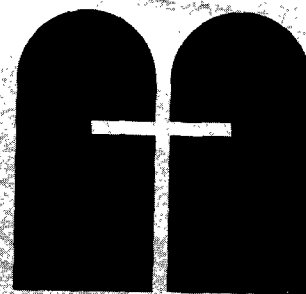




"heaven and earth
are no wider
apart today than
when shepherds
listened to the
angels' song."

-DESIRE OF AGES, PAGE 48



MINISTRY
DECEMBER 1975

contents



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Consider the Source	5	CHARLES E. BRADFORD
Guided Praise	8	GENEVIEVE C. BOTHE
Presenting the Case for Creation	9	LEONARD BRAND
Why Continuing Education?	12	JOHN W. OSBORN
"She Is My Bookmaker"	14	ROBERT W. OLSON
The Message of "the Messenger"	16	LEO R. VAN DOLSON
Enlisting in the Armed Forces	19	CLARK SMITH
Nazareth Attested in Caesarea		
Fragments	21	JAMES J. C. COX
Handles	23	PAUL H. ELDRIDGE
Peace on Earth?	24	PATRICK A. TRAVIS
Behavioral Change in Health		
Education	26	ELLA MAY STONEBURNER
Nutrition Research and Menu		
Planning	30	LYDIA SONNENBERG
Revelation Seminars	32	MICHAEL D. FELLOWS
The Diet, the Day, the Prophet	34	WALTER R. L. SCRAGG
21 Biblical Archeology	48	News Briefs
38 By His Side	40	Recommended Reading
3 Editorials	9	Science and Religion
4 Feedback	37	Sermon Spice Shelf
41 Index	29	Spotlight on Health

"ALL THINGS come of thee, and of thine own have we given thee" (1 Chron. 29:14). Not only is this a beautiful sentiment but it is true. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

It is essential that we come to the place where we give not only lip service but heart service to this philosophy. The church today needs all of its resources, human and otherwise, as it attempts to reach the peoples of the world with the last message of love and mercy. Every talent, every ability, needs to be turned over to the Lord for His use and glory. Our time, our energy, our special gifts, are to be used to honor God and to bring blessing to our fellow men.

We therefore appeal to all of our ministers everywhere to recognize our stewardship of time, talent, and means. By precept and example let us consecrate all to the work of the Lord. Let

editorials

World Steward- ship Day

us present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. With undivided heart and loyalty let us support every effort that is designed by the Lord to break the hold of selfishness upon our lives and the lives of our dear people.

In giving all to Christ we are giving only that which is rightfully His anyway. If we are in truth the temple of God and if the Spirit of God dwells in us, then we will be quick to recognize our accountability to Him, and gladly, willingly, turn over our all to Him. Let us give a demonstration both to the church and to the world that it really is "more blessed to give than to receive" (Acts 20:35). We have the promise that God will do the work if we will furnish Him the instruments. Let us on this World Stewardship Day furnish Him instruments that are completely dedicated to Him, so that He may use us to finish speedily His work in all the world and thus hasten the return of our blessed Lord.

N. R. D.

THE FUNDAMENTAL doctrines of Scripture that guard against Satan's delusive last-day deceptions, including the standards that make the true Christian different from the worldling, are set forth in our *Church Manual* and appear on the certificates given to new converts at the time of their baptism. These are all founded on Scripture. Added emphasis given to them through the counsels of the Spirit of Prophecy is designed to help keep the remnant church on the right path to the kingdom.

Rather than minimizing these affirmations by a limited "grace alone" theology that seeks only the grace of forgiveness, these doctrines of truth and principles of Christian conduct need a new emphasis that includes the grace of obedience. To present only the former, and in such way as to minimize or even detract from the latter, is a great injustice. It misleads and confuses. Thus presented it is not the everlasting gospel in its fullness. It is not the full message that will "make ready a people prepared for the Lord." It is not a message that will protect and exalt the high standards that are to characterize the remnant, holy people.

Grace for Obedience

"Holiness," of course, is always the holiness of the Lord. And "righteousness," of course, is His righteousness, not ours. Both are ours only through faith in Christ. It was of this complete experience that Paul wrote in Galatians 2:20. He claimed, "I am crucified with Christ." That is, his old carnal nature was slain. There was only one place for it, and that was at the foot of the cross. This was not a case of "once slain, always slain." Paul had to die daily.

This initial death to sin and the old nature is the experience of repentance and conversion. This is justification by faith. And it is by grace, through faith. But Paul doesn't stop with the crucifixion and burial of his past sins. He continued, "Nevertheless I live." This is the new life, the spiritual life. He has become "a new creature" in Christ Jesus. Notice that this is "in Christ." He explains: "Yet not I, but Christ liveth in me." The good works that resulted from his conversion experience, repeated daily, were attributable only to Christ, who now controlled his actions.

How was this accomplished? He says: "And the life which I now live in the

flesh I live by the faith of the Son of God." His was indeed a life of *faith*. It was obedience by faith, a changed life by faith. To the Ephesians he wrote, "That Christ may dwell in your hearts by faith" (Eph. 3:17).

Check-list Christians? Never! Disregard God's rules that help us to understand God's will for our lives? Never! It is, in fact, most appropriate that we check our relationship with God's will daily to make sure that we are not slipping away from His counsels.

When the Temple was being renovated in the days of Josiah the book of the law was found. Upon reading it the king was shocked to discover how far they had wandered from its teachings.

So the Laodicean Adventist may feel that everything is going along quite well with himself until he takes the Bible and the Spirit of Prophecy books down from the shelf. As he reads again

"Playing With Fire!"

Elder Robert H. Pierson's article "Playing With Fire!" in the May, 1975, *MINISTRY* raises again the problem of Adventist ministers and their wives and families.

The suggestion in the middle column of page 11 is that the minister's wife should be with him when he counsels women. This is almost a "counsel of perfection" unless his wife is at home full time. Can our ministerial couples achieve this ideal situation?

The Seventh-day Adventist Church is now committed to the principle of equal pay for equal work by men or women. This implies that there is no financial discrimination against women workers; but I am sure that it also means that Adventist Church employees require two salaries to provide for the reasonable needs of home and family.

We all feel the pressure of rising prices; but this is most acute for the young families—the very ones who are learning to live together as husband and wife, and whose children are in those crucial preschool years. It seems to me inescapable that a "stay at home" allowance ought to be paid to every employee's wife who is willing to give her preschool children her full attention, and to the wife of every pastor or evangelist for as long as he is in that type of work where a full-time wife is needed. I suppose that a pastor who has an office job, or travels a lot, or teaches in an academy or college, would no longer require his wife's active help in his professional duties.

Such an allowance should be paid directly to the wife and not added to the husband's paycheck. It would then come as a regular

feedback

the divine warnings and reproofs, he recognizes how appropriate they are to his own experience. He sees the need for a new conversion, for a reformation in the life on this point and that. He recognizes more fully the importance of the clear statements of doctrine and Christian standards that have been set forth to distinguish the remnant as a peculiar and holy people. He discovers how easily one, though sincere, may slip into a state of carelessness by looking only to a past experience. He sees anew the need of pressing on in a life of obedience, of searching to understand more fully the will of God, of seeking that complete conformity to His divine image. He realizes he can never reach these ideals on his own, but he claims by faith the enabling power of Christ, which can accomplish for him that which he can never accomplish for himself.

O. M. B.

reminder that we as a church really believe that the work of the wife and mother is the most important work on earth, underlying every other.

DR. DRUSILLA HERTOQS
St. Albans, England

Wedding Rings

Like Brother Barr, I also have for some time followed the somewhat emotion-laden correspondence re wedding rings.

We might do well to realize that our denomination is a world movement and customs differ. People in other lands are just as dedicated to their customs as we in North America.

For example, in Austria where the General Conference is taking place at present, both men and women wear wedding bands. A man or woman taking off this ring signifies by doing so that he or she is ready for an affair. If the idea of a wedding ring is to protect one's "personal property," the good husband might as well put a ring through his wife's nose (and if this is necessary I doubt that it would help much either). *He*, as well as she, is married, and either *both* wear it or none at all.

The main issue of wedding bands, as brought out by Sister White, is, in my opinion, the idea that married people should *behave* in such a way that there is *no* doubt in anyone's mind that they *are* married. Then, and only then, a wedding ring would not be necessary, and the money could be spent for more worthwhile purposes.

ELFRIEDE MATEJISIK
Columbus, Ohio

Consider the Source

IN THE interest of the consumer the Federal Government is requiring manufacturers and producers to label their products. Food processors especially must tell the people what is in the package. Vitamins, minerals, calories, fat, and minimum daily requirements are what nutrition-minded homemakers are conscious of. Some even want to know whether it was organically grown.

How would our sermons stand up if tests were applied as to spiritual content and spiritual nutritional value? It all depends on the source. We need a source that is authentic, accurate, and reliable.

Here is where the Seventh-day Adventist preacher is way out front. We acknowledge heartily that our primary sources are: (1) the Bible and (2) the Spirit of Prophecy. These are the norms whereby all else is tested. We acknowledge also that there are other sources: (1) the world of nature, (2) the product of men's minds (books), (3) our own experience in Christ.

Our first and best efforts should be given to the study of the primary sources. It seems almost unnecessary to say it, but say it I will at the risk of seeming prosaic—Seventh-day Adventist preachers need to study the Bible more. Please note I did not say study *about* the Bible.

Most of us have received the message secondhand. We did not engage in that difficult mind-stretching investigation of Biblical truth that brought out the specific doctrines and prophecies like links in a chain, those precious beliefs that make Adventism what it is. We received the package after it was put together.

The best thing that could happen to some of us would be to have every book in our libraries stolen until we learned how to search the Scriptures.

Dr. Floyd Doud Shafer is using hyper-

CHARLES E.
BRADFORD

bole and may seem a bit extreme, but we can all share his concern for the busy modern all-things-to-all-men pastor, when he says:

"Fling him into his office, tear the office sign from the door and nail on the sign, study. Take him off the mailing list, lock him up with . . . his typewriter and his Bible. . . . Shut his garrulous mouth spouting remarks and stop his tongue always tripping lightly over everything nonessential. Bend his knees to the lonesome valley, and fire him from the PTA and cancel his country club membership. Rip out his telephone, burn his ecclesiastical success sheets, refuse his glad hand, put water in the gas tank of his community buggy and compel him to be a minister of the Word."—GERALD KENNEDY, *The Seven Worlds of the Minister*, p. 95.

The Word of God needs to be read as a unit. It also needs to be read from various perspectives: as doctrine, as practical instruction, for inspiration, as history, and for spiritual comfort. It was to a preacher that Paul said, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16, 17, R.S.V.).

Must Be Food for the Soul

The Bible must be something more to the preacher than a hunting ground for texts, it must be food for his own soul. Halford Luccock says:

"The fruitful reading of the Bible, is a sort of brooding, not frantic reading; rather it is watching the narrative pass before one's mind, holding the mind loose, with no tension or tautness at all, not worrying whether one finds anything or not. The key point is that one is not working for a particular end. The mind broods over the page like a hawk over a chicken yard; then, from a leisurely wheel in the air, it swoops down on what looks like an idea. You don't always get a live chicken. Sometimes it turns out to be merely a hole in the ground. Don't fret about that. The chief thing is the habit, the procedure."—*In the Minister's Workshop*, p. 160.

The preacher must be able to declare what he has personally found. "Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart" (Jer. 15:16, R.S.V.).

After the Bible, our other primary source is the writings of Ellen G. White. These writings are without peer when

Charles E. Bradford is an associate secretary of the General Conference.

it comes to illuminating and amplifying the Scriptures. What a soul-building adventure it would be to read the Bible and the Conflict of the Ages books concurrently! A man's preaching would have to benefit.

I have a friend who undertook the ambitious task of reading his Bible and the *SDA Bible Commentary* through in a single year. He was immeasurably enriched by his task, and his preaching showed it.

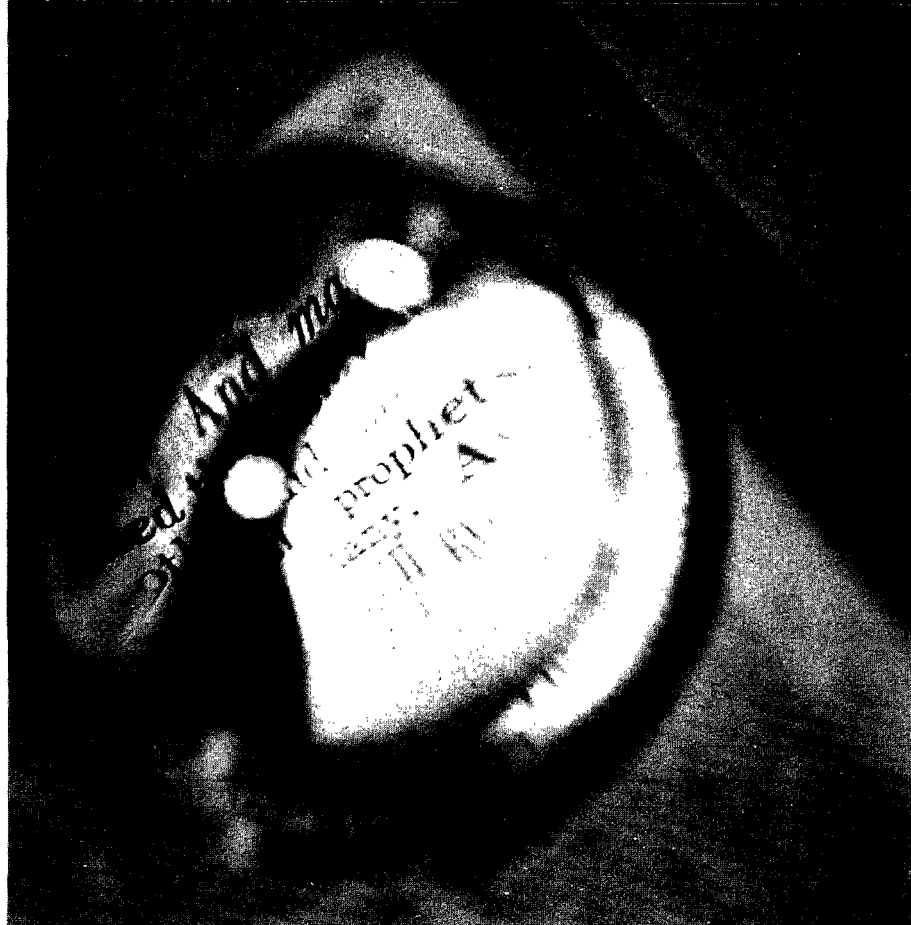
Just as the Seventh-day Adventist preacher must develop a hermeneutic for the Bible, so he must develop one for the Spirit of Prophecy. While the Greeks were people of the eye, the Jews were people of the ear. We need to develop what someone has called charismatic hearing. There is a voice in the Bible, there is a voice in the writings of Ellen G. White.

One of Jesus' favorite expressions was "If any man has ears to hear, let him hear."

It will take discipline to train the ear to hear, but it will pay off big dividends.

Set up a reading program to include fields of study other than your own. Take a little excursion into astronomy or the life sciences, as biology is now called. The big question for the busy Seventh-day Adventist preacher is How can I find time for all this? You must make it and take it. Keep some good material at hand. In order to keep up and not waste time in wading through trivia, join a good book club, check the book reviews in professional journals, correspond with men who read widely. When you do get a book, make your own index on the blank pages in the back of the book as you read it through. I got this hint from W. E. Sangster, the great English preacher and teacher of preachers. You will thus be gathering up the fragments so that nothing will be lost. Even if you don't get to put it on index cards and file it away properly, at least you have noted it down. Remember, it is better to master a few books than skim through a vast library.

"Clearly, then, the preacher will be that rarest of men—a thinker. He will not be just a wide reader, peddling other people's thoughts. After his devotions, the best hour of his day will be the hour given to sheer thinking: assembling the facts, facing their apparent contradiction, reaching up for the help of God and, then, driving his brain like a bulldozer through the apparent chaos to order and understanding at the last."—W. E. SANGSTER, *The Craft of Sermon Construction*, p. 157.



Mastery of the sources is prerequisite to effective preaching. Every one of us needs to establish a pattern of general and specific reading. We need to take time to do some hard theological thinking, and to commit portions of Scripture and the Spirit of Prophecy to memory. We must do this lest we become part of that "race of clerical visionaries" that Phillips Brooks spoke about "who think vast, dim, vague thoughts and do no work." Or fall under the class indicted by Ernest Fremont Tittle when he said, "Too many preachers are lying down on the job. . . . The time which they do spend among their books, or to speak more accurately, in the same room with their books—what do they do with it? Mostly they kill it."

Don't fall into the habit of studying for sermons alone. As P. T. Forsyth said, "Read at fountainheads." We may never become great systematic theologians, but we are, for all of that, practical theologians, because there can be no divorce between theology and preaching. Every pastor is a theologian in residence. Preaching is a sort of immediate theologizing. And, remember, if it won't preach, it's not good theology.

What are the fountainheads at which the Seventh-day Adventist preacher must fill his cup? *Revelation/Inspiration* and its streams and branches: divine communication, prophecy, history. *Christology and the Godhead:*

angels and demons, Paul's principalities and powers. *Soteriology*: Creation and the Fall, the nature of man, the law of God, sin, the plan of redemption, atonement, eschatology, apocalypticism. *Eccelesiology*, and all that subsumes under this great division: God's purpose for man, the kingdom of God, the nature of the church, the church as servant, spiritual gifts, mission, the lordship of Christ, and much more. But it has fallen to the modern church to have its problems focus on ecclesiology.

Fully Developed Framework

The gospel minister is urged to gather up diligently the jewels of truth, and place them in the framework of the gospel (*Gospel Workers*, p. 289). The preacher should have this framework fully developed. I don't like the term *systematic theology* too much, because in some circles it suggests a sort of philosophical approach to theology apart from Biblical revelation. Nevertheless, our theology must have system, that firmly established framework that Ellen White speaks about. After the framework is set we can begin the lifelong task of discovery and recovery of those jewels that are "scattered over the field of revelation" (*Fundamentals of Christian Education*, p. 188).

Studying at fountainheads will help the preacher develop a world view, get back to the sources of theological thought, see the broad spectrum of truth and the relationship between its main branches. It will help him to avoid riding hobbyhorses and exalting minor matters as major doctrines.

Theology is still the queen of the sciences because it alone can answer the ultimate questions—origin, identity, and destiny.

And Biblical preaching makes available to our people this knowledge of God, which is found most clearly in the Scriptures. Biblical preaching is the need of the hour. The parish preacher is the middleman who must take the thousand-dollar bills of academic theology and change them into the coin of the realm so that his people can make use of it in the market place of life.

Suddenly Discovered Man

There has been a swing toward psychological, personal-problem preaching in the Adventist Church of recent date. This was to be expected as a normal reaction to the heavy diet of doctrinal/prophetic preaching of the thirties and forties. Great public evangelism cam-

Biblical preaching makes available to our people the knowledge of God which is found most clearly in the Scriptures.

paigns were the order of the day, with large accessions to the faith. Since that time the intelligence level, or to state it more accurately, the education level, of the pulpit and pew has risen sharply. We suddenly discovered man, his problems and hangups. The Adventist community looked at itself critically for perhaps the first time. We began to hear arguments something like this: Doctrine must be related to life. Just to know the 2300 days is not enough. Something more is needed. The academicians warned the preachers: Your churches are full of problems. Your people need more than the usual Sabbath sermon, totally unrelated to life situations. A better-educated clergy agreed, and the swing was on.

