. It must be considered as basic Christian doctrine. This does not mean that we can earn our way into the kingdom, but it does mean that the way we live our Christian life is important. The final judgment is, not to determine whether men have accumulated enough credit through their good works, but to ascertain the genuineness of men's faith. Faith that does not issue forth in good works is not true faith. Therefore the man who does not produce the fruitage of faith is condemned, but the man who produces the fruitage of faith is justified. His genuine faith passes the test.

We can rightly question the person who claims to be a Christian but does not live a life of obedience. In fact, Christ says, "Every branch of mine that bears no fruit, he takes away" (John 15:2, R.S.V.). As Bonhoeffer has written, "The only man who has the right to say that he is justified by grace alone is the man who has left all to follow Christ."—*Ibid.*, p. 43.

Obedience is not a question of working our way into the kingdom; it is a question of the sincerity of our faith. If we truly have faith in Jesus Christ, then our life has been united with His. We will begin to walk with Him in His light. "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 John 1:6, 7, R.S.V.). Our abiding in Him inevitably leads to our bearing of fruit. "He

who abides in me, and I in him, he it is that bears much fruit" (John 15:5, R.S.V.).

The test of our love is obedience. What is obedience but the doing of God's will, and what is doing God's will but becoming like God and fulfilling in our lives the best that God and we would desire for ourselves? This is in the ultimate sense the meaning of salvation or redemption. It is not merely the forgiving of our sins; it is, through the grace of God, the restoring in our broken lives of the image of God. Our response of love to God is motivated by God's great love in redeeming us from sin. If this is our motivation, then we want to leave behind the life of sin and begin a new life in righteousness. Therefore, if we do not live a life of obedience we do not truly love God. How can we say we love God, because He redeems us from a life of sin if we, in fact, want to continue in that life of sin? No wonder Jesus says, "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him" (John 14:21, R.S.V.). And again, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words" (verses 23, 24).

Man's response to God's love is faith, but "faith" is "active in love" (Gal. 5:6, N.E.B.).* Love is faith in action. Love makes faith concrete and visible. Without love, faith remains invisible, remains simply a claim, a profession. The life of love, of obedience, is faith made visible. So James says, "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? *So faith by itself*, if it has no works, is dead" (James 2:14-17, R.S.V.). James goes on to say that "a man is justified by works and not by faith alone" (verse 24). He says this because men were professing faith which was not active in love. According to Paul this would not be faith at all. James himself describes it as a dead faith. Paul and James do not contradict each other, since the sense in which James uses the phrase "by faith alone" differs from the sense in which Paul uses it in Romans 3:28. By using the expression "by faith

"Faith is not a new kind of work; it is not an achievement, but only the hand that takes hold of what Christ has done."

alone" James refers to dead faith, whereas in Paul it is a dynamic, living faith which is active in love. "Works" in James means faith-obedience—not "works of the law" as in Paul. Furthermore, Paul is talking about justification, our initial approach to God, while James is talking about our life after we have accepted Christ. James is opposing those who would live according to Bonhoeffer's "cheap grace."

What Is Faith?

Some have wondered about the role of faith in justification. What is faith? Is it a kind of work to perform in order to achieve salvation? First let us recognize that no amount of faith can save us were it not for the fact that Christ has died for our sins. It is not our faith that saves us; rather it is Christ's death for us. But faith is the means by which we receive this sacrifice for ourselves. Faith, then, is not a return to works. It is relying completely on what Christ has done.

Faith shows different facets. Furnish regards it as the obverse of man's love. Dodd describes it as "the attitude of pure receptivity in which the soul appropriates what God has done" (*The Epistle of Paul to the Romans*, p. 56). Some interpret faith in Paul's writings as primarily obedience. The act of faith is an act of obedience. This is shown by two verses that are parallel to one another in Romans—1:8 and 16:19 (R.S.V.). In the former Paul says "because your *faith* is proclaimed in all the world" while in the latter he says "for . . . your *obedience* is known to all."

Faith is not a new kind of work; it is not an achievement, but only the hand that takes hold of what Christ has done. The "work" is what Christ did on the cross. Faith is the means by which man appropriates through grace what Christ has done for him.

Fritz Guy defines faith as trust, and places it in opposition to belief. "The distinction here between belief and trust is important: Belief is *what you hold* to be true, what you think is the case; trust is a *response of self-commitment* that makes your well-being dependent on the integrity of another. . . .

"While trust is largely volitional—a result of choice, a decision to give oneself to another in this kind of relationship—belief is largely non-volitional: We do not in fact choose to believe something or other is the case. Belief—as we are thinking of the word here—is often a result of a rational consideration . . . of evidence.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Belief differs from knowledge here only in that the question of validity remains open. . . . Yet the fact remains that belief is essentially a rational process rather than a volitional one."—"Contemporary Adventism and the Crisis of Belief," *Spectrum*, No. 4 (Winter, 1972), p. 20.

It is important, according to the last definition, not to confuse faith with belief. According to Paul, faith is more than belief; it is trust, commitment. A man may say he believes parachutes are reliable and that they always work. So someone says to him, "All right. Then take it and use it. Put it on your back and jump off a plane." If he's afraid, uncertain, unwilling to jump, then he believes but does not have faith. Only when he takes that chute and jumps off a plane thousands of feet above the ground does he have faith. Even so, it is not enough to believe in Christ; belief must move on to trust.

To summarize, we say first that faith is our response to God's initiative in opening up the way of salvation. The fact is that God cannot save us against our will. He has provided the way of escape in Jesus Christ, but He cannot force us to accept it. In fact, many will not accept it. While our faith is awakened through God's great love and His Spirit operates on our heart, yet the act of faith is ours.

"Not only must there be a death of Christ on the cross, there must also be daily crucifying of ourselves on the cross now."

But the act of faith is not a work; it is the acceptance of what God has done. It is the admission that there is nothing we can do toward our salvation. It is a complete renunciation of the possibility of attaining righteousness through our own efforts and a complete trust in God's having accomplished it for us in Jesus Christ. In the words of Jeremias, "Faith is not an achievement in itself, rather it is the hand that grasps the work of Christ and holds it out to God."—*The Central Message of the New Testament*, p. 56.

Salvation involves more than what Christ did in the past. It is true that there can be no salvation without that, but it also involves its appropriation by the victorious faithful daily life of the believer today. Not only must there be a death of Christ on the cross, there must also be daily crucifying of ourselves on the cross now.

While faith is entirely passive to attain salvation, it is not passive, as we have seen above, in the life of the Christian. It is commitment in action, it is obedience active in love. The man of faith will say with Paul: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20, R.S.V.). ■

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Mutations and the Origin of Species

THE IDEA that several million different species of living things needed nothing more than the ordinary processes of life to explain their origin had been growing in the minds of many scientists of the early nineteenth century, but few were willing to come out into the open about it. Darwin's contribution was an idea capable of persuading people how such an unlikely result could flow from such ordinary causes. He succeeded not only with the elaboration of the concept of natural selection but also with its popularization, and his skill in putting these two together is the main reason for the continued popularity of his theory.

In spite of this, a hundred years of research have not produced any large-scale substantiation of the theory of "evolution by natural selection." To be sure, there is the geological evidence of major differences in fossil species between one stratum and the next just as there is the undoubted contemporary evidence to support Darwin's concept about how living populations change. What is lacking is any hint that one is the cause of the other. It still remains to be shown that real evolutionary novelty, the production of genuinely different kinds of organisms, ever did or ever could be the result of the microevolutionary changes observed within natural populations.

In this article we will review the evidence about variation and natural selection and consider its relevance to the claims made about the evolution of life on this planet.

Only the Fittest Survive

Darwin's line of reasoning is sometimes misunderstood by critics who are not always fair to him. He developed his argument as follows:

1. Many more egg cells are fertilized than ever develop, and many more

young are produced than ever reach maturity.

2. The differences among offspring significantly affect their ability to survive, so it is usually the least fit that are caught by predators or that die of starvation.

3. Many of the differences affecting survival are heritable, and favorable changes among the surviving members of a population are perpetuated. The less favorable characteristics gradually disappear.

4. The process continues indefinitely.

So far we do not take exception, for this reasoning is strongly supported by observational evidence gathered over the past century. The situation is entirely different with the suggestions that follow, however:

5. Indefinitely continued, the process leads not only to the appearance of new races and new species but to new kinds of animals and plants, covering all the variation possible in nature.

6. All the differences seen between fossil species and living organisms are to be accounted for by the gradual accumulation of changes retained by plants and animals that were successful in the continual struggle for survival.

Point Mutations

Darwin was well aware of the differences that appear between members of the same species or even between members of the same litter but it was decades later before it was realized that heritable differences are of three kinds—*point mutations* (errors that occur at particular points in the genes), *chromosome aberrations* (rearrangements or insertions or deletions of whole chains of genes on chromosomes), or *novel gene combinations* (occurring when particular sets of genes from the male and female parents appear together for the first time in the same individual). All three kinds of heritable change qualify for inclusion in Darwin's theory—unlike "acquired characters," which some of Darwin's contemporaries thought could lead to evolution but that cannot be passed on from one generation to another.

Population genetics is now a mature science, and examples of these three kinds of variations and of the advantages and disadvantages they may have in adaptation are readily available.

Point mutations have been observed in every species that has been subjected to study. As befits their origin as errors

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in the genetic code, their effects are almost always deleterious. A gene is a sequence of chemical code letters that the cell must decipher to find out the sequence of amino acids to be used in constructing an enzyme. But enzymes are very intricately designed and are likely to be seriously impaired if there is a change in any of the hundreds of amino acids that must be specified, each one to its exact location, along with the enzyme chain. Naturally, this makes point mutations poor candidates for providing the kind of variation from which evolutionary improvement could be built.

A very well-known example of the effect of mutations on a species is provided by the history of the peppered moth, a well-camouflaged species found widely distributed on the earth, especially in cooler countries like England and Scotland. Naturalists have collected the moth for centuries, noting every now and again the appearance of a dark-colored moth among the common off-white members of the species. The off-white camouflage blends extremely well with the lichen-covered trunks of trees in England and prevents the moth from being taken by birds while resting during the day. This advantage is not possessed by the dark-colored mutants, which, because of the ease with which they are discovered by birds, rarely survive. However, this disadvantage was suddenly reversed in the nineteenth century as factory smoke began to blacken the tree trunks and kill the lichens in the English midlands, and it is now the light-colored form that lacks the protective coloring and the dark-colored moth that survives. The mutant moths produced offspring with the same characteristics, and in the polluted environment gradually these became the dominant form of the species. A better example of natural selection could hardly be found.

Another example of natural selection involving mutants is the case of the inherited disease that affects the oxygen-carrying protein of the blood, hemoglobin. Due to a mutation in the hemoglobin gene, two of the amino acids of the 600-odd that are required to build this important protein are wrongly specified. In place of normal behavior, the molecules clump together within the red blood cell, deforming it badly. An early research worker, peering down his microscope, described these cells as "sickle-shaped," which led to the muta-

"To be harmless, mutations must also be trivial; but to be trivial they must renounce evolutionary importance."

tion-induced disease being called "sickle-cell anemia."

This disease is so serious that individuals cannot survive if the hemoglobin genes from both parents have been affected; even if the disease is inherited from only one parent the impairment is considerable. However, it happens that the malarial parasite is unable to live in sickle cells, with the result that in places where malarial infestation is high the disadvantage of sickle cells is greatly offset by the advantage of resistance to malaria. This is undoubtedly the explanation for the high incidence of sickle-cell disease among Africans in malarial areas of Africa, compared with the relatively low frequency of the trait among blacks in America.

Not all point mutations have such devastating effects on organisms as the one that produces sickle cells, and some must be expected to affect survival without major damage to the original design. Mutations affecting color or appearance, like the one that blackens the peppered moth, are good examples, and though trivial, are frequently of survival value. But if they are trivial they are not likely to lead to genuine evolutionary novelty of the kind that separates the major groups of living things. Superficial changes of this kind might well be adaptive and lead to the formation of races within a species and, as the result of many such happenings, new species; but such species diverge only because of accumulated trivialities and never in a way that could explain how fish produced reptiles or reptiles, birds. Contrariwise, nontrivial changes, like the sickle-cell mutation, are also incapable of explaining major evolutionary improvements, because of their very nature as errors in an already complex mechanism. It is only an unusual situation that permits them to be tolerated at all.

To be harmless, mutations must also be trivial; but to be trivial they must renounce evolutionary importance. The examples given above are among the best-documented examples known of natural selection in action. If typical, they are very instructive of its limitations. No one would seriously suggest that changes like the blackening of moth wing-patterns or the destruction of the major function of a vital enzyme could lead to evolutionary improvement, however long continued.

Mutated genes of a trivial kind are found in large numbers in the natural

world, where they contribute, along with the other kinds of variation, to the continual processes of adaptation, race formation, and speciation. They account for the huge diversity of living things within the major kinds of organisms that inhabit the globe, but the evidence for the extension of Darwin's theory to explain the origin of the major kinds themselves is still lacking.

Chromosome Mismanagement

Chromosome aberrations are not readily studied in a species unless it is possible to draw a chromosome map. This is no easy undertaking, but it has been done with success in some species. One of the reasons why the vinegar fly, *Drosophila*, is so much used for studies of genetics is that, by some quirk of nature, it possesses a giant set of chromosomes in its salivary glands, which make it possible to draw a chromosome map with nothing more than a good microscope, skill, and patience. The salivary glands of a fly whose total length is only one-eighth inch are not as big as one might wish, but geneticists are grateful, nonetheless.

Chromosome maps of the different kinds of *Drosophila* found around the world show differences that can only be explained by assuming that chromosome aberrations occurred in individuals that became separated from the rest of the species and founded a new race. Changes within the new race continued to occur until it became not only geographically isolated from the original species but reproductively isolated as well. This means that the chromosomes of the new race, although comprised of genes from the same gene pool as in the parent species, were arranged in a way that made them incompatible with the chromosomes of the parent group, and interbreeding of the two forms could never be successful. Thereafter, of course, changes of any kind in one group could never be transmitted to the other, and the continued accumulation of them forces us to call them different species.

Sometimes new species arise quite suddenly, as in the chromosome doubling aberration (polyploidy) that occurs in plants, which has produced many of the large garden varieties of vegetables and flowers.

Chromosome aberrations are undoubtedly responsible for a large number of the changes that are found between different races and species of insects that possess so many distinct but

"New gene combinations are constantly being 'selected' by nature, thereby gaining the ascendancy over the previously existing combinations."

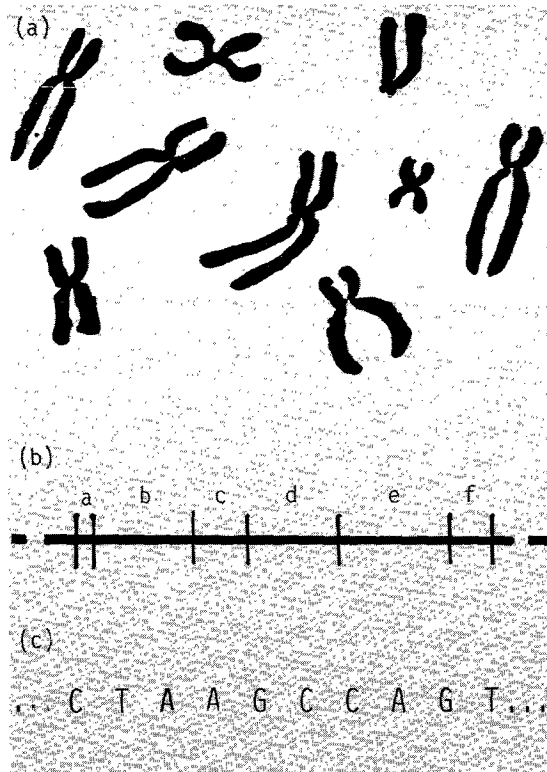
basically similar species. The distinctions are not always obvious to the casual observer, but they are profound to the animals themselves, and would be difficult to understand without a knowledge of the way chromosome aberrations occur.

Chromosome aberrations do not often produce effects in organisms as readily identified as point mutations. In the most common types the genes are the same; it is in the order of their arrangement—and, therefore, probably in the cell's control of their operation—that they differ. Changes in color, size, behavior, food, activity, et cetera, have all been reported in insects as a result of this kind of variation, and the suddenness of the changes makes it a ready explanation for the origin of differences in animals, such as *Drosophila* (2,000 species around the world), and in many plants.

As in the case of gene mutations, changes of this kind affect a well-developed and intricately controlled system of genes already in existence, and can hardly be used to explain the origin of these systems.

Most of the variation observed between different races of the same basic kind is owing to new combinations of genes that already existed in the gene pool of the species but which, in the process of bisexual reproduction, are combined in one individual for the first time. Modern studies of the gene pools of species have revealed that there is an unexpectedly large reserve of variability in the different gene combinations of the individuals—new combinations are constantly being produced, and the possibilities are endless. Although endless in number, they are not unlimited—genetic combinations, like chromosome arrangements, cannot produce any more novelty than the original sources of the variability (gene mutations and chromosome aberrations) permit. The shuffling of genes is, therefore, a means of long-term adaptation to the pressures of the natural environment and accounts for the way each new generation of a species can throw up new solutions to the challenges of its competitors and its enemies. New gene combinations are constantly being "selected" by nature, thereby gaining the ascendancy over the previously existing combinations.

