

"This do in remembrance of me" — page 23

Mind pollution

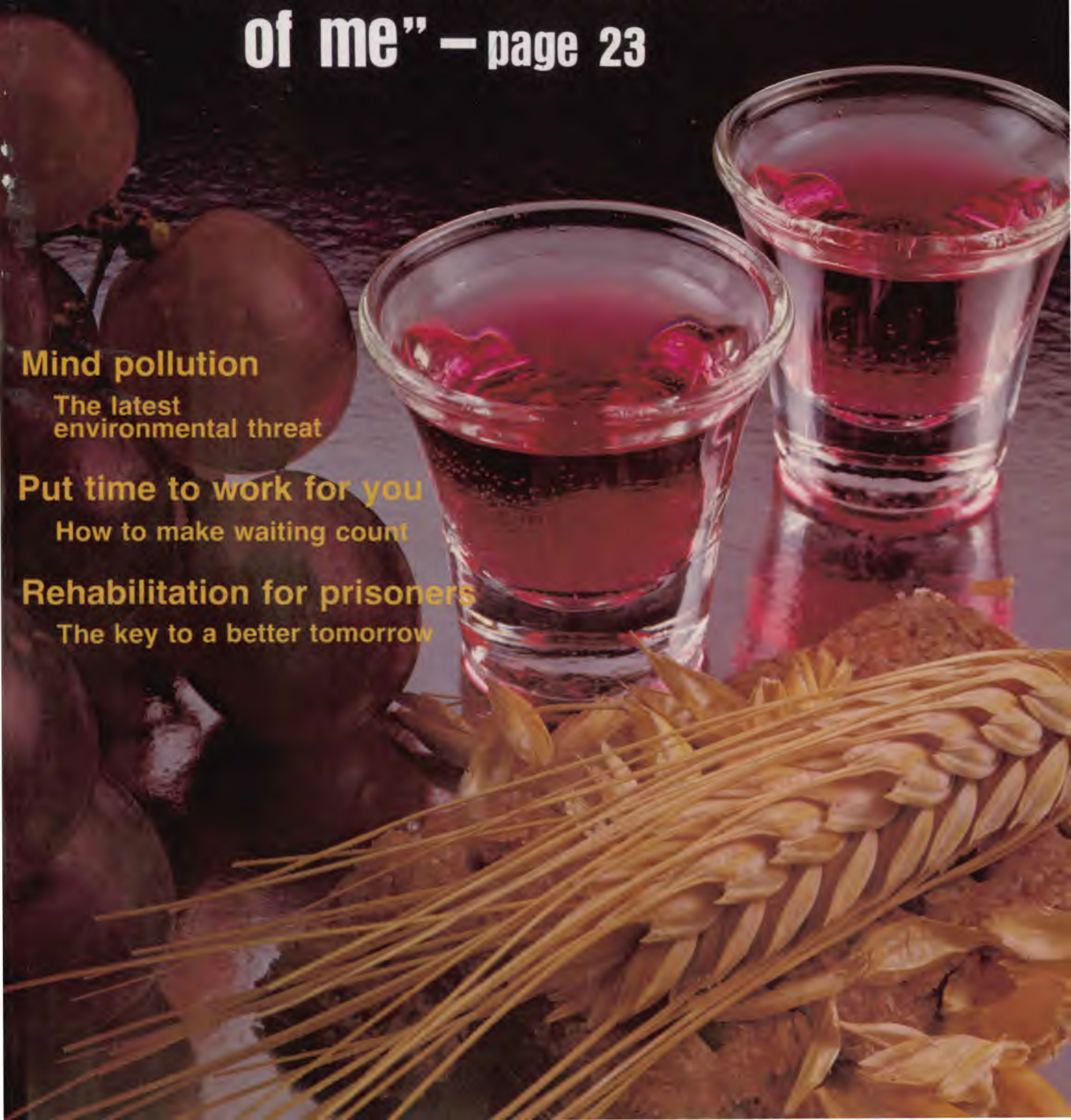
The latest
environmental threat

Put time to work for you

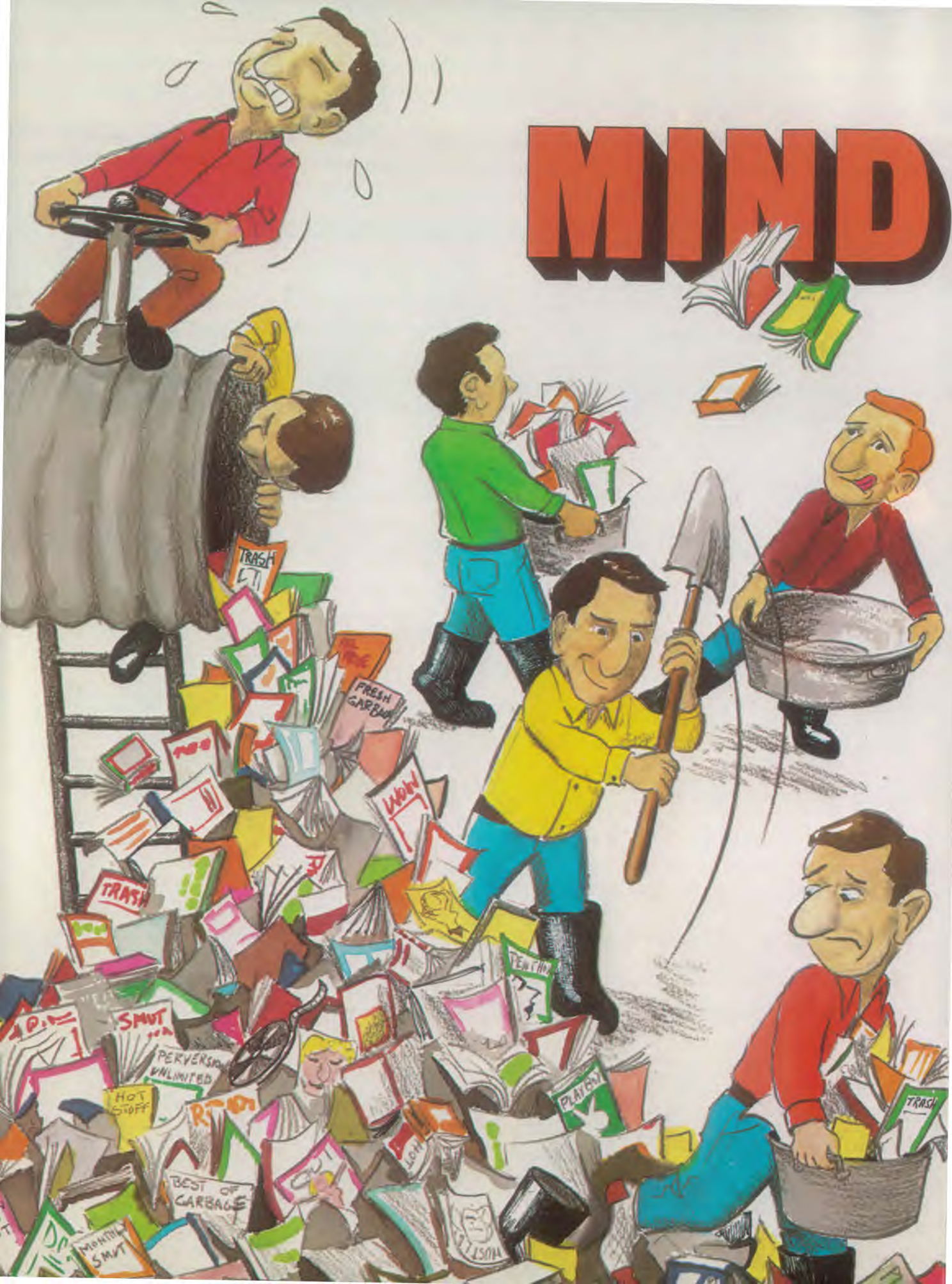
How to make waiting count

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The key to a better tomorrow



MIND



POLLUTION

—the latest environmental threat

In the past decade pornography has mushroomed from a small underground operation to a two-billion-dollar-a-year crime-ridden industry that has serious impact on society. by Jean Hartley

WHEN the theater in a shopping center in a residential neighborhood of Sacramento, California, started showing X-rated films, five thousand people in the community signed a petition threatening to boycott the stores in the center if the theater didn't show decent movies. The owners of the stores bought up the lease, closed the theater temporarily, and now the merchants' business is better than ever before.

In Alhambra, California, a citizens' committee called "People Against Obscenity" (PAO) has been picketing the only "adult" bookstore in that town for the past year and a half. The committee has a great deal of support from the churches and other community organizations in manning the picket lines. "If it takes forever, we'll drive smut out of Alhambra," says Mrs. Barbara Messina, one of the organizers of PAO. Over 300

Jean Hartley lives in Sacramento, California, on a five-acre olive ranch with her photographer husband. She specializes in writing travel articles for Sunday supplements and magazines. Her articles have appeared in "Guideposts," "Lady's Circle," "Rotarian," and many other publications.

volunteers are involved in the project, which has done more to unite the community than anything else ever has. Five lawsuits now stand pending against the porno shop, three civil actions by the city, a misdemeanor criminal charge by the district attorney, and an eviction suit by the landlord.

North Carolina citizens recently took out huge newspaper ads and held citizen rallies to enforce their anti-obscenity laws.

Return to decency. There is in America today a steadily growing resurgence of decency, a return to our nation's moral principles. People across the land are fed up with the pornography that has invaded the literature, movies, TV, and peep shows. They realize that they have both the power and the right to put an end to smut in their own communities. They are rising up in city after city, town after town, in the legislatures, and in their town meetings to cry, "We have had enough!" And they are getting results.

Although there is still a long, long way to go before the pornography tide is stemmed, there has been substantial progress as a result of citizens' efforts. Recently thousands of letters and postcards were sent to the Federal Communications Commission demanding that something be done about the

vulgarity and open sexuality on television. Citizens for Decency, a non-profit organization that devotes full time to the antipornography fight, followed up with a personal interview with Richard Wiley, FCC commissioner in Washington, D.C. As a result, the FCC made a formal request to Congress for authority to control obscene and indecent material carried by broadcasters and cable television systems.

Recent decisions of the U.S. Supreme Court have reaffirmed the constitutional right of individual communities to protect public morality through enforcement of antiobscenity laws. And people are using these rights.

There have been meetings with the U.S. Attorney General and the Postmaster General in an effort to get the post office out of the mail-order smut business. As a result of citizen complaints many of the leading mail-order pornographers are out of business or doing time in federal prisons.

There have been a number of prosecutions and convictions of adult filmmakers. A jury in Memphis convicted sixteen defendants, including four corporations, of conspiracy to distribute the obscene film *Deep Throat*. Each of the distributors of the film and also the lead male actor face fines of \$5,000, as well as up to five years in jail, plus court costs.

In Clark County, Nevada, a federal court jury found two men guilty of charges of interstate transportation of

Concerned citizens can help reverse the tide of smut currently flooding our land.

obscene films—*Alice's Restaurant* and *Penetration Film Series No. 5*. The conviction carried a maximum sentence of ten years in prison and a \$10,000 fine.

A reduction of crime? There is hope that continued efforts to control pornography will reduce criminal activity. Police Chief Ed Davis, of Los Angeles, states, "Police experience has conclusively demonstrated innate relationships between 'victimless crimes' and patterns of more serious crime. If the burgeoning crime rate in the community and in the nation is to be checked, existing laws prohibiting 'victimless crimes' must be diligently enforced."

Obscenity contributes to a decline in the public morality. Since the current flood of erotica began in the early 1960s, sex crimes have multiplied. In nine years reported rapes increased 116 percent, arrests for rape went up 56.6 percent, and arrests for prostitution and commercialized vice increased 60 percent. The tremendous increase in venereal disease, illegitimacy, and sex crimes indicates a corresponding increase in promiscuous sex . . . as promoted and glorified by pornography. Japan, where all hard core pornography has been restricted, has seen a decrease in rape statistics from 11.5 to 6.5 for each 100,000.