I am not knocking sermons whose thrust is toward problem solving; I am against any approach to preaching that tends to become man-centered. There is a certain attraction in humanism, a subtle appeal in the new psychology or behavioral science. It is exciting to discover what makes man tick. Over and against the gloomy Puritan ethic, with its angry God and helpless man, Freud and Jung do have their appeal. But the swing may now have gone too far.

A New Church Audience

Today we have a whole new church audience. Most of them have never been through a long evangelistic campaign (three-week campaigns have been in for some time) and heard the full treatment of those special truths that make us a church separate and distinct. We must not take for granted that they know. With an increase in general literacy there seems to be a corresponding decrease in Biblical literacy. It is seen even in our children who have gone through our school system. In these critical times there must be no neglect of the *didaché* function of our pulpit ministry.

My plea is for Biblical preaching, not sterile recitation of propositionally stated truths in the old rabbinic tradition. The task of the Seventh-day Adventist ministry today is to take these truths, make them come alive, demonstrate their relation to life, and show how they meet contemporary issues and human needs. The message is still present truth. Under the ministration of the Holy Spirit old truths can flash forth with new relevance. Skillful Biblical preaching releases the dynamic that is in the Word, and Scripture once again becomes profitable for

"teaching the truth and refuting error, or for reformation of manners and discipline in right living" (2 Tim. 3:16, N.E.B.).*

A recent study conducted by Douglas W. Johnson and George W. Cornell is significant. Contrary to the predictions of the secular theologians, "the strong, steady note that sounded throughout this study was the overwhelming, unshaken dedication to classic Christian beliefs, a plea for fuller teaching of them, and an insistence that they be plainly proclaimed in the cause of evangelizing the nations and winning others to faith in Christ."—*Punctured Preconceptions*, p. 188.

Ellen White speaks of the universal need, the heart cry of many in the world and in the church, "for the bread of life" (*Evangelism*, p. 501). This is precisely why Biblical preaching is so rewarding. Human needs are met, not only on the surface but at deepest levels of existence. And if the word preached in our churches speaks to the vital needs of church members, that same word will speak to the needs of those outside our ranks.

My recent contacts with young people reinforce the conviction that Biblical preaching is "in." The question that surfaces over and over again is "How can I come to grips with Bible study? Can you give me some hints as to how Bible study can be more fulfilling and satisfying on a personal basis?" I get this from new Christians, those of mature Christian experience, and even those who appear only casually interested in religion. They seem to sense that the Bible has something to say about life, the meaning of existence on this planet, but somehow it remains out of reach. To many the Book is like a safe filled with treasure. What they want to know is the combination, how to unlock the storehouse.

Jesus' words speak with tremendous relevance to the modern preacher. "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52).

This leads me to conclude that Bible study—good old-fashioned, firsthand Bible study—should be our first work. We should bring to this exercise the very highest powers of the intellect. ■■

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

Gilded Praise

GENEVIEVE C. BOTHE

Bits & Pieces is a small monthly publication that endeavors to encourage common sense in dealing with people. An incident mentioned in a recent issue tells of a woman who moved to a small town and after a few months complained to a neighbor about the poor service at the local drugstore. It was her hope that this new acquaintance would repeat her complaint to the owner.

The next time she went to the drugstore, the druggist greeted her with a big smile and told her how happy he was to see her again. He said he hoped she liked their town and to please let him know if there was anything he could do to help her and her husband get settled. He then filled her order promptly and efficiently.

Later the woman reported the miraculous change to her friend and indicated to her that she presumed she had informed the druggist how poor she thought the service was when she first came.

The neighbor responded, "No, I didn't. In fact—and I hope you don't mind—I told him you were amazed at the way he had built up this small town drugstore, and that you thought it was one of the best-run drugstores you'd ever seen."

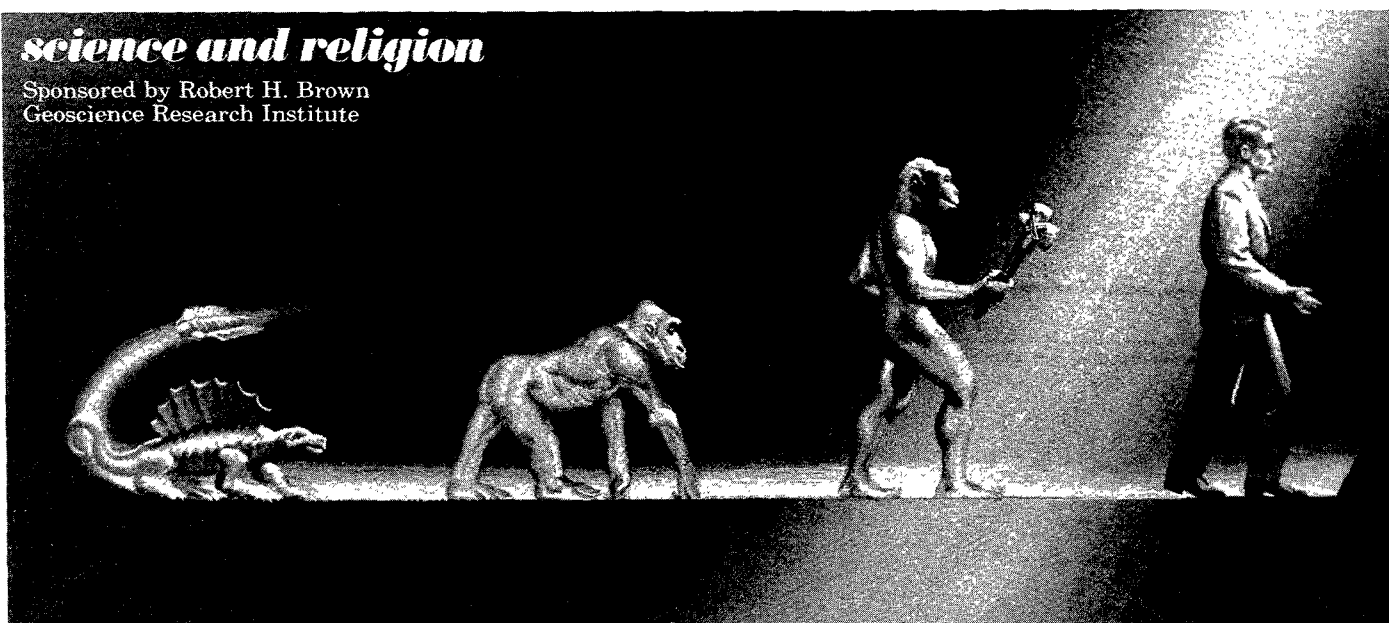
First, let us look at a point in this incident from which we can gain special benefit in relating to others. If we expect perfection from people, the ordinary result will be a life full of a series of disappointments, grumblings, and complaints. If, on the contrary, we set our expectations too low, always expecting others to be as inefficient as we are, we will be frequently surprised by having them perform better than we had hoped.

On the other hand, there is an aspect of this incident that we as Christians need to avoid in our contact with others. Praise, where praise is justified, results in rewards to both the giver and recipient. However, we must be careful in using such a technique to ask, "Does the end justify the means when flattery, exaggeration, embellishment, or untruth is involved?"

The story of the woman who, for the best of motives and with even better results, told a falsehood, demonstrates how a psychologically sound Christian principle can become corrupted by combining it with a false vehicle. Prevarication (akin to flattery, embellishment, exaggeration, or plain untruth) is often indulged in and rationalized until it becomes a habit because of commendable objectives that motivate the user.

science and religion

Sponsored by Robert H. Brown
Geoscience Research Institute



RUSS HARLAN

Presenting the Case for Creation

WHEN THE disciple Thomas heard that Jesus had risen he would not believe it until he could see and touch the wounds in His hands and side (John 20: 24, 25). When Jesus appeared before Thomas and the other disciples eight days later, His words made it plain that those who have strong faith and can believe without seeing all the evidence gain a blessing from their strong faith. However, He also felt compassion for Thomas in his weakness, and showed him the evidence he had asked for (verses 26-29).

A century ago in the Christian world there was general agreement that the book of Genesis was accurate history. Since then the influence of science has been tragically successful in undermining faith in that beautiful book of beginnings, and Jesus Christ places on us the responsibility of restoring faith in "him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). If we are going to be successful in the task that has been given to us we must have the compassion of Jesus

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and study how to present the evidence in ways that will allow the Holy Spirit to speak through us and win the hearts of our hearers.

There are several common pitfalls that should be carefully avoided as we witness for Creation truth. First of all, the information we use should be accurate. No matter how correct our theology is, if we try to support it with incorrect scientific evidence our words will not have much influence on anyone well enough informed to recognize our errors. Much of the material that has been published in support of Creation is full of errors and should not be used. Sometimes Christians feel a burden to defend Creation and proceed to write books or journal articles on the scientific evidence for Creation without having the scientific training to match their zeal.

Sound evidence that supports our belief in Creation is plentiful. With this good information available it is unfortunate when use is made of incorrect information that only makes one look foolish. It is well worth the effort to check the accuracy of any scientific data before we use it in public presentations or private studies on Creation. None of us is well trained in all fields, but if we work together we can help one another avoid unnecessary mistakes.

Not long ago I was reading the text of a sermon written by a very able and successful evangelist. The good work that this man does is certainly worthy of commendation. Unfortunately, in his efforts to point out errors in the evolution theory he used information that is false. This situation contains lessons for us all. His errors cannot be explained

as hearsay evidence that he carelessly pulled out of his head. He did his homework—he read a book on the scientific evidence for Creation and used the information he found in that book. However, he did not recognize that some books on Creation have been written by persons who are not adequately trained, and that even though these books sound convincing and have a good conservative ring, they may contain information that is out of date or even completely false.

When we are speaking on subjects out of our field of training the only safe policy is to contact someone who is trained in that field and ask him to check our material for accuracy. Many individuals in the science departments of our colleges and universities or in the Geoscience Research Institute are happy to do this and will be able to recommend reliable source books.

Even the specific choice of words and expressions are often important. For example, some think evolutionists believe that men evolved from monkeys. Actually they believe that men evolved from apelike ancestors. The difference between those two statements may seem unimportant to us because it is a small detail compared to the real issue concerning the origin of man. But it does matter, because if we say it wrong we will sound uninformed to biologically educated persons in our audience, with the result that they may miss the main point we are trying to make.

Frequent Mistake

Another frequent mistake is that of tearing down evolution instead of building up Creation. I would suggest that we each take our favorite sermon on Creation, and with a red pen mark out all statements that ridicule evolutionists, make them look foolish, dumb, uninformed, or in any way tend to make them look bad. Our purpose should be to win noncreationists to a belief in Creation. Such individuals will only be turned away by ridicule.

I know of more than one case in which a person attended evangelistic meetings because of interest in the gospel, but left disgusted after hearing a sermon devoted to making fun of evolutionists. If, after we carefully, lovingly, and tactfully present the case for Creation, a person still chooses to reject it, at least we have done what we could. However, if a person listens to us talk about evolution and feels insulted and disgusted by what he hears, it is time for us to re-evaluate our tactics.

In presenting our case for Creation

To us the idea of "monkeys turning into men" seems like foolishness, and thus it becomes tempting to make fun of that idea. But it does not seem foolish to a non-creationist.



there will be times when it is necessary to say why we think Creation is just as scientifically reasonable as evolution, and why evolution is not a proven fact. When we do that we must do so carefully and tactfully in words sprinkled with liberal amounts of love and concern, not scorn. We like to remind people that the evolutionists fell for the Piltdown Man hoax, while we forget that creationists have made some blunders too.

The reason evolutionists believe evolution is not that they are incapable of knowing better. They believe evolution because they are convinced that there is strong evidence supporting it, and they are not aware that there is a reasonable alternative. Some persons may accept evolution because they don't want to believe in God, but it is not for us to judge that. To us the idea of "monkeys turning into men" seems like foolishness, and thus it becomes tempting to make fun of that idea. *But it does not seem foolish to a noncreationist*, and we can hope to win his heart and open his mind to the workings of the Holy Spirit only if we respect his present beliefs and try to open his eyes by presenting positive evidence to show that it is reasonable to believe in Creation.

Most of us are inclined to want proof for what we believe, and when we present the gospel message we like to have some kind of proof to back up what we say. Especially when we are talking about Creation it is impressive to be able to say that we have scientific proof for Creation. These so-called proofs can be an illusion, however. We have abun-

dant evidence to support our belief in Creation, but that is not the same as proof. Science can do some things very well, such as studying physiology, or physics—subjects that can be handled experimentally. Events that occurred only in the past and are not now occurring cannot be studied experimentally. In studying such events a scientist has only limited, circumstantial evidence to work with.

Consequently, science is working under a critical disadvantage in studying past events. A scientist can develop a theory about the past, and that theory may be very useful to him in his research. We must always recognize, however, that theories about past events are *only* theories, and are based on personal interpretation of sketchy bits of evidence, and not on solid experimental data.

The origin of life and the origin of the major types of plants and animals are examples of past events about which science cannot provide compelling evidence, because nobody can go back in time and see what actually happened. Much of the evidence that is used to support evolution also fits Creation. For example, the type of evidence that is commonly used in the evolution theory as support for descent from common ancestors can also be interpreted as good evidence of design by a common Designer (God).

To me the available scientific evidence fits Creation much better than evolution; but the more deeply I study into the nature of the scientific method, the stronger becomes my conviction that neither evolution nor Creation can be scientifically proved. My only basis for certainty regarding Creation is my absolute confidence in the God who gave us the book of Genesis.

A Defensible Alternative

If we can't prove Creation, what can we say? There is a lot we can say! There are many positive lines of evidence that we can use to show that Creation is a reasonable and scientifically defensible alternative to evolution. For more than 100 years many scientists have been developing the evolutionary concept of origins and have amassed an impressive amount of data to support their theory. Actually these data fit the Biblical account of origins just as well, but most people don't know that. Our task is to let the world know that belief in Creation is consistent with the best evidence science has to offer. If we do that in a tactful and positive manner that does not

Our concept of God and of the meaning of human existence will be affected by our attitude toward the Creation story.

arouse unnecessary prejudice, using only evidence that is accurate (to the best of our knowledge), God can use our words to reach those who are searching for truth.

In summary, we can maximize our ability to reach noncreationists if we (1) have the accuracy of our scientific source material checked by trained scientists whom we trust, (2) spend our time presenting the evidence for Creation, rather than tearing down evolution, (3) never make fun of evolution or evolutionists, and (4) beware of both so-called proofs of Creation and disproofs of evolution (science does not provide such proofs, and God never promised them; He only promised us adequate evidence on which to base our faith).

What Difference Does It Make?

Some Christians believe that evolution was God's method of creation. Wouldn't it be easier simply not to worry whether people believe in evolution or not? What difference does it make? It makes a lot of difference. Our concept of God and of the meaning of human existence will be affected by our attitude toward the Creation story of Genesis. It makes the difference between a loving God who values each human life supremely and a god who would sacrifice untold numbers of individuals in an evolutionary process.

Charles Darwin ended his book *The Descent of Man* by saying, "Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hope for a still higher destiny in the distant future. But we are not here concerned with hopes or fears, only with the truth as far as our reason permits us to discover it."

As creationists, we are trying to come to a more complete understanding of truth, just as Darwin was; but we are also concerned with hopes and fears. In the evolution theory of man's origin the emphasis is on the survival of the species, and the individual is doomed to extinction. We agree with Darwin that man has reason to look for a higher destiny in the future; but this destiny is offered by the Creator, who personally placed mankind at the "summit of the organic scale," not by an impersonal evolutionary process. This Creator is so supremely interested in the value of each individual that He died to assure that destiny. ■■

Why Continuing Education?

A PROFESSOR in the Harvard Medical School informed first-year medical students that half the information they would receive in medicine during their four years would be obsolete by the time they completed their degree. "The trouble is," he said, "we do not know which half."

It's not only physicians who are caught up in the knowledge explosion. Ministers are too. The minister is constantly called upon to face new conditions and problems demanding fresh knowledge and increased skill. Often he faces an active, aggressive, highly educated laity. They sometimes challenge the preacher more than he challenges them. They want him to update himself. They want increased performance, better preaching, more efficient pastoral care, and greater capability in running church organization. In fact, I firmly believe that the minister is expected to do more things, and do them well, than is any other professional.

Seminary training that formerly equipped a minister for a lifetime now prepares him for only the first five years of his ministry. Though theological education is now better and broader in scope than ever before, nine quarters of instruction just cannot totally educate a minister to face a rapidly changing world for the rest of his life. There is no other alternative. A minister's education must continue after seminary training. Therefore, each minister should plan a program of supervised continuing education that will span his entire career.

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Just what is continuing education? It might be defined as self-improvement that begins when formal education ends. An excellent working definition appears in a new book by Mark Rouch: "Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events."*

The pages of the Spirit of Prophecy often refer to the importance of constant self-improvement. Ellen White never used the term *continuing education*, a phrase that has become popular only in recent decades. However, she repeatedly emphasized the need of continuous self-improvement.

"Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of a man. *Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained.*"—*Counsels on Health*, p. 405. (Italics supplied.)

Ellen White does not refer here merely to those random bits of information that come to us every day. She speaks of cultivating the mind, gaining knowledge, and putting it to practical use.

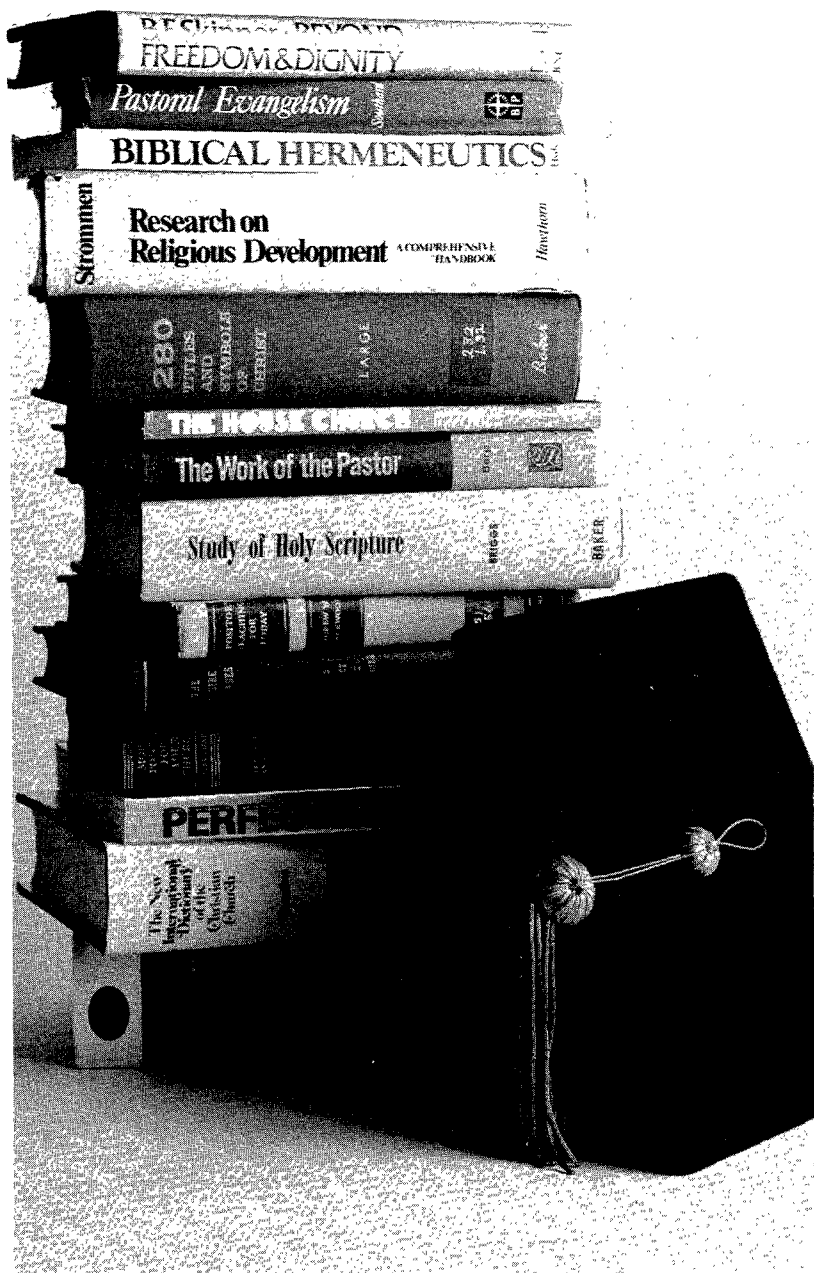
The following clarifies what she means by improving the mind:

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through *persevering exertion* they may rise to almost any degree of eminence as Christians, as men of power and influence."—*Gospel Workers*, p. 278. (Italics supplied.)