What has been rehearsed so far represents the kind of research carried out by zoologists and botanists during the past fifty years. More recently, of



Chromosomes, when appropriately stained, show up under the microscope as in (a). A chromosome is a tightly coiled length of DNA divided up, as in (b), into many hundreds, or even thousands, of genes and sheathed in protein. In man there are 46 chromosomes each comprising tens of thousands of genes. Each gene consists of a precise sequence of several hundred chemical code symbols as in (c) where C, G, T, A represent the four different substances used in living cells for coding protein sequences. A "point mutation" occurs when a gene is damaged and one code symbol is substituted for another at a particular point in a particular gene; the usual result is one incorrectly specified amino-acid in the protein coded by the gene. A "chromosome aberration" occurs when a series of genes (such as a-b-c-d-e-f in (b)) are inserted into a chromosome of the next generation with a change in the order (e.g., a-b-e-d-c-f), or in the wrong place, or even left out altogether.

course, the discoveries of the "molecular biologists" have given us the tools to test the evolutionary hypothesis within living cells, and this is now a very active field of research. Now that the actual sequence of amino acids in enzymes and the actual sequences of DNA codons of the corresponding genes are known in so many cases, it is possible to detail the effect of gene mutations on the enzymes and relate the adaptive success or failure of the organism to chemical changes in individual cells.

These discoveries, opening up the new field of "molecular evolution," make it a lot easier to estimate the limits of evolutionary changes. On the one hand, it is now more clear just how sophisticated the cellular machinery really is (the kinds of change in living cells that would have been necessary if these biochemical machines had evolved are quite staggering). On the other hand, the adaptability of living cells is found to be much greater than was even suspected before—consequently there are better explanations of microevolution and much less opportunity to categorically deny the overall importance of the mutation/selection concept in changing populations of viruses, bacteria, fruit flies, and so forth.

One idea being explored at present concerns the possibility that new genes may arise by duplication (a chromoso-

mal aberration) and, after subsequent mutation to a functionless copy of the original gene, mutate further to produce a new gene coding for a new and completely different enzyme. Confirmation of part of this hypothesis has been obtained: enzyme modification and gene duplication have both been observed in bacteria forced to grow on foodstuffs not found in the natural world. But it is still not possible to extend the microevolutionary mechanism to account for the original enzyme systems on which these beneficial changes act.

As to the actual effects of mutations on individual cells, there is now a great deal of experience with many thousands of bacterial mutants that are widely used in biochemical research. (Organisms that possess functionless enzymes make it possible to trace the extremely complicated enzyme pathways of the normal forms.) It is still clear that accumulation of single mutations is insufficient to account for the change from one distinct kind of enzyme to another, much less of one enzyme system to another. However, it is no longer possible to assert that all mutations are deleterious to organisms—many are neutral, stemming from certain types of amino-acid substitution in parts of the enzyme chain that are remote from the active site. In some genes there are mutations capable of modifying the structure of proteins. In bacteria these mutations lead to such consequences as changed resistance to antibiotics, changed ability to metabolize foodstuffs, and changes in the type of organism they may attack.

In summary, the raw material needed to make Darwin's theory of natural selection a credible mechanism for evolutionary improvement is unavailable except on a very small scale. There is no evidence for any kind of change that could permit it to operate much above the race/species level. Nor does the fossil evidence provide support for continued change by the mutation/selection mechanism. The comparison of fossils between different levels shows two things. The differences are either the same limited variations as occur within species living today or they are the same major differences, without intervening stages, found between the major groups of living animals today. The two are quite distinct. The fact that Darwin's hypothesis is useful to explain the first is insufficient justification for using it to explain the second.

The Preaching of Clovis Chappell

IN A TIME when the popularity of pulpit preaching is said to be in partial eclipse, suffering from the tripartite impotency of sameness, lameness, and tameness, it is refreshing to consider the preaching of Clovis Gillham Chappell, whose ministerial career spanned sixty-two years, beginning during the presidency of William H. Taft and concluding during the presidency of Richard M. Nixon.

Emerging from the simple, rustic environment of a Tennessee farm, he graduated from the famous Webb Prep School. This was followed by further training at Trinity College (Duke University) and Harvard. Chappell went on to become one of the notable preachers in America.¹ For forty-one years he served the United Methodist Church as a popular pulpiteer, pastoring fourteen churches and circuits. After retiring in 1949 at the age of 67, he continued to preach as guest lecturer, speaking approximately 5,000 times during his retirement years.² In addition to his gift as an oral communicator, he was a prolific writer, possessing a unique ability in vitalizing Biblical truths. Thirty-five books of sermons and one book on homiletical theory (*Anointed to Preach*) were published by this energetic preacher from 1923 to 1962. Preaching was no avocation with Chappell, but it was a cherished way of life.

Chappell was considered by Donald MacLeod, of Princeton, to have been "one of forty outstanding American preachers between 1910-1960."³ The late Andrew Blackwood indicated that he "seems to be one of the most popular preachers in our country,"⁴ and the Methodist Bishop H. E. Finger, Jr., declared him to be "one of the most gifted and effective pulpiteers of twentieth-century Protestantism."⁵

DOUGLAS
BENNETT

Douglas Bennett, Ph.D., is religion department chairman at Southern Missionary College, Collegedale, Tennessee.

What sermonic components brought Chappell national recognition? An analysis of his sermons and preaching reveal certain characteristics that made up the Chappell sermon and provide a basis for evaluating his preaching.

He was particularly gifted in selecting topics for sermons that were both timely and timeless. An examination of this corpus of writings reveals that he spoke on subjects that dealt with human needs and desires—thus infusing his messages with a relevance that almost transcends time. He concerned himself with common issues confronting man; foremost among them was the problem of sin, which, in his opinion, disoriented man and demanded supernatural intervention in the life in order to correct it. Although social issues were not totally ignored, they were always made subordinate to the presentation of the gospel.

Chappell was a confirmed optimist, believing that one can find encouragement if he searches for it. Consequently, it was natural for him to see the whimsical side of life's experiences, which he artistically captured and wove into the body of his sermons as a master craftsman.

Another prominent characteristic of Chappell's preaching may be found in his use of questions, both interrogative and rhetorical. His sermons were generally sprinkled with a liberal amount of both. Occasionally he employed a series of questions for emphasis and effect. At other times he raised questions and gave wrong answers before providing the correct ones. He used questions as a means of dialoging with the audience, keeping the people alert, provoking thought, and thereby forcing audience attention upon the answers.

Clarity of Theme a Trademark

Chappell's characteristics in arrangement were varied and significant. Clarity of theme was a trademark of his sermons, although the theme was not always made evident in the same location in the sermon or in the same way. There were sermons in which the theme was disclosed by a specific statement either in the introduction or the first division, and there were times when it simply blossomed as the sermon unfolded. A worshiper could scarcely leave one of Chappell's services without knowing the theme of his message.

Although not always separately designated in his printed sermons, Chappell's introductions were generally

clear, varied, interesting, meaningful, brief, and concrete. Among the introductions used may be found the *problem approach*,⁶ in which he recreated some universal problem besetting mankind; in the *dramatic description*⁷ he made the listener a part of the scene; there were occasions when he used *descriptive dialog* to create mood, curiosity, and interest;⁸ at times he employed a *suspense introduction*.⁹ However, his most common method was to read a text followed by a brief but appropriate comment concerning the passage.

Divisional signals were frequently expressed in the form of questions, although the combination of statement and question headings were more common. Although having a bias for distributive order, Chappell succeeded in making the divisions significant, interesting, clear, and unified with the central theme. Through the use of various signals, the main points and the sub-points were easy to follow. The number of divisions in Chappell's sermons varied considerably, but he seemed to have a liking for three. Although the divisions frequently lacked proportion, one could easily discern the relationship each part held to the other, and each division moved the thought toward the climax and conclusion.

Though Chappell's conclusions were generally brief, positive, specific, personal, and forceful, they are not clearly delineated in his printed sermons.

Poetry was effectively employed in the Chappell sermons, but he avoided announcing it for fear that interest would wane. The poems, sometimes embracing several stanzas and always recited from memory, seemed to fit the points he was making.

Chappell consistently opened his sermons by reading a text or texts, but he was not a textual preacher. He may best be categorized as a topical (subject) preacher, since the vast number of his sermons were not structurally outlined by the passage. The general practice for Chappell in outlining his divisions was to follow the psychological-logical order. Each division was not only logically placed but also psychologically placed, with the strongest, most personal, and vitally significant point being placed last.

In his sermons he appeared to have used proportion and balance in the use of language, examples, imagery, clarity, figures of speech, and sentence structure. The predominance of short sen-

The conversations Chappell had with Bible characters helped to make the scenes incarnate to the listener.



COURTESY, ABINGDON PRESS

tences and the spoken style of Chappell's sermons seems to be due to his preaching each sermon before dictating it. This practice sacrificed some of the literary beauty of written literature, but apparently contributed to clarity and simplicity.

He employed imagery and dialog effectively and freely. At times Chappell imagined that he was visiting and speaking with the Bible characters. His preaching reflected a sensitivity to the feelings, desires, struggles, and needs of man. Through the use of metaphors, similes, contrasts, and antitheses, Chappell appealed to the listener's imagination. The conversations he conducted with Bible characters helped to make the scenes incarnate to the listener. At times he allowed his imagination to fill in details not provided, though perfectly reasonable and possible, therefore infusing the story, scene, or character with life and vitality.

His Sermon Delivery

A specific characteristic of the Chappell sermon was the practice of extempore preaching, and the recitation of Scripture and poetry without notes. It was his view that this practice arrested the attention of the hearers. There were sermons in which he used ten to twenty Bible texts, as well as several poems, all of which were given from memory.

Chappell's speech could be characterized as typically Southern in its accent, and the rate of delivery was fairly rapid. He possessed a guttural baritone voice with sufficient volume, and a varied pitch range of an octave. The simultaneous pitch and intensity change that frequently occurred in his delivery pro-

duced a rhythmic monotony. There was a noticeable tendency to crescendo at the beginning of many sentences and to decrescendo to their end. His speech was frequently punctuated with timely pauses, allowing the audience opportunity to reflect upon that which had been stated. It appears that it was Dr. Chappell's practice to begin at a slow pace, increase the tempo in the body of the sermon, and diminish in the conclusion, generally ending slower than the pace employed in the introduction. Chappell saw a cause and effect relationship between strong preaching and good health; he, therefore, studiously reinforced his physical strength through diet, walking, and jogging.

Illustration was another component of the Chappell sermon. He seemed to possess a special gift for illustrating his points, making them both clear and interesting. From a reservoir of personal experiences he was able to select an illustration and to relate it in a most appealing way. Many of his stories were folksy, describing his days on the farm or in school. Vivid and descriptive language was employed in relating them. Frequently this was combined with humor, thus making each experience intensely interesting. In response to an inquiry regarding devices he employed to achieve interest in his sermons, he answered: "I try not to say it in the same old hackneyed way they have already heard it; they are not going to be interested unless they understand you; educated people appreciate simplicity, and a story is the universal language of humanity."¹⁰

Chappell's success as a preacher is undoubtedly associated with these characteristics. Without the benefit of formal speech and rhetorical training, but through the study of speech models and practice, Chappell developed what he considered to be proper characteristics of speech, and succeeded so well that he is counted among the great preachers of the twentieth century. ■

¹ Donald MacLeod, personal letter, December 13, 1971.

² Personal interview with Dr. Chappell, November 16, 1971.

³ Donald MacLeod, personal letter, December 13, 1971.

⁴ Andrew W. Blackwood, *Preaching in Times of Reconstruction* (Great Neck, New York: The Pulpit Press, 1945), p. 36.

⁵ Personal letter, November 29, 1971.

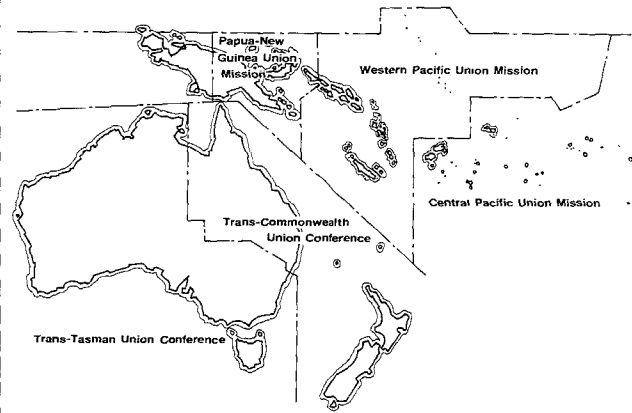
⁶ Clovis Chappell, *Sermons From Job* (New York: Abingdon Press, 1957), p. 19.

⁷ ———, *Living Zestfully* (New York: Abingdon-Cokesbury Press, 1944), pp. 90, 91.

⁸ ———, *Values That Last* (New York: Abingdon-Cokesbury Press, 1939), pp. 90, 91.

⁹ ———, *The Road to Certainty* (New York: Abingdon Press, 1940), pp. 175-177.

¹⁰ Andrews Derris Davenport, "The Biographical Preaching of Clovis G. Chappell" (unpublished Th.M. thesis, Southwestern Baptist Theological Seminary, 1968), p. 50.



"THIS GOSPEL of the kingdom shall be preached . . ." Preaching is an idea that originated in the mind of God and is His supreme method of communicating His will to man. God can speak through the written Word; He can commune by the Holy Spirit; but when you have the Written Word in the hands of a disciple whose mind is directed by the Holy Spirit, then you have God's supreme method of communication.

Whenever God's method is faithfully followed, dramatic events will happen in the lives of men and women. We wish to share with you a little of the inspiring results of evangelism in the vast Australasian Division. The fruitage of this outreach is attributable to the gracious working of God's Spirit, and to Him be the glory and the praise.

Pastor Geoff Youlden, evangelist in Adelaide, South Australia, sends some highlights of his successful evangelistic outreach in that area over the past two years:

"We are having another wonderful year here in Adelaide. The Lord is going to give us a large harvest. These days we are so short of seating space in the church that we hold two services on Sabbath morning. We like this problem.

"Only yesterday the church treasurer handed me a slip of paper that had the tithe figures for the past few years. I am interested in this because many of our people feel that public evangelism doesn't pay, or that it costs too much.

"Let me share the figures for our church:

January-December, 1974, total tithe \$15,889.49

January-December, 1975, total tithe \$19,489.12

January-September, 1976, total tithe \$28,359.12

Evangelism in the Australasian Division

"The main reason for the increase noted is owing to the new believers' tithe-paying from last year (1975) being registered in 1976. I expect this figure to continue to climb as the large number of folk baptized this year (1976) bring their tithes into the Lord's treasury. Just last week one new believer handed to me his first tithe check. It amounted to \$5,000.

"I have no question but that public evangelism is the greatest and best single force of soul winning."

Pastor L. S. Rose, president of the South Queensland Conference, sends the following inspirational report:

"Returning home early in 1974 after twenty-four years of evangelistic service overseas, Pastor Ray Kent joined forces with seven city workers in reaching out for God in an evangelistic thrust in Brisbane. Through prayer and supplication and through various means of advertising, four thousand people attended the opening weekend meetings.

"During the Easter season a man visiting the city of Brisbane was about to make a purchase from a city store, but before going inside he took from his pocket a handful of change to count. One coin dropped and rolled away down the footpath, coming to rest on a piece of paper. On picking up the coin he was attracted to the piece of paper it rested upon, which was an invitation to hear our Bible lecture on 'The Power Behind Black Magic.' The man had long searched for the meaning of life and for the reasons for it, as well as for truth concerning the future of this planet of ours. He attended, and from that time onward never missed a meeting. In fact, he often walked five miles each way to attend, and is now preparing for baptism.

C. R. STANLEY

C. R. Stanley is Ministerial Association secretary for the Australasian Division of Seventh-day Adventists.

"Twenty-five years ago a literature evangelist called on the Muir family with the books *The Desire of Ages*, *God's Way Out*, and some children's books. The children soon became well acquainted with these volumes, and after the children had grown up, the books were stored with others in the attic. There they remained for many years.

"One day a young Seventh-day Adventist man was carrying out some repairs in the Muir home and began to talk about religious issues with Mrs. Muir. He gave her an invitation to attend the Kent lectures. Mr. and Mrs. Muir did attend, and from the very first meeting their interest began to grow. One day they remembered the books in the attic. To their dismay, they found that through the years the mice had made their home in the attic. Rummaging around the torn-up books and papers, the Muir's were surprised to find *The Desire of Ages* untouched by the mice. Their interest in the lectures and God's protection over the book in the attic was an evidence to them that God was leading their family to accept His message."

Pastor Rose also brings to our attention the work of Pastor Gary Williams, who is preaching the message at Ipswich, which has a population of 56,000. In this country center we have an active church with a membership of 239. Before the year 1975 had ended, fifty people had surrendered to the Lord's leading.

Pastor Wood-Stotesbury, president of the North New Zealand Conference, reports that 385 souls were brought into the church during 1975 in North New Zealand. The sense of urgency is noted in the challenge he made to the membership:

"At our last camp meeting the theme was 'So Send I You' and the challenge, 'Tell Ten Thousand.' Our dedicated constituency have pledged to reach more than ten thousand with the gospel message, and our ministers have pledged to aim at five hundred baptisms in 1976."

Pastor Stotesbury briefly pictures the evidence of the leading of the Holy Spirit upon the hearts of believers as they go out seeking lost men and women.

"Literature Evangelist Henry Barnes called at a home in Whakatane. After purchasing *The Great Controversy*, Larry and Elspeth Davis read the book into the early hours of the morning, and then asked for Bible studies. The result was that they were soon baptized. They sold their house, Larry gave up his job, and now he is in the ranks of the literature evangelists."

From Henderson comes the story of 11-year-old Arlene Fraser and her friend Pauline Bayne. These dedicated youth knocked on two hundred doors and placed Bibles in eight homes.