Mind pollution. There has been much more concern in recent years about air pollution than mind pollution. In the past decade pornography has mushroomed from a small underground

operation to an expanding \$2-billion-a-year crime-ridden industry which has had a tremendous impact on society.

Like some medieval plague, the mounting flow of obscene books, films, and magazines surrounds us, threatening our national health. One multi-million-dollar printing factory in Arizona keeps its presses rolling twenty-four hours a day, five days a week, turning out thirty-five thousand lewd books each day. Another smut publisher who went into business just three years ago with \$25,000 capital now grosses over a million dollars annually.

Why has pornography, which is so flagrantly offensive to most of our citizens, been allowed such freedom? For many years antiobscenity laws existed in every state, with never a challenge to their constitutionality. However, those who stood to make billions of dollars by the sale of pornography suddenly raised the argument that the First Amendment of the Constitution, which says there shall be no restriction of speech or press, made such laws unconstitutional. Fortunately, in 1957 the Supreme Court ruled that obscenity is "utterly without redeeming social value" and is thus not constitutionally protected speech. Since then the highest court has reaffirmed that position many times, and in 1973 it ruled that the states and communities have broad power to determine what does not meet their standards of decency.

Lawmakers are importuning their constituents to make use of people power in insisting that their community standards be upheld. U.S. Senator S. I. Hayakawa urged the women's movement to demonstrate

against the sale of *Playboy* and *Penthouse* magazines. "I believe that the women's movement should see to it by picketing, by demonstrations, by any other means, so that kind of pornography is kept off the stands and kept off the markets," he said. "To tear away from women the shield that protects their vulnerability with the kind of terrible pictures you have in *Playboy*, *Penthouse*, and other such magazines that are demeaning to women, and even worse in the movies, seems to be something that women should rightly concern themselves with."

Every state in the union has laws on the books making the production, distribution, sale, or exhibition of obscene materials a crime. Antiobscenity laws are intended to protect the public morality and to safeguard the essential element of society, the family. But these laws have been woefully ignored. Police seldom interfere with the showing of X-rated films unless they receive a citizen complaint. State and federal criminal statutes remain effective weapons for use by all communities against the smut peddlers. Church leaders are urging the people to use them.

Bishop Floyd L. Begin of the Oakland, California, diocese purchased full-page ads in all the local newspapers to express his concern about pornography. He said in part: "As a spiritual leader in our community, I wish to express an area of increasingly grave



What you can do

concern. It is the rapid growth of the pornographic and the nearly pornographic in the society around us. . . . The public and profitable exploitation of the sexual, so common around us, is a direct betrayal of the basic values of sexuality itself. Its prime motivation is financial profit, but its ultimate result, too often, is the destruction of the moral fiber and virtue of our people. . . .

"I call on concerned people to refrain from patronizing those publications, theaters, and places of business which encourage the pornographic. I ask their support in affirming what is positive and wholesome in the media and opposing publicly what is not. I urge them to pray for decency in the community and the country."

An aroused citizenry can do more than anything else to enforce the laws and stem the tide of moral degradation. When indecent books no longer find a market, X-rated films no longer draw an audience, and obscene plays open to empty houses, then our country will have returned to the safety and wholesomeness it once enjoyed.

We read in 2 Corinthians 6:17-7:1, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Note: For details regarding a recent poll of public opinion on a definition for sexually offensive material and the regulation of its sale within a community, be sure to read the editorial, "If thy right eye offend thee . . ." on page 26.

Be informed. Find out what the antiobscenity laws are in your state and your community. You can do this by calling the district attorney in your county. Then you will know whether there has been a violation. It is not enough for you to know what these laws are. Get them publicized. Write to your newspaper. Suggest that your club have a project of printing up these laws, making the public aware of how they are being disobeyed, and then taking steps to clean up your community. If the laws aren't adequate, contact your legislators and get them to make stronger ones.

Complain. Complain to the authorities when you see material in your community that is obscene. Talk to the police, sheriff, and mayor, or write a letter to your newspaper editor. Complain to advertisers and sponsors of sex-oriented programs on TV and tell them you will not purchase their products. Write to President Carter and remind him of his campaign promise to crack down on porno traffic stemming from organized crime.

Petition. You can write up a petition yourself. Just make a brief statement of what the violation consists of and get your neighbors to sign it. Then present it to your city council or board of supervisors.

Picket. This visible display of public opinion gets fast action from local politicians. Your neighbors will be proud to join you in a cause for decency.

Boycott. Don't attend R- and X-rated movies, and don't buy obscene books and magazines. Urge your friends to join in your boycott.

Write to the Postal Service. If the obscene material comes into your home by way of the mail, which is illegal, write Postal Inspector across the envelope it arrived in and drop it into a mailbox. The inspector will take action. Also you can fill out Form No. 2201 at your local post office. Your name will be taken off the list of all mailers of "sexually oriented advertisements."

God is alive, but church is boring

GOD is living, but the church is boring, according to a discussion paper based on an exploratory study of young people's beliefs commissioned by the Board of Education of the Church of England's General Synod.

Written by Bishop Mich el Hare Duke of the Episcopalian (Anglican) Church of Scotland and the Rev Eric Whitton, training officer of the board of education, the paper discussed interviews with one hundred young people. It is entitled "A Kind of Believing."

The authors said there was a widespread assent "of the vaguest kind" of the existence of God. The minimum was considered to be "the boy who said, 'I believe there is God, but I don't know much about Him. . . . He's supposed to be in the sky. . . . I don't believe all the things about Him, that lot. I believe you should just believe.'"

When questioned on the church, the paper said, "virtually all who attended at all found Sunday School a pleasant experience as small children. From about the age of eight, however, they begin to get bored."

Churches should express views on TV, says CBS official

A programming executive from CBS television observes, "It is amazing how badly religion is handling TV." Van Gordon Sauter (SAW-ter), who as vice-president of program practices is actually the network censor, told managers of United Methodist Communications in Nashville, Tennessee, that "it is a tragedy" for religious groups not to make their views known more through television.

He added that the reason TV comedy and dramatic scripts do not reflect a positive moral and religious tone is that persons with strong convictions are not writing them. Sauter said he has noticed a new sensitivity to blasphemy on TV coming from the grass roots.

"Born again" movement held strongest in U.S. religion

A noted church historian told an inter-Lutheran gathering that the "born again" movement in American Christianity is the strongest movement in

American religion today and that "it's not going to go away."

Dr. Martin E. Marty, professor of modern church history at the University of Chicago Divinity School, described the two major components of the "born again" movement as personal experience and Biblical authority, and he suggested that it has newly arisen out of a strong impulse to find a personal and social identity. Dr. Marty also said that "there is a power shift in American life" stressing black rural churches and the white South, which has been another factor in the growth of the movement.

While commenting that "it is a very big business," as shown by the huge sales of such books as *The Total Woman* and *The Late Great Planet Earth*, the church historian cautioned, "I'm not saying people are going into it [the movement] for the sake of commerce."

Professor says psychology a self-worship religion

Modern psychology is coming into disrepute among many thinkers today, possibly because it lacks a body of knowledge so characteristic of other disciplines and because often one theory is as good as another.

A New York University psychology professor, Paul Vitz, in *Psychology As Religion: The Cult of Self-worship* (Eerdmans), rips modern psychology apart, arguing that the discipline has become less than a science and more of a religion, a form of secular humanism based on the worship of the self.

Vitz maintains that *pop psychology*, dominated by the thinking of humanists like Erich Fromm, Carl Rogers, Abraham Maslow, and Rollo May, is blatant "selfism," with its giddy notions of "self-realization" and "becoming a real person." This emphasis on individual autonomy and the person as the measure of all things is anti-Christian, contends the author, because it denies the Biblical doctrines of sin and love of God and neighbor.

The psychologist further argues that pop psychology is far from a science because humanist definitions no longer distinguish psychology from religion, politics, and ethics.

He attests to "a hostility" of most psychologists to Christianity. "For years I was part of that sentiment; today it still surrounds me. It is a curious hostility, for most psychologists are not aware of it. Their lack of awareness is due mostly to sheer ignorance of what Christianity is."

After outlining the "selfist" challenge to Biblical faith, Vitz concludes that "conservative Christians too often intuitively recognize the nature of these conflicts, without being able to articulate their position with much sophistication. Meanwhile, the liberal churches have often enthusiastically embraced selfism and humanistic psychology without regard to its hostility to Christian teaching.

"It seems high time to transcend both reactions with a postmodern, intellectually sound, counterresponse regarding for the church at large legitimate religious issues it has surrendered to ideologies like selfist psychology."

Birth control without parental consent opposed

A staff report by the Department of Health, Education, and Welfare that would encourage states to give birth-control devices to minor children without parental consent has been condemned by leaders of the Seventh-day Adventist Church. Orley Berg, associate director of the church's Ministerial Association, said such a policy would "accommodate a new generation to a bankrupt society without restraints."

Dr. J. Wayne McFarland, associate director of the Adventist General Conference Health Department, said, "Adolescents are surely responsible to their parents. This action would jeopardize that God-given relationship." The church has no official position against birth control for married adults. HEW secretary Joseph Califano will decide on the report soon.

Today's threat from those trying to reshape man

Back in the 1950s, Vance Packard shocked the public with *The Hidden Persuaders*, proclaiming that Americans



Holocaust drama captured high television rating

A group of actors portraying Jewish deportees stand in a simulated Warsaw ghetto station in a scene from "Holocaust," which was filmed in West Berlin, using the Berlin Wall in background to represent the original ghetto wall. An East German watchtower is visible in left background.

Written by novelist Gerald Green, the film was aired by NBC-TV as a four-part, nine-hour special on the evenings of April 16-19. It traced the progress of two fictional German families—one Jewish, the other Nazi—from 1935 through the end of World War II.

were being controlled and manipulated by marketing experts and the advertising industry. Now Packard has written again on his favorite theme in a new book, *The People Shapers*, which was excerpted in the August 20 *Saturday Review*.

This time the controllers aren't media types but a variety of geneticists, scientists, biocrats, technocrats, and behaviorists bent on changing the very nature of man.

Packard contends that the type of society envisioned in 1984 and *Brave New World*—a society built on the assump-

tion that humans are creatures of almost limitless plasticity—will arrive sooner than we think. In this view, "people are raw material that needs perfecting, modifying, or at least improving, either for their own good or to suit the wishes of others. Malleable people suit the wishes of others. Malleable people are more likely to be controllable people."

In the past, perfecters thought primarily in moral terms; today the new thrust is to change people physically, emotionally, and mentally.

"If their view prevails, people will indeed become different. The revolu-

tionary brain prober Jose Delgado suggests that the main question is no longer 'What is Man?' but rather 'What kind of man are we going to construct?'

"The ascent of Man as described by Jacob Bronowski covered tens of thousands of years. The reshaping of Man now under way can occur within a few decades."

Priest claims record for shortest sermon

"Love."

That was Pastor John Albrecht's entire sermon on a recent Sunday at St. Mary's-in-the-Hills Episcopal Church in Lake Orion, Michigan.

With that, he claims, he has captured the shortest sermon championship on the occasion of his congregation's twenty-fifth anniversary. He is trying to get the Guinness Book of World Records organization to recognize his feat.

The pastor received 180 sermon suggestions, including one from a waitress in a nearby coffee shop who tore off a piece of sweet-roll bag and wrote "we" on it while Mr. Albrecht ate his lunch one day.


Other suggestions: Compassion, Believe, Repent, Unsin (as in *Uncola*), Amen, Charity, Brotherhood, Jesus, and Peace. Fifty-five people suggested the winner: Love.

Muggeridge coauthor of play on euthanasia

Malcolm Muggeridge, a noted social critic and Christian commentator, is coauthoring a play on euthanasia with Alan Thronhill, the author of the recent play on the life of John Wesley entitled, "Ride, Ride."