Must Be Systematic

Education, then, to be not only continuous but strenuous, demands mental sweat. It is a systematic process. It has purpose and an objective. It is not light reading or a casual listening to tape-recorded materials. It is more than accumulated experience. It is the result of consecutive and organized study.

A minister may approach continuing education in several ways. First, he should inventory his pastoral inadequacies. He should decide in which ways he can improve his ministry for God. Then he should plan a long-range program, perhaps for as long as five years. He then should explore methods of reaching his objectives. He may wish



SKIP BAKER

to inquire of the Home Study Institute regarding correspondence courses. If there is a seminary, college, or university within driving distance he may want to study or do private research in some discipline under an expert. The Academy of Adventist Ministers has been formed to help our ministers do this very thing.

Second, he may wish to participate in group study. Several pastors within a given community may wish to pursue the study of a subject of mutual interest. One who has special knowledge in that discipline may guide the group.

Group study adds incentive, something that may be lacking in self-study.

Finally, the pastor may request opportunity for a quarter at the Seminary to pursue specific subjects approved by his conference administration. Or he may ask for a short-term study leave to work on some project important to his ministry.

Whatever method of continuing education a minister pursues, he should be ethical and fair. To carry on a study program without the knowledge of the conference leadership is unethical. Since most administrators want to see their pastors improve, they usually will approve. However, there is one exception. A pastor who wishes to educate himself so he can leave pastoral ministry for another type of employment may find his request denied, because the conference does not usually wish to invest either time or money in preparing a pastor for another career.

There is also a role the denomination must play. It must recognize that a healthy, growing, and competent ministry contributes to the growth of the church at large. Strong pastors develop strong churches. Strong churches make strong conferences. The denomination must provide organized, properly scheduled opportunities. Other Protestant bodies have already sensed the importance of a continual training of ministers and are devoting large budgets and adequate personnel to make such possible.

The ministerial secretary, as well as devoting his time to public evangelism, should use his experience and influence to improve the soul-winning potential of the pastor and to encourage him in all the other roles expected of him. Added to his duties should be "director of continuing education for ministry." He can serve as a catalyst, bringing pastors and resources of education together.

Isn't it time you begin planning your program of continuing education, your plan of self-improvement, in counsel with your employing organization? As Ellen White pointed out so metaphorically: "The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills."—*Selected Messages*, book 2, p. 221. ❏

* Mark Rouch, *Competent Ministry: A Guide to Effective Continuing Education* (Abingdon Press, 1975).

"She Is My Bookmaker"

Mrs. White's Literary Secretary

ELLEN WHITE had many secretaries and helpers during her lifetime. Probably none of them was more highly appreciated than Marian Davis, who worked for her for twenty-five years, from 1879 to 1904. Miss Davis' special role was the organizing of Mrs. White's writings into books. Mrs. White wrote *The Desire of Ages*, *The Ministry of Healing*, *Education, Patriarchs and Prophets*, *The Great Controversy*, *Thoughts From the Mount of Blessing*, *Steps to Christ*, and *Christ's Object Lessons*, but it was Marian Davis who put all these books together.

When Marian was 21 years old, in 1868, her family moved from Maine to Battle Creek. One of her two sisters died there in the faith of the third angel's message. Her other sister married W. K. Kellogg and so was able to live a fairly comfortable life. Marian chose to work for Mrs. White. This took her from Michigan to Texas, to California, to Europe, to California, to Michigan, then to Australia for nine years, and finally back again to California. When Marian became critically ill in early October, 1904, Mrs. White cut short her trip in the East and returned to St. Helena so she could be near her faithful helper during the final weeks of her life.

We can understand Mrs. White's appreciation of Marian Davis when we read some of the things she wrote about her. In 1884 Mrs. White paid her and

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another secretary a generous compliment when she wrote, "Marian and Eliza are the best help I could have and [are] appreciated highly by me."¹

Four years later, in 1889, Sister White commented, "We are now commencing the work on Vol. I and II [*Patriarchs and Prophets and Prophets and Kings*], and Life of Christ. Marian is earnest and anxious to put her whole soul into this work."²

But the work went slowly, and Mrs. White was not able to give as much attention to the book on the life of Christ as she had hoped. After five more years went by she wrote, from Australia, to the General Conference president, O. A. Olsen: "I have done scarcely anything on the Life of Christ, and have been obliged to often bring Marian to my help. . . . But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take the Life of Christ and go ahead with it, if the Lord will."³

Something of the spirit with which Marian entered into her work can be seen in the lines Mrs. White wrote a year later, in 1895: "Marian greedily grasps every letter I write to others in order to find sentences that she can use in the Life of Christ. She has been collecting everything that has a bearing on Christ's lessons to His disciples, from all possible sources."⁴

Books Not Marian's Productions

In writing to the next General Conference president, G. A. Irwin, Mrs. White described Marian's work: "My copyists you have seen. . . . Marian's work is of a different order altogether. She is my bookmaker. . . . How are my books made? Marian does not put in her claim for recognition. She does her work in this way. She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it.

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to

me. It saves my poring over a mass of matter, which I have no time to do.

"So you understand that Marian is a most valuable help to me in bringing out my books."⁵

In 1903 Mrs. White paid Marian another compliment. She wrote, "I feel very thankful for the help of Sister Marian Davis in getting out my books. She gathers material from my diaries, from my letters, and from the articles published in the papers. I greatly prize her faithful service. She has been with me for twenty-five years, and has constantly been gaining increasing ability for the work of classifying and grouping my writings."⁶

A few days after Marian's death, Mrs. White wrote in retrospect, "[Marian] was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter placed in her hands, and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this work. She ever handled the matters placed in her hands as sacred. . . . I shall miss her so much. Who will fill her place?"⁷

Appreciated Sacredness of Work

This estimate of Marian Davis' appreciation of the sacred character of her work is borne out by the letters she wrote to Mrs. White when they were in Australia. (Mrs. White's work often took her away from home.)

In one letter Marian stated, "This work is dear to me, the very tendrils of my heart and life are intertwined with it. I am not fit for it, but oh! I want to be sanctified, to be purified, to be where God can use me, that I may not mar the work while it is in my hands, and when the time comes for me to give it up for more efficient workers, He will give me grace for that. Jesus is so precious. He has come very near for a few days past. I have found peace. . . . I am sorry this is written so poorly. My eyes are so blinded by tears that I can hardly see to write."⁸

Marian Davis' letters also tell us something of her working conditions: When the one lone typewriter gave out she wrote: "There is no typewriter here now, and no opportunity for either practicing or copying. Just what will be done I cannot say. It costs a great deal to rent typewriters, and will cost a pound to get the old one put in order. . . . I should add though, that it is by no means certain that the old machine could be made usable. Bro. Rousseau

"Jesus is so precious. He has come very near for a few days past. I have found peace. . . . I am sorry this is written so poorly. My eyes are so blinded by tears that I can hardly see to write."

fears that it is past help. . . . If we only had a machine, I have a splendid chance to get my copying done. May Israel be anxious for something to do."⁹

More Than Bookmaking

Marian's work actually included much more than bookmaking. A letter Mrs. White wrote to her in 1894 opens with this sentence: "Dear Sister Marian: Will you please look up the different manuscripts and letters that have been written for the last two mails, and send me a copy of everything."¹⁰

She also helped Mrs. White with her correspondence. Writing to Elder G. A. Irwin in 1900, Marian stated, "Letters are sometimes sent to Sister White making inquiries to which, for want of time, she cannot write out a reply. These letters have been read to her, and she has given directions as to how they should be answered. The answers have been written out by W. C. White or myself. But Sister White's name was not appended to these letters. The name of the writer was signed, with the words, For Mrs. E. G. White."¹¹

Marian often mourned because of the imperfections of her work, but the Lord put a much higher estimate on her than she put upon herself. Mrs. N. H. Druillard, who spent much time in Mrs. White's home, reminisced in later years: "Miss Davis was at the head of Mrs. White's workers while I was there and she used to tell us that we should take the same care to protect Mrs. White's writings as we would the writings of the Bible. Miss Davis loved her dearly and Sr. White thought that Marian was an angel."¹²

While Mrs. White did not call her secretary an angel, she did say, "I greatly prize her faithful service." It took both the prophet and her secretary to give us the inspired books we all treasure so much today. Mrs. White did the writing. For twenty-five years Marian Davis did the gathering and arranging. The next time you read *The Desire of Ages* you may wish to thank the Lord not only for the work of the prophet but also for the faithful labors of her dedicated literary secretary. ■

¹ E. G. White letter S-7-1884.

² E. G. White letter F-30-1889.

³ E. G. White letter O-55-1894.

⁴ E. G. White letter K-41-1895.

⁵ E. G. White letter I-61a-1900.

⁶ E. G. White letter B-9-1903.

⁷ Manuscript 146, 1904.

⁸ Marian Davis letter Nov. 20, 1892.

⁹ Marian Davis letter May 4, 1893.

¹⁰ E. G. White letter D-14-1894.

¹¹ Marian Davis letter April 23, 1900.

¹² N. H. Druillard to Dores Robinson, Sept. 22, 1933.

Malachi— the Message of “the Messenger”

THE BOOK of Nehemiah describes what was most likely the last great reformation among the people of Israel. As Nehemiah, with characteristic zeal, thought to purify the church from its wickedness, we are told that all Judah brought “the tithe of the corn and the new wine and the oil unto the treasuries” (Neh. 13:12).

From the tone of the book of Malachi, however, it is quite evident that the selfishness of both priests and people and their general neglect of the Temple and religious responsibilities brought them to a new low in their relationship to God. Their failure in fulfilling the divine purpose is apparent in the stern messages of warning that come from the prophet we call Malachi.

Very little is known about him, and apparently even the name given to the book is not the name of the person who delivered the messages. The Hebrew name Anglicized to Malachi literally means “my messenger.” Some commentaries suggest that rather than being a proper name, the term *Malachi* may be regarded as an abbreviation of *Mal'akiyah*, or “messenger of Jehovah,” and thus more of a title or description of the bearer's office.

The book known by this name is generally dated toward the end of the fifth century B.C. Malachi is sometimes called the Hebrew Socrates, since he introduces what is for the Bible a new style of address, known as the didactic-dialectic method of writing. Although the messages of Malachi are a strong condemnation of the Laodicean attitude that characterized the Jews in the period before Christ came, the last four verses of the last chapter conclude with a promise of a great and final reformation to take place just before the coming of the “great and dreadful day of the Lord.” With this in mind, there can be no question of the

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significance of this book to the Laodicean members of the remnant church.

After the brief introduction in the first verse of the first chapter, most of the rest of the book is taken up with a dialectic that consists of God's warnings on one hand and the people's self-righteous denials on the other. There are eight of these in chapters 1 through 3:15. In the King James Version six out of the eight responses on the part of the people begin with the word *wherein*. In the first of these God says very plainly, “I have loved you.” Instead of being thrilled by God's interest and His care for them, they sullenly, and apparently without any appreciation for what should have been obvious to them on every page of their history, respond, “Wherein hast thou loved us?” How quickly they had forgotten the miracle of the return from exile and God's gracious provision for their needs.

In spite of this arrogant response, God, in His love for them, continues to press His case. As evidence of His love He points to the contrasting fortunes of the descendants of Esau and of Jacob. In a special way His care and concern is seen in the fact that Jacob's punishment is the punishment of love. It is temporary and for a purpose. But Esau suffers from the consequences of rejection and defiance against God.

In Malachi 1:6 the messenger begins his diatribe against the priests. Here we also find the second phase of the dialog between God and His people. God declares that instead of demonstrating the honor that the servant owes his master or a son his father, His people are despising His name. Of course, they were so spiritually blind and their hearts had turned so far from tenderness toward God that they were unable even to recognize that they were doing this.

With an air of injured innocence they reply, “Wherein have we despised thy name?” They seem to be totally ignorant of their weakness and wrongdoing. Patiently God replies, in verse 7, by pointing out that they have offered polluted bread upon His altar. Their answer, which we expect by now, is evidence of their spiritual insensibility. “Wherein have we polluted thee?” they ask.

God then details the specifics of their pollution. By their deeds, if not by their words, they are pointing to the table of the Lord as being contemptible. Apparently they are offering blind, lame, and sick animals for sacrifice. God reminds them that they would not even offer such to a governor. The verses that follow indicate how completely they had lost the

sense of sacredness, beauty, and significance of the sanctuary service. In verse 13 they say, "Behold, what a weariness is it!"

In the first part of chapter 2 we find God accusing the priests of failing to keep the terms of the covenant that He made with them through Levi. What He expected of them was that they keep the law of truth in their mouths, that iniquity not be found in their lips, that they walk with God in peace and equity and turn many away from iniquity. They were to keep knowledge, and the people were to seek law at their mouths. They were to be God's messengers. But, He says, "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi" (verse 8).

Denunciations Against the People

Turning from the priests, Malachi launches a series of denunciations against the people. This is found in chapters 2:10 through 3:15. The prophet sharply reproves the people for their idolatry, adultery, infidelity, rebellion, and sacrilege. Theirs is religion without power because they are mechanically and formally following the symbols of religion without it meaning anything to them. As with the priests, the worst part of it all is that they do not even realize it.

When, as a consequence, God refuses to accept their offerings or sacrifices they challenge Him with the question "Wherefore?" In patience He replies that they have committed both literal and spiritual adultery. They have gone to

A religion consisting of symbols and rituals becomes a religion without meaning.

such an extent that God informs them in verse 17 that they have wearied Him with their words. Even this desperate condemnation makes no impression on them, and they reply in injured tones, "Wherein have we wearied him?" God's answer is You don't even know the difference between evil and good. You don't seem to realize that I am a God of justice and judgment.

Vivid Description of Final Judgment

To emphasize this last point, in chapter 3, verses 1-3, is portrayed a most vivid scene of final judgment. Christ is to come in judgment and righteousness and deal with their sins. Malachi describes Him suddenly coming to His temple (verse 1). Of course, the prophet doesn't make a distinction between Christ's first and second coming. Literally He came to the Temple during His first advent, but Malachi points forward to an even greater fulfillment, describing Christ's final judgment in terms of refiner's fire and fuller's soap. He will "purify the sons of Levi, and purge them as gold and silver." This, of course, points forward to the work of Christ in the heavenly temple during the investigative judgment.

Along with the warning of impending judgment God pleads with His people to return to Him so that He can return to them (verse 7). How do they answer? In the way that, by now, we would expect. They blindly quibble, "Wherein shall we return?" So God gives them a specific. He asks, Can you imagine such a thing as a man robbing God? Yet you are robbing Me. Naturally they reply, "Wherein have we robbed thee?" Immediately God answers, "In tithes and offerings" (verse 8).

They have forsaken God for material things and in doing so have violated the plan by which God can bless them both materially and spiritually. Our readers, I am sure, are very familiar with the promise that God will not only bless by opening the windows of heaven but will rebuke the devourer for their sake if they will only demonstrate their faithfulness in bringing the tithes and the offerings to His storehouse.

The final dialog found in this book is described in chapter 3, verse 13. God reproves them for their boldness and rebelliousness with the statement, "Your words have been stout against me." What do they reply? As we might expect, "What have we spoken so much against thee?" Even now they cannot see the point. Notice that in former encounters God has been dealing with their deeds, but this time He deals with their words. Yet the response is the same. They still



HARRY KNOX ASSOCIATES

blame God for their troubles. In verse 14 they complain, "It is vain to serve God. What is the good of our keeping his charge or of walking as in mourning before the Lord of hosts?" (R.S.V.). What can the Lord do further for those who refuse to recognize their wrongdoing?

Malachi turns from those who are hopeless, because they refuse to recognize their wrongdoing, to bring a message of hope and comfort to those who are still faithful to the Lord. God remembers their devoted service. He has a "book of remembrance" in which He keeps the record of their faithfulness. With a sort of pride God points to them and says, "They shall be mine, . . . my special possession on the day when I act, and I will spare them as a man spares his son who serves him" (verse 17, R.S.V.).

He drives the lesson home with these words. "Then once more you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him" (verse 18, R.S.V.).

The Key to the Whole Book

This last verse is, I believe, the key to the whole book. As long as we allow wickedness and pride to blind us we cannot discern between good and evil or between the righteous and the wicked. We will continually question God's fairness and His dealings with us. But when we turn to the Lord, He gives us the eyesalve of the Holy Spirit, which enables us to see and turn away from evil.

Seventh-day Adventists are quite aware of the eschatological implications of the fourth chapter of Malachi. Because of this fact and owing to lack of space here, we will not develop this aspect except to point out that the greatest period of closeness to God and victory over sin and its effects in our world lies ahead of us.

In the midst of a world that has abandoned Biblical morality and that is characterized by a severe "generation gap" the people of God will find that through full commitment and total love for Jesus the "hearts of fathers" will turn "to their children and the hearts of children to their fathers" (chap. 4:6, R.S.V.).

The "Sun of righteousness" shall arise—He will be seen—in our hearts and lives "with healing in his wings" (verse 2). Christ's healing, restoring power will make us physically, mentally, socially, and spiritually whole, and the world will see the beauty of His character reflected in the lives of His people.

From the time of Malachi to the time



when this prophecy was partially fulfilled in the first coming of Christ the prophetic voice was stilled. What good would it do for God to send additional messages to those who refused to acknowledge any wrong whatsoever? Yet the promises of chapter four were and are still there—waiting for the anointing of the divine eyesalve that will enable His people to see their need and reach out for and claim the Holy Spirit's power in its fullness.

AAM Study Guide—Malachi

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive Academy credit should mail their response to the following questions to the AAM, General Conference Ministerial Association. Responses to all twelve study guides fulfill one year's study requirements for AAM membership (fifty clock hours).