Within the Australasian Division we are constantly being made aware of the fact that God still speaks to men through the avenue of dreams. From the city of Albury, evangelist John Carter tells the following story concerning some people who came to his evangelistic program:

"The devout Jacobs family of six have decided for baptism. After attending the fifth lecture entitled 'Chariots to the Stars,' Mr. Jacobs had an impressive dream. He described to us how he saw upon the earth two groups of people. One group was large, and the other was small. With his wife and four children he stood with the large group until a hand reached down from heaven and lifted them and placed them with the small group. He woke mystified as to its meaning.

"With his family he continued to attend the meetings, and the beautiful truths were gradually unfolded to him. Although he was ridiculed by his old associates, he decided that he could not be 'disobedient unto the heavenly vision.' Gladly the whole family decided to cast in their lot with the little company who are following the faith once delivered to the saints."

Last year in the Papua New Guinea Union Mission 4,883 souls were baptized. In this emerging nation the Adventist Church is seeing its most rapid growth today.

"Public evangelism must ever be the vanguard of the church's operation."

In the Western Pacific Union Mission many jewels are being claimed from the Solomon Islands and the New Hebrides. The president, Pastor Hay, writes:

"Major campaigns have recently concluded in Honiara, Solomon Islands, and in Vila, New Hebrides. One thousand people came out six nights a week for three weeks in Honiara to hear a health-and-Bible series conducted by Pastors Winch and Liversidge and assisted by national ministers. . . . A large public effort is still underway in Santo, New Hebrides. Smaller public efforts are being conducted in many island centers and villages, with many baptisms already in some of these areas. Witnessing groups encouraged and trained by the ministry are making significant and growing contributions to baptism."

Pastor George Vandeman recently visited our division to conduct evangelism seminars in connection with the It Is Written program. These seminars created considerable interest in the cities of Sydney and Melbourne. The president of the Greater Sydney Conference reports:

"On April 24 and 25, at the new Sydney Hilton Hotel and Conference Center, Pastors Vandeman and Knowles, supported by their seminar team, held the attention of 480 students on Saturday and 430 students on Sunday. Two hundred and twenty-five transferred to 15 regional programs. In addition to this, a considerable number who were unable to attend the seminar participated in regular home Bible studies. Eighteen weeks from the launching of this program, 135 nonmembers are still in regular attendance at regular seminars, and many of these are now attending church services.

"For the first time the Sydney Opera House was used for an evangelistic program by the Seventh-day Adventist Church. Pastor D. K. Down, twenty-five years a missionary to India, on his return to the homeland conducted a series of lectures in the music room of the Sydney Opera House, which has a capacity of 400 people.

"Public evangelism must ever be the vanguard of the church's operation, and in the Australasian Division we are very conscious that it is for the purpose of such preaching that God has brought this church into existence. The Lord is coming, and the keynote of the Advent message to the world must be to 'Prepare to meet thy God.'" ■■

Sermon Notes That Serve

THE CONGREGATION was strangely hushed. It was the silence of breath-held hopefulness as the pastor, fumbling through several small slips of paper, bent low over the pulpit, trying desperately to find his place and to regain the vanishing attention of his disconcerted congregation.

Another sermon, the fruit of careful study, ended up a disaster—the result of careless note preparation and use. It is unfortunate that variations on the above trauma take place weekly in far too many pulpits where preachers have neglected giving careful attention to the development of sermon notes that serve.

The construction and proper use of speaking notes is "a step or phase of preparation which speakers frequently neglect. This neglect often seriously impairs speaker effectiveness and is responsible for a great deal of audience boredom."¹

Part of the reason for this neglect is the fact that most pastors are intimidated, if not haunted, by the ghost of note-free preaching. Recognizing this as the ideal in oral communication, they mistakenly view any notes they use as being a minor or peripheral matter. Thus, the wrong attitude toward sermon notes serves as a foundation for poor preparation of notes and, as a consequence, the inept use of notes.

While books on oral communication, pulpit and otherwise, commend the development of note-free speaking, it is

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my observation that the majority of ministers do preach from notes and far too many fail to use them well. Koller places his finger on the point: "For the great majority of preachers, it seems fairly well established that a carefully prepared outline, the product of hours of labor, is the best preparation for the pulpit." He goes on to say, "While the acknowledged ideal is to preach without notes, a carefully prepared outline is essential in preparation and might be needed in delivery."²

For the purpose of clarification, let us develop some working terms for this discussion. An outline is a specific and detailed blueprint of the speech. The notes might be an abbreviation of the outline but more than likely will be an adaptation or abbreviation of the manuscript written on the basis of the blueprint. Those notes taken into the pulpit may be as brief as the memory of the speaker will allow.

In the opinion of many, however, no notes should be utilized in the live speaking or preaching situation. Representative of this attitude is John A. Redhead, Jr., who states, "No note of any kind is taken into the pulpit, for the reason that paper is said to be a poor conductor of heat."³

John A. Ott, while less humorous in his comment, is more accurate. "When a person speaks without notes it can appear more spontaneous and dynamic. However, to jeopardize an entire sermon for the sake of a rigidly held opinion is not fair to speaker or audience."⁴

NOT a Sign of Weakness

One of the first steps in building sermon notes that serve is to develop a correct attitude toward the use of notes. That means understanding that the use of notes *per se* is not a sign of weakness. Audiences and congregations do not and have not objected to the use of notes. Rather, the mounting objection is to the poor use of notes. Perhaps use is the wrong word; abuse would be more accurate. We find speakers who are so sensitive about hiding the notes from view that they become highly successful in hiding the notes, especially from their own view. As a result the squinting and the searching for miniscule scraps of paper or the shuffling and rattling of reams of paper result in the notes becoming a barrier between the preacher and people—detracting immeasurably from the delivery of the message.

Apparently, the problem staggers be-

tween two poles. One is the misapprehension that it is a disgrace to be caught using notes. The other pole is the equally erroneous idea that since notes relieve the speaker of the responsibility of thinking, it would be well to have them as copious and complete as possible. The truth of the matter should be obvious—it is no disgrace to use notes, and the role of notes in speaking is not a substitute for thinking, rather they are to stimulate the thinking process.

A correct attitude toward sermon notes leads to a correct preparation of notes. First of all, that means a specific time allotment for their preparation. In many instances the time devoted to this is on a "catch-as-catch-can" basis—crammed into whatever time is available just prior to the sermon's delivery.

"The preparation of notes for speaking is not a task to be performed hastily and carelessly or as an afterthought. Notes that are well prepared and well used will add much to the effectiveness of a speaker's delivery."⁵

Perhaps it would be helpful if the pastor were to cultivate the idea that the sermon preparation is not complete until sufficient time has been given to careful preparation of sermon notes. In fact the notes should be prepared in time so that the sermon can be practiced from the notes. Again, for clarity, let us keep in mind that the sermon outline is a blueprint for the construction of the sermon; the manuscript is a sermon constructed according to that blueprint; sermon notes are a summary of that manuscript and are designed to stimulate, to prick. "Generally notes should act more as reminders than a full text—key phrases acting as triggers for his oratory."⁶

Another concern in good note preparation is readability. Properly prepared notes are designed for a quick glance. That suggests legible writing instead of the hurried running script that turns either into Ugaritic or some hitherto unknown and untranslatable language almost immediately. The preacher who wants to be an effective communicator would do well to heed the counsel of Donald E. Demaray: "Readability is supremely important and notes should be geared to the quick glance. Many words on a line tend to prohibit fast reading, crowding does the same. Space is the key to quick-as-a-flash readability."⁷

One way of spacing for readability is to skip lines to indicate thought groupings. Listening to tapes of oneself and

"Readability is supremely important and notes should be geared to the quick glance."

oral rehearsals can help in determining the thought and speech pattern, and in selecting the notes or catch phrases that will guide in the sermon itself. The well-spaced sequential arrangement of these cues will do much in stimulating action, thought, and memory.

"Notes are good friends when they serve your purpose. . . . Many outstanding speakers take a hint from broadcasters who underline important ideas with colored pencils. They make their notes easy to read. They type them in capitals and use triple spacing. They reduce their notes to the bare essentials so that their thoughts are easy to find. Good notes go a long way to build confidence."⁸

The Best Notes Are Personalized Ones

It should be understood that the best notes are personalized notes, which means there is no single "best way" for preparing notes for the actual pulpit situation. There are principles that can guide, but whether the notes are on index cards or a folded 8-1/2 by 11 sheet or whether they are a key-word outline or a full-content outline, highlighted or indented, must be determined by the individual in the crucible of pulpit practice. Each person must develop the method most congenial to one's temperament, gifts, and style. All, however, can benefit from the insightful suggestions of Brack and Hance on preparation of notes:

1. Take time—no hurried scribbling.
2. Use materials that *aid* clarity—paper color and weight—bold pens or markers.
3. Have a plan for recording information—key sentences or transitional sentences underlined.
4. Be selective about information recorded.
5. Avoid vague, general statements—be specific.
6. Don't divide sentences or ideas at the end of pages.
7. Number and arrange pages in order.
8. Adapt note size to the occasion.⁹

Correct note preparation is of little avail without correct note use. It is essential that the speaker practice with the sermon notes, developing the art of the quick glance and the practice of looking up on the last part of a sentence. Keep in mind that the communication process is aided by skill in turning or sliding pages so as not to distract.

Just as there are varied methods of preparation, so there are varied methods of delivery. Some memorize the manuscript. These people are rare indeed, and they must cope with the danger that concentration on remembering every word can cause a lack of identification with the overall mood and meaning of the message. Perhaps the better part is that if there is to be memorization it should be with discrimination—memorizing specific parts, such as introduction, transitions, and conclusion-appeal. There are others who choose to master the substance, the ideas, the pictures, and leave specific words to the inspiration of the moment. The obvious danger here is the problem of laziness, where sermon preparation degenerates into thinking of a few ideas or pictures and winging it from there, with the result being shallow and superficial. It may be that the median position between the poles of preaching without notes and using a full manuscript is carefully prepared sermon notes with key reminder words, important points, and illustrations.¹⁰


Whatever the personalized method of use (this does *not* mean what I do—it means what I have found after trial, error, and experimentation works best for me) the speaker should use the sermon notes without apology, not trying to hide or sneak glances, rather using them deliberately and with assurance, conveying the realization that the notes are a help and not a hindrance in communication.

When Reading a Manuscript

There are, however, occasions when reading a manuscript is appropriate. Warning: effective reading is the most difficult technique of public communication. In fact, public reading skills are harder to develop than natural speech expertise. However, in those situations where it is necessary, keep in mind these suggestions:

1. Type the manuscript with orator's type. If this is impossible, triple space and use caps as fully as necessary.
2. Use only the upper two thirds of an 8-1/2 by 11 sheet, so that there is less loss of eye contact.
3. Work on the feel of reading publicly.
4. In the lower right hand area of the page place the first two words that appear at the top left of the next page to help continue a natural delivery rate while turning the page.

"Warning: effective reading is the most difficult technique of public communication."

One of the less immediately apparent benefits of prayerful, careful, thoughtful note preparation and use will be the serendipity of giant steps toward note-free preaching. The concentration on the development of thoughts and idea sequence gives a clear pattern of thought, which is the best way toward note-free preaching. Add to this a gradual experimentation in less threatening situations with no note usage. (There will be note preparation, there will not be note usage.) Experimentation gradually in this regard can lead to an even greater freedom from sermon note usage, but until then the key concern is sermon notes that serve. 

¹ Harold Brack and Kenneth G. Hance, *Public Speaking and Discussion for Religious Leaders* (Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1961), p. 54.

² Charles W. Koller, *Expository Preaching Without Notes* (Grand Rapids: Baker Book House, 1962), pp. 88, 89.

³ Quoted in Donald Macleod, *Here Is My Method* (New Jersey: Fleming H. Revell Co.), p. 155.

⁴ John Ott, *How to Write and Deliver a Speech* (New York: Trident Press, 1970), p. 121.

⁵ Brack and Hance, *op. cit.*, p. 55.

⁶ Ott, *op. cit.*, p. 122.

⁷ Donald Demaray, *An Introduction to Homiletics* (Grand Rapids: Baker Book House, 1974), pp. 139, 140.

⁸ James Bender, *How to Talk Well* (New York: McGraw-Hill Book Co., Inc., 1949), p. 206.

⁹ Brack and Hance, *op. cit.*, p. 64.

¹⁰ Demaray, *op. cit.*, pp. 138, 139.

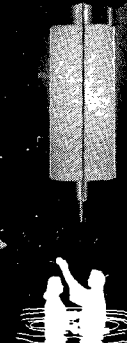
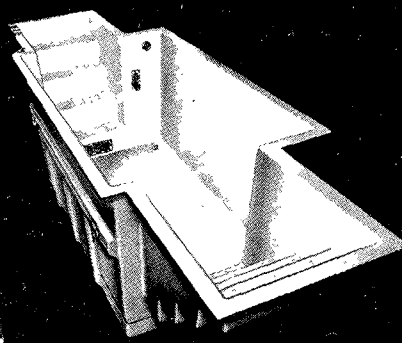
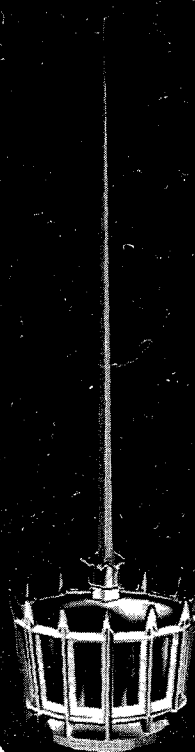
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Christ's Great Success Formula: Give

EXPERIENCE HAS taught me that one of the most powerful ways of being good to yourself is by giving. Most persons hoard their ideas like precious gems. I have found that by giving your good ideas away you not only increase the glow within yourself but win the support of those around you. And by ideas I do not mean gigantic inventions, inventions requiring millions of dollars to commercialize. Instead, I'm talking about those hundreds of little everyday suggestions that you can contribute along life's way to put more success and satisfaction into the other person's life—and thereby also into your own.

For example, as a youngster in Canada, one of eight children, I was hardly in a financial position to patent my inventions. Instead, I wrote them up and offered them "with my compliments and without any expectation of remuneration" to those firms I thought might make good use of them.

Manufacturers began sending me all kinds of gifts in appreciation for my suggestions: a gross of candy bars or a carton of chewing gum. A candy manufacturer in Hamilton, Ontario, sent me several pounds of caramels; I had simply suggested that they also try to market a chocolate-coated variety, and they did. I shall never forget the big thrill that came on opening a package one day and finding in it an official Boy Scout flashlight and penknife. The results of my teen-age sharing astonished my family and pleased the entire neighborhood, as well as making me very happy.

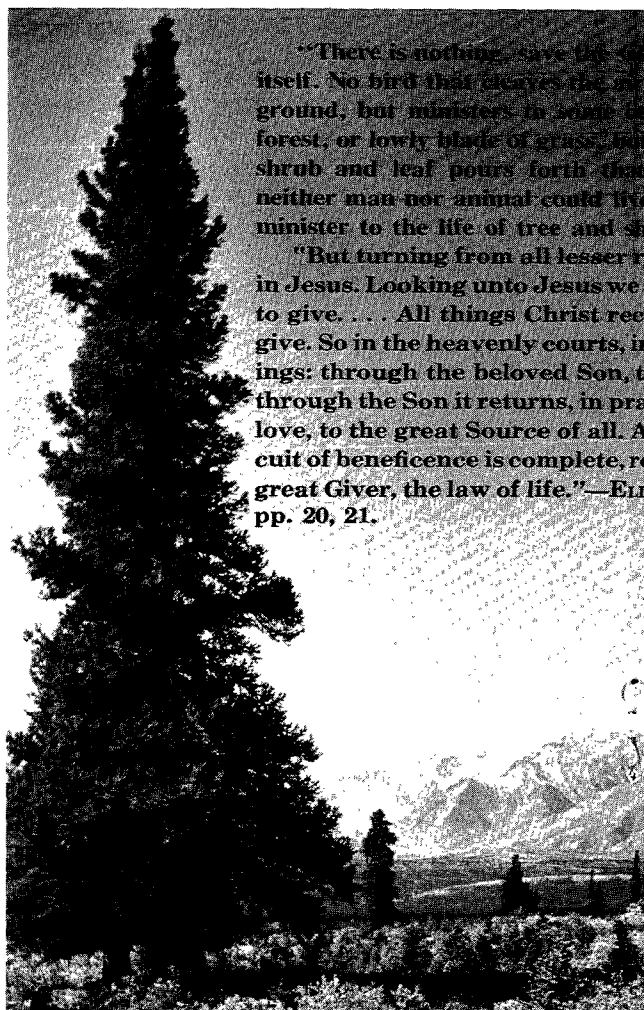
These boyhood experiences gave me positive proof that there is much more pleasure in giving than in receiving. And the more ideas you throw out that are good enough for others to pick up and carry for you the greater the scope of your own achievements in the end. Good ideas put you into the ball game of life, channel you into the mainstream of activity instead of making you a by-standing spectator.

O. A. BATTISTA

O. A. Battista, Sc.D., is chairman and president, Research Services Corporation, and president, The American Institute of Chemists. He also serves as adjunct professor of chemistry and director, Center for Microcrystal Polymer Science, University of Texas.

Thus it was that I discovered the wisdom of Jesus, who in Luke 6:38 says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Often I recall the response I received from a Chinese friend of mine who owns a restaurant in Philadelphia. I suggested that he publish little booklets of famous Chinese epigrams and give a copy of one of them to each of his cus-



"There is nothing, save life, in itself. No bird that leaves the ground, but ministers to some tree, forest, or lowly blade of grass, but shrub and leaf pours forth that neither man nor animal could live, minister to the life of tree and shrub."