In announcing the new production, Mr. Muggeridge told an ecumenical gathering that "the question of euthanasia is going to be the next great moral controversy to be fought out in our times. What we think and do about birth and death determines what we think and do about life."

According to the social critic, the sickness of Western civilization is due to "the erosion or confusion of moral values, of good and evil, and the distinction between them."

He declared that until the state of California passed a "right to die" bill, "no government in the history of the world ever put a euthanasia bill on the statute book except the Nazi government of the Third Reich." 



A tribute to mother

Mamma wouldn't have known the term "child psychology," but that's what she used on her five children to mold us into the ladies she wanted us to become.

by Norma Knott

I HAD four sisters, and we were the luckiest girls in the neighborhood. While others our age slaved over hot ironing boards or scrubbed floors, we played games. Great, strapping

Norma Knott lists her present position as homemaker. Living with her minister husband in Puyallup, Washington, she says that her family—son and three daughters, plus one granddaughter—is her crown and that she glorifies God most by attending honorably to it.

girls even at young ages, we were under the cottonwoods pretending castles or jungles while our mother toiled away inside the house.

Five daughters could have lightened her work load considerably if she had capitalized on us. But strange as it seems, except for a bit of dishwashing, she seldom did.

She shooed us out to roam the sagebrush of our small acreage, to climb to the hayloft in the barn, or to scuttle down to the depths of the warm dark cellar—a merrymaking batch of girls on adventure. It was our good fortune to be born to a mother whose philosophy was, "Oh, let them play.

They'll have plenty of this to do some day as it is."

If Mamma ever consciously thought of training us for future homemaking, I'm not aware of it. I can't remember her ever collaring us with, "Come along, girls. You're going to learn to cook (or to sew or to clean a house)." She never lectured us on the virtues of learning all there is to know on keeping a home. In fact, we didn't discuss the mechanics of housework. It was something our mother did without fanfare, and she performed it so well

Photograph by Michael Hayman/Image

and so willingly that it loosed her daughters from bondage.

Now, I can hear the thunder of horror-struck mothers everywhere in full cry: "What! Let those lazy girls get out of work scot-free! Why, how in the name of all that's right will they ever amount to anything? Girls *have* to be taught if they hope to establish decent homes and families!"

They are right, of course. Absolutely. And as it happens our mother did train us. She not only gave us a glorious carefree girlhood filled with sunshine and meadows, of experimenting with adventure to our hearts' content, but she created in us a deep love for homemaking with all its responsibilities.

How she did it was her own peculiar method—she was a specialist. She was that rarest of jewels, a dedicated homemaker, and it was her chief and singular interest. Except for a weekly trip to town for provisions, she stayed at home, which suited her just fine. It left her free for, and happy at, her specialty, that of housework and seeing to the needs of her family. And she didn't seem to need five girls to help her do what she loved doing and had all the time in the world for doing. But that doesn't mean that she raised five untrained barbarians.

Mamma wouldn't have known the term "child psychology," much less applied it to her own strategy. But it is exactly what she used on us. That dear and gentle lady with her cheerful countenance and her relish for home duties was sending out strong and powerful signals. Her five young girls, equipped with the keen sensory antennae of all children, were busily picking them up, and we didn't miss a thing as we watched her. Before we were any age at all, we knew—"Hey, look! Mamma's having fun!" Being children, it was natural, then, that we would want to get in on it.

This doesn't mean that we immediately took cleaning cloth and broom in hand. By no means! Our small farm and the surrounding fields contained too much of life to explore; too many frogs and water skippers left uncaptured in the trickle of a creek. And we had not yet quite memorized, while lying beneath the cottonwood on our backs, the exact rhythm of the song of leaves in a gentle breeze. But the urge to experiment with what made our mother so happy began stirring in our bones.

At first it took the form of making playhouses, which gradually became our all-consuming pastime. Fantastically beautiful playhouses of royal splendor we created by running a white string along the tops of sagebrush, this way and that, forming rooms. We swept the sandy floors so clean that great clouds of fine dust rose, swirled overhead, and then settled lightly like so many feathers.

We arranged our china—broken and discarded bits of pottery—as neatly as ever Mamma arranged hers. We were playing house. Being little girls with an inherent nesting instinct anyway, we found a grand method of practicing what one day would be our duty. And soon what we learned in the sage house began to be of genuine help to Mamma in the real one.

For instance, we kept our bedrooms spotless, the reason being simply that it made us happy to see them this way. I remember Mamma standing in the doorway and glancing at the smoothed spread on the bed, the tidy row of dolls lined against the wall beneath the window. "Oh, oh," she said in the quiet way she had. "That looks so nice." Her voice didn't contain a flicker of condescension. She wasn't patting us on the head for being good girls. She truly enjoyed the neatness of the room for its own sake, and we felt it and wove the feeling into our inner beings for future use.

Many other little indications along the way revealed that Mamma was

training her daughters well. Washday found one or another of us at the clothesline handing out wet garments for pinning up—not because we were made to, but because we wanted to. It was fun. We remained until the inspiration for another venture struck, and then we were off. But not before sampling the glory on Mamma's face at the sight of clean clothes flapping in the sun-hot wind.

We liked to help shell beans, for there was music in the soft "pop" of the pods, and the plop, plop, plop, as the beans fell into the bowl. Since Mother heard the melody, we heard it too. Mamma's attitude toward her work was so joyful and compelling that it drew us irresistibly, and helping her could be as much fun as playing Tarzan in the hayloft on a rainy afternoon.

And that's the way we grew up. Buoyant and free as little ships at sea in our world of play and adventure—the household chores we happened to do fitting in beautifully with our idea of fun. All because Mamma had a philosophy, and she loved housework. She let us be children who must one day, all too soon, shoulder full-strength the responsibilities and cares of a home. Mamma made us a gift of our childhood—free, no strings attached—and in the process she built in us the strong desire to accept our God-given role as homemakers.

It is as one of my sisters said last spring as we all sat together, reminiscing how it had been, recalling a busy little mother and the liberation from drudgery, freedom for creative imaginations, and most of all a deep sense of joy in the very act of being. Looking around at the rest of us, my sister said quietly, "Weren't we the luckiest girls, though?"



Put time to work for you

Rather than simply idling the time away while "waiting," you can turn "lost" time into "found" time. **by Robin Worthington**

HOW MUCH of your family life do you spend—not around the hearth—but *waiting*? Waiting for children to get out of birthday parties, guitar lessons, basketball practice? Waiting for husbands to deplane from business trips? Waiting in doctors' and dentists' offices, in supermarket and post office lines?

With frown lines between our brows and an ache between our shoulder blades, we feel the lost minutes of our

Writing teacher Robin Worthington lives in Fremont, California, is married to an engineer, and has five children in high school and college. She has written extensively on family relationships, decision making, and religion in the home. Her articles have appeared in "Parents," "Seventeen," and "Reader's Digest."

lives slipping through other people's fingers. Once, after a two-hour wait with three preschoolers at the pediatrician's office during the height of the flu season, I decided I'd had enough of counting the ceiling acoustical tiles and guessing other waitees' ages and maladies. The children were tired, cranky, and bored—and so was I. From that day I took it as a personal challenge to find ways to take the grating out of waiting.

After checking out the theories of professional time consultants and comparing notes with acquaintances who'd licked their own *overwait* problems, I discovered one magic key: *All these successful waiters turned "lost" time into "found" time.*

Three steps. To trade lost time for

found time is to make an investment in yourself. Usually there are three steps to this transformation. Try them yourself and see:

1. *Change your attitude toward time.* Famous time-management consultant Alan Lakein says, "I've given up forever all 'waiting time.' If I have to wait, I consider it a 'gift of time' to relax, plan, or do something I would not otherwise have done."

2. *Be prepared.* If you know you're going to be waiting somewhere this week (and surely you will), set aside some basic waiting equipment. Many men and women always carry a spiral notebook with them to catch a business idea in flight, organize errands, or note gift ideas. With a paperback book in purse or glove compartment, you're always prepared

to liven up minutes that would otherwise be spent in tedious waiting. Consider also a map to plan your next vacation or a sketchbook and a packet of felt pens.

3. *Use your imagination.* There are personal constructive dreaming exercises that are ideal for waiting time. We'll get to a few of those in a moment. Meanwhile, if you're waiting and you come up with the idea, "I could be using this time to weed out my recipe file," write *that* in your spiral notebook, and next time you'll remember to bring your recipe file. (I know from experience there's something intensely satisfying about throwing out all those recipes for dishes like fake chow mein with luncheon meat that your husband won't eat anyhow.)

Experiment with ways to make your waiting more pleasant and productive.

Write your autobiography. Why not? No one need see it but you. You don't need fancy writing ability. You can do it all with lists and a few sit-up-and-take-notice questions. For instance, make a list of ten ways to finish the statement, "I am _____."

One man I know wrote such a list while he sat in the car waiting to pick up his children after soccer practice. He wrote, "I am a high school teacher, a good provider, tired a lot, a husband, a father, an old-movie buff, a workshop putterer, a TV watcher, a hockey fan, getting paunchy around the middle."

"I worked on that list for half an hour," he reports, "and by the time the kids piled in the car, I realized one reason I'm tired so much is that I don't get any regular exercise anymore. So I signed up for a fitness class. That's the only way I can force myself to exercise. Now I've got more energy and less flab."

Make your own list next time you're waiting, and see what clues you find to who you are and what you might like to change in your life.

Go on to questions like:

- "What would I do if I had only six

months to live?"

- "For what people and events in my life am I most grateful to God?"
- "What would I like my obituary to say about me?"

One woman, after writing her own obituary in the unlikely spot of a hotel lobby where she was to meet her husband, said, "When I got through with it, I almost felt like apologizing for living. I'd become so turned in on my own affairs that I was doing nothing for anyone else. Now I'm reading for the blind and spending one morning a week sorting food and clothing for families in need. A few minutes with a ball-point pen and a piece of paper sometimes can change your life."

Praise your partner. If you're stuck waiting for your spouse, it's easy to work up a passionate speech on the evils of lateness, the other person's lack of consideration, and all the times he or she has done this to you over the years.

For a change, spend the waiting time jotting down five things you really like about the person you married. You'll both be in a better mood when he or she does arrive—and the shock may be so great the other person will be on time at your next appointed meeting.

Entertain your children. Waiting with squirmy small children can be a real trial. The remedy, says my cheerful neighbor with four boys, is to keep a shoe box of toys set aside especially for visits to the doctor and dentist.

She includes a kaleidoscope, clothespins and paper cups to stack and clip together, pipe cleaners to twist into stick figures, and an envelope of cutout felt shapes that will stick to a child's clothing. His own coat becomes a flannel board for making pictures.

You might also try a child-sized knapsack filled with miniature cars or an old purse containing play money, a comb, and a mirror. And of course a favorite storybook is still the steady standby for soothing a restless, impatient child.

To trade lost time for found time is to make an investment in yourself.



Book your time constructively. "Like everyone else, I'm concerned about our food budget—and about world hunger too," says one housewife I know. "I can't afford meat the way I used to, but I didn't know which grains were high in protein. Now I carry along a paperback book on vegetable and grain cookery. I read it whenever I'm standing in line at the supermarket or the post office. In just a few weeks I've given myself a short course in nutrition, picked up some delicious new recipes, and saved money."

If you've always wanted to learn how to grow a vegetable garden, raise tropical fish, or dye your own fabric, teach yourself while you wait. "Tuition" is merely the cost of a paperback book.

**Sending postcards
instead of letters
saves both time and
money.**



Corner your correspondence. One woman reports, "I've carried on a waiting-room correspondence with a friend for fourteen years now. We started writing each other from obstetricians' offices. Now we've advanced to orthodontists." You can also write under the dryer, on a bus or commuter train. You'll be in distinguished company. Playwright George Bernard Shaw answered much of his business correspondence on metropolitan trains.