1. Review the lessons on the twelve minor prophets and your own responses to these. Which prophet would you single out as speaking most specifically to your own needs and why?
2. Develop a brief explanation of the eschatological events outlined in chapter 4.
3. Research the question of why there were no more prophets in Israel for nearly 500 years. Had there ever been such a wide gap before this in which there was no prophetic ministry since Israel entered the Promised Land?
4. Select a sermon theme from this book and develop a brief outline showing how you would present this theme.

Among the often neglected writings of the minor prophets are to be found some of the most appealing, majestic, and meaningful messages God has given in the Scriptures. The "Timely Twelve" series has been able to sketch only briefly the messages and contributions of these small but significant Bible books and has attempted to demonstrate their importance to the understanding of our times. These prophets ministered in times of spiritual and moral decay similar to those we are experiencing today. How important it is to study once again the words God put in their mouths and has preserved for us through their pens. In the writings of the "Timely Twelve" we find a clear ringing call to the revival and reformation we so desperately need today. ■■

Enlisting in the Armed Forces

NOTE: The following information is particularly pertinent to our readers in the U.S.A. However, others may share similar problems and will find the position being taken by the church in this matter helpful in evaluating the appropriate response that should be made to their specific situations.

IN A TIME of peace when jobs are difficult to obtain and at the same time pay in the military forces is high, it is a real temptation for those needing work to enlist in the military forces. When you add the additional factor of educational benefits both while in service and later after leaving service, the pressure becomes even greater. Spot checks indicate that a great number of Adventist youth are voluntarily entering the U.S. military forces.

Earnest counsel needs to be given so that our young people might be aware of what the situation is when they voluntarily enter the U.S. military service. This counsel is published in the NSO leaflet 1-d, entitled "Military Service and You." This leaflet, revised in September, 1974, is available free of charge from the youth director of your conference. Get a copy for yourself and become familiar with its contents. Then see that every young man and young woman in your church between the ages of 17 and 25 gets a copy.

Basically the counsel of the church remains the same as it has been.

1. Loyalty to God and country: to God supremely; to our country within the framework of our loyalty to God.

2. Recognition of the separation of church and state, each with its proper sphere of action.

CLARK SMITH

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tional Service Or-
ganization.*

3. Noncombatancy as the teaching of the church, but also recognition of the right of the member to a deep personal conviction at variance with this teaching.

4. Enter military service only when legal military obligations (such as the draft) place you there, being certain to utilize all provisions to obtain an assignment compatible with your personal religious convictions.

In following these principles we have counseled our members not to volunteer for military service. Exceptions to this are chaplains, which the church endorses, and physicians, dentists, and other medical specialists, who during the draft had military obligations but could not serve within their professional training unless they obtained a commission. The basic practical reasons behind this counsel are the dual problems of noncombatancy and the difficulties encountered in obtaining the privilege of Sabbath observance while under military discipline and military law. These problems are very real, and this is still the church's counsel.

New Enlistment Program for Non-combatants

A new facet of this situation came with the announcement in mid-1974 by the U.S. Army that for the first time in history it would accept for voluntary enlistment in assignments restricted to the Medical Department those who were noncombatants by personal convictions. In implementing this new program the Army took recognition of the fact that noncombatants, when allowed to serve within their personal convictions, do good work. The Army even took recognition of the fact that traditionally the majority of noncombatants received through the draft were Sabbath observers, members of the Seventh-day Adventist Church. Thus arrangements were made to accord Sabbath observance during training to those noncombatants who entered this new program and wished to observe their Sabbath.

When this new program for noncombatants was being studied the question as to whether the Adventist Church would recommend this program to its members was raised informally by the Army. The reply was given that we as a church could not do so. Then the question was raised as to whether we would make the details of this program known to our members. This we agreed to do in view of the fact that so many were volunteering already.

As part of this new program for noncombatants in the Army Medical Department, the United States Army Medical Research Institute of Infectious Diseases at Fort Detrick, Maryland, has informed us that they value the two thousand Adventist draftees who volunteered for service there during the past eighteen years. Though they have other sources for obtaining research volunteers today, they would still welcome Adventists into the program. Those interested can write the following address for details:

Commanding Officer USAMRIID
Fort Detrick
Frederick, Maryland 21701

Women Volunteers

During World War II and following, most Adventist women in military service were in the Medical Department, mostly as commissioned nurses. Women in the U.S. military do not face the problem of bearing arms, though there are indications that this could change. Thus the most practical problem confronting Adventist women is that of Sabbath observance. From the information available to me at present I understand that it is very difficult, if not impossible, for women to go through basic training with the privilege of Sabbath observance in any of the armed forces.

Needless to say, we counsel our young women, as well as our young men, not to place themselves voluntarily in the U.S. military forces.

Each of the branches of the U.S. military has in the past experienced some difficulty in getting physicians, dentists, nurses, and other medical personnel. In order to attract such personnel a program of helping students financially through their professional training in return for service after graduation has been inaugurated. The usual formula is a payback in service on the basis of a year of service for a year of training, with a minimum of two years' service. Those receiving these scholarships continue in whatever school they choose to receive their training. Many Adventist youth are receiving this help, and many others have finished their training and are now serving as commissioned officers in their professional capacity to amortize the expenses they incurred during training.

At the time of the writing of this article there have been no reports of any difficulty concerning serving within their conscientious convictions on the part of those in this program. Counsel given by the National Service Organization personnel on this program has been that, whereas we cannot as a church recommend the program, neither do we have counsel to stay out of it.

Questions in regard to military situations that may not be fully understood by a pastor or other worker should be referred to conference youth directors, who will know where to get the specific information needed. ■



Nazareth Attested in Caesarea Fragments

DURING the 1962 archeological campaign at Caesarea Maritima,¹ two gray marble fragments of a significant Hebrew inscription were found.

The first of these fragments, which was discovered within the vicinity of the remains of a late third or early fourth century A.D. synagogue, contains parts of four lines of the inscription inscribed in square Hebrew characters. It reads, ". . . Mamliah . . . Nazareth . . . Akhlah . . . Migdal [Magdala]" (see figure 1).

The second fragment, which was discovered (along with a fragment of a synagogue chancel screen) in the remains of the marble pavement of a late Byzantine structure, contains parts of three lines inscribed in identical square Hebrew characters. It reads, ". . . priestly course . . . priestly course . . . priestly course . . ." (see figure 2).

Some years ago another fragment, also containing parts of three lines inscribed in comparable square Hebrew characters, was picked up on the surface soil at Caesarea. It reads, "The fifteenth priestly course . . . The sixteenth priestly course . . . The seventeenth priestly course . . ."

It is clear that these three fragments are part of a synagogue inscription that listed the twenty-four priestly courses and their Galilean settlements (after the fall of Jerusalem [A.D. 70], or, more probably, after the fall of Beth-Ther [A.D. 135]).²

On the basis of these three fragments, and with the help of another (comparable to the third fragment mentioned above) found in archeological excava-

JAMES J. C. COX

Figure 1: Fragment 1. The names of the Galilean villages Nazareth (nšrt) and Migdal ([m]gd) Nunaiya (Magdala) appear in lines 2 and 4 respectively.

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tions at Ascalon,³ and previous research based on Jewish liturgical hymns and the Talmud, Prof. M. Avi-Yonah of Hebrew University, Jerusalem, has reconstructed the entire inscription (see figure 3).⁴

Three of the reconstructed lines, to which I make reference later, read, "The eighth priestly course, Abijah, [at] Kefar 'Uzziah'" (line 8); "The eighteenth priestly course, Hapizzez, [at] Nazareth" (line 18); and "The twentieth priestly course, Jehezkel, [at] Migdal Nunaiya [Magdala]" (line 20).

Significance of Fragments

At this juncture, the question may rightly be asked, What are the significances of these fragments and this reconstruction for readers of this column? Since I assume that my readers are interested in both the Old and the New Testaments, the birth and growth of the early Christian church, and the ongoing dialog between early Christianity and rabbinic Judaism, I would like to suggest three items of special significance:

First, they provide additional concrete evidence for the continuation of a liturgical practice (viz. the organization of the priesthood into twenty-four courses) within rabbinic Judaism (even after the destruction of the second temple) that according to 1 Chronicles 24: 1-19 was established during David's reign, and that, according to Luke 1:5,





Figure 2: Fragment 2. The beginnings of three lines of the inscription, each beginning with the term *m[šmrt]* ("priestly course"), appear on the left side of the fragment.

was operative during the rule of Herod the Great.⁵

Second, they provide further tangible evidence for the continuing significance (for Jews as well as Christians) of Migdal Nunaiya (Magdala), the city which, according to Mark 8:10 and Matthew 15:39, Jesus visited after "the feeding of the four thousand." This was also, as implied by her name, the home of Mary Magdalene (Mary, the one from Magdala).⁶

Third, and perhaps most important, these fragments provide new empirical evidence for the continuing significance of Nazareth (for Judaism as well as Christianity), a village which, according to Luke 1:26 ff., was the home of Joseph and Mary at the time of the Annunciation, and according to all four evangelists (Matthew, Mark, Luke, and John) was the scene of Jesus' childhood and youth.⁷

This third point is of particular interest. It is difficult for many of us who have grown up reading the New Testament with its numerous references to Nazareth to imagine that anyone should have doubted that such a village existed in the time of Jesus. However, in view of the fact that no mention is made of Nazareth in the Old Testament (even though Joshua 19:10-15 lists the towns settled by the tribe of Zebulun and names among them Japhia, which is probably to be identified with Japha, a village located in the hills of Galilee just one and one half miles southwest of Nazareth), in the writings of Josephus (even though he, while respon-

sible for military operations in that area during the Jewish war, settled at Japha [Life 52, § 270] and fortified it [War II 20, 6, § 573], and used Sepphoris, located about three miles north of Nazareth, as his headquarters [Life 12, § 63, etc.], and, in his *Jewish War*, makes reference to some forty-five towns in Galilee), and in the Talmud (even though it makes reference to at least sixty-three Galilean towns), some have concluded that Nazareth did not, in fact, exist in the first third of the first century A.D. For example, A. Powell Davies, in his comparatively recent book, *The Meaning of the Dead Sea Scrolls* (New York, 1956), page 117, writes: "Scholars have always had to accept the possibility that at the time of Jesus there was no city called Nazareth."⁸

This silence on the part of the Old Testament, the writings of Josephus, and the Talmud should not be misinterpreted. It implies nothing more than the fact that, as the New Testament itself indicates, Nazareth was, in Jesus' day, a comparatively insignificant village.⁹

Nazareth Settled Before Jesus' Birth

Archeological research in and around the Church of the Annunciation has convinced scholars that Nazareth was not only settled as an agricultural village several centuries before Jesus was born but also that it was occupied dur-

משמרת ראשונה יהויריב בסרביי כהן
 משמרת שניה ידעה עמוק צפורים
 משמרת שלישית חזרים כפשה
 משמרת רביעית שערים עיתהלו
 משמרת חמישית בלכיה בית לחם
 משמרת ששית בימין יודפת
 משמרת שביעית חזקו עליבו
 משמרת שמינית אביה כפר עזיה
 משמרת תשיעית ישוע ארבל
 משמרת עשירית שרניח חבורת כבול
 משמרת אחת עשרה אלישיבכהן קנה
 משמרת שתים עשרה יקים פשחור צפת
 משמרת שלוש עשרה חזופה ביתר מעון
 משמרת ארבע עשרה שבאבא צפת שיח
 משמרת חמש עשרה בעריה בלגה יזנית
 משמרת שש עשרה אברכפר נגרה
 משמרת שבע עשרה חזיר מנצרת
 משמרת שמונה עשרה הפיצנצרת
 משמרת תשע עשרה פתחאכלה עב
 משמרת עשרים וואתניכין חזקאל בן גורגוניא
 משמרת עשרים ואחת יכין כפר יוחננה
 משמרת עשרים ושתיים גמול בית חזיה
 משמרת עשרים ושלוש ליה גנתון צמין
 משמרת עשרים וארבע מעיח חזאת אריח

Figure 3. A reconstruction of the inscription by M. Avi-Yonah. Fragment 1 is represented on the left, fragment 2 on the right, and fragment 3 is in the center.

ing His lifetime. Numerous grottoes, silos, cisterns, presses, millstones, and other artifacts have been discovered. In the silos some of the pottery found dates as far back as the Iron II (900-539 B.C.) period. Other pottery found dates back to the Hellenistic (332-63 B.C.), Roman (63 B.C.-A.D. 324), and Byzantine (A.D. 324-640) periods.

In addition twenty-three tombs have been investigated. Of these, eighteen are of the *kokim* type, a type that "virtually became the canonical form of the Jewish family grave" between 150 B.C. and A.D. 150; four were sealed with "rolling stones," a type of closure that "seems to have been a characteristic Jewish practice only in the Roman period;"¹⁰ and two contained a variety of objects such as pottery lamps and vases and glass vessels that date from the first to the fourth centuries A.D.

The archeological evidence is clear. Nazareth was undoubtedly an established, though small, Jewish settlement in the first century A.D. as the Gospels indicate.¹¹

The three fragments (especially the first) found at Caesarea Maritima and discussed above provide further empirical evidence for a responsible evaluation of the implicit and explicit claims of the authors of the New Testament, and other early Christian literature, concerning the existence of Nazareth in the first and immediately following centuries A.D. Indeed, they provide further persuasive testimony in favor of the historical reliability of those claims.

¹ The campaign was conducted by the Department of Archeology of Hebrew University, Jerusalem, with the assistance of Southern Baptist Theological Seminary, Louisville, Kentucky.

² These three fragments constitute the earliest epigraphic evidence for the existence of such synagogue lists of the priestly courses.

³ See J. B. Frey, *Corpus inscriptionum judaicarum* II (Rome, 1952), no. 962.

⁴ M. Avi-Yonah, "The Caesarea Inscription," in *The Teacher's Yoke*, ed. E. J. Vardaman and J. L. Garrett (Waco, Texas, 1964), pp. 47, 49f.

⁵ Luke 1:5 tells us that John the Baptist's father, Zechariah, was a priest of the course of Abijah, the eighth course.

⁶ See, e.g., Mark 15:40, Matthew 27:56, etc.

⁷ The first of these three fragments contains the earliest reference, either literary or epigraphic, to Nazareth in the Hebrew language, and the earliest epigraphic reference to Nazareth in any language. There is an earlier literary reference to Nazareth, in Greek, attributed by Eusebius (*Hist.* I.7.14) to Julius Africanus (A.D. 170-240).

⁸ Cf., e.g., the earlier remarks of C. Buraage, *Nazareth and the Beginning of Christianity* (Oxford, 1914), pp. 6f., 27ff.; and J. Z. Lauterbach, "Jesus in the Talmud," *Rabbinic Essays* by Jacob Z. Lauterbach (Cincinnati, 1951), p. 483.

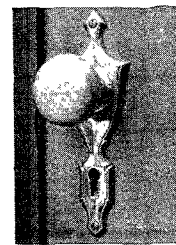
⁹ This, no doubt, is one of the significances of Nathaniel's somewhat scornful question, "Can there any good thing come out of Nazareth?" (John 1:46). Compare the remarks of Ellen G. White regarding the status of Nazareth in the early first century A.D.: "An obscure Galilean town, hidden away among the hills" (*Selected Messages*, bk. 2, p. 164); "the despised village of Nazareth" (*Testimonies*, vol. 9, p. 185); "a little mountain village" "obscure and despised" (*The Desire of Ages*, p. 68).

¹⁰ J. Finegan, *The Archeology of the New Testament: The Life of Jesus and the Beginnings of the Early Church* (Princeton, 1969), pp. 185 and 202.

¹¹ *Ibid.*, p. 28f.

Handles

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HANDLES ARE for taking hold. They are for gripping objects which would otherwise be difficult or impossible to control. Because they are so ubiquitous, we usually do not give any thought to how much we depend on them every day.

Imagine trying to hold a knife without a handle, or steering a car, or lifting a hot kettle, or opening a door. And when it comes to clumsy items like mattresses or pianos, wise manufacturers build handles right into the original product. From the farmer with his pitchfork to the ping-pong player with his paddle, everyone uses handles every day.

Boyhood memories conjure up pictures of the iceman making his daily deliveries with a horse and wagon. Every time he stopped, a crowd of children gathered, waiting to scrounge the chips that fell as he shaped the fifty- to one hundred-pound cakes from the big blocks of ice. The huge, scissorlike ice tongs always fascinated me. Spreading the handles till he could slip the sharp points over the chunk to be delivered, the iceman would simply take hold of one handle and, as the tongs jabbed into the cake, carry it off with ease to the family icebox. Even blocks of ice are no problem if you have a handle.

And handles are valuable for more than carrying clumsy objects.

A few months ago I received a letter from an old friend who had just been promoted to an important executive position in a large corporation. Describing how he was working on one of his big new problems, he said, "I think I've got a handle on it now."

There's a first-class approach to problem solving—find a handle.

Look for a fresh viewpoint. Pick the right contact. Watch for a propitious moment. Secure more precise information. Invent a more efficient tool. Clarify the objective. Pinpoint the issue. Harmonize the ideal with the possible. Find the right person for advice and assistance.

And remember, the Christian has a special facility pool when it comes to this type of handle. "If any of you lack wisdom, let him ask of God . . . and it shall be given him" (James 1:5). "Let him take hold of my strength" (Isa. 27:5).

Handles lighten the load.

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Peace on Earth?

WE ARE living at a time when many bow low before the throne of those seemingly magical words *love* and *peace*. Somehow these two words are used as if they were something new to be sought after, something the world has never desired before.

But just the opposite is true. Sincere people from the beginning of history have desired love and peace. The quest seems to be part of human nature. There is a problem, however, not only in achieving these great goals but in defining them.

The Scriptures give us insight into these two words that we can relate to current events and perhaps to Biblical prophecy. In John 14:27, John wrote of Christ, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And concerning love, 1 John 2:15 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

On the one hand, then, there is the drawing Spirit of God, who points us to Christ, our justifying Saviour. Our individual acceptance enables Him to begin the process of internal peace and love. On the other hand, there is an external love and peace that the world might offer. History demonstrates that the latter is transient, however.

True love and peace come from God, not from man. Isaiah 48:18 proclaims, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." And 1 John 5:3 declares, "For this is the love of

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God, that we keep his commandments: and his commandments are not grievous."

Is it not fair and factual, then, to say that anything that is not in harmony with the perfect law of liberty, the Ten Commandments, *is not love*? We may call it love, we may wish it to be love, but it is not love. We may grow in true love only as we walk after Christ daily.

I believe that this concept of love and peace is significant in the light of our understanding of last-day events. Either our concepts of love and peace will be based on worldly definitions and will lead to identification with the world or they will be based on the word of God and written in the fleshy tables of our hearts. Here is the central issue in the last great call to come out of Babylon.

John 16:33 predicts, "In the world ye shall have tribulation." 2 Corinthians 4:8-10 adds, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Even though the Christian may be subjected to external trouble, he may still enjoy internal peace. The moments of peace and love most dear are those internal fruits of the spirit that can come only as we walk with Christ, looking to the blessed hope we have in Him.