"But turning from all lesser things in Jesus. Looking unto Jesus we learn to give. . . . All things Christ receive. So in the heavenly courts, in the Son it returns, in practical love, to the great Source of all. A fruit of beneficence is complete, a great Giver, the law of life."—Elliott, pp. 20, 21.

ing= Gaining

Sometimes ministers who are very liberal with the means God has entrusted to them are selfish and jealous about sharing their insights and good ideas. O. A. Battista's article challenges us all to rethink and reform such practices.

tomers when they paid their bills. The idea proved to be a great boon to his business. "Ideas that you give away," he said to me, "are, indeed like beautiful flowers—each one leaves part of its fragrance in the hands that give it."

In a nutshell, what I am trying to say is that one of the most powerful means at your command to help your fellow persons—and, incidentally, yourself—is by giving little parts of yourself away, not necessarily your money or material blessings, but some of your precious mind output.

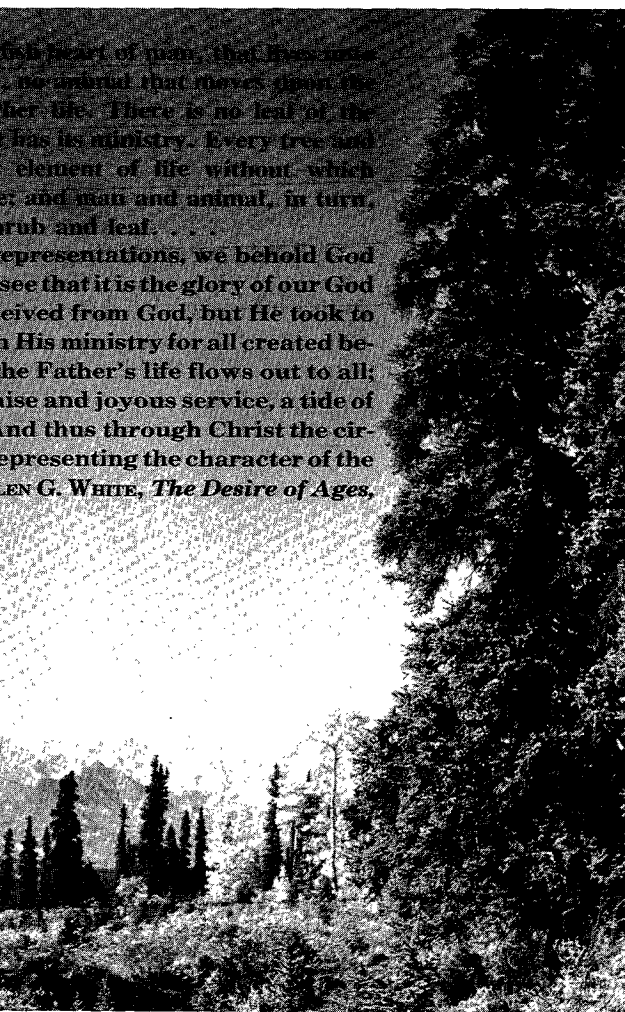
Of all the things that a person may give away, money is the least permanent in the pleasure it produces, the most likely to backfire on the giver. Emerson, wise and practical, wrote, "The only gift is a portion of thyself."

The Most Expensive Self-indulgence

Since most human beings tend to be frail and inconsistent, you must gird yourself and by God's help be vigilant never to fall into the most common, and sometimes most fatal, mistake of human nature. Remember clearly that the most expensive treat that you can give yourself is self-indulgence. When it comes to being your own butcher, indifference to the needs of your fellow man can be as destructive to you as a guillotine.

Most of the people with whom you come in contact—be they housemaid, bank president, politician, business associate, or new patient—have one common need: your acknowledgment that they are right about something or that they are doing something well. You will actually give a new spurt to their life by saying or doing things that prove to them that you are appreciative of their needs and genuinely eager to share part of yourself with them.

To give is the surest way to gain. The following enduring quotation hangs in my office, and, I believe, sums up the wonderful advice given by Jesus in Luke 6:38: "To laugh often and love much; to win the respect of intelligent people and the affection of children; to earn the approbation of honest critics and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to give one's self; to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to have played and laughed with enthusiasm and sung with exultation; to know even one life has breathed easier because you have lived—this is to have succeeded." ■



...of man, that has made
...animal that moves upon the
...her life. There is no leaf of the
...has its ministry. Every tree and
...element of life without which
...and man and animal, in turn,
...rub and leaf. . . .
...representations, we behold God
...see that it is the glory of our God
...eived from God, but He took to
...His ministry for all created be-
...he Father's life flows out to all,
...aise and joyous service, a tide of
...and thus through Christ the cir-
...representing the character of the
...EN G. WHITE, *The Desire of Ages*.

Medical Terminology in Luke

PAUL CALLS Luke "the beloved physician" (Col. 4:14) and apparently sought Luke out as a helper because of his skill in this respect. Luke did "double service as a physician and a gospel minister."¹ The medical historian Bettmann says, "The doctor speaks in the gospel of Saint Luke. The most cultured of the evangelists was known as Saint Luke the 'beloved physician,' and Christ's deeds were described by him with literary skill and medical insight. . . . The many accounts of miraculous healing are told in Saint Luke more fully than in any other gospel, with understanding and in a language that only a doctor would use."²

The interest in pursuing the evidences of Luke's medical training dates back to the last century, when such able scholars as Adolph Harnack, William Kirk Hobart, and W. M. Ramsay pub-

REUBEN A.
HUBBARD

lished books on the subject. Even though they may have tended to overstate their case (especially Hobart), much of their research is still valid.

The Medical Jargon of Luke

In such passages as the following we find evidence that Luke used jargon typical of physicians of his time: "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed" (Acts 28:8, 9). The Greek expression *puretois kai dusenteriō sunechomenon*, "suffering from a fever and dysentery," are terms used in ancient medical literature.³ The other Gospel writers used *puretos* in the singular for a fever, but Luke always uses it in the plural (*puretoi, puretois*), which was the correct medical usage as found in the Hippocratic writings.⁴ The contrast between *iasato* ("cured") and *etherapeuonto* ("were treated") in Acts 28 should be noted. Paul cured Publius's father; the others who came were treated.

In describing the man suffering from dropsy, Luke employs the medical terminology *hudrōpikos*, a word occurring nowhere else in the Bible, but which appears frequently in the medical literature, especially in the writings of Hip-



pocrates. The word *hudrōpikos* is derived from *hudōr*, "water," and means literally "a surplus of fluid in the body tissues."⁵

Luke gives an interesting eyewitness account of the snake that bit Paul: "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god" (Acts 28:3-6).

The word *kathēpsen* (translated "fastened" in the King James Version) appearing in this account was a technical word used by physicians to describe poisonous matter that invades the body. Hence Harnack concludes: "The serpent really bit the apostle and the poison entered into his hand. Thus the passage only receives its right interpretation when brought into connection with the ordinary medical language of the times."⁶ The word *thērion* ("beast") is the medical term for a venomous reptile, although Luke also uses *echidna* ("viper") in verse 3. He also uses *atopon* ("harm"), a term that denotes unusual symptoms in the medical literature. Galen used this term in connection with the bite of a rabid dog.⁷ *Pimprasthai*, a medical term found only in Luke's writings in the New Testament, is the word for "inflammation," as found in the Hippocratic works of Aretaeus and Galen.⁸ The word appearing in Acts 28:6 for "fallen down," *katapiptein*, is again peculiar to Dr. Luke and is also the term Hippocrates, Aretaeus, Galen, and other medical writers used to denote what happens when a person collapses suddenly from a wound.⁹

Luke's Description of Disease and Treatment

Luke's description of the woman with the infirmity again illustrates the keen observation of one who was trained in the medical profession and who was familiar with correct medical terminology. "And, behold, there was a woman which had a spirit of infirmity eighteen



years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God" (Luke 13:11-13).

The word translated "infirmity," *astheneias*, denotes a "weakness" or "frailty."¹⁰ Luke carefully records the patient's history in such notations as "eighteen years." He diagnoses the condition as *sugkuptousa*, a Greek medical term that refers to curvature of the spine.¹¹ He describes the condition further in these words: *mē dunamenē anakupsai eis to panteles*, "not being able to become erect entirely." "Thou art loosed," *apolelusai*, is the ancient Greek medical term for relaxing tendons and membranes and for taking off bandages.¹² Hobart feels that the description of the miracle reflects Luke's medical training: "St. Luke states that the several stages in the process of recovery—first the relaxing of the contracted muscles of the chest (*apolelusai*); and as this of itself would not have been sufficient to give her an erect posture, on account of the stiffening of the muscles through so many years, the second part of the operation is described by (*anōrthōthē*) the removal of the curvature."¹³

Another incident reported by Dr. Luke reveals his knowledge of the first-aid treatment of his day. The story of the good Samaritan reads, "He had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him" (chap. 10:33, 34). Bettmann tells us that the "good Samaritan treated the wound expertly," adding, "St. Luke added a number of medical touches, which prove him distinctly a physician well versed in wound treatment as practiced in his time. The use of wine for the soothing of wounds was recommended by Hippocrates and later by Galen, an early recognition of the antiseptic qualities of alcohol. Experience also taught the ancients that wounds bathed in oil would heal better. The coating would serve to protect the wound from what we now know to be external contamination."¹⁴

In the story of Peter's mother-in-law, Luke writes: "And Simon's wife's mother was taken with a great fever; and they besought him for her" (chap.

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4:38). Mark's account reads, "But Simon's wife's mother lay sick of a fever, and anon they tell him of her" (chap. 1:30). Matthew says, "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever" (chap. 8:14). Although these accounts appear very similar at first glance, Luke uses two medical terms in his account that do not appear in either Mark's or Matthew's. The words translated "was taken with a great fever" are *sunechomenē puretō megalō*, a phrase often used by Hippocrates and Galen, and found elsewhere in ancient Greek medical books, but in the New Testament used only by Luke.¹⁵ Galen indicates that ancient physicians distinguished fevers by the terms *megas* and *mikros*, or "high" fevers and "slight" fevers.¹⁶ As Mark and Matthew were unaware of "correct" medical terminology, they reported the story in the common "lay language," whereas Luke, being a physician, employed the exact medical nomenclature.

Luke's description of the leper also presents an interesting contrast to the accounts of Matthew and Mark. "Behold a man full of leprosy," he states (Luke 5:12). Mark says simply, "And there came a leper to him" (Mark 1:40). Matthew records, "There came a leper" (Matt. 8:2). Only a physician was likely to note the advanced state of the disease.¹⁷ Describing the man with palsy, Luke wrote, "a man who was paralyzed" (Luke 5:18, R.S.V.) instead of "a paralytic" (Mark 2:3, R.S.V.). Ramsay comments, "He could hardly ever rest satisfied with the popular untrained language used about medical matters by Mark."¹⁸

In describing the demoniac of Gadara, Luke wrote, "And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs" (Luke 8:27). Neither Matthew nor Mark mention the details Luke observes. Luke recognized that one of the symptoms of the insanity of the man was the fact that he wore no clothes because of his propensity to shred his garments.¹⁹

In presenting the case history of the woman with the issue of blood, Luke states, "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of



blood stanch'd" (Luke 8:43, 44). After carefully noting the duration of her illness ("twelve years"), Luke uses the word *estē* for "stanch'd." This is the precise medical term used for the stoppage of bodily discharges. The entire passage is given in medical terms, in contrast to the descriptions by Matthew and Mark.²⁰

Bettmann, referring to the healing of the man with a withered right hand, concludes: "Where other evangelists referred to cases of 'lameness,' Luke, adding significant clinical history, described the man as congenitally lame ('from the womb of his mother'). Throughout his text he tried to convey the concise clinical significance of the miracles and was careful to make fine distinctions, as between atrophy, the withered hand, and apoplexy, the sudden stroke."²¹

Luke notes that it was the "right hand" (chap. 6:6), a significant detail that the physician would observe, but which neither Matthew nor Mark bothered to note.²² Bettmann maintains, "It was, however, in spirit more than in terminology that Luke approached the modern physician. Sympathy for the suffering fills the pages of his gospel. He had a keen understanding of women's frailties, and knew the relation of sickness to mental anguish."²³

There is no question but that Luke was a beloved physician. Yet he was much more. Serving as evangelist, preacher, teacher, and counselor, he was a physician of both soul and body. Through his ministry people not only were blessed with a more abundant life now but could confidently look forward to eternal life in the hereafter. ❏

¹ Ellen G. White, *Evangelism* (Washington, D.C., Review and Herald, 1946), p. 544.

² Otto L. Bettmann, *A Pictorial History of Medicine* (Springfield, Thomas, 1956), p. 49.

³ Adolf Harnack, *Luke the Physician* (New York: G. P. Putnam's Sons, 1907), pp. 176, 177.

⁴ William Kirk Hobart, *The Medical Language of St. Luke* (Grand Rapids: Baker Book House, 1956), pp. 52, 53.

⁵ *The SDA Bible Commentary*, on Luke 14:2.

⁶ Harnack, *op. cit.*, pp. 177, 178.

⁷ Hobart, *op. cit.*, p. 289.

⁸ G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, 1936), p. 360.

⁹ Hobart, *op. cit.*, pp. 50, 51.

¹⁰ Abbott-Smith, *op. cit.*, p. 64.

¹¹ *The SDA Bible Commentary*, on Luke 13:11.

¹² Hobart, *op. cit.*, p. 21.

¹³ *Ibid.*, p. 22.

¹⁴ Bettmann, *op. cit.*, p. 49.

¹⁵ Hobart, *op. cit.*, pp. 3, 4.

¹⁶ *The SDA Bible Commentary*, on Luke 4:38.

¹⁷ *Ibid.*, p. 740.

¹⁸ W. M. Ramsay, *Luke the Physician* (Grand Rapids: Baker Book House, 1956), p. 57.

¹⁹ Hobart, *op. cit.*, p. 14.

²⁰ *Ibid.*, pp. 14, 15.

²¹ Bettmann, *op. cit.*, p. 49.

²² Matt. 12:10; Mark 3:1.

²³ *Ibid.*

spotlight on health

Extra Heartbeats?

Extra systoles, commonly called "palpitations" or "fluttering" by persons who have them, are simply extra or premature heartbeats. They are the most common of all the abnormalities of the heartbeat.

Extra systoles occur more or less normally throughout life. Many people have them. They occur more frequently with age. In the absence of detectable heart disease they are of no significance.

The rate of extra systoles can be increased in normal persons by a great variety of physical, chemical, and nervous stimuli, as well as by many diseases, including organic heart disease. In normal humans some of the common stimuli are simple pain, emotional stress, fatigue, and chemical constituents of coffee, tea, liquor, and tobacco smoke. (*News and Features From National Institutes of Health, U.S. Department of Health, Education, and Welfare, Bethesda, Md., July 25, 1975, p. 18.*)

Human Urine Yields Cancer-Fighting Agents

Several small proteins (peptides) that inhibit the growth of cancer cells have been isolated from normal human urine. Called "antineoplastons" (since the chemicals are specific against cancer or neoplasias), the purified peptides prevent division in three types of human cancers but not in normal cells.

It is hoped that antineoplastons will provide the key for a new and more effective treatment for cancer without recourse to radiation, which damages healthy cells, or surgery, which always poses a risk to the patient.

Researchers at the Baylor College of Medicine and M. D. Anderson Hospital and Tumor Insti-

tute in Houston and the New York Medical College in Valhalla, New York, concentrated the anticancer chemicals from 105 gallons of human urine. It resulted from a search of how the body might fight cancer on its own, and was inspired by documented cases of spontaneous remission (disappearance of symptoms) of human cancers. (Anticancer Compounds Found in Human Urine. FASEB Abstract 2300, *FASEB NEWS*, April 14, 1976.)

Upping the High

According to recent information provided during hearings of Senate Subcommittee on Internal Security, the use and potency of marijuana has risen dramatically during the past few years. Primary interest was focused on the major psychoactive ingredient of cannabis, tetrahydrocannabinol (THC).

Prior to 1970, most marijuana used in the United States was a very weak domestic variety with a THC content of two tenths of 1 per cent. As usage increased after 1970, imported Mexican marijuana replaced the domestic as the favorite. The average THC content of the imported Mexican weed was about 1.5 to 1.8 per cent, seven to nine times as potent as the domestic variety. Beginning about 1973, Jamaican and Columbian marijuana came into prominent use in the Eastern United States. THC concentration in these imports came up to 4 per cent. That's 20 times as potent as that previously used!

And that's only half the story. The amount of marijuana entering the United States has risen at an alarming rate. In 1970 Federal authorities seized almost 200,000 pounds of marijuana. In 1974 more than 2 million pounds were seized. Official estimates indicate that only 10 to 20 per cent of incoming marijuana was

seized. That leaves enough on the illicit market to prepare 6.5 to 8 billion cigarettes. That's about 37 joints for every man, woman, and child in the country.

If that wasn't enough to worry about, there has also been an increased importation of hashish oil. This is a more concentrated, and more easily smuggled, form of cannabis. Its THC concentration may reach as high as 90 per cent. The amount of this oil seized between 1970 and 1974 rose by almost 10 times—and less of this is intercepted than marijuana.

Surveys indicate that the total number of cannabis users has increased by only about 35 per cent between 1971 and 1975. However, the number who use it at least once a day has risen from one-half million in 1971 to more than 3 million today.