Try postcards, and save yourself hunting for stamps afterward. You can write a waiting-room postcard to your legislator protesting a tax increase and drop the card in the mailbox on your way home. One cheerful postcard to your uncle in the convalescent home is

worth a thousand good intentions of writing a "real" letter.

Bolster your business. Lee Bristol, an expert in business creativity, suggests you creep up on problem solving by taking "bites" out of difficulties. "Fill up the cracks of crowded moments," he recommends. "If you have five minutes before dinner or before leaving for the movies, spend it on your problem, and you may have your solution before you know it."

Outline your problem, step by step, ahead of time. Where is the slowdown in sales? Why is this territory different from the one that adjoins it? "Get the ball rolling this way," advises Alan Lakein, "and you can use waiting time

to best advantage."

"I get some of my best thinking done in airports," agrees a businessman who travels a lot. "It's a plus to be away from the phone."

Keep on stitching. Both practical needlework—hems and patches—and fun projects like a snugly yellow afghan are good travelers. "I've granny-squared my way through half my gift list while waiting for Scout meetings and dancing lessons to finish," says a crocheting mother of three active youngsters. Transfer the contents of your mending basket to a tote bag, and you'll be pleasantly surprised to see how your sewing chores melt.

Learn how to relax

SUPPOSE you have to wait without so much as a pen, a threaded needle, or a book. Then what?

Relax. Most of us become irritated when we have to wait long. This tension only adds to our misery. If you're in a long line at the gas pump, take a moment to feel if your neck and shoulder muscles are tight. If they are, coax your muscles into relaxing by dropping your head forward, then rolling it slowly in a circle several times. Reverse directions. Feel the tension drain away.

Pray. It's free, requires no equipment but a loving heart, and can be practiced anywhere. One seventy-year-old lady I know chuckles, "I don't know what all this fuss is about meditation and mantras. I've been focusing in on God in my spare moments all my life."

Daydream on purpose. Parents and teachers used to scold us for daydreaming. Now the experts have discovered that daydreaming is good for us. When we slip into a pleasant fantasy, our brain waves change into a more relaxed state. Next time you're in a stuffy office waiting for the nurse to call your name, imagine instead you're on a deserted beach with miles and miles of white sand. Feel the grains under your feet, let the waves tickle your toes, watch the sea gulls wheel and dive. You'll actually be getting healthier while you wait; your body works far better when it's relaxed.

Whether you wait and daydream or work on a special project, the vital gain is that you take your time back into your own hands.

One seventh of our time belongs to God



Many Christians return one tenth of their income as tithe to God, but what about that one seventh of our time that He claims as His too? by Ellen G. White

THE SABBATH was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that he had made, and, behold, it was very good (Genesis 1:31);" and He rested in the joy of His completed work.

Because He had rested upon the Sabbath, "God blessed the seventh day, and sanctified it"—set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of

Ellen White—church leader, lecturer, preacher, counselor—has been called the most prolific woman writer of all time, having written 25,000,000 words for publication.

creation, and thus a sign of God's power and His love. The Scripture says, "He hath made his wonderful works to be remembered." "The things that are made" declare "the invisible things of him since the creation of the world," "even his everlasting power and divinity" (Genesis 2:3; Psalm 111:4; Romans 1:20, RV).

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by him; and without him was not anything made that was made" (John 1:1-3). And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion

with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O



God planned His Sabbath for all mankind, not just for the Jewish people.

Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the end of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength" (Isaiah 40:25-29).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). This is the message written in nature, which the Sabbath is appointed to keep

in memory. When the Lord bade Israel hallow His Sabbaths, He said, "They shall be a sign between me and you, that ye may know that I am Jehovah your God" (Ezekiel 20:20, RV).

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse ye to keep my commandments and my laws?" (Exodus 16:28).

Not just for Jews. The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before me, saith the Lord" (Matthew 5:18; Isaiah 66:23).

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy men unto me" (Exodus 20:8; 22:31). Only thus could the Sabbath distinguish Israel as the worshipers of God.

As the Jews departed from God, and

failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ.

The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hardhearted and cruel.

Proper Sabbath observance. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God.

Upon one Sabbath day, as the Saviour and His disciples returned from the place of worship, they passed through a field of ripening grain. Jesus had continued His work to a late hour, and while passing through the fields, the disciples began to gather the heads of grain, and to eat the kernels after rubbing them in their hands. On any other day this act would have excited no comment, for one passing through a field of grain, an orchard, or a vineyard, was at liberty to gather what he desired to eat (see Deuteronomy 23:24, 25). But to do this on the Sabbath was held to be an act of desecration. Not only was the gathering of the grain a kind of reaping, but the rubbing of it in the hands was a kind of threshing. Thus, in the opinion of the rabbis, there was a double offense.

The spies at once complained to Jesus, saying, "Behold, thy disciples do that which is not lawful to do upon the

Sabbath day."

When accused of Sabbath breaking at Bethesda, Jesus defended Himself by affirming His Sonship to God, and declaring that He worked in harmony with the Father. Now that the disciples are attacked, He cites His accusers to examples from the Old Testament, acts performed on the Sabbath by those who were in the service of God.

The Jewish teachers prided themselves on their knowledge of the Scriptures, and in the Saviour's answer there was an implied rebuke for their ignorance of the Sacred Writings. "Have ye not read so much as this," He said, "what David did, when himself was an hungered, and they which were with him; how he went into the house of God, and did take and eat the shewbread, . . . which it is not lawful to eat but for the priests alone?" "And he said unto them, The sabbath was made for man, and not man for the sabbath." "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple." "The Son of man is Lord also of the sabbath" (Luke 6:3, 4; Mark 2:27, 28; Matthew 12:5, 6).

If it was right for David to satisfy his hunger by eating of the bread that had been set apart to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the temple performed greater labor on the Sabbath than upon other days. The same labor in secular business would be sinful; but the work of the priests was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath.

But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day.

Christ would teach His disciples and His enemies that the service of God is

first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath"—One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating.

Jesus did not let the matter pass with administering a rebuke to His enemies. He declared that in their blindness they had mistaken the object of the Sabbath. He said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matthew 12:7). Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshiper of God.

Again Christ reiterated the truth that the sacrifices were in themselves of no value. They were a means, and not an end. Their object was to direct men to the Saviour, and thus to bring them into harmony with God. It is the service of love that God values. When this is lacking, the mere round of ceremony is an offense to Him. So with the Sabbath. It was designed to bring men into communion with God; but when the mind was absorbed with wearisome rites, the object of the Sabbath was thwarted.

Healing work permitted. Upon another Sabbath, as Jesus entered a synagogue, He saw there a man who had a withered hand. The Pharisees watched Him, eager to see what He would do. The Saviour well knew that in healing on the Sabbath He would be regarded as a transgressor, but He did not hesitate to break down the wall of traditional requirements that barricaded the Sabbath.

Jesus bade the afflicted man stand forth, and then asked, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" It was a maxim among the Jews that a failure to do good,



God's Sabbath is a time of special communion between the Creator and the created.

when one had opportunity, was to do evil; to neglect to save life was to kill. Thus Jesus met the rabbis on their own ground. "But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other" (Mark 3:4, 5).

When questioned, "Is it lawful to heal on the Sabbath days?" Jesus answered, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day" (Matthew 12:10-12).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).



The spies dared not answer Christ in the presence of the multitude, for fear of involving themselves in difficulty. They knew that He had spoken the truth. Rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man, who is made in the image of God.

When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life and bringing happiness to multitudes.

Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day than love to all men, which finds expression in deeds of mercy?

In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days," He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day.

Christ not a lawbreaker. Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept my Father's commandments, and abide in his love" (John 15:19). Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth me of sin?" (John 8:46, RV).

The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error.

"The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind.


The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that he might


preserve us alive" (Deuteronomy 6:24).

And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Isaiah 56:6, 7).

"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by him; and without him was not anything made that was made" (John 1:3).

Christ made the Sabbath. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them"—make them holy (Ezekiel 20:12). Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.

And the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord" (Isaiah 58:13, 14). To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). 



I believe —
in the trinity of the Godhead

A special
pullout section

What is God? Is He one Supreme Being with two lesser Gods under Him? Or is the Godhead a Tripersonality composed of three entities, one in nature and essence, but with distinct personalities? **by Marvin Moore**

I THINK God must have enjoyed making clover. He knew we'd like it. I like to walk through a field of tall clover and feel it mash like a thick carpet under my feet. I like to bury my nose among the leaves and smell the freshness or to pull one of the stems, pinch it between my teeth, and taste the sweet, sharp flavor. And I think one of nature's most delicious treats is clover honey, fresh from the comb!

God gave us a lesson about Himself when He made clover. It's in those three tiny leaves. Pull off one of

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the heart-shaped bits and look at it. It's a perfect leaf all its own. But then look at the two that are left on the stem, and you'll see that something is missing. It takes all three to make them whole. Each is complete in itself; yet it's not.

Understanding God. God is like that piece of clover. There's the Father, the Son, and the Holy Spirit. Christians call them the Trinity. Each is an individual being, self-existent in His own right, but it takes all three to make up the whole of what we call God. In both the Old and New Testaments we learn that God is one (Deuteronomy 6:4; John 17:21); yet He is more than one (Genesis 1:26; Matthew 28:19).

Christians have debated the idea of the Trinity for centuries. Some people accept it; others reject it. Everyone wishes he could understand what God is

really like. Perhaps the clover leaf helps you to understand the mathematics of it all a little bit better, but I think we are wide of the mark if we try to understand God in mathematical terms only.

Frankly, God isn't interested in us humans taking Him into a laboratory, dissecting Him, and trying to explain Him in scientific terms. Moses tried it once. He said to God, "Shew me thy glory." And God said, "I will make all my goodness pass before thee" (Exodus 33:18, 19). If we want to understand what God is like, we must study His character, not His chemistry!

I didn't pace the floor the night my first child was born. The doctor sent me to a friend's house a short distance from the hospital and told me to get some sleep. He'd call me. Believe it or not, I *did* sleep. About two thirty the phone jolted me out of bed.

"I have something over here for you," the doctor told me.

I dashed to the hospital and flew to the second floor two steps at a time. The doctor stood beside an incubator with a big grin across his face. "It's a girl," he said.

There on her tummy she lay, my first child, motionless, red skinned, and beautiful—to me anyway. A few days later I held her in my arms for the first time. My daughter! I've never stopped loving her from that day to this. No father can ever forget that his child is a part of himself, created by his own choice. Children may grow to hate their parents, but parents almost never hate their children.

God is like that. He made us, and He loves us deeply. He must have stood back with great pride at the creation of Adam, the work of His hands. Can He forget? Never! He is our Father. I think there will be an empty spot in God's heart throughout eternity for the wicked who are shut out of the companionship of heaven. Without a question, the greatest attribute of God's character is His boundless love.

Every home needs a leader, a strong father to establish rules and insist that they be obeyed. A home without rules is chaos. Fathers demand obedience of their children because they love them and want them to be happy.

God is like that. He is our Leader, the Ruler of the universe. He has given us a set of laws, the Ten Commandments, and He expects us to live by them. The world would be chaotic without laws. It's the criminals and lawbreakers who create the trouble we already have. God loves us, and that's why He

demands obedience.

Unfortunately, we don't always obey. What does a loving God do about that?

One night I tucked my eight-year-old boy in bed, and I was about to turn out the light when he called me back. I saw that he wanted to talk, so I sat on the edge of the bed and listened.

"I'm sorry," he said.

"For what?" I asked.

"When I got mad today and pouted about taking out the trash."

"I forgive you," I said. He threw his arms around my neck. I kissed him again, and we talked a while longer, then I turned out the light.

God is like that. He demands strict obedience, but He's happy to forgive us when we turn from our sins. That's how He showed Himself to Moses: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exodus 34:6, 7).