The peace that the world continually desires is one that is based upon changing external social, environmental, or material concepts, which supposedly result in internal love and peace. These external efforts may be important, but as Paul wrote in Philippians 3:8, they are "dung" without the indwelling of Christ. Work or effort without total surrender to Christ is vain, no matter what the apparent motive, for such only deepens self-righteousness, which leads to force and coercion.

More and More Visible

The differences between Christian and secular love and peace will become more and more visible in the future. As circumstances become more difficult, true faith will become manifest. Those without this kind of faith will grasp after those things that men point to as bringing peace and security.

Satan is aware of this and tries to counterfeit the genuine love and peace of God by carefully contrived external situations and words which he hopes

will create emotion rather than reason.

1 Thessalonians 5:3 tells us that when men cry, "Peace and safety; then sudden destruction cometh upon them." Does God have anything against peace and safety? Or has He sent this warning for our admonition?

God, the author of true peace, has nothing against peace if it is the external result of His internal work upon individuals. "Righteousness exalteth a nation," according to Proverbs 14:34, but never does a nation exalt righteousness. That is a very significant difference because in the latter situation men and nations play God.

So what will be wrong with the final secular peace movement? Jeremiah 23:17 informs us, "They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." This peace cry has traditionally been the mark of both the beast and the false prophet of Revelation.

Satan Manipulates Our Concepts

How can Satan use these circumstances? The great oppressor, the great liar and deceiver of souls, cultivates the lusts and excesses that result in wars. He creates and aggravates social, environmental, population, and economic problems, trying to create fear, hate, and strife in the hearts of men and women. Perhaps, as in the days of the great world wars, he offers apparent solutions for the very problems he has caused. In so doing, he manipulates our concepts of love, peace, and brotherhood.

On pages 554 and 558 of *The Great Controversy*, Ellen G. White wrote, "He [Satan] enlists the affections by his eloquent portrayals of love and charity." "Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned."

Would it be any great shock, then, to see the nations unite and follow after the beast if they felt that would solve



their ever increasing problems (see Rev. 17:12, 13)? Did Isaiah have similar circumstances in mind when he warned, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Isa. 8:12)?

The formation of such a confederacy might be somewhat coercive, but surely, the nations would argue, a little coercion is acceptable if the result would be world peace, international cooperation, and brotherhood. Surely, no one would be so selfish and unloving as to not want to save humanity from wars and environmental and economic disasters.

This is the philosophy of materialism and humanism that, I believe, will lead to the day when "no man might buy or sell, save he that had the mark" (Rev. 13:17). The essence of this mark will be faith in man and this world rather than the Creator. The Sabbath at that time will become the sign of obedience to the Creator, rather than to man.

When Christ returns, will He find faith on the earth; or will He find a world where men have forgotten Him by whom "all things consist" (Col. 1:17)? Will the desire of all for external "love" and "peace" lead to the universal persecution of those who have experienced these principles internally?

Prophecy seems to point in that direction. Our only hope in these days of increasing counterfeit concepts and satanic deceptions is to turn completely and unreservedly to the source of genuine peace and love. "Peace on earth" is a false promise to those who seek it externally; but it is found by all whose hearts are fully yielded to the Prince of Peace. ■

Behavioral Change in Health Education

ANY TYPE of education that requires behavioral change is extremely slow and difficult. In fact, in certain circumstances it might be labeled impossible. However, Adventists can take courage from the following.

In the book, *Christian Service*, page 137, we are told, "I am instructed to say to health reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors." "Go forward," we are instructed, and go forward we must.

Who Needs This Education?

Health education is a facet of life that is needed by every individual—within the church, and without the church. This is emphasized to a greater degree by Ellen White again in *Counsels on Health*, page 446: "The light God has given on health reform is *for our salvation and the salvation of the world*. . . . These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be stanch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this, if we practice these truths in our own lives." (Italics supplied.)

Here is the complete message. It is for us—we need it and it is for the world. Recently, Dr. Nevin Scrimshaw, a world figure in the field of nutrition, in speaking to a meeting of dietitians in Canada on the topic "The World Food Needs" stated, "Seventh-day Adventists know

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all about the meatless diet. They know what they are doing and we need to go to them for their help." Afterward, speaking alone to the dietitian from North York Branson Hospital, he added, "Please take a message to your church for me. Tell them to get the information you have in print right away, as we need your help."

Dr. Jean Mayer, professor of nutrition at Harvard, made this statement in the February, 1973, *Family Health* magazine: "Few branches of Protestantism have had as noble a record of human achievements as the Seventh-day Adventists. Anyone who has worked in underdeveloped countries, as I have, is certain to have acquired an unbounded admiration for the integrated form of assistance the Adventists offer. They bring not only technical help—with a church, a school, a hospital, and an agricultural extension service—but a renewed feeling of unity in the life of people whose traditional ways have been shattered by the inroads of Western civilization."

Abraham Lincoln described our Government as being of, by, and for the people. These same words can be applied to Adventist health education. Health of the people is our goal. Provision of certain health services *for* the people is important, and participation *by* the people is the real key to a healthy activity.

Our first goal, then, is to motivate the Seventh-day Adventist Church member to "the beauties of the better way" and provide for him the instruments and know-how to "begin in earnest to give this gospel of health to the people."

There are three main qualities of a health teacher. First, he must have the knowledge. Second, he must believe it is true. Third, it must be so significant to him that it becomes a part of his life. He must live it.

How to Give It

The first principle of all health education is "reach the people where they are." And then, "by example and precept lead them." How simple! Jack E. Murphy, a writer on salesmanship, states:

"Selling must be precise; a salesman must be as patient as Job; as understanding and sympathetic as a country preacher; as dignified as the local undertaker; as humorous as a comedian; as purposeful as policemen and as courageous as a test pilot." These qualities are really necessary.

Ellen White outlines other qualities that are even more important. "Of all the people in the world, reformers should

be the most unselfish, the most kind, the most courteous."—*Counsels on Diet and Foods*, p. 460. We cannot do this alone, but again, referring back to the *Counsels on Health* statement used earlier in this article, we are promised help: "We shall have strength and power to do this, if we practice these truths in our own lives." Is that too big an "if"?

Reaching the people where they are is the first rule to keep in mind. This would involve the home, the school, the church, and the community. When should this emphasis of "the better way" begin? In the *International Journal of Health Education*, July-September, 1965, Paul van de Calseyde, regional director for WHO, states, "Health education should begin at the cradle and is a family responsibility." Ellen White adds: "The first three years is the time in which to bend the tiny twig."—*Child Guidance*, p. 194. Again, in *Counsels to Parents, Teachers, and Students*, pages 294, 295, she states, "Youth is the sowing time that determines the harvest of this life and the life beyond the grave. The habits formed in childhood and youth, the tastes acquired, the self-control gained, are almost certain to determine the future of the man or woman."

Steps in Implementation

From this we would conclude that the following steps should be adopted:

1. The home must be reached through the church. Classes for parents must be organized. This necessitates the preparation of a syllabus with instruction in physiology, hygiene, nutrition, and other areas of physical fitness.

2. The school is another strategic avenue that must be included in our planning. A health council made up of interested teachers and students could be the motivating factor. Workshops for teachers should be held periodically. An integrated program in health education can permeate the entire school year and if planned properly can be attractive and effective. The monthly magazine *School Health* can continually feed new refreshing ideas and suggestions to the classroom through the teacher.

3. The Better Living Breakthrough program and other forms of health emphasis that include education for church members as well as training programs for the purpose of community outreach need to be planned by the church health secretary and his/her committee. The pastor and church board must support and promote these programs.

4. The community is, of course, the target for much of these health-oriented

A sound health-education program identifies health needs and interests of individuals, then meets them.

endeavors of the church. "By example and precept," Ellen White suggests, and by such outreach programs as public cooking schools and weight-management classes, we are to share "the beauties of the better way" with our neighbors, relatives, and friends.

Health education has as its aim the modification and improvement of health behavior. These programs must not be conducted as a one-program affair, but must be part of a continuing educational process. There must be follow-up plans carried out. For instance, in the Wā-Rite Program, after the twelve-week prescribed classes of one a week, we suggest the Stā-Rite Program, which continues once a month until the Wā-Rite Program begins again. The Wā-Rite Program is also a natural method of following up a Five-Day Plan, and cooking schools can be used to carry on interest from the Wā-Rite Program.

An Integral Part of the Gospel

Health is, of course, one of the primary goals of health education. A sound health-education program identifies health needs and interests of individuals and meets these by providing scientific information regarding personal and community health, motivating wholesome attitudes toward health and healthful living, and inspiring effective health habits and practices.

In order for leadership to provide proper impetus and guidance to an effective, efficient health-emphasis program in the home, school, church, and community, it is imperative that a person with proper background and interest be assigned this work at the local conference level.

Every institution carrying the label "Seventh-day Adventist," whether it be a college, hospital, nursing home, restaurant, Better Living center, church, publishing house, book center, or food factory, should be looked to by the public as an educational center. Have we really made use of these avenues in reaching the public with our health message? The potential is all around us. Ellen White says, "The time has come when each soul . . . [must] begin in earnest to give this gospel of health to the people."—*Counsels on Health*, p. 446. Let us lay plans for the future that will be a strong foundation on which we can build and reach those people both within and without our church. Truly, then, the health message will be, as it was intended by God to be, an integral part of the three angels' messages and the healing of the whole man. ■

Century 21 Close-up



Special features of the Century 21 Program held at the New England Memorial Hospital included (top) natural food demonstrations by Mrs. Herbert Silver; (left) showing how to take a pulse; (right) physical fitness testing; (below) singing health songs.



Dr. J. Wayne McFarland and Elder Robert Spangler introduced the Century 21 Program to the New England Memorial Hospital in 1974 by having the first week's meetings of this program in Stoneham, Massachusetts, with local physicians and the physicians' chaplain, Donald Cross, continuing the program.

Elder Donald Cross has worked intelligently in the follow-up program, has baptized eight as a result, and is working with another larger group who are coming to church regularly each Sabbath.

The enthusiasm for health evangelism spread to Swampscott, Massachusetts, this winter with a second Century 21 campaign. Meetings were held Friday, Saturday, and Sunday evenings in the SDA church (membership, 35), by Chaplain Cross, Pastor Herbert Silver, and Dr. J. D. Henriksen.

The attendance was very steady—around 50, with more visitors than members present. Among the visitors were people of all faiths (Jews, Catholics, Protestants) and those of no faith.

Special features included time for special counseling after the Friday evening meeting. Physical-fitness testing, exercise classes, and home-care instruction were conducted on Saturday evenings. Sunday evening meetings started with natural-food demonstration by Mrs. Silver. These extras and a new health song presented weekly, won the enthusiasm of the audience.

The pastor started visiting interests midway during the Century 21 Program with visiting the non-Adventists in their homes, where Bible studies will be held. In one home the ministers now have started weekly studies of Daniel and Revelation with eight good prospects. Five of these have attended the meetings, three are new. ■

spotlight on health

Diabetes—The Problem Perpetrator

In an editorial for the March, 1975, issue of *Drug Therapy*, Dr. Max Ellenberg, clinical professor of medicine, Mount Sinai School of Medicine, New York, New York, points out that "escalating incidence and recalcitrant complications have made diabetes this country's (U.S.A.) number one health problem." He goes on to say that "the complications are the chief clinical challenge. . . . The impact of these complications is underscored by an examination of the unsettling evidence," and lists the following:

- ▶ Diabetes is the number one cause of blindness.
- ▶ More than half the heart attacks are diabetes related.
- ▶ Three quarters of strokes are attributable to diabetes.
- ▶ Out of every six amputations necessitated by gangrene, five are a result of diabetes.
- ▶ Diabetic nephropathy is the principal cause of death among juvenile diabetics.
- ▶ Neuropathic involvement is remarkably common.
- ▶ There are still many serious problems associated with pregnancy in the diabetic.
- ▶ Diabetes is the fifth leading cause of death by disease.

"If, however, other related complications such as heart disease are included, as they should be, then diabetes would probably be the second leading cause of death." (*Drug Therapy*, vol. 5, No. 3, March, 1975, pp. 10, 11. "Facts You Can Use," General Conference Department of Health, Washington, D.C.)

What Is First-Quality Fruit?

How can we recognize first-quality fruit? One writer counsels: "Fruits in their season will be beneficial, if they are of the best quality, not showing the slightest sign of decay, but are sound and unaffected by any disease or decay."—*Counsels on Diet and Foods*,

p. 309. Additional guidelines come from the U.S. Department of Agriculture.

A banana may be entirely brown and yet the flesh will be in prime condition.

Overmature cherries lack flavor according to USDA marketing specialists. You can tell by shriveling, dried stems, and a generally dull appearance. A dark color is an indication of good flavor and maturity in sweet cherries.

Grapefruit is picked "tree ripe" and is ready to eat just as soon as you buy it in the store. Those scales, scars, or thorn scratches—even discoloration—seldom affect the eating quality of the fruit.

Light brown markings on the outside skin have no effect on the flesh of the avocado. Some avocados are shades of green—some turn maroon, brown, or even purplish-black as they ripen.

Buying apples? Look for firm, crisp, well-colored apples. Remember the flavor varies in apples and depends on the stage of maturity at the time the fruit is picked, according to marketing specialists at the U.S. Department of Agriculture. (*Food and Home Notes*, U.S. Department of Agriculture, Office of Communication, Washington, D.C., May 12 and 19, 1975, p. 1.)

Essential Element Found in Soy Meat Substitutes

Selenium—an essential trace element in the human diet—is present in some of the so-called new foods made from textured protein or soybean flour used in meat extenders, meat substitutes, sauces, and other foods. These foods now represent a \$75 million market and the market today is sevenfold greater than sales were only five years ago. By 1980, sales of these foods are expected to rise more than \$2 billion, according to reports by the U.S. Department of Agriculture.

"The quality of selenium could be considered adequate in some synthetic red meats made with

soy products," said Dr. Renato J. Ferretti, an Agricultural Research Service chemist. "A chicken-style soy meat also had a nutritionally adequate quantity of selenium—about equal to that of chicken breasts." (*Food and Home Notes*, U.S. Department of Agriculture, Office of Communication, Washington, D.C., May 5, 1975.)

Rock Music Noise Level Dangerous

Whatever you may think of rock music, it's a fact of life for many of today's teen-agers. But according to Dr. J. A. Bell, the live rock concert can be dangerous to your children's hearing.

"Noise levels produced by rock musicians, with the aid of high amplification, are much higher than those considered safe for prolonged exposure," says Dr. Bell, who is a member of the American Medical Association's Department of Environmental Public and Occupational Health. "Some of the audience can actually suffer permanent hearing loss."

The solution? Dr. Bell explains that, since the musicians' instruments, number of amplifiers, and rated output vary from group to group, it is difficult to establish any criteria that would not be arbitrary. In general, an outdoor concert is less dangerous than an indoor one. However, according to Dr. Bell, the only absolutely safe measure is to stay away from the concerts altogether. (*Family Health*, July, 1975, p. 70.)

Mental Problems Increasing Among Youth

Although the over-all number of inpatients in psychiatric facilities decreased between 1969 and 1971, the number of inpatients 17 years of age and younger increased by more than 30 per cent, according to the National Institute of Mental Health. (*American Family Physician*, February, 1975, p. 24.)

Nutrition Research and Menu Planning

IT HAS been estimated that it takes on the average about seven years of time for findings from scientists' laboratories to reach the general public. How much time it takes before nutritional findings are even partially implemented into an individual's food practices is anyone's guess!

What about menu planning in our homes and institutions? And in our community nutrition programs and cooking schools? How well do our menus rate as far as sound, up-to-date nutrition is concerned? Let us look at a few areas where science is increasingly pointing up significant relationships between diet and serious health problems.

Saturated fats and cholesterol intake as related to increased risk of coronary heart disease has been under investigation for decades, and scientific journals are replete with publications on the subject. Dr. Jeremiah Stamler, a pioneer in research into the relationship between diet and our epidemic of heart attacks, has recently written: "It is remarkable that the data from every major research approach—epidemiologic, pathologic, clinical and animal research—all point to the key role of nutrition, particularly the saturated fat and cholesterol component of the diet, operating to influence the blood fats leading to mass production of severe atherosclerosis. As cholesterol concentration increases so does the risk."¹

Another area that urgently needs attention is the amount of refined carbohydrates, especially sugar, that is used. The relationship between sugar and dental caries, or sugar, because of its concentration as well as some metabolic effects, and obesity is established.

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Excessive sugar consumption is being implicated in coronary heart disease. Dr. John Judkin, University of London, who has been in the forefront in this line of research, found that men who have suffered heart attacks used twice as much sugar as men of similar age without heart problems.² Although research and debate in scientific circles continue as to the role of sugar in coronary heart disease, it is clear that a diet high in sugar *and* animal fats together combines to raise the level of fatty substances in the blood higher than either one alone.³

Studies show that atherosclerotic plaques begin forming very early in life. Beginning in the 40's, 50's, or 60's to make changes may be too late for prevention, since susceptibility starts building up in the second decade of life.⁴ Of course, diet is not the whole answer to avoiding heart attacks, but it is one very important part of the whole answer, and we now know that the earlier you start on a proper diet, the better.

The *total* amount of *refined carbohydrates* consumed is emerging as a serious health problem. The concern involves more than a loss of nutrients, especially a loss of trace nutrients—an area that is actively being studied today. It is the large loss of fiber that is increasingly becoming a matter of concern.

In terms of calorie sources we find that a large portion of the American diet is low in fiber. Recent studies have suggested that people whose diet is *rich* in fiber have low blood cholesterol levels. In India, male volunteers ate 8 oz. of chickpeas (Bengal gram), consuming 1/2 oz. of fiber daily. Even while eating a high-fat diet (5 oz. butter fat per day), they had a marked reduction of serum cholesterol from 206 mg. to 160 mg./100 ml.⁵ Twenty-one Dutch volunteers were fed 4.4 oz. per day of rolled oats, and in only three weeks their serum cholesterol level was lowered from 250 mg. to 223 mg./100 ml.⁶

The mechanisms by which fiber exerts a cholesterol-lowering effect involve the bile acids. People on a high-fiber diet excrete more bile acids, and more sterols. This appears to prevent bile acid reabsorption as well as cholesterol absorption and reabsorption.

The amount of fiber in the diet is being investigated by several researchers who believe there is a link between low-fiber diets and colon cancer. One factor appears to be that if digesting material contains any carcinogen, it be-

comes more concentrated in the intestine if little bulk is eaten. In addition, the intestinal transit time is significantly increased so that the material stays in contact with the intestinal wall much longer. Burkitt reported transit times on diets differing in fiber: 35 hours in African villagers on high-fiber diets and 89 hours in English boarding school boys on low-fiber diets.⁷ Another possible relationship between fiber content and colon cancer is in regard to altering the bacterial flora that degrade or modify bile acids, resulting in possible cancer-producing products.⁸

Although current research findings do not indicate that sugar, white flour, and refined cereal products are direct causes of colon cancer, their extensive use, however, has resulted in a drastic reduction in fiber in the American diet. There is considerable evidence that as a consequence we have lost a most important dietary factor to protect against cancer of the colon and rectum as well as several other intestinal disorders and possibly also coronary heart disease.