These results suggest that the average marijuana user is using more often a more potent form of cannabis. (T. H. Maugh, Jr., *An Escalation of Potency. Science* 190:867, 1975.)

Drugs in Human Milk

Women who are breast-feeding their infants while taking medications should recognize that the drugs often enter human milk. Although the amounts may not be large, they could affect their babies since the newborn are more sensitive to the effects of drugs.

In one recent case, a woman's milk was found to contain significant levels of prednisone and related steroids within two hours after taking a medication containing prednisone. However, in this case, it was felt that the amount was "not likely to have a deleterious effect." ("Entry of prednisone into human milk," F. H. Katz and B. R. Duncan, *New England Journal of Medicine*, 293:1154, 1975.)

Those Marvelous Microvessels

IN OUR sophisticated society we are fairly well informed concerning the cardiovascular system and some of its widespread problems. Nutritionists admonish us to be cautious in our selection of foods. We are told that saturated fats must generally be avoided, since studies suggest they contribute to degenerative vascular disease. Such terms as atherosclerosis, cerebral vascular accident, and coronary artery disease are now frequently included in prime-time television fare and are no longer restricted to the domain of the clinician.

Most of us know that a healthy, well-functioning heart is essential to our enjoyment of a normal, active life. Also generally appreciated is the important role of the arteries, which transport oxygen-laden blood from the left side of the heart to the various body tissues, and the veins, which conduct blood containing carbon dioxide back to the right side of the heart. From here it is pumped into the lungs, where the carbon dioxide is exchanged for oxygen. It then completes its circuit by returning to the left side of the heart.

With so much emphasis being given to the heart and major blood vessels, relatively little is said about a most significant part of the vascular network, the microcirculation. It would be of little use for the heart to pump blood at the rate of five liters (approximately five quarts) per minute if there were no efficient mechanism to deliver it to each of the millions of specialized cells in the body. The major arteries are simply too large and too few in number to handle such a monumental task.

Utilizing His remarkable engineering ability, our Creator devised an astoundingly diffuse delivery system. As blood courses through the aorta, the largest artery, it is distributed into a vast, branching system of tubes of ever-decreasing dimensions. At the extreme limits, these living tubes are too small to be observed with the unaided eye (hence this division of the cardiovascu-

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lar system is commonly referred to as the *microcirculation*).

Although individual microvessels are extremely small, they are so numerous that their combined length has been estimated at something in excess of 45,000 miles. Their total blood-carrying capacity greatly exceeds that of all other blood vessels combined.

The smallest arteries are called arterioles and range in diameter from 25 to 30 microns (a micron is equal to 1/1,000 of a millimeter or about 1/25,000 of an inch). The wall of the arteriole contains a number of muscle cells so arranged that, when they contract, the vessel narrows (or constricts) when they relax, the vessel widens (or, dilates). By virtue of a very important principle of physics, an increase or reduction in the diameter of a blood vessel greatly alters the volume of blood that can flow through it. For example, if a blood vessel dilates to twice its original diameter, the flow of blood through it will not simply be doubled, but will increase sixteenfold. On the other hand, if the vessel were to narrow to half its original diameter, blood flow through it would be diminished to one sixteenth its original volume. Thus, arterioles are of great significance in the distribution of blood and in the regulation of blood pressure.

The smallest of all blood vessels are the capillaries (about four to eight microns in diameter). They are so small and so numerous that no individual body cell is farther than approximately thirty-five microns from its life-sustaining blood supply. In fact, in tissues such as heart muscle, with very high metabolic activity (internal life processes of the individual fibers), there is essentially one capillary for every muscle fiber. The major function of the capillary is to provide the ultimate contact between individual tissue cells and blood. Among the many substances that constantly pass through its wall are nutrients, oxygen, ions (e.g., potassium, sodium, calcium), and numerous essential biochemicals. Of just as critical importance is the removal of the by-products of life processes (e.g., carbon dioxide and certain acids) that cannot be allowed to accumulate around and within the cells.

The capillary is structurally well-suited for its role. The entire circulatory system is lined with flat cells arranged somewhat like tiles, forming a single layer called the endothelium. The walls

of larger blood vessels contain elastic fibers, muscle cells, and supportive tissue surrounding the delicate endothelium. As vessels diminish in size, fewer of the supportive tissues are retained until, at the capillary level, essentially all that remains is the lining. Hence, the capillary has been defined as an endothelial tube. The obvious advantage of this arrangement is the fact that most substances that must pass between blood and the surrounding tissues find the thin capillary wall (one micron thick) only a slight obstacle, so exchange is enhanced. This is particularly important in the transfer of oxygen and carbon dioxide. The smallest capillaries are no larger in diameter than red blood cells (about eight microns). This forces the cells to pass through the capillary single file, in close contact with the wall. In this ideal situation oxygen leaves the hemoglobin with which it was combined in the lungs, crosses the capillary endothelium, and reaches waiting tissue cells. Carbon dioxide produced in the tissues enters the blood across the same thin barrier and is carried away to the lungs.

Situated between the arterioles and capillaries are collars of muscle cells

Microvessels are so small and so numerous that their combined length has been estimated at something in excess of 45,000 miles.

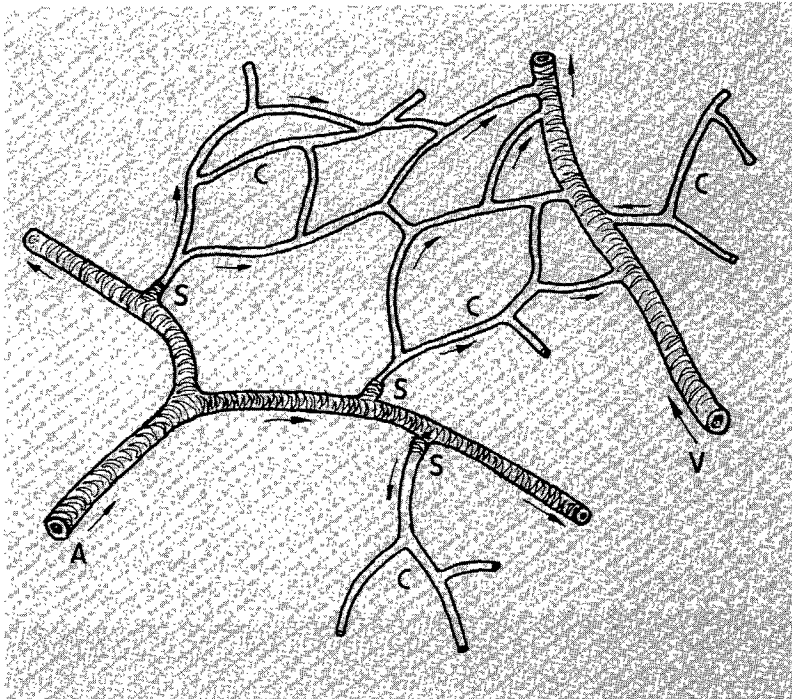
called precapillary sphincters. A sphincter is an effective floodgate. When it is constricted, blood cannot flow beyond it. When it is dilated, blood flows freely through the capillary bed, which it oversees. This device is remarkable for the apparent simplicity of its operation. When a tissue area becomes more active, the concentration of metabolic by-products increases. These substances cause the precapillary sphincter muscle to relax so that more blood flows into the tissue area to support its increased activity. For obvious reasons, this process is called autoregulation (auto = self). What could be more logical than to provide a localized tissue the means for adjusting its own blood supply, according to its need?

Have You Heard of Venules?

Once the blood has passed through the vast capillary network, it is collected by an equally vast system of microscopic veins, the venules (twenty to fifty microns in diameter). Although they contain some muscle, the smallest venules are also thin-walled (two microns thick) and are, to some extent, involved in the exchange function already described for the capillaries. Venules and small veins comprise a vast reservoir that, along with the larger veins, contains approximately 75 per cent of the total blood volume. In exercise, the extensive venous reservoir becomes smaller as individual venules and veins constrict. This effectively redistributes the blood to allow filling of the now-dilated vascular network in the active muscle. Without this ability to adjust to the body's changing demands, increased physical activity could not be sustained for long periods of time.

Perhaps the most important point to be made in all of this is the fact that all cardiovascular function is directed toward the one purpose of providing optimal blood flow through vessels so small they cannot be seen without a microscope, yet so important that life would be impossible without them. The next time you are told to think about your heart, do so. Having done that, pause a moment longer to consider where the real action is. Think about those marvelous microvessels!

Folkow, B., and E. Neil. *Circulation*. New York: Oxford University Press, Inc., 1971.
 Selkurt, E. *Physiology*, 3d ed. Boston: Little, Brown and Company, 1971.
 Zweifach, B. "The Microcirculation of the Blood," *Scientific American*, January, 1959.



Typical microvascular organization. A small, muscular arteriole (A) distributes blood to the capillaries (C). Flow into specific portions of the capillary bed is regulated by precapillary sphincters (S). After it has traversed the capillary net, blood enters the collecting system by way of the venule (V). Converging venules drain into larger veins, which ultimately return the blood to the heart. Arrows indicate direction of flow.

The Millennium, a Golden Age on Earth— Or in Heaven?

IN RECENT years an increasing interest in the question of the millennium has been evident in the publication of a large number of books on this topic, as well as in the holding of many prophetic conferences dealing with this issue. Man's frustrated search for peace in this world, along with recurring political crises, have led many evangelical Christians to hope and long more than ever before for the future golden age of peace. In discussing the divine solution for world turmoil, the president of Dallas Theological Seminary, Dr. J. F. Walvoord, portrays the return of Jesus and His thousand-year reign on earth as fulfilling the prophetic descriptions found in Isaiah 2:1-4 and Psalm 72.

He adds, "It is only in a millennial situation like this with all the other added features of the kingdom that the world can have peace. . . . There will be perfect political government, a perfect economic situation, and a perfect dissemination of spiritual truth with all the facts of the Bible at their disposal." ¹ Statements like this could be multiplied without difficulty as interpreters of Scripture make copious use of passages from the major and minor prophets to describe the literal thousand-year reign of Christ on earth.

Among Biblical students there are at least three different attitudes toward the millennium. Amillennialists, sometimes despairing of the divergent interpretations advanced by their premillennial counterparts, see the Old Testament kingdom prophecies fulfilled in the spiritual controversy of good and evil between the time of Christ and His second advent.

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Only a few advocates of postmillennialism are left today defending the opinion that eventually the gospel will convert all the world.² According to this view the millennium describes the period in which the church will overcome all religions, philosophies, and systems not committed to the gospel. In the light of the present state of the world the personal advent of Christ would still be far off.

Apocalyptic eschatology is predominant in premillennialism, which maintains that Christ's personal second coming will precede the millennium. The most widespread representatives of premillennialism are dispensationalists, who are to be found in many conservative evangelical churches. Though Seventh-day Adventists maintain Christ's personal second advent will be cataclysmic and will precede the millennial period, they see no scriptural support for the dispensational bifurcation of Christ's advent into "rapture" and "appearing." Rather, the two terms *parousia* and *epiphaneia*, used to designate rapture and appearing respectively, refer to the same event, that is, the second coming of Christ.

G. E. Ladd apparently agrees, for he states, "The vocabulary used of our Lord's return lends no support for the idea of two comings of Christ or of two aspects of His coming. On the contrary, it substantiates the view that the return of Christ will be a single, indivisible, glorious event."³ O. T. Allis adds, "The usage of the New Testament and especially of Paul not merely fails to prove the distinction . . . but rather by its very ambiguity indicates clearly and unmistakably that no such distinction exists."⁴

One of Most Prominent Themes

The second coming of Christ is one of the most prominent themes in the New Testament. Disciples and apostles testified to it, angels spoke of it, and Jesus Himself reiterated it in His apocalyptic, parabolic, and general didactic discourses.

Paul, in what is possibly the earliest New Testament document, comforted the believers saddened by the death of their loved ones, "For the Lord himself will descend from heaven. . . . And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord" (1

LAST DAYS**1st
RESUR-
RECTION****1000 YEARS****2nd
RESUR-
RECTION****ETERNITY . . .****THE
MILLENNIUM****RETURN OF JESUS**
(Matt. 24:30)**RIGHTEOUS DEAD RAISED**
(Rev. 20:6; 1 Thess. 4:16)**SATAN BOUND**
(Rev. 20:1-4)**LIVING SAINTS CAUGHT UP**
(Matt. 24:31; 1 Thess. 4:17)**WICKED SLAIN**
(Jer. 25:33; Matt. 13:39-42)**EARTH DESOLATE**
(Jer. 4:23-27)**RIGHTEOUS IN HEAVEN**
(Rev. 20:4, 6; 15:2, 3)**WICKED REMAIN DEAD**
(Rev. 20:5)**SATAN AND EVIL ANGELS ALIVE AND
BOUND ON EARTH**
(Rev. 20:1-4)**EARTH REMAINS DESOLATE**
(Jer. 4:23-27)**CHRIST, SAINTS AND
CITY DESCEND**
(Rev. 21:2, 10; 20:9)**WICKED DEAD RAISED**
(John 5:28, 29; Rev. 20:5)**SATAN LOOSED**
(Rev. 20:7, 8)**LAST JUDGMENT**
(Rev. 20:11-15; 21:8)**SATAN AND SINNERS
DESTROYED**
(Rev. 20:9, 10)**EARTH CLEANSED
AND RENEWED**
(2 Pet. 3:10-13 Rev. 21, 22)

Thess. 4:16, 17).⁵ The apostle's words of hope were an elaboration of Jesus' last conversation with His disciples before the crucifixion, when our Lord spoke of His return to take His loved ones home in terms reminiscent of an oriental wedding. Jesus assured His hearers, "In my Father's house are many rooms. . . . And when I go and prepare a place for you, I will come again and will take you to myself, that where I am there you may be also" (John 14:2, 3).

Leon Morris, commenting on verse 2, writes, "My Father's house' clearly refers to heaven."⁶ Hence, we may infer from the words of Jesus that He intends to take His people to *heaven* so that they would be *with Him* in the place prepared for them (cf. 1 Peter 1:4). He clearly did not say, "I am coming back to earth to be with you so that where you are I may be also."

The believers' ascent to heaven at the second coming of Christ is further corroborated in the passage that introduces

The chart used above is part of the reprint of prophetic charts used in the November, 1976, issue.

Other charts in the four-page brochure include an overall depiction of Daniel, and another covering the first fourteen chapters of Revelation. For information on reprints contact The Ministry office.

our Lord's promise "to return to bring his disciples to the heavenly dwelling-places which he is about to prepare."⁷ Looking upon His disciples, Jesus spoke of His soon departure: "Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, "Where I am going you cannot come" (John 13:33). The announcement of His departure to the Jews is recorded in John 7:33, 34. There we read, "I shall be with you a little longer, and then I go to him who sent me; you will seek me and you will not find me; where I am you cannot come." In Johannine theology the two thoughts of death and exaltation are closely combined. Therefore, when Jesus said that He was "going away" He did not merely speak of His death but also of His exaltation to the side of the Father. The words "going away" were "intended to cover both the departure of Jesus in death and His ascent to the glory of the Father."⁸

In light of the above, Peter's question, "Lord, where are you going?" and Jesus' reply, "Where I am going you cannot follow me now; but you shall follow afterward" (chap. 13:36), become rather significant. Peter would follow afterward, not only in death but also in ascent to heaven when Jesus returned the second time to take His own to Himself and His Father's house. C. K. Barrett observes correctly, "Peter is not at present ready, in spite of his confident assertion, to give his life for Christ, though eventually he will do so (21:18ff.). Neither can he at present enter into the presence of God in heaven, yet this also will eventually be granted him (cf. 14:3)."⁹

It becomes clear, then, that *at the Second Advent* believers will follow their Lord back to the heavenly places prepared for them. It is in heaven that believers assume the privileges of the "royal priesthood," reigning with Christ throughout the millennial age.

Wicked Destroyed at Second Coming

Jesus taught consistently that the day that "the Son of man is revealed" would finally seal the destinies of men. He compared the last days with those of Noah and Lot. Owing to their indifference and unpreparedness, calamity overtook the antediluvians and Sodomites suddenly and unexpectedly, utterly destroying them. Only the few who had completely identified themselves

We would do well to remember that Revelation 20 is the sole Biblical description of the millennium.

with God survived the judgments. The tragic conclusion reads: "And the flood came and destroyed them all. . . . On the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them *all*" (Luke 17:27-29). Then Jesus added the ominous words "So will it be on the day when the Son of man is revealed" (Luke 17:30). N. Geldenhuys, commenting on God's judgments on Sodom, concludes, "Just so assuredly will the judgments of God visit impenitent mankind at the second coming."¹⁰

The truth that impenitent mankind will be destroyed at the Second Coming is repeated in the Epistles (though in most cases the second and third comings are blended) and the Apocalypse.¹¹ Revelation 19:11ff., which introduces the millennium, is "one of the most detailed and vivid presentations of the return of Christ to be found in the New Testament."¹² In this apocalyptic account the Second Coming is depicted as a first-century battle between the army of the King of kings and the host of those who have resented God in face of the clearest display of divine love. The revelator passes quickly from the battle to the destruction of the evil agencies, called the "beast," "false prophet," and of their supporters, at the Second Coming. The "lake of fire" and the "sated birds" are first-century images signifying the utter discomfiture of the wicked.

The Sole Biblical Description

We would do well to remember that Revelation, chapter 20 (with the introduction commencing in Revelation 19:11), claims to be the *sole* Biblical description of the millennium. For this reason, any information on events during the millennial period must be derived *primarily* from this passage. With believers raised to the heavenly dwelling places prepared by the Lord, and the finally impenitent slain at the Second Coming, the millennial period begins with a depopulated earth. This makes the millennium, as a golden age on earth, in which Christ and His people rule over the impenitent, clearly impossible.