The most important thing about God is not what He is but who He is, not His number but His character. The First Person of the Trinity asks us to think of Him as our Father. Like an earthly father, He loves us deeply. He makes laws and expects us to live by them, but too often we fail Him; yet if we turn from our sins, He is always ready to forgive when we disobey.

The Second Person of the Trinity, Jesus, calls us His brethren (Hebrews 2:11). He holds what, to human eyes, appears to be a lower position from that of the Father. Back when He was on earth, He told us, "I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).

Some people think that because of His apparent lower position, Jesus is of an inferior nature than the Father. But the Bible teaches that Jesus is God in the highest sense: "The Word was God," "The brightness of his glory, and the express image of his person" (John 1:1; Hebrews 1:3). He *chose* His inferior position in order that He might save us: "But *made himself* of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7).

Sentence given to prisoner. I don't know when it happened or where, but I'd like to share a story with

Understanding the Trinity

THERE ARE three living persons of the Heavenly Trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.

God the heavenly Father. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of his person." "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is shown the personality of the Father.

God the Son. Christ is the preexistent, self-existent Son of God. . . . In speaking of his preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.

He was equal with God, infinite and omnipotent. . . . He is the eternal, self-existent Son. Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." The divinity of Christ is the believer's assurance of eternal life.

While God's Word speaks of the humanity of Christ

when upon this earth, it also speaks decidedly regarding his preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.

God the Holy Spirit. The Comforter that Christ promised to send after He ascended to heaven is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour.

The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. . . .

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

In cooperation with the three highest powers.—We are to cooperate with the three highest powers in heaven—the Father, the Son, and the Holy Ghost—and these powers will work through us, making us workers together with God.—Ellen G. White.

you the way I heard it recently. A prisoner stood in the courtroom to receive his sentence. The jury and the audience in the background waited breathlessly to hear what the judge would say.

"Sam," the judge said, "the minimum fine for your crime is \$500. The maximum is \$2,500 or a year in prison. I sentence you to pay \$2,500."

The audience gasped. They had expected the judge to hand down the minimum sentence at the most,

perhaps even a suspended sentence, for the criminal was the judge's own brother.

Sam sank into his chair and covered his face with his hands. He could not pay the \$2,500, and he couldn't afford to leave his family for a year in prison.

The judge rose from his bench, stepped down from the bar, and walked to where his brother sat. Taking him by the hand he raised him up and threw his

arms around him. "Sam," he cried, "I had to do it. You are guilty, and the law requires it. But I know you can't pay it. Therefore, I'm going to pay that fine for you. You may leave my court a free man."

God is like that. His law requires that the sinner die, and He can't change that penalty. But He loves us, and He wants to forgive us. Therefore He paid the death penalty for us and earned the right to forgive us. And Jesus is the Member of the Trinity who chose to pay the penalty. He chose to call us His brothers and to die so we might go free.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed' " (*The Desire of Ages*, p. 25).

We are separated from God, condemned by His law. But Jesus stepped down from His throne and became our Brother. Now, as God, with His right hand He grasps the hand of the Father. As man, with His left hand He grasps the hand of man. The great work of Christ, as the Second Member of the Trinity, is the reuniting of God and man in a new and stronger bond of love, stronger even than was possible before we fell.

Several years ago I took my little boy with me on a weekend business trip. The first evening we rented a motel and lay down to sleep, he in his bed, I in mine. Ten or fifteen minutes went by, and I was almost asleep, when I felt a nudge on my shoulder. I turned over, and there was my son, crying softly in the dark.

"What's the matter, Bud?" I asked.

"I'm scared," he whimpered.

"But Daddy's right here."

"I know, but it's dark, and I'm scared."

"Why don't you get in bed with me?" I suggested.

I threw back my covers and let him crawl between the sheets. He snuggled up close to me, and in five minutes he was sound asleep. All he needed was a little comfort and love. He felt secure because Daddy was near.

God is like that. It is the special work of the Holy Spirit, the Third Member of the Trinity, to stay in personal touch with every human being who gives his heart to Christ. Before He returned to heaven, Jesus promised, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20). It is through the Holy Spirit, whom He called "the Comforter"

(John 16:7), that Jesus keeps that promise. The Holy Spirit is the Constant Companion of every Christian.

D. L. Moody once raised a glass before his congregation and challenged them to suggest a way to get out all the air. "Pump it out," said one. "Suck it out," advised another. But Moody shook his head. He knew that such methods can never remove *all* the air.

Finally Moody took a pitcher and filled the glass with water to the brim. Then he held it up for the people to see. "The air is all out," he told them. "You have to fill it with something else to get out all of the air."

God is like that. The Holy Spirit removes all our sin and fills our hearts and lives with the goodness and love of God. Through the Holy Spirit, God touches every Christian. He works a miracle in our minds called conversion, or "the new birth." As we allow Him to change our lives, each of us, through the Holy Spirit, becomes a companion of God.

I like to think of the Trinity as a loving, happy family that you and I are invited to join. God the Father, the Son, and the Holy Spirit are three in number but one in love, goodness, and joy. They want to share their love with everyone. God is like that. He's our Father, Brother, and Friend.

Why don't you join Their family today?

For further thought

1. Based on the information in this article, explain in your own words how three distinct entities can be spoken of as one. Does the Bible support the idea that God is one as well as three?
2. Which is more important—to know who God is, or what He is? His character, or His number?
3. Some people think of Jesus as intrinsically inferior to the Father. Describe in what ways Jesus as a man became submissive to the Father when on earth. Does this act limit Him to that inferior role throughout eternity?
4. How can the Holy Spirit remove sin from our lives? Relate the illustration from D. L. Moody given in this article that describes this activity. Can you think of any other appropriate example of the working of the Holy Spirit on our lives?

JUNE STRONG

Hobbies for the harassed homemaker

THERE IS MORE to life than the monthly car payment and a bowl of oatmeal every morning for breakfast. Sometimes there is a hankering to build something, sew something, cook something, write something, or even just to buy something that appeals to the eye.

Out of this universal human need came hobbies, and I'm convinced they do more for mankind's mental and emotional traumas than all the tranquilizers ever to pass over the nation's drug counters.

Writing *used to be* my hobby. Now it is my profession and has become *work*. It is no longer therapeutic, though often it still brings me pleasure. Hobbies should provide *contrast* to one's work.

There are various types of hobbies. Probably *collecting* comes most readily to mind. I must admit I used to look down a bit scornfully upon collecting. After all, who wants 543 thimbles in a little wooden case?

But that was all before I ran across those first mother-and-child sketches in a department store. I enjoyed them so much on the living-room wall that I kept my eye open for others to join them. Now I have an array of mother-and-child sculptures, paintings, and needlework. And this past Christmas my mother-in-law's gift to me was a lovely iridescent rose-glass replica of an old, old bell with mother-and-child medallions on the side. Sitting in a south window tossing off sunlight in every shade of pink and red, it brings me pleasure each time I see it.

My husband, Don, assures me his astonishing knowledge of geography is a direct result of the stamp collecting he's done for thirty-five years; so collecting *can be* a learning experience. The collection of any type of antique whets one's appetite for history.

Our Korean daughter collects Oriental objects, and over and over again I



caution her to buy only the best, the authentic, and those items in good taste (let's face it, a lot of junk has rolled out of the Orient along with the truly lovely). I believe this is sound advice for any collector. Insist upon quality, so that your collection has some monetary value in case at some time you need to recoup your original investment. The following are objects you might enjoy collecting: old valentines, art glass, old dolls, buttons, bells, books, pewter. The list is endless. If you must save a bit from your grocery money for months to add a certain object to your collection, you'll cherish it the more.

Then there are the *making* and *doing* hobbies, probably the most beneficial as tranquilizers. I find crewel embroidery, or almost any kind of needlework, intensely relaxing. I do not, however, want anything with complicated directions. My work at my desk requires stern mental discipline; so when I turn to a *doing* hobby, I wish my hands to function with very little aid from my mind. Some *doing* hobbies are quite demanding, but if they provide a change of pace, their advocates pronounce them refreshing. Some *making* or *doing* hobbies that might interest women: gardening, hiking, learning to play a musical instrument, planning parties, playing tennis, sewing, flower arranging, gourmet cooking, snorkeling, or jogging. A young couple in our town pool their talents. He creates

candle holders and small trinket boxes out of pine. Then she decorates them with such delicate paintings of wild flowers that I can barely tear myself away from their display at each local hobby show. Such joint creative output cannot help but bring stability and joy to their marriage.

Learning hobbies aren't as relaxing, but they surely add to one's store of knowledge and can be a lot of pleasure at the same time. At one point in my life I read everything about the writers and poets of Concord, Massachusetts, during its heyday. I came to know the Hawthornes, Emersons, Peabodys, and Alcotts like my next-door neighbors.

My current *learning* hobby is paraphrasing of the Gospels. This new approach to Bible study utilizes my natural bent for writing while forcing me to really think about the Word of God as I never have before. I approach this task reverently and without the slightest desire to force my interpretation upon anyone else. It has proved to be a fascinating and life-changing way to spend my limited leisure time. Some other *learning* hobbies might be a study of world religions, the stars, history, botany, one particular poet's works (memorize some of them), the life of some figure you especially admire, the Civil War, or the history of the Jews.

That fancy glass candy dish that was Grandma Kimball's . . . I wonder if there are others with a panther underneath. 🐾



June Strong, of Batavia, New York, is a lecturer and author of the books "Journal of a Happy Woman" and "Mindy." She enjoys people, writing, gardening, and sewing.



Is footwashing necessary?

by Patricia Maxwell

Early Christianity—following the command of Jesus to “do as I have done to you”—celebrated the Communion Service in its complete form, including the ordinance of foot washing. Why do so many churches today ignore that portion of the service Christ instituted?

FOUR-YEAR-OLD Jennifer had never been to church, so when her parents became Christians, they had a lot of explaining to do. Jesus loved her more than Mamma and Daddy, they said. Church is the building where they would go to worship Jesus because they loved Him. During the church service they would sing songs about Jesus, and they could even talk to Him when they prayed.

But when they prepared her for public worship, they didn't anticipate her observation following the service. Looking at her mother and father with disappointment in her eyes and puzzlement in her voice she said, "I didn't see Jesus."

Silence engulfed her parents as they slowly realized that their buildup about Jesus had produced expectations they hadn't anticipated. Now, how to explain to a four-year-old that Jesus was there, but they couldn't see Him?

Indeed, how do you explain to any man, woman, or child living in a world analyzed and cataloged by scientists that God exists but we can't see Him? The problem is not new. For centuries people have tried to visualize their religion by carving images; worshiping animals, plants, or stars; building statues, cathedrals, and shrines.

What has God done to reveal Himself to people? Is there anything you can see

or touch that makes Christianity real, or must worship be a mental exercise only?

Through the centuries God has given visual aids to illustrate His work of saving sinners. Barely outside the Garden of Eden, God instructed Adam and Eve to sacrifice a lamb for their sins. This object lesson pointed forward to Christ, "the Lamb of God, which taketh away the sin of the world" (John 1:29).

Later, with the emergence of Israel as God's people, the Lord set up many visual aids, but they all pointed forward to one thing—Jesus, the sinner's hope. The entire Jewish worship service was to be a signpost pointing the worshipers to the Messiah. The priests, and the High Priest in particular, symbolized "Christ being come an high priest" "to make reconciliation for the sins of the people" (Hebrews 9:11; 2:17).

Even the furnishings in the Tabernacle pointed forward to Jesus. The golden candlestick represented Him as "the light of the world," and the table of showbread depicted Him as "the bread of life."

God planned the yearly holidays and festivals as visual aids too. One of these, the Passover, commemorated the deliverance of God's people from Egyptian bondage and pointed forward to the sacrifice of Jesus, which would free sinners from the bondage of sin.