Nutrition research more and more is indicating the necessity to seriously review our recipes and evaluate our menus and our menu-planning practices. Not only must this be done in the home but it is also an important aspect to be considered in planning community nutrition programs and cooking schools. It is also especially challenging to those responsible for the food service in schools and colleges. It is time to check not only for the saturated fat and

Fiber in the diet protects against cancer of the colon and possibly also coronary heart disease.

cholesterol content but the quantity of refined carbohydrates as well. How often are we using refined grain products—sweet rolls, light graham breads and rolls, spaghetti, noodles, macaroni, and refined breakfast foods, either hot or cold? How often do we use desserts high in calories, saturated fats, and sugar? What about the frequency of using so-called "hidden sugar" products?

It is time we emphasize an increased use of whole-grain breads and cereals, legumes, nuts, and fruits (more often in their whole form rather than juices for more fiber and other nutrients), and vegetables. It is time to significantly deemphasize the use of sugar, high-fat dairy foods such as Cheddar cheese, sour cream, and ice cream as well as eggs.

Food habits are resistant to change. But the challenge to move along in line with what research shows is best for health must be met. ■

¹ Jeremiah Stamler, cited in *Atherosclerosis* (New York: Medcom, Inc., 1974).

² J. Judkin, et al., "Sugar Intake and Myocardial Infarction," *Amer. J. Clin. Nutr.*, 20:503, 1967.

³ M. A. Antar, et al., "Interrelationship Between the Kinds of Dietary Carbohydrate and Fat in Hyperlipoproteinemic Patients," *Atherosclerosis*, 11:191, 1970.

⁴ Robert B. McGandy, et al., "Dietary Regulation of Blood Cholesterol in Adolescent Males: a Pilot Study," *Am. J. Clin. Nutr.*, 25:61, 1972.

⁵ K. S. Mathur, M. A. Khan, and R. D. Sharma, "Hypocholesterolaemic Effect of Bengal Gram: a Long-Term Study in Man," *Br. Med. J.*, 1:30, 1968.

⁶ High Trowell, "Fiber: a Natural Hypocholesteremic Agent," *Am. J. Clin. Nutr.*, 25:444, 1972.

⁷ D. P. Burkitt, A. R. P. Walker, N. S. Painter, "Effect of Dietary Fiber on Stools and Transit Times, and Its Role in the Causation of Disease," *Lancet*, 2:1408, 1972.

⁸ D. P. Burkitt, "Epidemiology of Cancer of the Colon and Rectum," *Cancer*, 28:3, 1971.



LOMA LINDA UNIVERSITY SCHOOL OF HEALTH

Revelation Seminars

THE It Is Written telecast's Revelation Seminar has generated tremendous enthusiasm in the major centers where it has been held. But the question remains, Is the Seminar approach to evangelism the answer to soul winning in every church?

The Revelation Seminar is based on a day-long initial study session complete with printed study materials, question-and-answer periods, and a vegetarian luncheon. The study plan for the Seminars is to take basic tenets of Christian belief and outline the plan of salvation. By utilizing a chain Bible-marking program in addition to basic lecture periods, the Seminars detail God's concern for a true body of believers.

The Bible is held as authority, and the Seminar participants, more than half of whom are nonchurch members, are asked to confine the questions within the framework of the Bible. During the vegetarian luncheon, and during breaks through the day, Seminar participants make Christian friends and discuss aspects of the program. Following the luncheon, a discussion of healthful living proposes vegetarianism, not as a Biblical doctrine, but as an alternative way of life.

Early statistics indicate that a full 50 per cent of the nonchurch members attending the Seminars actively seek church membership following the series. Still, according to those who have observed closely, one must not consider the Seminar approach as a panacea for every church.

"One must assess each situation carefully," says George Vandeman, speaker of the It Is Written telecast. In the areas where the Revelation Seminars have been held they have been unquestionably successful as far as effectiveness, efficiency, and cost are concerned. Still, if the preparation is not complete or the

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church is already deficient in areas of leadership the Seminars could prove to be a phenomenal waste of time, money, and effort.

The Revelation Seminars are in many ways a pastor's dream. Instead of leaving the program exhausted and ready for the millennium in which to rest, pastors gain enthusiasm and find the Seminar exactly the push needed to activate groups of laymen in soul winning and witnessing. Many pastors are turning to this method of evangelism for exactly the same reasons that have caused them to shy away from other forms of soul winning in the past.

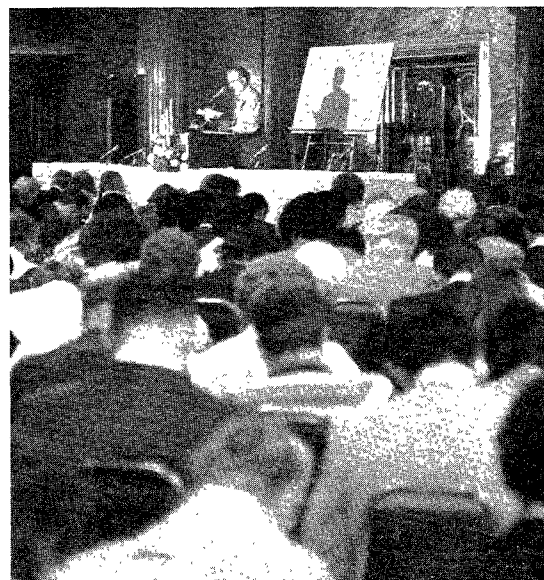
Seminars need to be planned so as not to interrupt the well-organized church program. The one-day initial Seminar may take key laymen from a single church service, and the follow-up weekly Seminars require one night a week of the pastor's time. But regulations permitting attendance of only those church members who bring a nonmember to the Seminar alleviate the problems of a mass exodus from planned church activities.

How to Finance the Seminar

The heavy cost of financing evangelism has been one of the chief concerns of many who hesitate to hold a full-scale series. In our Seminars we have circumvented this by requiring the participants to pay a major share of the costs. Each person attending the Seminars is required to pay a \$12.50 fee, with youth 20 and under paying a reduced fee of \$10.00.

While this fee does not cover the entire cost of the notebook, materials, rental

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of the hall, the vegetarian meal, and the Seminar Bible, it reduces the cost to the church to less than \$8.00 in most cases. Thus a Seminar for 300 persons would cost the church less than \$2,500 and, with 150 nonmembers in attendance, could be expected to yield approximately 75 new members.

Because of the investment that each participant makes (the \$12.50 fee covers the following weekly Seminars) the dropout rate in the follow-up Seminars is exceptionally low. Although some do not attend the weekly two-hour sessions, which are patterned after the original Seminar but are headed by the local pastor, others who have heard of the program via the neighborhood grapevine take their place.

The Seminar approach gives several advantages in message presentation. First the program allows subjects to be studied in detail. With participants at ease behind tables, with glasses of water at their elbow and notebooks in front of them, the atmosphere for serious study is set. In addition, the longer period of time allows for the meeting of questions and objections before they can be reinforced by prejudices.

This is not an isolated approach that can benefit only one specific church, but is a mingling of the best of a pastoral program, the interest generated by an international religious telecast, and the benefits of lay-member witnessing. Churches can combine efforts with churches from as far away as 150 miles, benefiting by forming delegations for the initial thrust and adding their own follow-up series.

Above: Seminar participants intently study their Bibles, aided by materials and diagrams found in Seminar notebooks. Left: Pastor George Knowles speaks to a capacity crowd attending an It Is Written Revelation Seminar in Long Beach, California.

Though facilities are important, they do not seem to be a limiting factor to the success of the Seminars. Most of the Seminars thus far have been held in hotels such as the De Soto Hilton in Savannah, but travel lodges, Masonic halls, and even the *Queen Mary* luxury liner have been used to advantage.

The prime factors in determining the success of each Seminar appear to be the quality and amount of advertising, the groundwork laid by the pastor and his laymen, and the depth and enthusiasm given to the follow-up Seminars.

Although many facts of the Revelation Seminar program are new to evangelism, much of the traditional program has been modified to fit the requirements of the Seminar setting.

Standard Bible topics are handled in the format of the Seminar. With a chain Bible-marking system each participant is led to his own conclusions by an unfolding of the Bible truth on the given subject. Enough texts are given to cover each subject fully, and each text is viewed in its proper context, as well as in the light of every other text in the chain-marking plan on that particular subject.

The Seminars are begun with prayer and include several opportunities to appeal to each Seminar participant to accept the truth that God has so graciously provided. Still, differences are noticeable. There is no music, there is no actual preaching or formal procedure. The question-and-answer periods are free and open, and the discussion following the vegetarian meal is refreshingly new and innovative. In addition, printed study materials outline each subject and provide the Seminar participants ample room for comments and note taking.

If you are searching for a total approach to soul winning, if you are willing to take the time to lay a firm foundation, and if you are prepared to follow through with a complete program of candidate education, then the seminar approach could well be just the program that you have been looking for.

Pastor Dale Chaffee, of Brunswick, Maine, says there has never been a program so successful. "It is the future of evangelism," says the pastor of the Corona, California, church. Without a doubt, the testimony to its effectiveness lies in the story of those who have experienced it. ■

The Diet, the Day, the Prophet

IN MY own personal, non-Gallup, nonscientific survey of the public's knowledge of the Seventh-day Adventist Church I think I've discovered the winners in the "what-I-know-about-Seventh-day Adventists" question. John Q. Public knows about the diet, the day, and the prophet, and probably in that order.

Of course, it's not all negative, though at first glance we may wish to be known as something more than soybean freaks and Sabbath fanatics. In this diet-conscious age we have an edge on other Christians because we occupy the pioneer's stage—we began it all and are still around to help. And the uniqueness of our name still carries the punch that Ellen White said it would. It informs. It rebukes. It witnesses. We know the Sabbath will be of increasing significance as the end-time runs out.

Even the fact that many know of our prophet has a positive side, for she led us into health reform, she shaped us into what we are today. Then too, there is this fantastic interest in prophecy, the occult, the future, and mysteries of all types. If we can show others that the messenger of the Lord is indeed of the Lord, then what an impact that will make.

Yet for all the good this trio of facts about Adventists does, it niggles and gnaws at me that we aren't known primarily as followers of Jesus, second as exponents of the Word, and third as a people prepared for the coming of Christ. The communication emphasis, the initiative in explaining and exposing the church, has slipped out of our hands. All too often the material we feed to the media tends to reinforce the inadequate image already built.

Could it be that the Five-Day Plan to

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Stop Smoking might someday be more widely known than its originators? Now don't take that amiss. We need to publicize the church's answers to addiction problems. We have answers, and many others don't. Let's spread those answers far and wide, and say Thank you to the media for helping to disseminate them. But might there not be techniques and planning that would begin to shape a more adequate image of the church and its mission?

An analysis of the stories released and accepted by the media from the General Conference shows that many things make news. Human interest still captures attention. Editorial opinion from Kenneth H. Wood receives wide coverage in North America as papers pick up releases quoting our esteemed *Review* editor.

At the local church level many communication secretaries produce news releases that expose the church in a well-rounded way.

Image Can Be Changed

Rest assured that an intelligent, well-planned communication strategy can change the image of a church within a State, a community, or even a country. And it can be accomplished in a measurably short period of time. In three to five years the release of information and news can produce new concepts of the church and provide the kind of climate in which the church may best fulfill its mission.

Conference communication directors have in their files the means of shaping new strategies. Often, because of administrative unconcern, lack of understanding, or pressures in other directions, the director finds it difficult to sustain the kind of program that will round out the public's knowledge of the church. Frequently his energies are directed internally toward the publics within the church rather than externally. But the conference communication director does have access to all kinds of help to be shared with pastor, evangelist, school principal, church elder, or church communication secretary.

It is an Adventist truism that pastors are busy beyond the bounds of human endurance. Yet with very little effort and a little organization most pastors can create within their churches a communication team that will not only help form a better image for the church but will also, on occasions, actually save time by preventing church issues from becoming public issues.

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Let's look at the membership of the average church. Probably within any normal church the pastor has the basics of a communication team. There's a schoolteacher who has a strong background in English, or maybe someone who likes to write. This person is a natural choice for the writing of press releases. Let's call him/her the news reporter. He/she will probably be the church communication secretary. It's better if the communication secretary has added skills, such as photography, layout, and organizing ability. He/she is going to be the key to a successful communication outreach for the church and a right-hand helper for the pastor.

Also among the members there is someone who is either an expert photographer or a very knowledgeable amateur—someone who has gone beyond the Instamatic stage and knows the difference between a single-lens reflex and a twin-lens reflex and also how to aim a camera and compose a picture. This person works alongside the communication secretary as the church photographer. The communication secretary will rely on him/her to shoot



pictures for the public press when they won't send a cameraman of their own, and to shoot those pictures that the conference is interested in for the union paper.

Another major contribution to the shaping of public opinion regarding the church can be made through the media outreaches in the community. The pastor and the church don't have too much control of the content or release of the Voice of Prophecy, Faith for Today, It Is Written, and Breath of Life. They may not even know whether Amazing Facts, The Quiet Hour, or Your Story Hour is reaching into the community. But these broadcasts are all shaping the

public's image of the church. The pastor should help the communication secretary select someone to be in charge of media resources. His job would be to be aware of all broadcast media outreaches of the church in the area, keep the church informed on them, and devise methods of keeping the public informed. Nothing works quicker in rounding out a citizen's view of Adventism than for him to become a regular listener or viewer of one of our broadcast programs.

This same person may well spark the pastor's interest in broadcasting in the area. He could research the stations, their audiences, the available times for a local broadcast, and possible means of support. A few minutes on the air every day will enable the pastor or a capable layman to make people aware of local Adventists.

Form a Speakers' Bureau

The church may have members who also belong to Rotary, Kiwanis, Lions, or one of the major service clubs. They are probably more involved with community affairs than the pastor or communication secretary. With their knowledge of how these clubs work they can help. Ask one of them to form a speakers' bureau, with the specific responsibility of arranging presentations, speeches, films, or demonstrations for service clubs.

Such a person might work well alongside your communication secretary to help arrange for features to appear in newspapers or on radio and television. The communication secretary will be ever alert to feature possibilities in the church. He will explore available personnel in the church, and any visitors who might be interviewed by the local news feature editor, or a television talk-show producer, or a radio talk-program director. Some communication secretaries prepare fact sheets on all church members as background for features and interviews.

In every church is someone with pride of church and property who loves the church as a building. Such a person might assist the communication secretary and the pastor by caring for community relations, working to make sure that the church he loves is well known in the community as far as location, condition, and identification are concerned. Let him care for street signs pointing to the church, highway markers, and listings in motels, bus stops, and other public places, giving the location of the church. He might maintain

telephone and other directory listings of the church. Have him prepare for the board an annual report on the condition of the church property, its lawns, paint-work, carpets, lighting, storage areas, and general maintenance.

Most churches have in active use, or hidden in some cupboard, audio-visual equipment that has been purchased in some wave of enthusiasm. Is its potential being used? Could it become the basis of informational programs about the church and its teachings? What if Mission Spotlight or some of our films were exposed to non-Adventists? Why not? Then have one person assist the communication secretary as audio-visual programmer with the responsibility of caring for the equipment, yes, but even more important of creating ways of using it in communicating to the church's publics. This might be the same person operating the speakers' bureau.

Coordination Necessary

All this suggests that you may need some form of coordination. You'll find a hint of this in the *Church Manual*, where a "communication committee" is suggested. Probably the pastor should be chairman of this committee, with the communication secretary of the church as secretary and coordinator. If the pastor cannot chair this committee, then the communication secretary should. The pastor retains an ex officio seat on the committee.

Let's recapitulate a little. Form a church communication committee with the following members: Pastor (chairman), communication secretary (secretary or chairman), church photographer, media resources, speakers' bureau, audio-visual programmer, and community relations.

Sounds too ambitious? Surely not in this mass-media generation.

The first job of this communication committee (Pastor, make sure you are there for this one) would be to review the public image of the church in the community. Would a survey help? What bad publicity has the church had in the past twenty years? The public will remember that, more than anything good done. What was the thrust of the public campaigns in the area over the past twenty years? What attitude did other churches take toward these meetings? How long has the pastor been a member of the ministerial council?

The committee might appoint someone to interview police, government officials, and thought leaders, to quiz

The quality of the church's initiatives in formulating public opinion about the church should be as high as the quantity.

them on their knowledge of the church, its belief and practices.

Second, the committee might marshal the public information resources of the church in the area. These are not all under church control. Review the denomination's available public broadcasts. Have someone accumulate the press clippings about the church, and classify them according to topic and emphasis. Think about Adventists who are members of community organizations or prominent in other ways. Examine the various community-oriented helps available from the conference and other denominational sources—helps such as "Dateline Religion," "Healthwise" and the "Pastor's Script Kit" from the Communication Department. Consider the plans formulated by the church evangelism council and the contribution they will make to public image.

Third, the committee should devise over-all strategy to move the church's public toward a more complete understanding of the church and its role in the community and the lives of the people there. The church may have had a spate of Five-Day Plans. Supplement this outreach with excerpts from the pastor's sermons indicating concern at the moral decline fostered by the breakdown of standards or excerpts pointing to Christ as a solution to some specific problem in the community. Release these excerpts in news, in sermon-report form rather than an extended sermon summary. This will increase readership.

There may have been a disagreement with some other local denomination on doctrinal interpretation. By highlighting the church's activities in welfare, disasters, or overseas missions, show that the church is as much concerned about people as about truth. The communication secretary should call on the speakers' bureau, the feature resources in the church, and the church photographer to help with this.

We owe ourselves the assurance that the quality of the church's initiatives in formulating public opinion about the church should be as high as the quantity. It's as important to know *what* we are saying about ourselves and what others are saying about us as it is to push for column inches.

Yes, we shall be identified with the diet, the day, and the prophet until the Lord returns, but there are other dimensions that we can and must add in order to make our church a realistic and acceptable alternative in these last days. ■

sermon spice shelf

Why We Tithe

"We tithe, not primarily because we're supposed to, but because we joyfully want to.

"We tithe, not necessarily to help the church, but through sincere gratitude to God for entrusting us with the glorious privilege of life.

"We tithe, not to soothe our conscience, but because we have found that our relationship to God is much closer than it would otherwise be.

"We tithe, not to receive anything in return, but somehow we find that the law of sowing and reaping is a vital part of God's plan for abundant life.

"We tithe, not as an ultimate or final goal of our giving, but as another step, a springboard, toward increasingly generous sharing of our God-given resources.

"We tithe because we can do no less. We tithe, not because we are commanded, but because we are committed.

"We tithe because we have never seen a regretful tither, a remorseful tither, or an ex-tither.

"We tithe because we have discovered that it is a great and creative adventure, and because its spiritual rewards are surprising, enriching, increasing, and unending." (Quote.)

"I Will Lift Up Mine Eyes . . ."

In the desolate wilds of the wilderness of Paran, as he fled before Saul and mourned the passing of Samuel, David wrote Psalm 121, which, as rendered in the King James Version, opens with the following oft-quoted declaration: "I will lift up mine eyes unto the hills, from whence cometh my help." But this rendering of David's statement is contradicted by David's next resounding declaration: "My help cometh from the Lord, which made heaven and earth."

Far higher than to altar-crowned hills and pagan deities went David's upward look for help! Addressing the Lord as he begins Psalm 123, David states,

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens."

The correct and true-to-fact rendering of David's opening statement in Psalm 121 is the one given in the margin of the King James Version of this psalm, and it is used by Ellen G. White in the following portion of her account of the children of Israel journeying in pilgrim bands to Jerusalem for the feast of the Passover.