The apocalyptist now focuses on the prime mover behind all the evil forces. That antagonist is none other than the devil, also called "that serpent of old," for in Jewish thought the serpent of Genesis 3 had come to be connected with the "evil one." Satan is said to be bound and cast into a sealed pit in order



"that he should deceive the nations no more." The binding, in fact, is caused by his inability to seduce anyone on the depopulated earth (Rev. 20:3-8). This curtailing of Satan's activity ends toward the close of the "thousand years," when the "rest of the dead," that is, the wicked slain at the beginning of the millennium, are resuscitated (chap. 19:17ff., 20:5, 7, 8). The devil resumes his activities of deception and rebellion as he gathers the raised nations and incites them for the final battle.

In the last great attack the forces of evil surround the "camp of the saints and the beloved city," whose descent from heaven is depicted in the following chapter. Here, as so often in apocalyptic literature, the revelator rushed ahead to his climax only to come back to give a more detailed description of the actual descent of the Holy City out of heaven (chap. 21:9ff.).

John moves on immediately to the complete annihilation of the hosts of evil, including Satan, by fire descending from heaven (chap. 20:9, 10). With the elimination of Satan and the wicked, who demonstrate their final impenitence by a renewed attack against the "camp of the saints," the stage is now set for a "new heaven and a new earth."

The great crescendo of the book of Revelation comes in a series of excursions comprising chapters 21 and 22. In these final chapters the apocalyptist portrays the climax of his book and of all Scripture with glimpses of conditions on a renewed and cleansed earth. Neither sin nor death will ever again mar the perfect unity, serene harmony, and intimate fellowship that will exist between God and His redeemed. ■■

¹ John F. Walvoord, "Why Are the Nations in Turmoil?" *Prophecy and the Seventies*, ed. by Charles L. Feinberg (Chicago: Moody Press, 1971), p. 211.

² Cf. Loraine Boettner, *The Millennium* (Philadelphia: Presbyterian and Reformed Pub. Co., 1957).

³ George E. Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans, 1956), p. 70.

⁴ Oswald T. Allis, *Prophecy and the Church* (Philadelphia: The Presbyterian and Reformed Pub. Co., 1947), p. 185.

⁵ All scriptural passages are taken from the Revised Standard Version.

⁶ Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1971), p. 638. Compare also 1 Peter 3:22.

⁷ C. K. Barrett, *The Gospel According to St. John* (London: S.P.C.K., 1958), pp. 381, 382.

⁸ *Ibid.*, p. 376.

⁹ *Ibid.*, p. 378.

¹⁰ Norval Geldenhuys, *Commentary on the Gospel of Luke* (Grand Rapids: Eerdmans, 1951), p. 441.

¹¹ Compare *The SDA Bible Commentary*, F. D. Nichol, ed. (Washington, D.C.: Review and Herald Pub. Assoc., 1957), on 2 Thess. 1:9: "It should be noted that Paul is not distinguishing between the comings of Christ before and after the millennium, but is comprehending the two as one grand event. . . . Since Paul is speaking of 'everlasting destruction,' it is not correct to refer to this passage as evidence that the wicked are destroyed at the second coming of Christ."

¹² T. F. Glasson, *The Revelation of John* (Cambridge: University Press, 1965), p. 109.

Disaster and Famine Relief

KENNETH H. EMMERSON

"FOR NATION shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). God's Word need not be explained or interpreted in order for us to understand what is happening today. The past year has been almost unique in the number of major disasters suffered in the world.

A few days ago a letter was received indicating the response to the Seventh-day Adventist World Service's ministry in an area of a major disaster during 1976. The writer stated:

"I think that it would be appropriate for me to share some impressions that I have formulated recently regarding the role of the Adventist Church's function during and after the Guatemala earthquake.

"A short time ago I was fortunate enough to participate in an inauguration ceremony for the first homes that were delivered to the new owners by our church organization. The President of the Republic of Guatemala, as well as the entire membership of the National Committee for Reconstruction, was present for the occasion. After the program I took two of the members of the reconstruction committee back in my car to the helicopters. On the way they told me clearly that the government considered the homes that our organization was building to be the best that any group was providing. On the evening national newscast a major portion of the program was dedicated to a film and a very complimentary description of the Seventh-day Adventist Church's activities.

"We are, needless to say, pleased that we are able to make this kind of an impression on the highest level of the government. This same type of impression was also made during the emergency phase of our assistance program immediately after the disaster. I have a letter from the executive director of the Emergency Committee that states that he considered our SAWS organization the only problem-free, productive, and well-organized voluntary agency.

On May 14 the Disaster and Famine Relief Offering will be taken. Will we respond so that God's name and message might be honored and made known?

by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: Happy Mother's Day! I found this spicy article in the "Helpmeet's Nook" * several years ago that I thought you would enjoy:

"A few months ago, when I was picking up the children at school, another mother I know rushed up to me. Emily was fuming with indignation. 'Do you know what you and I are?' she demanded. Before I could answer—and I didn't really have one handy—she blurted out the reason for her question. It seemed that she had just entered the county clerk's office to renew her driver's license. Asked by the woman recorder to state her 'occupation' Emily hesitated, uncertain how to classify herself.

"'What I mean,' explained the recorder, 'is—do you have a job or are you just a . . . ?'

"'Of course I have a job,' snapped Emily. 'I'm a MOTHER.'

"The recorder smiled indulgently. Then she wrote: 'Occupation: Housewife.'

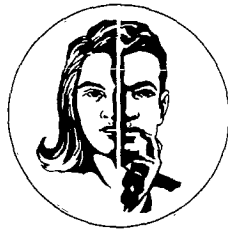
"'Oh, now!' protested Emily, 'I'd rather be listed as a mother.'

"'We don't list "mother" as an occupation. "Housewife" covers it,' said the recorder.

"I forgot all about her story until one day I found myself in the same situation, this time in our town hall. The clerk was obviously a CAREER woman, poised, efficient, and possessed of a high-sounding title—'Officiating Interrogator' or 'Town Registrar.'

"'And what is your occupation?' she probed.

"'What made me say it, I do not know. The words just simply popped out. 'I am



a research associate in the field of child development and human relations.'

"The clerk paused, ballpoint pen frozen in midair, and looked up, as though she had not heard right. I repeated the title slowly, emphasizing the most significant words. Then I stared with wonder as my pompous announcement was written in bold black ink on the official questionnaire.

"'Might I ask,' said the clerk with a new interest, 'just what do you do in your field?'

"'Coolly, without any trace of fluster in my voice, I heard myself reply, 'I have a continuing program of research [what mother doesn't?] in the laboratory and in the field [normally, I would have said indoors and out]. I'm working for my Master's [the whole family] and already have four credits [all daughters]. Of course, the job is one of the most demanding of the humanities [any mother care to disagree?], and I often work a 14-hour day [24 is more like it]. But the job is more challenging than most of the run-of-the-mill careers and the rewards are in satisfaction rather than money.'

"There was an increasing note of respect in the clerk's voice as she completed the form, stood up and personally ushered me to the door.

"As I drove into our driveway, buoyed up by my glamorous new career, I was greeted by my 'lab' assistants—ages 13, 7, and 3. And upstairs I could hear our new experimental model (six months). I felt triumphant. I had scored a beat on bureaucracy. And I had gone down on the official records as someone more distinguished and indispensable to mankind than 'just a mother.'

"Home—what a glorious career! Especially when there's a title on the door!"

How rewarding to know, "Next to God, the mother's power for good is the strongest known on earth."—*The Adventist Home*, p. 240. With love, Kay.

*The "Helpmeet's Nook" referred to above is the Shepherdess' newsletter for the Ohio Conference.

THOUGH I am at present a full-time student enrolled in a two-year nursing program at Mount Royal College, have acted as public relations officer for the Health Education Center and been a member of its program committee, and have been office manager and receptionist for my husband's medical practice, I feel that my position as home-

Mother, an Executive

ANN GIMBEL

maker is the most important post I will ever fill. We have five teen-age children and live on forty acres on the outskirts of a large northwestern city. To meet the needs of our family and to be a satisfying companion to a busy man, to see that the plumbing works, the furnaces give heat, the cat doesn't have kittens, and that there is someone to

buy this year's crop of hay has been and is an executive position. I therefore presume to suggest that the tools of the modern-day executive can be learned by the homemaker to make her more skillful in her tasks.

Time, the twenty-four hours in a day that are parceled out to the woman living in a home without children and with the same careful hand to the woman who manages full-time employment and a houseful of children, is the homemaker's greatest ally and tyrant. To reveal how time is actually used, carefully log the minute-by-minute use of a twenty-four-hour day. You'll have to carry your pencil and paper with you and keep an eye on the minute hand of your watch, because even the interruptions of the milkman, the newsboy, and the neighbor who comes to borrow sugar and stays to talk about her latest African violet acquisition will take up minutes formerly discounted.

Now, with the evidence before you, cross off those items on your list that seemed to have been a poor use of time. Log the next day's twenty-four hours and be aware of the pitfalls that yesterday's log painfully pointed out. The needs of the baby can't be interrupted at feeding and diaper-changing times. Neither can the onward push to get lunch pails filled for the school youngsters' eight o'clock bus schedule be tampered with. The obvious weekly or biweekly wash, the cleaning, the shampooing of the toddler's hair, the time for listening to the exciting events of your 10-year-old's day at school are times that can be savored best or accomplished quickest without interruption.

Try to set aside time for the splendor of an uninterrupted supper by candlelight when dad is able to join the family. Make opportunity for quiet chats with the children and dad when important family plans for outings can be discussed or the allowance can be re-evaluated. Above all, make plans to have quiet time set aside for you and your husband to share the joys of the family's expanding needs, their problems with interpersonal relationships or discipline tactics. An important need in the running of a household is for husband and wife to have the same focus.

To eliminate time wasters identify them. Label which ones are recurrent, and deal with them. Prune away the activities that do not seem to add to your over-all family enjoyment. I don't mean by this that time for personal enjoyment



Ann Gimbel is a homemaker and mother residing in Alberta, Canada.

should be lopped off. Spare yourself an afternoon or an evening for sewing that scrumptious new hostess gown. Allotment of time exclusive of interruption may be hard for the mother of young children. Often their early bedtime can give quiet hours for special, big projects. When the family is older and the teens' bedtime is closer to mom's and dad's, rising an hour or two before the family comes to life can put you well into the chapters of a good book or bring you quiet refreshment from prayer and Bible study.

If you are human—and I suspect even the paragon of perfection down the street, with every hair in place and the latest fashions crisply covered with a bright apron, has her times—you won't shine in every area of homemaking. Concentrate on what you can do well.

It is human to excel in some areas and to fall miserably flat in others. If the household or family suffers as a result of too much "humanity" even a mother-in-law might welcome a candid call for help with her patching skills or ability to direct in making pie or bread. As the children develop their own personal strong points put them to work doing the tasks that they shine at.

In our family we have a girl that just naturally thinks organization. To ask her to tidy up the family room or the basement toy room or the garage is a challenge she loves to accept. In no time she has the toys sorted, the bikes in order, the outside tools for gardening hanging from their hooks. Her skill in organizing her own drawer was passed down to her younger sister, who now carefully segregates each of her clothing items.

Our eldest daughter improvised a game that kept all the children spellbound. Whenever time lagged she was thrilled to gather her younger brothers and sisters around her and play "her game." Whenever there was a heavy box of groceries or a man-sized job of yard work, our eldest son never failed to be the "man" of the house in his dad's absence. His younger brother learned how to be adept with a screwdriver, hammer, and nails. Small repair jobs were his domain. Our youngest developed a love for horses. There wasn't anyone else who could groom and care for the feeding of the horses like she could.

Together the family's strengths will knit a tight family unit, whereas concentration on each one's weak points can only shatter unity. If mom and dad ex-

pect the best of themselves in their tasks about the home, the children will have a standard toward which to reach.

When a child reaches for excellence he should be rewarded with praise. Recognition of one's accomplishments makes that individual sure of what he has to offer.

Parents will be most effective with their children if they learn early not to show favoritism. When we needed to spend more time with one of our children, we tried to even the score down the line when demands weren't so great.

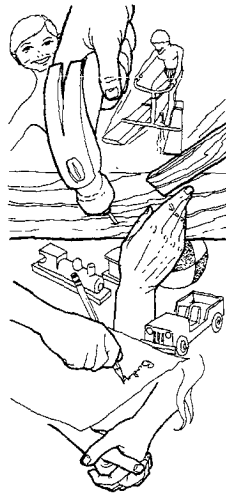
As the family grows in size or gets older, priorities for the family change. Husbands and wives should sit down frequently and reassess their priorities. If the pressures for priority change come from within the family or one or the other of the chief executives of the family says he doesn't have time for important family matters, then you may guess that you've failed to establish priorities.

My neighbor Mabel's words come to mind. She stated that they had never had more money and more fun using it than when they strictly adhered to a budget. Together the family made plans for how the money set aside for recreation was to be used. They decided on a family project. The father, an accountant, was handy with tools. With his two young boys by his side he designed a self-propelled paddle wheel-type boat that the children could enjoy during vacations at the lake.

This same wise mother developed the lovely habit of listening to her children. I found her on her stomach playing cars one afternoon as she "listened" to her boy at his play. Maybe there were fingermarks on the cupboards that needed wiping off and a dozen women's groups that beckoned. Never mind. Her priority was to have time to listen to her children. She did it well.

Decisions and their making shape the destiny of a family. To know when and how to make a decision is a skill that a homemaker can learn. How well I remember the atmosphere that pervaded the home of one family I knew. There were few rules. But the rules that stood meant much to each child. The freedom that was immediately felt as one walked into this charming home was the relaxation that each child and the parents felt as they worked within the framework of those policies.

In another home where the rules were



many and stringent, the tension the children were under to live up to those rules was picked up by anyone who chanced to visit there. Make no policy unless it is absolutely necessary. A few good rules will solve many problems. To be good rules, they should be made to cover far-reaching future problems. Let the children know what the reasons are for a particular rule—what behavior it is meant to encourage. Be governed by principle, not by what will make you popular with your children or the children down the street. Once the decision is made to lay down a policy, set it into action immediately. Then personally check to see that it is followed.

A home that is conducted with order and planning will allow common people to prepare for and perform uncommon tasks. Children and parents will stretch to grow to their highest capabilities. The mother who is aware that she is part of the team that fulfills the needs of society will also be aware of a sense of personal achievement. In becoming a more effective homemaker she will provide for her own personal needs. ❧

Prayers From the Parsonage

CHERRY B. HABENICHT

Her husband is the pastor of the largest congregation in town. Though we have not been introduced, I have seen her several times. Perhaps she thinks about me, even as I speculate about her.

Does she feel pressured to live up to others' expectations? Is she ever resentful of the demands on her husband or of his fragmented time at home? At times does she also wish for someone near enough to visit when she needs to talk with a friend?

If she heard my name, would she respond, "Oh, yes, her husband pastors that little group in the white church on the corner . . ."? If only we could get acquainted, not as the wives of Pastors So-and-so, but as two women who have a common bond!

We both love You. Please help us to bridge the gap that our different religions create. If we could meet and learn to know each other, we might become friends.

Help me to make the first move.

The 1976 Excavations at Biblical Heshbon

Part 2

BESIDES THE stratigraphical and architectural goals for Areas A-D on the acropolis of the tell, the results of which were summarized in the March issue, there were a number of related objectives.

Cemeteries. Beginning with the 1971 season numerous Roman and Byzantine tombs have been excavated in Cemeteries E and F, to the west and southwest of the tell, respectively.

The artifacts and skeletons from a variety of rock-cut tombs have complemented nicely the data gleaned from contemporary strata on the tell. In 1976 it was hoped that the same objective could be achieved for the Iron Age or Biblical Period. Though a systematic search of the surrounding hillsides likely to conceal an Iron Age cemetery was undertaken, no earlier tombs were found. Realizing such an endeavor has more to do with chance than skill, we contented ourselves with the careful excavation of several new types of tombs for the Roman and Byzantine periods. In all, 18 tombs and caves were cleared on the western slope of the tell and 2 tombs in a newly discovered cemetery across the valley to the east.

Most of the important tombs originated in the Roman Period. The earliest was a typical loculus-type Early Roman tomb similar to the one in which Jesus must have been buried. A collapsed ceiling, due perhaps to the A.D. 365 earthquake, kept it from subsequent robbing (three Herodian lamps were found fallen immediately below a lamp niche in what looked like earthquake tumble). Primary, secondary, and cremation burials were all represented—

LAWRENCE T.
GERATY

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more than 30 skeletons in all. One loculus alone produced about 30 objects, many of them distinctive (e.g., a four-handled Early Roman cooking pot, a scarab—obviously an heirloom and not a Roman imitation—a Nabatean painted, spouted juglet, and a footed alabaster bowl).

Another Roman tomb was mixed in type with 8 loculi and 3 sarcophagi containing some 17 burials. From a Roman loculus came an exquisite gold earring with settings containing both a pearl and a blue cameo-type relief of a woman's head, a fine incense burner, and several bone and ivory pines. Some of the tombs were typically Byzantine in form and contents—one producing an interesting bronze mascara bottle in the stylized shape of a female figure.

Two of the caves that were excavated were also used for burials; one of them had a vertically cut wall toward the back with 5 sarcophagi arranged along the edges around a fine flagstone pavement. Late Roman in construction, it had a disproportionate number of infant bones (35 fetuses out of 50 burials). Perhaps the scene of heathen rites, this installation was damaged (purposefully?) in the Christian Byzantine Period.