Visual aids in the New Testament. The Old Testament abounds with visual aids, all directing attention to the focal point of history—Calvary. But do we

Patricia Maxwell lives with her minister husband and two children in Visalia, California. Her hobbies include music, backpacking, canoeing, and snow-skiing.



**“This is my body,
which is broken for
you: this do in
remembrance of me.”**

have any visual aids for this side of the cross?

Yes, we do. “When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord’s Supper was instituted as a memorial of the same event of which the Passover had been a type” (*Patriarchs and Prophets*, p. 539).

On the night before His death, Jesus gave three visual aids—water, bread, and wine—to remind all New Testament Christians of His sacrifice on the cross.

Step back in time into the Upper Room, where you will find, not a roomful of saints gathered to worship Jesus Christ on the eve of His crucifixion, but a dozen men arguing about coveted positions in the government they were sure Jesus would soon establish. Into this atmosphere of jealous surmisings about power and ruler-

ship, Jesus interjected the truth about Himself. A cross, not a kingdom, is His goal.

He who took demotion from heaven will go as low as man can go—to a criminal’s death. These disciples must see that His mission is to save, not to rule. So He takes the posture of a servant before them. Picking up a towel and basin of water, Jesus, the Master, begins washing the disciples’ feet. They’re horrified, chagrined, embarrassed. The Lord, Israel’s Coming King, doing servant’s work?

“I’ll not let Him do that to me,” Peter mutters under his breath and aloud to Jesus declares, “You shall *never* wash my feet.”

“‘If I do not wash you,’ Jesus replies, ‘you can have nothing in common with me.’”

Peter panics. “‘Then, Lord, . . . not only my feet, but my hands and my head as well’” (John 13:8, 9, The Jerusalem Bible*).

Jesus explains, “‘The man who has bathed . . . only needs to wash his feet to be clean all over’” (John 13:10, Phillips†).

Going back to the supper table, Jesus applies the message of His actions. “‘Do you understand . . . what I have done to you?’” He asks. No one answers, and He goes on, “‘You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other’s feet.’”

Then to make sure they understand Him, He commands, “‘I have given you an example so that you may copy what I have done to you.’” And as a rebuke to their power-scramble, He adds, “‘I tell you most solemnly, no servant is greater than his master, no messenger is greater than the man who sent him. Now that you know this, happiness will be yours if you behave accordingly’” (John 13:12-16, The Jerusalem Bible).

Is foot washing for today? Was this servant-act of Jesus a one-time thing, or is it something for twentieth-century Christians to follow? Jesus said He did it as “an example so that you may copy what . . . [He has] done.” But what point

is there in Christians washing one another’s feet? What lessons can be learned from this visual aid?

The disciples were acknowledged followers of Jesus and had quite likely been baptized by immersion as a sign of their cleansing from sin, but they found themselves caught up in jealousies, boastings, and glory-seeking.

Are Christians today free of these things? Or do we sometimes find ourselves not so secretly hoping for church position, openly envious or jealous toward one of the “saints,” or campaigning for self-promoting causes?

Like the disciples, Christians still become soiled from walking in the dust of a sinful world, and even baptized church members discover they need washing, not by rebaptism or complete bathing as Peter requested, but “spot cleansing.”

In 1849 pioneers on their way to California gold fields got lost in Death Valley. Without water, many died. Others found trickles of water and survived in spite of parched mouths, swollen tongues, and sand-blasted skin. Water—who can live without it?

Jesus—who can live eternally without Him? Jesus chose a visual aid with universal appeal when He washed the disciples’ feet with water and also when He said, “The water . . . I give . . . shall be in him a well of water springing up into everlasting life” (John 4:14).

Symbol of a higher cleansing. The foot-washing service, however, demonstrates not only our need for Christ’s cleansing from sin but also our need to extend the cleansing of a forgiving spirit to each other.

Who hasn’t heard a mother, mediating between squabbling children, end with the words, “Now tell each other you’re sorry” or “Give sister a hug”?

Adults, as well as children, need to *act* forgiving, and washing one another’s feet does this in a beautiful and meaningful way.

With their pride and jealousy washed away by Jesus’ servant-act, the disciples were now ready to receive the other two visual aids—the bread and wine.

Seated at the table again, Jesus takes one of the loaves of unleavened bread, blesses it, breaks it, and distributes the pieces, saying, "This is my body which is given for you: this do in remembrance of me" (Luke 22:19).

Lifting the cup of grape juice, He gives thanks for it, then passes it to the disciples. "'Drink all of you from this,' he . . . [says], 'for this is my blood, . . . which is to be poured out for many for the forgiveness of sins'" (Matthew 26:27, The Jerusalem Bible).

My telephone rang one morning. "This is Nancy," the voice on the line announced, "and there's going to be a bread strike starting Thursday."

"A bread strike?"

"Yes. The bakers are all going on strike, and no one knows how long it will last. You'd better stock up on bread and flour."

Though suspicious of the validity of the report, I could not shake the thought from my mind. A bread strike. How could I make sandwiches for school lunches or toast for breakfast? And if it brought an accompanying shortage of flour, I couldn't even bake bread or cookies or serve pancakes on Sunday mornings. Suddenly bread assumed an important position in our diet. Then my mind whizzed around the world to tortillas, chapaties, black bread, brown bread, corn bread, rice cakes, and bannock bread. It seemed that the base of every culture's diet was bread of some sort, and for that reason it's called the staff of life, I concluded.

No wonder Jesus said, "I am the living bread which came down from heaven: . . . the bread that I will give is my flesh . . . for the life of the world" (John 6:51).

His body, given on the cross, has become the staff of eternal life for all nationalities. Jesus' life has been set on the table of the world to satisfy the soul-hunger of people everywhere. Yet, with this Bread of life available, many people are still starving spiritually. "Take, eat," Jesus urges. It is not enough to simply look at Christ or to know about Him. He must be taken into the heart and made the core of everyday living.

The meaning of grape juice. When Jesus used the grape juice to symbolize His blood, He picked another visual aid known throughout the world. Grapes of various kinds grow in all the temperate regions of earth, and most people like grapes and grape juice.

Just so Jesus' blood is available to anyone any place in the world. But why is the blood of Christ necessary? "Without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22, RSV).

Why? Justice demands criminals pay for their crimes. God's justice requires that sinners pay for their sins. "The wages of sin is death" (Romans 6:23).

A judge set \$100,000 bail on a young man charged as an accomplice in a murder. The fellow was amazed to discover his parents loved him enough to post the bond and get his release from jail.

God "so loved the world" that He paid an even higher price. "He gave his only begotten Son" (John 3:16).

We inherited, earned, and deserve the death penalty, but Christ took our punishment and gave His very blood in place of ours. This is how He can forgive our sins with His blood and why the cup of juice representing His blood is such a beautiful symbol to the Christian.

Water, bread, fruit of the vine—three visual aids to illustrate God's work of salvation. The church today needs all three object lessons, including the act of washing one another's feet, if it is to convey the total message of the gospel.

When Jesus instituted the Lord's Supper, He said, "This do in remembrance of me." Here was God-in-man saying in such a human way, "Don't forget Me. Remember Me."

Who doesn't want to be remembered? No one wants to be forgotten; so people write impressive epitaphs, build monuments, and construct buildings in memory of those who have died.

Jesus had no money to set up a trust fund in His honor or build a memorial to His life, and it was not necessary to write an epitaph because He rose from



"For this is my blood of the new testament, which is shed for many for the remission of sins."

the dead! His memorial is a service involving people living right down to the end of time when He comes again. In fact, He tells us, "I look forward to 'that day when I drink it [this fruit of the vine] new with you in my Father's kingdom'" (Matthew 26:29, RSV).

In American history men rallied to the cries, "Remember the Alamo!" "Remember Pearl Harbor!"

Today, Christians need to rally to the call, "Remember Jesus Christ!" We can do this each time we wash one another's feet and participate in the Lord's Supper. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

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†From The New Testament in Modern English, Revised Edition. Copyright, J. B. Phillips, 1972. Used by permission of The Macmillan Company.

EDITORIALS

"If thy right eye offend thee..."

THE WAR AGAINST the steady invasion of our nation by "adult only" bookstores and X-rated theaters has in the past suffered repeated setbacks and defeats in courtroom battles all over America.

Time after time police have raided pornographic establishments, confiscated large quantities of sexually explicit books, magazines, and films, and arrested the owners of these outlets, only to have the cases tossed out of the courts due to inadequate legal answers in three key areas of controversy:

1. What qualifies as sexually offensive material?

2. Do residents of a community have the right to regulate sexually offensive material offered for sale in that community?

3. Do freedom-of-speech laws give pornographers the right to publish and market sexually oriented material, regardless of society's norms about such items?

Until recently the answers to these questions often pivoted on the personal opinions and moral persuasions of local judges—decisions that all too frequently have been reversed by a court of appeals above them.

In fact, to the casual observer it has often appeared that no one could resolve the deeper issues behind the visual pollution inundating the streets and alleyways of America's cities and towns.

Fortunately three significant and recent events may have, at last, turned the tide against the smut peddler perched in his Second Avenue storefront and in favor of the common citizen:

First—the Supreme Court decision placing the limitation and control of sexually oriented material back into the hands of the local community.

Second—the arrest of Larry Flynt, publisher of *Hustler* magazine, and his conviction in Cincinnati, Ohio, on February 8, 1977, for pandering obscenity and engaging in organized

crime. The court sentenced Flynt to seven to twenty-five years and fined him \$10,000. (As we write this, Flynt—who lies in critical condition in the hospital from gunshot wounds—has already appealed this decision to a higher court.)

Third—a unique city-wide survey of the residents in a large metropolitan area to determine—for the first time in history—the true pulse of public opinion on the three basic issues mentioned earlier in this editorial.

This survey, nicknamed the "pornopoll," went out last summer to 170,000 households of Cleveland, Ohio—delivered by the city garbage collectors.

An accompanying letter by Cleveland mayor, Ralph J. Perk, stated:

"Dear Neighbor, I am shocked by the shameful, pornographic materials which are invading our city and our neighborhoods. For years I have led a fight to stop these immoral magazines, books, and films, but we have been frustrated because offenders have been released by the courts with a slap on the wrist. Their excuse is that the laws are unclear. . . .

"Together, we must put down a clear set of moral standards for our community by filling out the enclosed questionnaire."

We contacted the mayor's office and had them mail us the questionnaire used and the official results of the survey.

Here's how the 15,000 respondents to the survey defined objectionable material for their community:

- 82 percent considered material depicting hardcore sexual conduct as unacceptable to the community.
- 80 percent identified material that commercially exploited a human interest in sex as unacceptable.
- 79 percent said material that catered "to sexual interest to the exclusion of other values, like literary, artistic, political, or scientific," is unacceptable.
- 79 percent identified material that arouses "an interest in sex to the

exclusion of other interests" as unacceptable.

What books, magazines, or films did these Americans feel should be kept from public sale or viewing?

- 78 percent—material that causes viewers to think mainly about sexual conduct or to be physically stimulated.
- 80 percent—material that sexually offends an average person.
- 85 percent—material catering to homosexuals or sadists.

Regarding the sale of sexually objectionable books, magazines, or films, 71 percent felt they should be completely banned from sale and display, 19 percent said they should be limited to a few locations, and 10 percent opted for no restrictions whatever.

Freedom of the press? A key question regarding the rights of a publisher of pornography versus the rights of the community resulted in a 90 percent vote that "the right of the community to protect its own children and youth from sexual materials considered generally offensive" supersedes "the right of publishers or film makers to produce and sell sexual materials."

The final question—Should publishers and sellers of sexual material depicting children be prosecuted as having committed a felony offense?—brought a resounding vote of "yes" from 96 percent of the respondents.

God's Word—if you'll permit us the liberty to use it in a different context than what Jesus did—says, "If thy right eye offend thee, pluck it out, and cast it from thee" (Matthew 5:29).