"As they saw around them the hills where the heathen had been wont to kindle their altar fires, the children of Israel sang:

"'Shall I lift up mine eyes to the hills?

Whence should my help come?
My help cometh from Jehovah,
Which made heaven and earth'" (*Patriarchs and Prophets*, p. 538).—W. E. READ.

"Some Things Difficult to Do

- To admit guilt.
- To break a habit.
- To think logically.
- To love an enemy.
- To confess ignorance.
- To withhold judgment.
- To grow old gracefully.
- To persevere without haste.
- To wait without impatience.
- To decide without prejudice.
- To be indifferent to ridicule.
- To suffer without complaint.
- To know when to keep silent.
- To hate the sin, yet love the sinner.
- To concentrate in the midst of strife.
- To endure hatred without resentment.
- To fraternize without losing individuality.
- To serve without compensation, commendation, recognition."—*Sunshine*.

The Worst Cloak

"It has been said that men will wrangle for religion, write for it, fight for it, die for it. Anything but live for it. How sad!

"Religion is the best armor in the world, but the worst cloak."—Robert H. PIERSON, *Faith Triumphant*, p. 253.

Faith: We were created to expand our consciousness through prayer, to extend our hands in service, to express our thanks with joy, to expend our energies with wisdom, and to exemplify our love by deeds.—WILLIAM ARTHUR WARD (*Quote Magazine*, July 27, 1975).

Handicaps of Great Preachers

Moses His speech was so halting he begged to be excused from his call to the ministry.

Paul Prayed repeatedly that the Lord would remove the affliction that seemed to hinder his effectiveness.

Wesley Suffered through his whole life with a frame only 4 feet 11 inches tall.

Whitefield Had asthma so bad he spent countless days in bed, often fought for his breath at the most crucial times.

A handicap has been called a compliment from the Lord. Learn to live with it. Don't fall into despair. Everything God allows is for a purpose. If nothing else, it is a constant reminder of the source of our strength.—Potomac Conference *Venture*.

Wise Mr. Franklin!

There is a story that a group of New Englanders in colonial times organized a new town they named Franklin in honor of the versatile genius Ben Franklin, of Philadelphia. Believing that any man for whom a town was named owed the town something for the honor, one of the town fathers wrote to Ben Franklin and asked that he donate a bell for the church around which the town was built. Franklin acknowledged his "debt" by sending them 100 books. He suggested that they put them in a room somewhere that would be convenient for all the people of the community. "Sense," Franklin observed, "is better than sound."—*Sunshine Magazine* (Quote).

Dear Shepherdesses: In my mind's ear I can hear the strains of "Silent Night, Holy Night" and "O Come, All Ye Faithful" ringing out on the night air as our people carol for missions during this holiday season. I know it is a busy time for us all—Ingathering, evangelism, church duties, families to care for, and the extra excitement of seasonal festivities.

A letter from Fern Calkins quotes a philosophy voiced by David Grayson: "The more I look into life, the more things it seems to me I can successfully lack and continue to grow happier. How many kinds of food I do not need, nor cooks to cook them; how many books I never read and pictures that are not worth while! The farther I run the more I feel like casting aside all such impediments, lest I fail to arrive at the far goal of my endeavor." It is something to think about, isn't it? Priorities. Things we can do without that would give us more time to do important things. Taking more time to be holy, reading, praying, and meditating with our Maker on His goodness, instead of being caught in the awful hustle and hurry that has become

by his side

Sponsored by
Catherine Dower
for the
Shepherdess.

part of the Christmas tradition. It is important to stop and remember the special blessings we have.

Our December story is written by Marye Trim of Australia. She writes often for other periodicals. She is a wife, mother, teacher, and has served in the mission field. I'm grateful she is sharing her "kodachromes" with us.

I salute each of you at the end of the year that was designated International Woman's Year. It was especially appropriate and thrilling to watch some of the outstanding professional women of our church honored in a special meeting during the General Conference in Vienna. I should like to pay tribute to each of you, who in her own way is making a contribution, spreading the good news of salvation and preparing for the coming of the Lord.

God bless each of you in your service for Him. I wish you all the blessings of this happy season and with Paul, may I say, "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord" be with you. May the new year bring the fulfillment of your brightest hopes.—
With love, Kay.

AS MY Christmas Day memories span miles and years it seems as if a series of Kodachrome pictures glow brightly on the screen of my mind. They start, of course, with my childhood in the depression years, with Mum and me—just the two of us. I see myself seated on my kitchen chair by the potbellied corner stove, eating away at tasty new potatoes boiled with mint, shiny green peas, asparagus, and stuffed tomatoes, all from my mother's garden. Her face is flushed with pleasure, for she has dug and hoed, weeded and watered, for many hours to produce vegetables for Christmas—for ourselves and to share with others. The local Maori people—many of whom she brought to our home when they were in need—knew her as "The Kind One" who possessed the Maori spirit of *Aroha*—unselfish love and concern for others.

The first Kodachrome merges into the second, and now I am gazing at the black celluloid doll that I received early that same Christmas morning. She shares my chair at the dining table, for I love her already and call her Sally. She wears a green gingham dress and bonnet; she is beautiful. So is my mother, who re-

Christmas Koda- chromes

MARYE TRIM

turns now from the scullery, where she served Christmas plum pudding. Now she sits beneath a silver motto that reads: "Christ is the head of this house. The unseen guest at every meal. The silent listener to every conversation." We were Methodists in those days, but with Love at the head of our home, one day we would become Seventh-day Adventists. For Him.

The scene changes. Whatever is this? Baby clothes and diapers waving in a breeze, and a young adult version of myself at the washing line. Is this the way to spend Christmas? "But I have to," I remind myself, "for tomorrow we sail for New Zealand to show my mother our new baby daughter—that precious little granddaughter who chose to make her birth date the same as her grandmother's birthday. So I am washing, and washing—no disposable diapers in those days—so that we will be ready and packed to leave next morning. Then John, my young minister husband, comes and stands beside me. He does not need to tell me he is ill, for I see it stamped over his face. A rush trip to the doctor follows, and shots for an injury

that John suffered recently when pitching tents for camp meeting. The mammoth tetanus shot leaves him clammy and unconscious. We are deeply thankful for the care and concern of the Adventist doctor who attends us despite the "Closed" sign on his surgery door. "No trouble," he smiles, as he misses his meal.

Christmas memories—how the years fly by! Now we have four children about us, two of them Australian born, and two of them New Zealanders, and all six of us are on furlough from our mission appointment in India. Once again we are migrating home to see Grandma. The bus in which we are traveling has stopped for an hour at midday beside a railway station. "Rest-rooms in there. Café open across the road," our driver has informed us. We eat little, and spend most of the time walking up and down the bleak and deserted railway station. "What a way to spend Christmas," I comment, but it does not really matter. We are going home. By nightfall there will be a Christmas tree and, better still, a warm and loving welcome.

Back in India, some years later, it is Christmas again. Around a laden and colorful dining table in the second-floor apartment seventeen people are seated. Four other missionary families have joined with the seven of us—for the Trims now number seven, and two-month-old baby David lies in my arms. Beyond the maroon-and-white curtains of our dining room lie the wails of a beggar and the squalor of a city that scarcely knows Christ. After our time of fellowship and friendship we can turn with soaring spirits to that needy world outside.

The next picture, again in the Bombay apartment, is a contrast to the preceding festive one. Windows are bare, and packing cases lie about the bare floor. It is Christmas Day again. "Joy to the world, the Lord is come"—but we are sad. In a few days we will leave on permanent return. Suddenly the telephone rings, and we discover that Elder Wood, of the *Review and Herald*, waits, with his wife, at the Bombay airport. Air strikes have disrupted their anticipated schedule, and they are already in the terminal building. We rush out to meet them. What will they be like? Fancy having to entertain amid our mess of packing! But all my worries vanish as we get acquainted. They are not long from New Guinea; they know something of mission-field life; their hearts are warm! A carol echoes through my mind as I pack their Christmas dinner—sack



lunches to eat on the train ride from Bombay to Poona. (I'm glad I have some fruitcake to tuck in with the sandwiches and fruit.)

Then we drive them through the noisy city streets, jamming on brakes to avoid pedestrians who meander across the road, dodging red-horned oxen, and shouting through the din to make conversation. Too soon we experience that feeling that goes with Good-by, as our guests settle in a dingy and confined train compartment to continue their journey. Again we have known that special warmth of Adventist fellowship—that togetherness that Adventist workers experience.

My pictures are coming to an end. This last one is especially beautiful to remember. It is Christmas, 1974, and all my children, with others, are about our lounge room. It is Christmas Eve, and although the Australian summer evening is still golden outside, we have drawn the blinds and sit smiling in the candlelight together. Then we sing, each of us choosing a favorite Christmas song. "Silent Night, Holy Night" is young David's choice. "O Little Town of Bethlehem," requests my husband. "We Three Kings of Orient," someone else asks. For myself I choose "Joy to the World." For that is what Christmas is all about. That is what made my mother beautiful; made that doctor kind and his wife longsuffering; made rich fellowship within Christian family and among fellow Adventist workers. For Love came down at Christmas! Joy to the world, good will toward men! Because of Love.

Because of Him I want, most of all, to present to my children at Christmas and every day, the gift of love, wrapped in sincerity and tied with unselfishness. Love from the Source of love! That is what I want to give at Sabbath school, at church, and to the community. As I do this, and as other Christians do likewise, we all will be making Kodachrome memories that will one day merge into the rainbow colors of heaven. ■

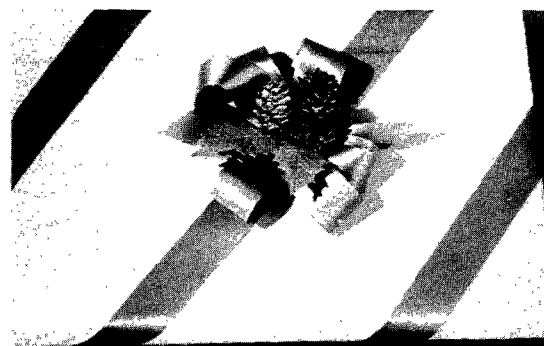


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recommended reading

***And They All Sang Hallelujah,* Dickson D. Bruce, Jr., University of Tennessee Press, Knoxville, 1974, 155 pages, \$7.50.**

This historical analysis of "plain-folk" camp meeting religion from 1800-1845 won the James Mooney Award of the Southern Anthropological Society for 1973. Writing perceptively and out of much original research, Bruce sets the camp meetings of the old South in their historical milieu. (Camp meetings originated in the South in the late eighteenth century.) He shows how camp meetings provided for the semi-poor and disinherited of the Southern frontier a much-needed balm that helped soothe the mundaneness of their daily living. Much of his study centers on the spirituals and other religious songs originating in this era, many of which found popularity in early Adventist communities (e.g., "On Jordan's Stormy Banks," *Church Hymnal*, No. 553).

Bruce's monograph helps illuminate one of the most important social dimensions of religion in America. It is particularly relevant to Seventh-day Adventists, who follow the camp meeting tradition and wish to understand more clearly the historical and social context out of which the Adventist movement arose.

Jerry Gladson

***Christmas at Home,* Elizabeth Swadley, Broadman Trade Sales, Nashville, Tennessee, 1975, \$3.95.**

As a devotee of Christmas, I read this book with avid interest. While perusing certain sections I felt that familiar tingle, a sure sign of rising adrenalin, that says, "I've got to try this," or "How clever! Why didn't I think of that?" Mrs. Swadley, the wife of a Baptist minister, has come across with a host of practical, happy, and sensible ways to add to the meaning and joy of Christmas.

Among the innovative projects and ideas:

An Advent calendar you make yourself.

Ways to deal with the inevitable nausea that arises when you hear carols blaring from the department store while the spooks and jack-o'-lanterns are still in evidence.

Simple Christmas recipes and menus. (Be sure to try the pecan tarts.)

How to deal with the Santa Claus question.

Creative activities for families.

Family mission activities.

The physical layout of the book is quiet and appropriate. The green type is readable, and the over-all effect is one of a joyful book. Last but not least I realized anew that pleasant fact of life that is becoming more and more evident lately—there are good Christian people in other churches!

Bobbie Jane Van Dolson

***The Goodness of God,* John W. Wenham, Inter Varsity Press, Downers Grove, Illinois, 1974, 223 pages, \$2.95.**

"Look at the goodness of God," says the Christian teacher. But there are things in the Bible that are far from good! Some sections of the Scriptures depict tyranny, cruelty, mutilations, deceit, licentiousness, and even wars that were God-sent. As the author says, "A man here is struck blind, another dumb, another covered with leprosy, another falls down dead, another dies in agony and another goes mad. Whole populations are devastated by plagues or famine or floods or fire and brimstone." Much of this with God's permission, as demonstrated by examples in both the Old and New Testaments. How do we answer this kind of question?

In all, the book has some very logical conclusions as to the character of God and the problem of sin. Three chapters are devoted to "Good Features in an Ugly World."

Some of the problems Wenham so ably considers are substandard saints and the death penalty for religious, sexual, and

juvenile offenses. Curses against the wicked as recorded in the Psalms and prophets are discussed along with the anathemas of the New Testament. Seventh-day Adventist ministers will be especially interested in what the author says about the horror of God's universal hell. An excellent index of Biblical reference and a comprehensive subject index are included.

Charles M. Mellor

***The Zondervan Pictorial Encyclopedia of the Bible,* Merrill C. Tenney, General Editor, Zondervan Publishing House, Grand Rapids, Michigan, 5-volume set, \$79.95.**

This fifth volume of the *Zondervan Pictorial Encyclopedia of the Bible* is an outstanding contribution to meaningful Bible study. Its rich illustrative material enhances one's understanding of the times and conditions that existed at the time the various books of the Bible were written. The rich background provided makes it easier to relate these events and places to our present world as we seek to offer meaningful solutions from God's Word for the problems we now face.

This is a large volume containing 1,093 pages of printed material and in addition 17 of the finest Bible-lands maps that we have ever seen. This volume should be of great value to all Bible students, and we heartily recommend it to our readers. The entire five-volume set contains more than 5,000 pages of vital information on Bible lands, more than 7,500 articles alphabetically arranged, hundreds of full-color and black-and-white illustrations, 32 pages of full-color maps, and hundreds of black-and-white outline maps for quick perspective and ready reference, as well as excellent scholarly articles ranging across the entire spectrum of theological and Biblical topics. The five-volume set can be secured for \$79.95 from Zondervan Publishing House, Grand Rapids, Michigan 49506.

N. R. Dower

1975 Index

BHS By His Side RR Recommended Reading
 E Editorial ST Shop Talk
 LCE The Local Church Elder

AUTHOR	Mo	Pg
Anderson, Roy Allan.		
C. H. Spurgeon Reprints, Baker Book House (RR)	Oct	42
Feminine Faces, Clovis G. Chappell (RR)	Jan	45
Home Folks, Clovis G. Chappell (RR)	Jan	45
Meet These Men, Clovis G. Chappell (RR)	Jan	45
Questions Jesus Asked, Clovis G. Chappell (RR)	Jan	45
Wonderful Beginnings	Aug	10
Barnett, Richard J. TV Spots Increase Your Results	May	44
Battistone, Joseph J. Ellen G. White's Central Theme	Oct	22
Battle, M. T. What Can and Is Being Done	May	43
Beach, B. B. Evangelicals in Critical Discussion With WCC	Jul	7
Beeler, Charles R. Charismatic Countdown	Jun	8
Berg, Orley M. Check-List Christians (E) Ecumenism—Boon or Bane?	Oct	3
Bert Beverly Beach (RR)	Feb	45
Gospel According to Paul, The, Robert Parr (RR)	Jul	46
Grace for Obedience (E)	Dec	3
Help in Time of Need, J. L. Shuler (RR)	Jan	45
Nurturing New Souls (E)	May	2
Oral Reading of the Scriptures, Charlotte I. Lee (RR)	Jun	44
Our Greatest Problem (E)	Mar	2
Prophets Are People—Believe It or Not, Bobbie Jane Van Dolson (RR)	Apr	44
Stature of Christ, The, Vern Carner and Gary Stanhiser (RR)	Jan	45
Stuck in the Sticks? (E)	Jan	2
Berry, Marian G. Beware of Constructed Antithesis	Jun	36
Bietz, Gordon. The Effective Executive, Peter F. Drucker (RR)	Jun	45
Enter at Your Own Risk, Wallace Henley (RR)	Aug	47
Excellence in Leadership, Frank Goble (RR)	Jul	46
Blincoe, Thomas H. "Hold Fast What Is Good" Stranger in My Home, C. Raymond Holmes (RR)	Aug	17
C. Raymond Holmes (RR)	Jun	45
Boice, James Montgomery. Great Need for Great Preaching, The	May	21
Bothe, Genevieve. Gilded Praise	Dec	8
Singing in the Fire (BHS)	Jan	38
Boyle, Patrick. Isaac Watts Remembered, 1675-1974, David Fountain (RR)	Feb	45

AUTHOR	Mo	Pg
Jesus, Son of God	Jun	16
Bradford, Charles E. Consider the Source	Dec	5
Brand, Leonard. Presenting the Case for Creation	Dec	9
Butler, J. L. Let's Talk About It Word Power	Apr	27
Your Personality Is Showing	May	32
Byers, Matt R. Rest in Peace, Richard	Feb	32
	Apr	10
Calkins, Ruth. Romans 8 . . . To Me (BHS)	Feb	40
Cannon, W. John. Evelyn Duvall's Handbook for Parents, Evelyn Millis Duvall (RR)	Jun	44
Clark, Dennis. Wonders of the Ancient World	Jan	15
Cleveland, Earl E. Sharing the Revival Experience	Apr	4
Clifford, H. E. Sydney Adventist Hospital, The	Aug	32
Coffen, Richard W. Taboo on Tools?—1, 2	Sep 7	Oct 16
Coffin, Harold G. Ginkgo Petrified Forest, The	Jan	36
Coffman, Carl. Elder's Guardianship Program, The (LCE)	Apr	42
Monthly Elders' Meeting, The (LCE)	Feb	44
Platform Duty (LCE)	May	20
"Position" or "Responsibility"? (LCE)	Jan	19
Public Prayer	Jul	44
Collins, Majorie. All the King Wants Is . . .	Sep	37
Connors, Kenneth Wray. Pastoral Partners or Pup- pets?	Jan	41
Cox, James J. C. Pontius Pilate and the Caesarea Inscription	Apr	12
Nazareth Attested in Caesarea Fragments	Dec	21
Craig, F. C. How the "Mustard Seed" Grew	Aug	29
Craze, Lee F. America's Favorite Drug Habit	Jul	26
Croft, June. Our Unprecedented Opportunity	Feb	26
Davis, Thomas A. Irreducible Minimum, The	Nov	16
Dederen, Raoul. Good-by to the Confessional? Present State of Ecumenism, The	Jan	4
Synod 1974—No New Sound in Rome	Sep	12
Synod 1974—No New Sound in Rome	Apr	8
"The Common Catechism"	Nov	12
Delafield, D. A. Dream, a Plowed Furrow, a Col- lege Is Born, A	Aug	48
Medical Missionary in Australia	Aug	26
My Wife Is a Bible Instructor	Jun	43
Diaz, Frederick. Slapstick in the Sanctuary	Nov	14
Douglass, Herbert E. Special Book Offer	Jun	46
Doward, Jan. Time to Fear, A	Jun	18
Dower, Catherine. Dear Kay Jan 39 Apr 39	Oct	40
Dear Shepherdesses (monthly except May and August)		
Dower, N. R. Fearing Retires—43 Years in Min- istry	Jul	48
One Message, One Mission, One Movement	Oct	5
Story Behind the P.R.E.A.C.H. Project, The	Apr	26
World Stewardship Day (E)	Dec	3
Droppers, Carl H. What Does Adventist Architec- ture Say?	Jul	10
Eckenroth, Melvin K. Evangelistic "Guerrilla" Tactics	Jul	15
New Day for Evangelism, A—1, 2 Jun 4	Jul	15
What Evangelistic Preaching Is Expected to Do	Aug	40
Edwards, D. Rex. Pastor as Administrator, The	Nov	5