Soundings. After our second season of digging in 1971 we began to realize that the acropolis of Heshbon, where we had concentrated our work, was not yielding evidence early enough to correlate with the Amorite city of Heshbon, whose king was Sihon, and whom the Israelites defeated at the time of the conquest (dated to about 1400 B.C. by Biblical chronological statements). This puzzle led us in 1973 to begin a series of small soundings (collectively labeled Area G) around the edges of the tell and in the modern village, with the goal of testing the reliability of the main stratigraphical sequence obtained from the acropolis. By 1974 these soundings had reached the number of 10. In 1976 we continued one previous sounding and initiated 8 more. In addition to bringing to light some important complementary data (such as two more large early Christian churches with mosaic floors), their combined results appeared to confirm the accuracy and completeness of our more extensive work on the acropolis, especially in terms of occupation history. Certainly there was nothing earlier at Tell Heshbân than the twelfth century B.C. From the time of the Judges

on, all our evidence would seem to harmonize nicely with requirements for Biblical Heshbon.

Perhaps, we thought, Sihon's city was nearby, and when it was destroyed or abandoned around 1400 B.C. its name moved to the newly-built Israelite city at the more favorable location at Tell Heshbân (historians know that place names often move from one site to another, Jericho being only one example). This idea, coupled with the desire to learn more about the region attached to Heshbon, led us to a yet further extension of our work.

Regional Archeological Survey. In 1973 and 1974 a team completed an archeological survey of the region within the approximate radius of 6 miles of Tell Heshbân (from Na'ur in the north to Madaba in the south, and from the Jordan Valley in the west to the Amman-Madaba Road in the east). This concentrated effort mapped 125 sites, enabling the expedition to sketch the patterns of occupation in the Heshbon region and how the tell proper fitted into them. Of these 125 sites two or three were occupied in the Late Bronze Age and thus are possible candidates for the city of Sihon.

In 1976 it was decided to extend the successful work of the archeological survey team to the triangular region between the Amman-Na'ur Road and the Amman-Madaba Road, with the hope that previous results could be tied in to the region's ancient and (rapidly expanding) modern capital before most of the relevant data were destroyed. This danger can be illustrated by the team's frustration in trying to locate within the target region at Khirbet es-Suk a milestone of the Roman *Via Nova*, identified by Peter Thomsen about 1917. Apparently the new settlement in the region has destroyed it, for no trace of the *Via Nova* could be found. The team was successful, however, in mapping 30 sites in this extension of their previous radius; most of them were

Since most of the goals of the Heshbon expedition have been achieved, the fifth season is probably the last.

occupied in the Iron Age and Byzantine Period, about half of them in the Roman and Umayyad Periods, and less than a quarter of them in the Chalcolithic and Bronze Ages and later Arabic Period.

The two most impressive tells in the region were Tell el-'Umeiri (with its spring, surface architectural remains, and evidence of occupation in every major period between Early Bronze and Iron II, plus some later periods) and Jalul. For the latter, perhaps the most likely site of Sihon's capital, a detailed contour map was prepared, and an experimental procedure was tried by surface sherding 101 randomly selected 10-by-10-meter squares on a grid. This effort produced 27,000 sherds from the Neolithic Period (?) to modern times, but with the Bronze and Iron Ages especially well represented. Portions of at least 5 figurines were also found, along with an inscription—an Iron Age 'aleph incised on a Late Bronze Age sherd. Obviously Jalul must be excavated as funds and time permit.

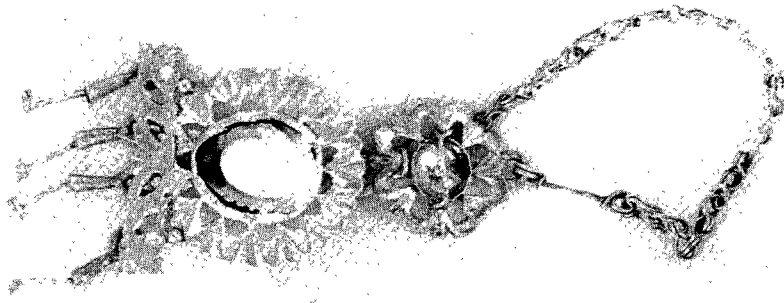
Other Scientific Data. Provision was made in 1976 for increased collection and analysis of the types of scientific data that have become so important for a fuller understanding of an ancient site. Thus a team of more than 20 scientists and their assistants were on hand to provide the archeological staff with in-field identifications of human (more than 200 skeletons) and animal bones, soils, rocks, and snails. In addition, this team sought to assemble diverse environmental and cultural data pertinent to the diachronic study of human adaptation at Heshbon. Emphasis was upon gathering data that could help to explain the continuity in the subsistence practices of the people of Heshbon from the earliest period down to the present—i.e., a continuous dependence upon animal exploitation, particularly sheep and goats.

The fieldwork carried out by this team included environmental and ethnographic research aimed at illuminating our understanding of the existing ecological situation at Heshbon. Forthcoming as a result of these activities is a cultural-ecological analysis of existing subsistence arrangements involving sheep and goats at Heshbon, a geological map of the Heshbon vicinity, up-to-date faunal and floral lists (nearly 100 plants), and a climatic sequence for Heshbon during the past 10 years.

Beyond this, certain zooarcheological and other environmental fieldwork is



An Iron Age seal from the time of the judges.



A gold earring from Late Roman Tomb F.27, inset with a pearl and a blue cameo-type relief of a woman's head.

aimed at strengthening the data necessary to establish the specific character of the subsistence practices at Heshbon during all of its occupational history. To this end, more than 50,000 animal bones have been identified and described individually, and all of this data is currently being prepared for computer-aided analysis. Of special interest are certain rare species that have now been identified, including at least 50 bones of wild boar, several bones of the Mesopotamian fallow deer, bones of a lion (from the Roman Period) and of red deer, and possible remains of Indian humped-back cattle. It is of interest that most of these species require lush vegetation than now exists around Heshbon. Other environmental data were collected, using dry and wet sieving techniques. The hundreds of land snails, mollusks, carbonized seeds, and other organic material yielded by these procedures will serve as independent lines of evidence in the attempt to reconstruct the natural environment of each of the occupational periods at Heshbon.

In addition to the thousands of bones and hundreds of scientific samples already mentioned, the stratigraphic work on the tell and in the soundings and cemeteries yielded 800 registered small finds (among them 57 legible coins and 37 whole pots), 36,000 registered sherds, and thousands of glass fragments—all now undergoing further study. A full preliminary report of the 1976 season's results is scheduled for publication in *Andrews University Seminary Studies* during the winter of 1977-1978.

Staff

The foregoing accomplishments of the past season at Heshbon are due primarily to the dedicated and persistent efforts of a large, qualified, and varied volunteer staff. Key staff members remained the same as in 1974. Lawrence T. Geraty, of Andrews University, was director; Roger S. Boraas, of Upsala

College (East Orange, New Jersey), chief stratigrapher and coordinator of specialists; James A. Sauer, of ACOR, project advisor and chief ceramic typologist; Siegfried H. Horn (former director), of Andrews, project advisor and object registrar. For the first time he was assisted by Abraham Terian, of Andrews, who promptly identified all coin finds in the field—a major aid in maintaining stratigraphic control.

Continuing as area supervisors were Bastiaan Van Elderen, of Calvin, Larry G. Herr, of Harvard, W. Harold Mare, of Covenant, and Robert D. Ibach, Jr., of Grace Theological Seminary (Winona Lake, Indiana). New in 1976 were S. Thomas Parker, of UCLA, John J. Davis, of Grace, B. Michael Blaine, of Fuller Theological Seminary (Pasadena, California), Robyn M. Brown, of the University of Michigan, John I. Lawlor, of Baptist Bible Seminary (Clarks Summit, Pennsylvania), and Donald H. Wimmer, of Seton Hall University (South Orange, New Jersey).

Back for the fifth time were chief architect-surveyor Bert DeVries, of Calvin, and pottery registrar Hester B. Thomsen, of Greater New York Academy. Other returning specialists included chief zooarcheologist Øystein S. LaBianca, of Brandeis (who also organized and supervised the 3-week post-session bone analysis, at which Joachim Boessneck and Angela von den Driesch, of Munich's Institute für Palaeo-anatomie, served as consultants), physical anthropologists Robert M. Little, of Andrews, and James H. Stirling, of Johns Hopkins, and chief photographer Paul H. Denton, of Andrews. New in 1976 were director of education Robert A. Coughenour, of Western Theological Seminary (Holland, Michigan), geologists P. Edgar Hare, of the Carnegie Geophysical Institute (Washington D.C.), and camp physician Ronald D. Geraty, of New England Memorial Hospital (Stoneham, Massachusetts).

Remaining staff members (mostly teachers, ministers, and students) supervised and recorded the progress of digging or served in supporting roles both in the field and at headquarters. Among these were: Ray Bankes, of Oregon, Kaye Barton, of North Dakota, Esther Benton, of the Voice of Prophecy, Kerry Brandstater, of Loma Linda University, Douglas Clark, of Southwestern Union College, Adelma Downing and Theresa Fuentes, of Atlantic Union College, Henry Kuhlman, of Southern

Missionary College, Ken and Lorrie Knutsen, of the Wisconsin Conference, Asta LaBianca, of British Columbia, Paul Perkins, of Massachusetts, Daniel Salzmann, of Switzerland, Marilyn Stickle, of New York, Mitchell and Pat Tyner, of the Kentucky-Tennessee Conference, Paul Vance, of Pacific Union College, Nathaniel Yen, of Drew University, and Merling Alomia, Loren Calvert, Don and Mary Casebolt, Robin Cox, Scott Longacre, Frank Lounsberry, Larry Mitchel, Julia Neuffer, Doug Robertson, Bjornar Storjell, and Margit Süring—all of Andrews.

Altogether there was a staff of about 100 from the United States, Jordan, Canada, Australia, Norway, West Germany, Finland, Switzerland, Peru, and Taiwan. This unusually large international and ecumenical group (which was assisted at the tell and at camp by about 140 hired workmen) was comfortably housed about 6 miles south of the tell at the UNWRA Girls' School for Palestinian Refugees in Madaba. The facilities were adequate for makeshift bone and geology laboratories, a drafting room, a darkroom, and rooms for the processing of pottery, glass, and small finds. Despite the large staff, some of whom were overseas for the first time, we are thankful to report that there were no hospitalizations or serious accidents or illnesses during the two-month expedition.

Persons in Amman whose assistance greatly facilitated our work included His Majesty King Hussein, Their Royal Highnesses Crown Prince Hassan, Crown Princess Tharwat, and Prince Raad, the Minister of Tourism and Antiquities, the U.S. ambassador, and, of course, as always, the officials of the Department of Antiquities, without whose cooperation none of the expedition's work would have been possible.

Future Plans

Though no further expeditions to carry out new work at Tell Hesbân are planned, it is probable that after manuscripts for a final synthetic report are well under way it will seem advisable to return to the field once more, perhaps in 1978, to check or clarify certain conclusions. In the meantime the expedition has already prepared a detailed proposal for reconstruction and preservation of the excavated areas of Tell Hesbân (with plans and sections), which the Department of Antiquities has adopted and has already begun to implement.

Preacher,

IN A former pastorate I took some news copy to the local daily newspaper. The editor of the society and church pages was a member of one of the leading churches of the town. Giving my story a quick once-over look, she remarked, "Oh, how I wish our pastor would hand in copy like this! He writes out his news stories with a pencil and on scraps of paper, and he uses atrocious English!" After a significant pause, she added, "But he is the best pastor we have ever had!"

That last statement set me to wondering. Can one be a really "good pastor" and yet fail to communicate adequately with the public? Shouldn't a minister be an all round man as well as be trained in theology? As titular head of a congregation, shouldn't he worthily represent his church through the printed page as well as in other ways?

My maternal grandfather used to tell us boys, "Anything that is worth doing at all is worth doing right!" By the same token, every church news story that is worth telling should be told well.

Any communication submitted to a newspaper or magazine should be clearly typed, double-spaced, on good typewriter paper, size 8 1/2-by-11 inches, on one side only, with ample margins at the top and bottom of the page.

Here's How I Try to Do It

1. *Always take plenty of time to be accurate.* Make a thorough check of each piece of information submitted. After you have done your best to create a worthy story have someone else go over it. It is hard for one to see his own mistakes. It is trite but true that the best writing is rewriting, and even a church newsstory should be polished again and again.

2. *Be as brief as a full presentation of the story will permit.* Direct, simple language is always more effective than "fine" writing.

One popular Pentecostal minister tells a story he attributes to a Catholic professor. Purportedly, a group of Christian ministers met in a church to consult with one another as to what is wrong with the church. While they were discussing the subject, Jesus Himself appeared and asked them, "Who do you

How Wriest Thou?"

say that I am?" The reply was "You are the eschatological manifestation of the ground of being; the kerygma manifested in conflict and decision in the human process." Jesus looked at them and said, "Wha-a-a-at?"

3. *Be crystal clear.* Don't say, "The meeting will be held in the auditorium," but "at the Municipal Auditorium." One pastor we know spends good money to place ads in our local newspaper. I called him one day and reminded him that he failed to tell where the church is situated. He said, "Everybody knows where Tom's Hill is." Obviously, everybody *doesn't* know where your church is located. A visitor may be scanning the newspaper to find the church of his choice. Be so accurate that no one can fail to locate the church or building that you are mentioning in the story.

4. *Be complete and grammatical.* Don't just say, "Mr. Johnson," but the first time it is used give the full name: "Mr. Wallace Johnson, pastor of the First Baptist church, Any City, Any State." When the name of a married woman is used, don't say, "Mrs. Mary Jones," but "Mrs. Jasper Jones."

5. *Be creative.* Don't use clichés. Say the unexpected. Use your imagination by employing effective comparisons, strong contrasts, striking illustrations, and catchy slogans—especially in the lead sentence.

6. *Be timely.* Promptness in the submission of church news stories means the difference between a published and an unpublished story. Few people are interested in what has already taken place in your church. Coming events have far more news value than things that have already happened.

7. *Use pictures or drawings.* If "one picture is worth a thousand words,"

O. AFTON
LINGER

think of the tremendous value that including a picture brings in the way of free space. Provide a glossy photograph of a visiting minister or guest speaker. Pictures of any nature, if good, will attract readers to your stories.

8. *Be local.* No matter how large your denomination may be, *national* programs and news releases are not likely to mean much to an editor or to your readers. Tie that national story into your local situation. The mention of denominational programs, such as "the Ingathering program," will likely mean nothing to the average reader. You should add the phrase "fund-raising plan of the denomination," to make it clear to everyone.

9. *"Say it like it is."* A deacon friend of mine used to say, "Pastor, it's hard to say a thing without saying it!" Yet, there are some people who seem to befog anything they say or write. Centuries ago, when people were still writing on clay tablets and potsherds, a Hebrew poet told people, "Write the vision, and make it plain . . . , that he may run that readeth it" (Hab. 2:2).

Once, for more than a year, I wrote book advertising copy for a weekly religious periodical. Some of my best suggestions came to me as I studied the ads in the slick-paper magazines. After all, didn't Jesus commend the "unjust steward," saying, "The children of this world are in their generation wiser than the children of light" (Luke 16:8)?

There are many magazines that devote their entire space to teaching people what to write, and how to do it better. Correspondence courses and an abundance of city colleges leave no excuse for ministers to do slovenly, outmoded work in reporting church news.

"Preacher, how wriest thou?" ■■

O. Afton Linger is a retired Baptist minister residing in Hendersonville, North Carolina.



shop talk

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



Slide Show Editing

Ever faced the responsibility or had the desire to edit color slides into a slide show? If so, a few hints that might help you add showmanship:

1. Project all of your slides. Remove the bad ones—the near duplicates, the blurred, the improperly exposed.

2. Display the remaining slides on a slide sorter. (Available at most camera shops in many prices and capacities.)

3. Rearrange in a logical and artistic story order. Vary long shorts, close-ups, verticals, horizontals, interiors, exteriors.

4. After this, run the nearly completed show through your projector. You'll see places where the action doesn't flow just right and be able to correct the order. Also you can time the show, consider cropping, titles, sandwiches (two or three slides on one mount).

5. Don't despair if you failed to "title" when you shot the slides. You can buy small letters and spell out your title on construction paper, a map, or any surface you like. You could do it out-of-doors, thus eliminating any special film or lighting problems.

6. If you go the script route, tape-record your narration.

7. Hold your show to 30 minutes or less, with a slide on the screen no longer than 10 seconds. About total length, as they say in show business, "Always leave them wanting more."

—Impact (Chicago, Illinois).
Used by permission.

Have a Kitchen Shower

Are you needing to refurbish your church kitchen? The Palm Springs, California, church got the idea to have a kitchen shower. The pastor listed in a bulletin insert all the items the kitchen needed, noting brands of spatulas, kinds of mixing bowls, silverware, et cetera. Then he asked members to check the items they would bring to the shower. He registered these items in the bulletin much as a bride registers her silver and dishes for a wedding shower. Members pledged by checking off items they would purchase. It was fun to have a social in the hall opposite the kitchen and to unwrap the gifts brought for the church kitchen. The social committee accepted these items with gratitude and thanks to all who participated. This spread the expense around, and the entire church enjoyed the social evening and satisfaction of seeing their kitchen refurbished.

Curtains and redecoration of the kitchen walls had preceded the social evening; drawers were lined with fresh liners to accept the new items. All items looked sparkingly new and lovely in their new setting in the refurbished kitchen.