We feel it's time the citizens of America help pluck out and cast away this latest form of environmental pollution—mind pollution, if you please—and clean up the streets and alleyways of our nation's cities. The ball is in our hands now. Are we going to run with it to the goalposts, or fumble it back into the hands of the opposition?—R.B. ♀

LETTERS

Not biased and narrow after all

ON FIRST perusing your journal, I felt that it was biased and narrow. I was incorrect in labeling it as such. I first became a part-time reader and then a regular reader. Your articles and editorials are not only informational but very practical and helpful—and some offer very sound advice. My viewpoint has changed from that of the journal's being "narrow and biased" to, in many aspects, its having a broader viewpoint than mine in some things—for example, the article on capital punishment. I am against capital punishment.—Claude A. Frazier, MD, Asheville, North Carolina.

Shame on you, madam

How can the lady from Houston, Texas, (letters column, January, 1978) pass judgment on THESE TIMES when by her own hand she writes she will not read the magazine nor pass it on to a friend? I say to you, madam, Shame on you. I urge you to read and inwardly digest the goodness this wonderful magazine has to offer. You will find out very quickly what makes this magazine tick, and you will have a different opinion I'm sure. I'll be praying for you.—Vernon Euterisle, Hollywood, Florida.

Stimulating and thought provoking

Thank you very much for your gift of a subscription to your timely and thought-provoking magazine. I find these articles most stimulating and refreshing. They are spiritually oriented and convey some powerful thoughts in Christian living.—Pastor O. H. Bertram, Good Shepherd Lutheran Church, Toledo, Ohio.

More about "Soap"

In regard to the January, 1978, THESE TIMES editorial "Soap," I find it extremely difficult to accept Ralph Blodgett's opinions. "Soap" is a satirical program—satire being that which exposes hypocrisy and foolishness by using humor.

Why are Catholics, Baptists, Seventh-day Adventists, and other denominations not actively involved in halting the daytime television soap operas? Soap

operas, per se, have dominated all three major television networks for some twenty-five years and have infected millions of viewers' minds with all those and more so-called taboo subjects on a daily basis for hours at a time.

If Christians are genuinely interested and concerned with clearing our airway of pollution, then let's really clean up the contaminants that are being *subtly* presented to millions of viewers' minds through the daytime soap operas.—Linda L. Lane, Elkhart, Indiana.

Note: We hope by now that you have read the April issue of THESE TIMES and noted the eleven pages of material regarding the content of television, how you can effect a change in broadcasting, and what you can do to improve the use of television in your own home. Perhaps this will answer your questions about the editors' concern regarding TV programs other than "Soap."

Objections to death penalty article

Your January, 1978, article on the death penalty is certainly not based on the Bible. The Matthew reference to "turning the other cheek" deals with personal relations and not those of state and citizens. Have the authors ever read about Ananias and Sapphira? Putting fear into others was very preventive in that result. The Old Testament has several references where terrible and swift punishments were saving factors (i.e., the golden calf experience).

Do we pretend to have more love than God? The state is God's surrogate here on earth as far as protecting its citizens is concerned, and the first responsibility of any government is to protect its citizens.—Alphonz Lamprecht, pastor, Ridgewood Baptist Church, Ridgewood, New York.

Best explanation I've heard

In the December, 1977, issue of THESE TIMES is an article by Colin Cook, "Seven Steps to Victory Over Sin." I think this is something that is needed more than anything else—how to get rid of guilt and have victory over sin through Jesus. This article explains it about the best I've ever heard. Even so,

it is still hard to get rid of the old thoughts and keep in mind the new ones.—Waneita Stump, Lisbon, Ohio.

An outraged reader

I was outraged to see the news item in the January, 1978, THESE TIMES entitled, "Adventist leaders oppose 'gay' life-style." THESE TIMES is a good, sincere publication that I thoroughly enjoy reading. The articles, many times very inspirational, make me aware that the problems I encounter are many times minor and insignificant.

I'm gay, always have been, and always will be. And surprisingly enough God knows it, and yet He still is my Best Friend. I don't consider myself a "perversion." I don't molest children or force my preferences on anyone opposed to my life-style.

What am I to do? Live a confused, complicated life ridden with guilt and fears? Medical or professional help does not "cure" homosexuality, because "it's" not a disease but a hormonal imbalance coupled with childhood living habits and the individual's early learning patterns. I've found that most "gay" people are extremely sensitive, creative, aware, and much more perceptive than "straight" persons. Maybe nature has compensated for our so-called perversions.—Name included, but withheld by request.

The best issue yet

THESE TIMES has come to my home for more than three years, and I want to say that the recent issue (December, 1977) is the nicest issue I have read. The news article "Why Anita Bryant Won in Miami" was especially good in explaining that "homosexuality is an abnormality, a mental illness, even," which is the first time I have seen it put into print that way, even though most thinking people do realize that.—Isabelle Duckworth, Springfield, Missouri.

Timely and timeless articles

I greatly appreciate the timely and timeless articles in your wonderful magazine. I always read every article in each issue.—Harold Lyda, Lavonia, Georgia.

DICK JEWETT

Preview of coming problems

ALCOHOLICS ANONYMOUS has the right idea. Somebody who has personal reason to be familiar with your problem will probably have more immediate credibility with you than an outsider to your problem world who wants to help but doesn't really have any way of knowing how you feel. Of course, a doctor doesn't have to feel the way you do to help you. It isn't necessary to be an alcoholic to help an alcoholic. Nevertheless there is an immediate credibility bond with someone who has been where you are. You are bound to be curious how somebody else would walk in your shoes.

As you know, my column leans heavily upon survivors in the human predicament to provide aid and comfort to their unknown friends. We have a monument to the Unknown Soldier. I would like to pay tribute to the unknown friends who care enough to reach out across miles and prevailing indifference to communicate intimately with strangers under the shelter of anonymity.

Here is a rule of thumb to go by: If you have personal reason to be familiar with a problem situation, please feel free to briefly describe how you got into your predicament and how you got out of it! If you are facing a problem to which you would like to obtain an outside opinion from someone willing to respect your



Dick Jewett conducts a radio talk show and crisis-line service for troubled young people in the San Francisco peninsula area. Those wishing to submit problem situations for

possible inclusion in the pages of THESE TIMES or for a personal response please write to Dick Jewett, Box 12010, San Francisco, CA 94112.

privacy and anonymity, please feel free to write. Unless you mention otherwise, I will assume permission to print your letter as space permits. If you prefer a personal answer, please give me a return address of some kind.

1. Bill is a troubled person. Married now for fourteen years, he has been living with a secret, unfortunate affair for five years. It is all over now. It was one of those things—Bill can't explain it. He never loved "the other woman." He loves his wife . . . and doesn't want to lose her. He is a Christian and has confessed his sin to God.

Now he wants to know if he should tell his wife. He wants to, because he feels guilty and because he doesn't like the idea of keeping a secret from her. But he is afraid to tell her because she is an emotionally fragile person who already has more than her share of personal insecurity. He is afraid she won't be able to handle it.

2. Cathy called our San Francisco crisis line complaining of disturbing fits of inappropriate anger. As an adult she appears to be a successful career woman, but this problem is threatening her emotional health with increasing frequency.

Preliminary diagnosis reveals that her contact with the opposite sex has left deep scars only "cosmetically" concealed with compensatory career ambition. She was physically abused, sexually molested, raped, and depersonalized in previous adult sexual relationships. She commented that her friends think she is crazy even to consider dating or marriage. But she says she has to keep trying or die. She desperately needs intimacy, but not, she is quick to add, physical intimacy.

3. Several people have expressed concern recently about job-interview fears. It is so hard to know how to dress or what to plan for. What if the interviewer asks a question to which you know the answer but you don't want a prospective employer to know?

The big problem is trying to come up

with a mental attitude of confidence so you won't appear at your worst when you want to be at your best! And how do you cope with rejection without taking it personally? Not every job interview turns into a job. How do you keep going, nourished only by rejection?

4. "I've been listening to the radio show for a couple of weeks now and thought I would give it a try. October is a bad month for me. I lost my child in October. Another child was seriously injured. My husband left me in October after twenty-five years of marriage. And every really bad thing that has ever happened to me was in October. Clarice."

Fortunately we had her on the line and could ask a few leading questions. Clarice is a teacher and wanted to talk with somebody who would not expect her to be strong or wise or self-sufficient. She had been all those things to her family and students for twenty-five years. Now she wanted for a while to be a little girl again, to have somebody else take charge and take care of her.

October was a safe way to get the conversation started, but the main problem was that she felt rejected. There was no one left to care for her after all her years of caring for others. She wanted to stay in bed, not because it was October, but because she was suddenly feeling very insecure and alone.

One of the ways we get response from real people about any problem situation you care to mention anonymously is by a discreet but candid discussion on our problem-oriented live radio talk show based in San Francisco. You can call any weeknight between the hours of 11:00 and 12:00 PM San Francisco time. Just mention you are calling long distance. We have several counselors in the studio to discuss the problem with you. And any response we receive in your behalf we can forward to you. The number is 1-415-755-1780.



Rehabilitation for prisoners — the key to a better tomorrow

The Salvation Army attempts to give prisoners a hand in bridging the gap between life behind bars and a new beginning in society. **by Barbara Willis**

LIFE can look terribly bleak for the individual who has just received a prison sentence. Whether the jail term is a week, a month, or what seems like an eternity, most prisoners count the days until their release. But what then?

Leaving the confines of a penal institution can sometimes be a much more terrifying experience than being

Barbara Willis, of Harrison, New Jersey, is a publicity representative of the National Information Service of The Salvation Army. She received her master's degree in public media art from Montclair State College and is a member of Phi Beta Kappa.

sentenced to one. The men and women return to society with little money and no jobs awaiting them on Monday morning. Many are homeless, with no one much of the time to turn to for support or guidance—no one, that is, except The Salvation Army.

The Correctional Division of The Salvation Army is a comprehensive program operating nationwide. It provides backup at court appearances, visitations to prisoners, prerelease counseling within the institutions, post-release supportive services, chaplaincy work, and a Bible correspondence course. Its main goals are to instill confidence and to strengthen the moral and spiritual fiber of individuals with

criminal records. In an average year, approximately 15,000 released prisoners are aided, and 124,000 inmates are visited in correctional institutions across the country.

Twenty-seven-year-old Carol became acquainted with the work of The Salvation Army while serving time in a penal institution. When released on parole, her problems so engulfed her that she turned to drugs for escape. A single mother raising a three-year-old girl, Carol could not find someone to care for her daughter so she could seek employment or return to school.

Remembering the correctional services of The Salvation Army, she finally came

Salvation Army officers spend many hours talking to men in prison (right), ministering to their spiritual needs, counseling, and assisting inmates with problems.

for help. Arrangements were made for her admission to a program of detoxification, and shortly after completion of the treatment Carol got married and began her education in earnest. The correctional service paid for her books and continued to provide counseling whenever the young woman felt overwrought by life's pressures.

The correctional service often begins its program of assistance before a prisoner returns to society. On request, The Salvation Army sends a representative to a prisoner's home to assess how the family is doing. If aid is needed, an Army social worker takes over. The correctional staff is quick to reassure inmates that their loved ones are being cared for. At Christmas, through a project called Operation Toy Lift, prisoners get the chance to personally choose gifts for their children from a wide variety provided by The Salvation Army.

Help with marriage problems. During the emotional crisis of imprisonment the correctional staff has done an impressive job of saving marriages from collapse and keeping families together through its efforts as an intermediary and counselor. Recently the program was instrumental in reuniting a woman in Florida with her son who was serving time in a Long Island correctional facility.

The young man had sent his mother the date of his release, and the woman placed a call to the New York Correctional Service for assistance in arranging a meeting with the boy on that day. Upon phoning the institution, the staff discovered that the youth was scheduled to be discharged a day earlier than the mother had thought. The correctional department immediately informed the woman of the discrepancy, thus preventing a mix-up that could have totally destroyed a relationship



that turned out to be a very happy reunion.