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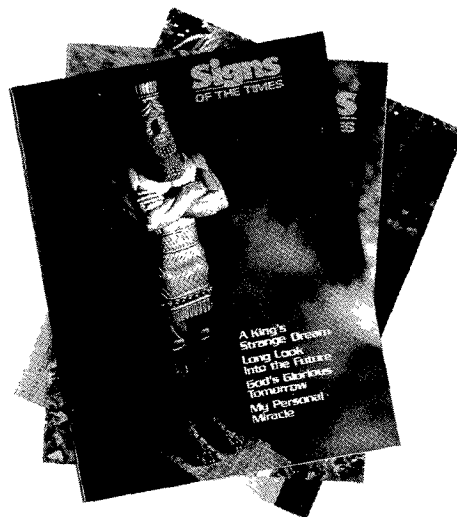
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This offer expires December 31, 1977.

(M-77)



recommended reading

Selected Bibliography of Current Family-Life Materials

EDITOR'S NOTE: Pastor R. H. Ferris, of Seattle, Washington, is making an outstanding contribution in the field of family life and marriage enrichment. We have asked him to share with MINISTRY readers a basic bibliography on this important area of concern.

Books

Bardwick, Judith M. *Psychology of Women*. New York: Harper & Row, 1971. 238 pp., \$5.25. Written by a woman, this is a basic view of the female makeup from a psychological stance. The general approach is balanced.

Bosco, Antoinette. *Marriage Encounter*. St. Meinard, Indiana: Abbey Press, 1972. 128 pp., \$4.95. A newspaper reporter looks at the Catholic Marriage Encounter movement from both an observer's and participant's view. Descriptive of procedure and reaction of couples who have "made their Marriage Encounter," its strong and weak points are objectively evaluated.

Christenson, Larry. *The Christian Family*. Minneapolis: Bethany Fellowship, 1970. 216 pp., \$4.95. In large part drawn verbatim from Dr. H. W. S. Theerach's *Christian Family Life* published in 1854, and amplified by Christenson, this work takes a hard-line literal interpretation of Biblical passages on family roles, tempered with a firm concept of a redeeming Christ. A significant weakness rests in Christenson's use of his prior assumptions to prove later points. Readers will be challenged to offer acceptable counter positions where they disagree.

Clinebell, Howard J., Jr., and Charlotte H. *Intimate Marriage*. New York: Harper & Row, 1970. 231 pp., \$5.95. Intimacy includes spiritual, emotional, intellectual, aesthetic, creative, recreational, work, crises, commitment, and at long last, sexual levels of being,

Clinebells assert. Citing one man who "had a plethora of contacts and a poverty of relationships," they stress relating to people instead of using them in order to realize true intimacy.

Dobson, James. *Dare to Discipline*. Wheaton: Tyndale House Publishers, 1973. 224 pp., \$3.95. A sound and balanced approach to child-training. It has been followed by another book, *Hide and Seek*. Dobson provides practical pointers that every young parent will profit by, both before and after parenthood.

Dobson, James. *What Wives Wish Their Husbands Knew About Women*. Wheaton: Tyndale House Publishers, 1975. 189 pp., \$5.95. Dobson writes on a vitally needed topic as an expression of female personal needs within marriage, often overlooked by the average male. He labors within the limitations of his maleness. Until a woman writes on the subject, it is *must* reading.

Duvall, Evelyn M. *Why Wait Till Marriage*. New York: Association Press, 1965. 128 pp., \$2.95. In an age when premarital sex is considered by many to be the norm, Evelyn Duvall comes loudly and clearly with practical and youth-acceptable reasons for postponing sexual intercourse until the act of total commitment following marriage.

Howe, R. L. *The Miracle of Dialogue*. New York: Seabury Press, 1963. 152 pp., \$3.95. A clear statement of the role dialogue plays in building meaningful and lasting marriage relationships.

Jauncey, James H. *Magic in Marriage*. Grand Rapids: Zondervan Publishers, 1966. 152 pp., \$95. A well-written commentary on the usual topics, with better than average chapters on communication, roles in marriage, and conservative ones on sex. The price of the book is a bargain for the chapter "The Primrose Path," which looks at infidelity with the clarity of cause, effect, and cure.

It stresses change and restorative actions for *both* parties.

Jones, W. R. *Mr. Adam, Mrs. Eve*. Waco, Texas: Word Books, 1973. 117 pp., \$2.50. Interesting concept of God's intention for marriage. Very readable, pointed, and practical discussions of concepts in preparation for marriage.

Mace, David R. *Getting Ready for Marriage*. Nashville: Abingdon Press, 1972. 128 pp., \$3.75. David Mace is a scholar of large repute in the field of American family life. A Christian and former professor of pastoral counseling, he offers sound help for the about-to-be-married, based on scientific fact, practical consideration, and Christian principle.

Mace, David R. and Vera. *We Can Have Better Marriages*. Nashville: Abingdon Press, 1974. 172 pp., \$5.95. The subtitle is "... If We Really Want Them." Co-founders of the Association of Couples for Marriage Enrichment (ACME), the Maces define the emerging concept of marriage enrichment and review the movements working in that direction now active in offering sound advice to persons and groups entering this new field. A *must* to read.

Miller, Sherod, Elam Nunnally, and Donald B. Wackman. *Alive and Aware*. Minneapolis: Interpersonal Communication Programs, 2001 Riverside Drive, 55454, 1975. 287 pp., \$7.95. Textbook for the Couples Communication Program, *Alive and Aware* offers frameworks of reference for effective communication between couples and suggests skills that will make the frameworks work. Best used in conjunction with the CCP groups, it still is a significant first in marriage enrichment for couples willing to study the frameworks and practice the skills.

Petersen, J. Allan, with Elven and Joyce Smith. *Before You Marry*. Wheaton: Tyndale House Publishers, 1974, 96 pp., \$95. A series of studies with Biblical base for engaged couples done

in question-and-fill-in-the-blank style. Useful in premarriage training for couples or in groups.

Petersen, J. Allan, with Elven and Joyce Smith. *Two Become One*. Wheaton: Tyndale House Publishers, 1973. 127 pp., \$1.50. What the title implies—a study guide.

Petersen, J. Allan, with Elven and Joyce Smith. *The Marriage Affair*. Wheaton: Tyndale House Publishers, 1971. 371 pp., \$5.95. A reader of family-life articles drawn from reputable sources.

Shedd, Charlie. *Talk to Me*. New York: Doubleday and Co., 1975. 105 pp., \$3.95. Practical letters on communication from the writer of *Letters to Philip, Karen, et cetera*. Brief and punchy, Shedd makes his point even for people who do not like to read heavy stuff.

Small, Harvey Dwight. *Christian: Celebrate Your Sexuality*. Old Tappan, New Jersey: Fleming H. Revell Co., 1974. 205 pp., \$5.95. Starting with an excellent historical review of sexual attitudes and actions, Small spans Judeo, pre-Christian, early church, Church Fathers, Renaissance, Victorian, and contemporary scenes. The present position of the Christian church is then understood clearly. Small then proceeds to develop a theology of sexuality—a task all ministers would do well to undertake—with which not all will agree. The fact of God's creating sexual identity is seen as a fact to be celebrated.

Wilke, Richard B. *Group Marriage Counseling*. Nashville: Abingdon Press, 1974. 173 pp., \$5.95. Although many family-life educators will not do therapeutic counseling, Wilke presents the small-group concept adaptable to pastoral work. He presents one of the finest sensitive descriptions of the church's role in helping marriage relationships.

Wilke, Richard B. *Tell Me Again, I'm Listening*. Nashville: Abingdon Press, 1973. 143 pp., \$3.95. In a sprightly, vivid literary style Wilke shares his own marriage as an insight into obstacles to and growth toward better communication. Highly recommended to all studying for or living in marriage. His theology is highly ac-

ceptable in the Adventist frame of reference.

Journals and Magazines

Family Life. American Institute of Family Relations, 5287 Sunset Blvd., Los Angeles, California 90027. \$2.00 a year for six issues. Helpful source of ideas, facts, articles, and book, pamphlet, and publication reviews. Editorial position generally meaningful to and acceptable by Adventists.

Successful Marriage. DJT Publications, 115 E. Armour Blvd., Box 1042, Kansas City, Missouri 64141. \$7.50 for ten issues a year. Send stamped self-addressed No. 10 envelope and request free sample copy. This review of trends and developments in marriage enrichment is very handy. Read in fifteen minutes, it updates the family-life educator on current books, articles, and programs.

Training Programs of Interest

American Institute of Family Relations (5287 Sunset Blvd., Los Angeles, California 90027). Founded in 1930 by Dr. Paul Popenoe, AIFR offers a varied program of marriage counseling, child counseling, prenatal classes, publications, and professional training. Regular seminars and workshops offer training in a wide range of family-life education areas. Write the Institute or subscribe to their *Family Life* magazine.

Couple's Communication Program (Interpersonal Communication Program, Inc., 200 Riverside Avenue, Minneapolis, Minnesota 55404). CCP is an excellent skills training program for small groups of six to eight couples, presented by certified and trained instructors in four three-hour sessions. It provides an excellent base from which to develop other skills of interpersonal relations and marriage enrichment. The simple but comprehensive framework also applies to parent-child, employer-employee, et cetera. Write ICP for name of nearest certified instructor and/or instructor-training sessions.

Parent Education Guidance (Mrs. Harry Van Pelt, 3642 N. Meridian Avenue, Fresno, California 93726. Cost: \$15 to \$25, including

workbook). PEG is devised by Mrs. Van Pelt and her husband, using contemporary child-rearing literature, the Bible, and writings of E. G. White. The eighteen-hour program covers parental roles, self-respect, communication, discipline, character, responsibility, and parent-teen, family health, and positive helps. A textbook is to be released by Southern Publishing Association.

Successful Fulfilled Womanhood (Verna Bjerke. Cost: \$25). SFW appears to be a spinoff of Gothard's Institute of Basic Youth Conflicts, using much of his basic concepts. Elements similar to *Fascinating Womanhood* are incorporated, dealing with femininity, et cetera. The basic stance is conservative, fundamentally Protestant, with woman in an active but male-submissive role.

Associations

Association of Couples for Marriage Enrichment (ACME, 403 South Hawthorne Road, Winston-Salem, North Carolina 27103. Cost: \$12.00 a couple per year). A good group to join. Adventists ought to be early in the front of this movement now just several years old. Associate with others in your area interested in marriage growth. Help develop active programs. Let your light shine!

National Council on Family Relations (NCFR, 1219 University Avenue SE., Minneapolis, Minnesota 55414. Membership: \$25.00 a year, which includes four copies each of two journals, newsletters, et cetera. Special rates for students). NCFR is a clearing house for concepts, materials, and professionals in the field of family life. Annual conferences offer special seminars in counseling, education, theory, research, and special interests. Conferences feature extensive film and book displays of family-life material. Membership is open to all who pay dues required.

Films

The NCFR publishes a review of current family-life audio-visuals (about \$5.00), updated each year. An invaluable resource. For current edition, write NCFR, 1219 University Avenue SE., Minneapolis, Minnesota 55414.

sermon spice shelf

How the Gospel Makes Us Good

Christians have known for years that the Good News has a positive effect on the lives of those who hear and respond to it. Modern psychology seems to agree. Stephen Holloway and Harvey Hornstein demonstrate in *Psychology Today* (Dec.) that when people hear good or bad news, their beliefs as well as their behavior change:

"... Newscasts have serious and immediate consequences. . . . Far from just imparting facts, news stories about morality or immorality in action impress us, at least temporarily, with corresponding views of human nature—views that tend to move us, quite unconsciously, to behave in ways appropriate to such views. At worst . . . newscasts can break down the kinds of group ties that cause people to help and trust their fellows. . . .

"People learn to hold beliefs and act in the ways they do by observing the actions of others. Benevolent and malevolent actions are, of course, among those we observe. Our firsthand social experiences provide us with a continuous stream of raw, fundamental evidence about the moral and ethical commitments of other people. Our behavior reflects that of others, while others' behavior sometimes reflects our own."—*Evangelical Newsletter*, Vol. 3, No. 31, Dec. 31, 1976.

Rest

Perhaps there is nothing more people seek than genuine rest. Not only rest resulting from sleep but rest from the pressures and problems of life. And the rest people seek, we are fast finding out, does not come from alcohol, pills, sex, or things. Genuine rest is found in a faith and in a relationship with God, who created life and knows how to give it the rest it needs.

Rest from the pressures that

keep the energies of life dissipated is the promise of most lifestyles. The proof, eventually, is in the results. This explains why so many fads, fantasies, and fashions have come and gone across the years. The search should center on those values that have endured the centuries.

The Bible promises a rest to man that would enhance his life. And while other books and other ways offer rest, none has the centuries of promises kept as has the Bible.

Modern man lives a frightening, fast-paced, and problem-laden life. Unless life finds a faith that gives him spiritual perspective and rest, he runs the risk of straining life beyond its physical and mental capacities.—C. NEIL STRAIT, *Quote Magazine*.

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—Ruth 2:12

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Ps. 34:7

UNDERNEATH—Everlasting

arms—Deut. 33:27

WITHIN—God's peace—Isa. 26:3

Cost of a Cure

Medical care today is expensive. Yet, looking back at a famous eighth century B.C. case, we find that perhaps, in comparison, we wouldn't have it any other way.

When Naaman left Damascus to find the prophet whose God could heal his leprosy, he carried with him the following gift or "fee for service" (prices are calculated at today's approximate value):

10 silver talents		
@ \$5,440.00		\$ 54,400.00
6,000 gold shekels		
@ \$27.50		165,000.00
10 festal garments		
or prayer robes		
@ \$250.00		2,500.00
Total		\$221,900.00

Men will give a fortune to recover from illness. How much better it is to preserve our health!

Quotes: "True Sabbathkeeping is resting from self. And one of the greatest exhibits of failure in this respect is our selfish attitude in not sharing our total faith with our neighbors. This includes the basic principles of healthful living (see Isaiah 58)."—J. Lee Neil . . . "A different world can't be built by indifferent people."—Neil Litchfield . . . "The eighth chapter of Romans begins with *no condemnation* and ends with *no separation*."—G. R. Thompson.

Congress on Evangelization Planned by Catholics

WASHINGTON, D.C.—A national congress designed to “inspire and educate Roman Catholics for evangelization” will be held in Minneapolis, Minnesota, August 26-28, the first meeting of its kind to be held in the U.S.

Sponsored by the National Institute for the Word of God, it will bring together several hundred bishops, priests, and laypeople to “prayerfully explore the biblical message of salvation and share ways of extending that message to others,” according to Father John Burke, O.P., institute director.

Study Reveals 10% of all U.S. Girls, 15 to 19, Become Pregnant Each Year

NEW YORK—More than one million teen-agers—10 per cent of all girls aged 15-19 in the U.S.—become pregnant each year, according to an article in a special Teen-agers USA issue of *Family Planning Perspectives* magazine.

Of the total pregnancies, 60 per cent result in live births, 30 per cent in abortions and the rest in miscarriages, the article reported. More than one third of the births are to unmarried mothers.

The article was adapted from a paper prepared by Frederick S. Jaffe, president of the Alan Guttmacher Institute and vice-president of Planned Parent Federation of America, and Joy G. Dryfoos, planning director of the Guttmacher Institute.

Adventist Singles to Convene This Summer

WASHINGTON, D.C.—In what is believed a first for any denomination, Seventh-day Adventist single, divorced, and widowed members will hold their own camp meeting this summer.

The International Philosda Club, the organization for Ad-

ventist singles, will sponsor the meeting at Union College, Lincoln, Nebraska, June 16-25. IPC, with a U.S. membership of 1,000 in 25 chapters, expects several hundred attendants at the June conclave.

Theme of the camp meeting will be “In Preparation for Christ,” with several group meetings in how to overcome loneliness, how to communicate with your children, and self-acceptance, among others.

One of the speakers will be Dr. Charles Wittschiede, retired professor of theology at Andrews University in Berrien Springs, Michigan, and author of the book *God Invented Sex* (Southern Publishing Association). He is credited with developing a Seventh-day-Adventist sexual ethic. Other speakers will include Robert H. Pierson, president of the General Conference of Seventh-day Adventists, and H. M. S. Richards, Sr., speaker of the Voice of Prophecy radio program.

For more information on attending the one-and-a-half-week meetings, write: International Philosda Club, 8811 Colesville Road, 415, Silver Spring, Maryland 20910.

Heavy Drinking Among Children Documented in British Report

LONDON—Today’s Britons are “drinking more and at an earlier age than previous generations,” according to the National Council on Alcoholism.

In a report on drinking among the young, the council’s director, Derek Rutherford, said, “The onset of drinking is occurring at an earlier age, and there is evidence that those who start younger tend to have a higher level of consumption.

“A most disturbing aspect of this trend is evidence of an increasing number of young persons under the age of 14 being diagnosed in hospital as having an alcohol problem.”

His report gave data that

shocked many church and temperance workers. It said the number of prosecutions for under-age (under the age of 18) drinking has increased in seven years by 36.48 per cent.

The national consumption of alcohol rose by 39 per cent between 1968 and 1974. “Among young male drivers killed in motor accidents in 1974,” the report stated, “45 per cent of those in their early ‘twenties had a blood alcohol level above the legal limit.’”

The report was published a few days after a nationwide TV broadcast on alcohol cited drinking among the young. It depicted interviews with youngsters of 10 years of age upwards who drank regularly and spent several dollars a week on alcohol.

Legally, no one under the age of 18 may be served at a bar in Britain, but many public houses run discothèques, and youngsters are admitted when accompanied by older people. The older people then buy them drinks.

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

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