Bridging the gap. As mentioned earlier, however, leaving an institution is not always so pleasant. The Salvation Army attempts to give prisoners a hand in bridging the gap between life behind bars and a new beginning in society. Once a request is made for aid in meeting parole, a helper has the inmate fill out a questionnaire detailing educational background, work experience, special skills, previous criminal record (if any), and other pertinent data. Many inmates receive reasonable assurance of future employment based on this information, and if The Salvation Army doubts it can be of direct assistance, it will refer the prisoners to a number of agencies that can help.

Employment doesn't necessarily come overnight, especially in these hard-pressed times of economic instability. So until an ex-offender lands a job, he receives free room and board on a temporary basis. Some parolees are sent to a Salvation Army Rehabilitation Center where, in addition to food and shelter, they receive a cash allowance for working in the collection and repair of discarded furniture and clothing for the Army's thrift shops.

In many cases the ex-offenders have homes and families and do not require postrelease housing. They do, however, need some kind of initial help, and the correctional service provides spiritual counseling along with material goods.

Counseling for special problems. Sometimes the organization will hear from



Salvation Army officers counsel those in penal institutions (left) and aid their families. When the prisoner is released, he or she is helped to find a suitable home and job. In the dismal monotony of a cell (lower left), Salvation Army officers attempt to breach the barriers of indifference to change men in prison.



support that put her on the right track so many years before.

Other ex-prisoners occasionally return to the Army's doors with special problems. Such was the case with Steve, a young male artist who had been given food and clothing when he first left the institution. His livelihood necessitated the rental of a kiln to finish off several pieces of sculpture, but he could not afford the thirteen-dollar fee. He had failed in his attempts to borrow money from a variety of sources. The correctional division gave the artist a new lease on life with the money needed to actively pursue a career in the field of art.

Vocational counseling. Many ex-offenders do not have a career goal when they arrive at the correctional office. For this reason vocational counseling is available to all applicants as part of the program. The worker will discuss various career fields and conduct tests to determine which jobs fit the ex-convict best. The worker will place the individual who needs more intensive counseling or psychotherapy in contact with a community facility equipped with such work.


The correctional service conducts counseling on a daily basis. This begins in the institution with spiritual consul-

tation by a chaplain, whose aim is to rehabilitate the prisoner's outlook on life. Staff members also offer counseling for problems of any kind. Those who seek help come to realize that their personal problems and fears are indeed surmountable. And, since these men and women are never exploited or made to feel abnormal, their mistrust of society is soon replaced by lasting trust.

Because of the extensive help offered by the correctional service, the courts tend to feel more secure putting those prisoners on parole who have the backup of the program. Particularly is this true of inmates at Western Pennsylvania's prisons, where a nondenominational program entitled ALPHA (co-sponsored by The Salvation Army's correctional service and the Catholic and Protestant chaplains of Western Pennsylvania State Penitentiary) has been in operation since 1969.

Aimed at building self-respect, and practicing the teachings of Jesus Christ, ALPHA permits prison inmates to prove their worth while serving time. This is accomplished through interpersonal relationships between the prisoners and businessmen from the community. ALPHA also conducts an annual retreat where mutual interests are shared and the Bible is freely discussed.

Food, clothing, job placement, counseling, financial aid, and spiritual guidance all contribute to the makings of a new life free from crime. The chance of repeated criminal behavior is greatly minimized.

The attitudes of the men and women who come straight from an institution to The Salvation Army for help many times undergo a visible change—a change which affects the rest of their lives. It is this miraculous transformation that makes the Christian work of this program so very rewarding. 

FRANK ANSWERS

What is the baptism of the Holy Spirit?

What is the "baptism of the Holy Spirit"?

The phrase does not occur in the Scriptures, but the concept is based on a prediction about the Messiah made by John the Baptist: "I indeed have baptized you with water: but he [the Messiah] shall baptize you with the Holy Ghost" (Mark 1:8; cf. Matthew 3:11). The question is: What did John mean when he said Christ would baptize with the Holy Spirit? The New Testament suggests two basic ideas:

1. *The regenerating baptism of the Holy Spirit.* The apostle Paul wrote, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6).

This "washing of regeneration" accomplished by the agency of the Holy Spirit would involve not only the whole conversion process (see John 3:3-8) but also that of sanctification, the restoration in man of the image or character of God (see 2 Peter 1:2-4).

2. *The endowment of the Holy Spirit for effective witnessing.* It is in this sense which is particularly emphasized in the Book of Acts (see Acts 1:5, 8; 2:38; 11:15-17). Jesus instructed the disciples

to stay in Jerusalem after His ascension until they were endued with divine power for witnessing. Notice that Jesus linked this promised power with John's prediction:

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:5-8).

This endowment of the Holy Spirit that enables the Christian to share his faith effectively does not appear to be a one-time bestowal. Pentecost was an unusual outpouring of the Spirit upon the early Christians, and through their preaching three thousand were converted in one day (Acts 2:41). Yet at a later time, in response to earnest prayer, the Spirit came again with great power to further the outreach of the church (see Acts 4:24-31).

The Bible, therefore, implies that a "baptism of the Spirit" may come again and again in terms of spiritual power for Christian witnessing as need may arise. For such a daily baptism of the Spirit every Christian should pray. Furthermore, because the Christian is viewed by God as a "temple" of the Holy Spirit (1 Corinthians 6:19, 20), he likewise continually prays for the presence of the indwelling Spirit to enable him to live a Christlike life (cf. David's prayer in Psalm 51:11 and John 14:16, 17).

There is a strong emphasis nowadays on miraculous healings. Do you think such miracles are from God?

It is natural for us to attribute the miraculous to God. The Samaritans, bewitched by the sorcery of Simon Magus, openly attributed his acts to "the great power of God" (Acts 8:9, 10). It is evident, therefore, that there are agencies (empowered by Satan) which can also perform unusual miracles, and thus all miracles are not from God. For

example, the first three miracles wrought by Moses in Pharaoh's court were immediately duplicated by the king's magicians (see Exodus 7, 8). The apostle John foresaw in vision that in the end-time of human history "the spirits of devils, working miracles" would deceive the political leadership of earth (Revelation 16:13, 14).

Both the apostle Paul and Jesus Himself warned Christians living in the end-time to expect deceptions in the form of "signs and lying wonders" (2 Thessalonians 2:9-12). Jesus said, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24). Why will such displays of the miraculous be so deceiving? The answer is simply that the individuals who perform them will appear "so Christian" that God's people will be tempted to say, "This is the great power of God."

Since miracles are not a sure evidence of divine operations, the Christian must examine the matter on a deeper level than the merely phenomenal if he would avoid deception. He must carefully test and analyze the *teachings* or doctrines that the miracle-worker believes and teaches, for the miracles are performed to endorse these positions. Here is where the real challenge lies: Are the particular teachings being promulgated in full harmony with the tenor of Scripture and its great principles of righteousness? (Acts 17:11). What are their fruits? (Matthew 7:15-20). A true representative of God—whether he performs miracles or not—will always be in harmony with God's revealed will (see John 10:41; Revelation 2:2).



In this column Pastor Frank B. Holbrook answers questions about spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box

59, Nashville, Tennessee 37202. Names are confidential. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.



WE DON'T DO IT often enough, but we take time occasionally in this column to give a little more background into the lives of our colorful writers. We ask each of them to give us some information about themselves.

Take Robin Worthington, for example. She's a writing teacher in adult schools in Fremont, Hayward, and Livermore, California. Robin, who has been published in *Reader's Digest*, *Seventeen*, *Parents*, *Home Life*, and *Family Weekly* is married to an engineer and has five children in high school and college. She has written extensively (three books, scores of magazine articles) on family relationships, decision-making, religion in the home, and popular psychology topics. For relaxation Robin enjoys swimming, watercolor painting, and stitchery (but not all at once).

In the not too distant past Robin served as public relations assistant at the Children's Orthopedic Hospital in Seattle, advertising copywriter for Seattle and San Francisco ad agencies, and reporter for the *Tri-City Herald* in Richland, Washington.

Then there is Barbara Willis, Phi Beta Kappa, of Harrison, New Jersey. Barbara prepares informational articles, speeches, promotional brochures and pamphlets, radio and TV scripts, and other publicity material related to Salvation Army activities, programs, and services.

Barbara received her BA in English Education at Rutgers University and her MA in Public Media Art from Montclair State College.

Jean Ayres Hartley received her bachelor's degree as a Spanish major at Stanford University. She lives in Sacramento, California, on a five-acre olive ranch with her photographer husband. They travel a lot, giving Jean a chance to focus on writing travel articles for Sunday supplements and magazines. Her articles have appeared in such publications as *Family Weekly*, *Guideposts*, *The Woman*, *Rotarian*, *Lady's Circle*, *Retirement Life*, *Camping Guide*, *Family Houseboating*, *Camper Coachman*, *Photo Dealer*, *Together*, *Youth in Action*, and *Marathon World*.

Last, Norma Knott, of Puyallup, Washington, lists her present position as homemaker. She's been a minister's wife for twenty-three years, has a son, three daughters, and one very small granddaughter. Norma has contributed to such periodicals as *Christian Herald*, *Home Life*, *Mother's Manual*, *Today's Christian Mother*, *Key to Education*, *Christian Woman*, *Christian Bible Teacher*, and the *Tacoma News-Tribune*.

Obviously our writers are not only talented and colorful; their brief autobiographical sketches indicate that they're one other thing: modest.

Kenneth J. Holland

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Jesus to be our all-sufficient Saviour,
and the coming Christ to be our only hope
as the world nears its cataclysmic end.

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A mother's calling- to make and to mend characters

A godly mother never gives up. She patiently and tactfully encourages her family toward a higher level of character development. by **Raymond L. Cox**

WHAT CHILD has not watched with wonder as Mother wielded a needle and thread?

How comforting it is for children to see Mother making new clothes for them or mending their old garments, particularly their favorites.

But mothers not only make and mend clothes, they make and mend characters!

To do this sometimes requires "needling."

The greatest heritage anyone can receive is the influence of a Christian home. But children do not always respond favorably to mothers' efforts. Sin often snares the sons and daughters of the saintliest parents. But a godly mother never gives up. She ever encourages righteousness and redemption.

"Stop needling me, Mother!" If Robert Moffatt did not say it, at least he was thinking it when his mother volunteered some advice as her son prepared to leave home. Earnestly she sought to solicit his promise that he would read his Bible and pray twice daily.

Robert tried to ignore her entreaties. But at the moment of parting his mother once again implored, "Son, please promise me to read the Bible."

The youth recognized that he dare not refuse. "Yes, Mother," he replied. "I promise." Later he explained to acquaintances who inquired about his practice, "My promise once made, must be kept." So you see, if Mother had not "needled," South Africa might

have missed its pioneer missionary!

Some mothers raise children who serve God from infancy. Others grieve as they see their offspring detour from the straight and narrow. Instead of making, they must then strive to mend. Such a mother was Monica. Her son Augustine broke her heart by departing from the faith and living a life of wild abandon. But Monica would not give up. She talked to Augustine, and she talked to God. At the last she apparently was successful in dissuading him from sailing to Italy where she feared the influence would wreck him beyond recovery. He said he would not go, but his cronies persuaded him to sail anyway. Monica, distraught, feared God had failed her. But she continued praying for her wayward Augustine. And in Italy he met Ambrose who led him to Christ. God saved St. Augustine in the very place his mother feared to have him venture lest he be lost beyond recovery!

Christian mother, never give up in your efforts to make or to mend your offspring according to God's revealed pattern. Scripture encourages us to "train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

What more wonderful assurance could you ask this Mother's Day and every day of the year than a promise from God's Word that your efforts will be rewarded?

*Reprints of this article in tract form are available from the American Tract Society, Oradell, New Jersey 07649.



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