AUTHOR

	Mo	Pg
Editors. Century 21 Close-ups	Jan	14
Eldridge, Paul H. Handles "Words Without Knowledge"	Dec 23 Mar 22	
Ellis, G. Robert. Victory Over Fatigue	Nov	30
Erhard, John. Adventist Chaplain, The	Apr	32
Esteb, Adlai Albert. "Not I, but Christ" (poem)	Feb	11
Fellows, Michael D. Revelation Seminars	Dec	32
Fife, Eric S. Somebody's Stealing God's Glory	Jun	7
Finney, Jr., R. E. <i>George Whitefield</i> , vol. 1, Arnold Dallimore (RR)	Jan	45
Folkenberg, S. L. "All Together Now—Push"	May	12
Fowler, Jr., Franklin. Needed—A Larger View of Health Evangelism	May	26
Frame, Robert R. Ellen White and Public Evan- gelism in Australia	Aug	8
Geraty, Lawrence T. Archeological News Excavations at Biblical Heshbon, 1974, The —1, 2	Mar 36 Jan 20 Feb 20	
New Books on Biblical Archeology	Jul 22 Aug 36	
1975 Bible Lands Tour, The	Nov	9
Gladson, Jerry. <i>And They All Sang Hallelujah</i> , Dickson D. Bruce, Jr. (RR)	Dec	40
<i>How to Find Time for Better Preaching and Better Pastoring</i> , Joseph McCabe (RR)	Nov	44
Gordon, Arthur. Night the Stars Fell, The	Nov	41
Gordon, Paul A. Decisions!	Jan	30
Graybill, Ron. Could You Keep Up With the Pio- neers?	Mar	11
Our "Brother's Keeper"?	May	8
Griffith, Joyce. Why Nobody Came	Jul	28
Habenicht, Donna J. Counselor: Qualifications and Attitudes, The	Jul	41
Hackett, Willis J. <i>A New Look At God</i> , Philip S. Chen (RR)	Aug	47
Hackleman, Douglas. Areopagus Revisited, The	Mar	17
Hancock, John. What Can and Is Being Done	May	43
Hasel, Gerhard F. Saviour and His Sabbath, The —1, 2	Jan 10 Feb 12	
Hatzinger, Engelbert. Vienna Evangelistic Cam- paign	Aug	43
Heppenstall, Edward. Salvation Unlimited	Sep	15
Holbrook, D. W. Mini Course for Busy Pastors by AAM (ST)	Jan	46
Holland, D. E. Breaking Up the Monotony of Our Services	Jan	23
Holmes, C. Raymond. Peddlers or Prophets?	Apr	20
Hoyle, Fred, and Ellen G. White. Contrasting Views of Eternal Life	Jun	20
Hubbard, Reuben A. Meet the People "at the Well"	Oct	31
Husk, William L. Understanding the Alcoholic	Mar	28
Jacques, Oliver. Bringing in the Cheese	Sep	42
Javor, George T. Evidence of the Enzymes, The	Sep	9
Jenkins, H. Reese. "All to My Wife—Then to My Children"	May	36
Jenks, Ruth. Love It, Live It, Give It	Oct	38
Johns, Warren H. Downfall of Scriptural Geol- ogy, The	Nov	19
Johnson, R. Edward. <i>Groups Alive—Church Alive: The Effective Use of Small Groups in the Lo- cal Church</i> , Clyde Reid (RR)	Apr	44
Jorgensen, Alfred S. Memorial of Divine Guid- ance, A	Aug	14
"Omega" of Apostasy, The	Mar	8
Joseph, Lou. Your Dentist, the Explorer	Jun	26

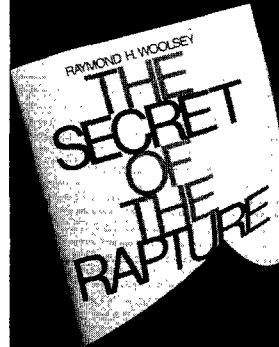
AUTHOR

	Mo	Pg
Juberg, Morten. Telephone Answering Service for the Pastor (ST)	Jul	45
Klimes, Rudolf E. All for Me	Jan	1
Knowles, George E. Investing in Baptisms Pastor-Evangelist Visitation Team (ST)	Feb 18 Feb 46	
Korthals, Richard G. Religion in a Scientific World —1, 2	May 14 Jun 21	
Kromann, Shirley. His Own Kind of Love (BHS)	Feb	38
Kronholm, Eunice Peterson. Kidnap!	Jul	38
Lee, Rosalie Haffner. New Concept—A Confer- ence Bible Instructor, A	Mar	23
Little, Paul E. Man God Uses, The	Mar	18
Loor, June. Wise Youth Ministry, A	Jul	18
Magie, Allan R. To Peel or Not to Peel	Nov	33
Manzano, Dan. "Something Better," Not "Some- thing Bitter"	Feb	7
Martin, P. W. Health and Spirituality	Oct	32
McFarland, J. Wayne. What Can and Is Being Done	May	43
McQuilkin, J. Robertson. Whatever Happened to Church Discipline?	Feb	41
Mellor, Charles M. <i>The Goodness of God</i> , John W. Wenham (RR)	Dec	40
Milliken, Larry J. Carrying the "Bread of Life" (ST)	Jan	46
Neill, Randolph. <i>So Many Versions! Sakae Kubo</i> and Walter Specht (RR)	Sep	44
Neff, LaVonne. Church That Heals, A	Sep	31
Neufeld, Berney R. "Footprints in Stone"	Mar	14
Newcomb, William H. Counteracting the Counterfeits	May	29
Don't Let Emotions Ruin Your Life	Apr	29
Feelings Can Be Fatal	Mar	26
God's Answer to Stress	Jun	31
Nightingale, R. H. <i>Salvation Unlimited</i> , Edward Heppenstall (RR)	Jan	45
Odom, Robert L. Those "Dark Spots" Before Our Eyes	May	42
Olsen, Ingemann. Shekinah	Jun	24
Olson, Robert W. <i>Moving Out</i> , C. Mervyn Max- well (RR)	Apr	44
"She Is My Bookmaker"	Dec	14
Osborn, John W. Why Continuing Education?	Dec	12
Overn, William M. Entropy	Jul	35
Owens, Arthur. Have You Tried Teaching Patients Not to Get Sick?	Jun	28
Parr, Robert H. Cry in the Night Howard's Problem	Nov 24 Mar 24	
Melody Lingers On . . . Seventy-five Years Later, The	Aug	23
Pease, Norval F. Worship: The Missing Hub	Sep	4
Pierson, Robert H. First Things First "Lord, You Don't Mean Me?"	Feb 1 Jul 24	
Play the Man!	Jan	7
Playing With Fire!	May	9
Potter, May Morgan. Singing House, The (BHS)	Apr	38
Powers, Sylvia. Hints on Vienna	Mar	41
Read, W. E. Isaiah 65:22	Mar	42
Twofold Aspect of the Word of God, The	Apr	37
Reynolds, E. Robert. Music Is for the Heart	Apr	14
Rhodes, John D. <i>When a Pastor Wonders How</i> , Howard F. Sugden and Warren W. Wiersbe (RR)	Feb	45

AUTHOR

	Mo	Pg
Rorick, Bill. Jethro—Management Consultant	Feb	4
Running, Leona Glidden. Dean of Biblical Archeologists, The	Sep	18
Sangster, Margaret E. Mother, The	May	38
Scragg, Walter R. L. Diet, the Day, the Prophet, The	Dec	34
Seton, Bernard E. <i>Knowing God</i> , J. I. Packer, Ph.D. (RR)	Oct	42
Shank, Robert. Once Saved, Always Saved?	Nov	35
Shea, William H. Where Is Noah's Ark?	May	24
Smith, Clark. Enlisting in the Armed Forces	Dec	19
Sonnenberg, Lydia. Nutrition Research and Menu Planning	Dec	30
Sorenson, Herbert C. Carbon-14 Dating and the Bristlecone Pines	Feb	36
Spangler, J. R. <i>Baker's Dictionary of Christian Ethics</i> , Carl F. H. Henry, ed. (RR)	Feb	45
By the President's Side (BHS)	Jun	38
Going to Retire? (E)	May	2
If . . . (E)	Jun	2
Memorials for God Through Faith (E)	Apr	2
Music in the Adventist Church and Home	Jul	4
Our Gift to You (E)	Sep	3
Prophets and Prosperity	Aug	2
<i>Restless Land, The</i> , Orley M. Berg (RR)	Apr	44
Rx for Spiritual Dullness (E)	Nov	3
Serpents, Wolves, Doves, and Sheep	Mar	4
"We Still Believe" (E)	Jul	2
Spangler, Marie Claytor. Making Mother Plans (BHS)	Sep	38
Sparks, Vernon C. Every Body Needs Some Fat!	Mar	30
Staff. Does Good Religion Include Good Health?	Nov	26
Things That Go Bump When You're Uptight	Jan	35
Standish, Colin D. Ministry of Reproof, The	Jun	11
Perils of Counseling, The	Feb	14
Psychological Processes in Conversion	Nov	22
Staples, Russell L. Sent to Proclaim and to Heal	Sep	26
Steed, Ernest H. J. New Temperance Data Service	Apr	36
Stoneburner, Ella May. Behavioral Change in Health Education	Dec	26
Wā-Rite—The Right Way to Lose Weight	Oct	26
Thoresen, Asa C. Designed for Flight	Apr	17
Travis, Patrick A. Peace on Earth	Dec	24
Trim, Marye. Christmas Kodachromes (BHS)	Dec	38
Underwood, E. J. Nutrition in Our Changing Environment	Feb	29
Van Dolson, Bobbie Jane. <i>Christmas at Home</i> , Elizabeth Swadley (RR)	Dec	40
<i>Iron Shoes</i> , C. Roy Angell (RR)	Nov	44
Too Precious to Lose	Oct	9
Van Dolson, Leo R. Amos—The Non-Prophet Prophet	Mar	20
Fight Truth Decay	Jun	2
Habakkuk—Questionings of Faith	Aug	38
Haggai—"Consider Your Ways"	Oct	19
Joel—Clear Ringing Call, A	Feb	16
Malachi—The Message of "the Messenger"	Dec	16
Micah—Condemnation and Compassion	Jun	13
More Than a "Fish Story" (Jonah)	May	18
Nahum—When Cobwebs Become Cables	Jul	20
"Physician, Heal Thyself" (E)	Mar	2
Planning for the Bimillennial? (E)	Apr	2
"Return, O Israel" (Hosea)	Jan	12
Revival and Reformation—How? (E)	Oct	3
Timely Twelve, The (E)	Jan	2

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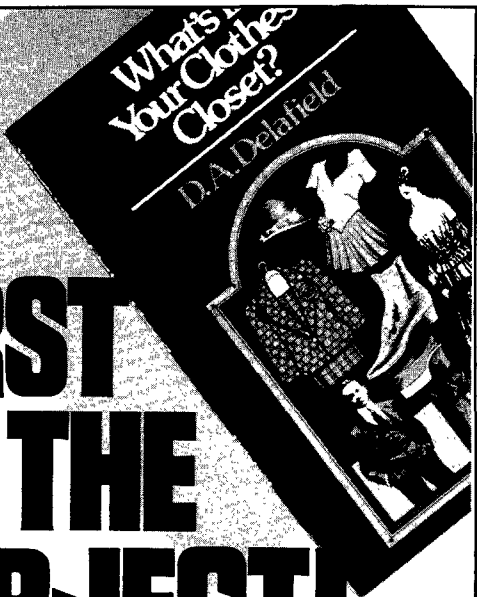
AUTHOR	Mo	Pg
"Vision of Obadiah, The"	Apr	22
Zechariah—Visions of Victory	Nov	38
Zephaniah—No Time to Lose	Sep	35
Van Itallie, Theodore. Trouble Losing Weight?	Jan	26
Waddell, Ralph F. Shape Up to Wake Up	Jul	29
Wagner, William. Missionary Doctor in South America, The	Mar	32
White, Arthur L. Australasian Diary, 1891-1900	Aug	4
<i>Ellen G. White in Europe</i> , D. A. Delafield (RR)	Aug	47
White, Ellen G. Counsel to a Newlywed Couple	Mar	5
Our First Work—the Denial of Appetite	Jan	33
Representing Christ in Dress	May	7
White, Ellen G., and Fred Hoyle. Contrasting Views of Eternal Life	Jun	20
Wood, Miriam. Miriam's Travel Tips (BHS)	Mar	38
Woods, C. Stacey. Why Some Christians Shipwreck	Apr	40
Yost, F. Donald. Archivist's Appeal	Feb	45
Young, Opal H. From All the World to All the World	Jan	24
Zackrison, James W. How to Prepare 200 Talks a Year	Sep	22

SUBJECT	Mo	Pg
Archeology: Archeological News. Lawrence T. Geraty	Mar	36
Dean of Biblical Archeologists, The. Leona Glidden Running	Sep	18
Excavations at Biblical Heshbon, 1974, The—1, 2. Lawrence T. Geraty	Jan 20	Feb 20
Nazareth Attested in Caesarea Fragments. James J. C. Cox	Dec	21
New Books on Biblical Archeology—1, 2. Lawrence T. Geraty	July 22	Aug 36
Pontius Pilate and the Caesarea Inscription. James J. C. Cox	Apr	12
Where Is Noah's Ark? William H. Shea	May	24
Wonders of the Ancient World. Dennis Clark	Jan	15
Architecture: What Does Adventist Architecture Say? Carl H. Droppers	Jul	10
Bible: Amos—The Non-Prophet Prophet. Leo R. Van Dolson	Mar	20
Habakkuk—Questionings of Faith. Leo R. Van Dolson	Aug	38
Haggai—"Consider Your Ways." Leo R. Van Dolson	Oct	19
If . . . (E). J. R. Spangler	Jun	2
Isaiah 65:22. W. E. Read	Mar	42
Joel—A Clear, Ringing Call. Leo R. Van Dolson	Feb	16
Malachi—The Message of "the Messenger"	Dec	16
Micah—Condemnation and Compassion. Leo R. Van Dolson	Jun	13
More Than a "Fish Story" (Jonah). Leo R. Van Dolson	May	18
Nahum—When Cobwebs Become Cables. Leo R. Van Dolson	Jul	20
"Return, O Israel" (Hosea). Leo R. Van Dolson	Jan	12
Rx for Spiritual Dullness (E). J. R. Spangler	Nov	3
Taboo on Tools—1, 2. Richard W. Coffen	Sep 7	Oct 16
Timely Twelve, The (E). Leo R. Van Dolson	Jan	2
"Vision of Obadiah, The." Leo R. Van Dolson	Apr	22
"Zechariah—Visions of Victory." Leo R. Van Dolson	Nov	38
Zephaniah—No Time to Lose	Sep	35
Bible Instructor: Good Catholics Make Good Adventists	Jul	12

SUBJECT	Mo	Pg
My Wife Is a Bible Instructor. D. A. Delafield	Jun	43
New Concept—A Conference Bible Instructor, A	Mar	23
Book Reviews: <i>And They All Sang Hallelujah</i> , Dickson D. Bruce, Jr.	Dec	40
<i>Baker's Dictionary of Christian Ethics</i> . Carl F. H. Henry, ed.	Feb	45
<i>Christ's Glorious Righteousness</i> . C. H. Spurgeon	Oct	42
<i>Christmas at Home</i> . Elizabeth Swadley	Dec	40
<i>Counsel From Christian Workers</i> . C. H. Spurgeon	Oct	42
<i>Ecumenism—Boon or Bane?</i> Bert Beverly Beach	Feb	45
<i>Effective Executive, The</i> . Peter F. Drucker	Jun	45
<i>Ellen G. White in Europe</i> . D. A. Delafield	Aug	47
<i>Enter at Your Own Risk</i> . Wallace Henley	Aug	47
<i>Evelyn Duvall's Handbook for Parents</i> . Evelyn Millis Duvall	Jun	44
<i>Excellence in Leadership</i> . Frank Gobel	Jul	46
<i>Feminine Faces</i> . Clovis G. Chappell	Jan	45
<i>George Whitefield</i> , vol. 1. Arnold Dallimore	Jan	45
<i>Goodness of God, The</i> . John W. Wenham	Dec	40
<i>Gospel According to Paul, The</i> . Robert Parr	Jul	46
<i>Groups Alive—Church Alive</i> . Clyde Reid	Apr	44
<i>Help in Time of Need</i> . J. L. Shuler	Jan	45
<i>Home Folks</i> . Clovis G. Chappell	Jan	45
<i>Iron Shoes</i> . C. Roy Angell	Nov	44
<i>Isaac Watts Remembered, 1675-1974</i> . David Fountain	Feb	45
<i>King's Highway, The</i> . C. H. Spurgeon	Oct	42
<i>Knowing God</i> . J. I. Packer	Oct	42
<i>Meet These Men</i> . Clovis G. Chappell	Jan	45
<i>Moving Out</i> . C. Mervyn Maxwell	Apr	44
<i>New Look at God</i> , A. Philip S. Chen	Aug	47
<i>Oral Reading of the Scriptures</i> . Charlotte I. Lee	Jun	44
<i>Prophets Are People—Believe It or Not</i> . Bobbie Jane Van Dolson	Apr	44
<i>Questions Jesus Asked</i> . Clovis G. Chappell	Jan	45
<i>Restless Land, The</i> . Orley M. Berg	Apr	44
<i>Salvation Unlimited</i> . Edward Heppenstall	Jan	45
<i>So Many Versions!</i> Sakae Kubo and Walter Specht	Sep	44
<i>Stature of Christ, The</i> . Vern Carner and Gary Stanhiser	Jan	45
<i>Stranger in My Home</i> . C. Raymond Holmes	Jun	45
"We Still Believe." Robert H. Pierson	Jul	2
<i>When a Pastor Wonders How</i> . Howard F. Sugden and Warren W. Wiersbe	Feb	45
<i>Zondervan Pictorial Encyclopedia of the Bible, The</i> . Merrill C. Tenney	Dec	40
Charismatic Movement: Charismatic Countdown	Jun	8
Charismatics in the News	Mar	12
Christ: All for Me. Rudolf E. Klimes	Jan	1
Jesus, Son of God. Patrick Boyle	Jun	16
Christian Life: All the King Wants . . . Marjorie Collins	Sep	37
Bringing in the Cheese. Oliver Jacques	Sep	42
Check-List Christians (E). Orley M. Berg	Oct	3
Decisions. Paul A. Gordon	Jan	30
Fight Truth Decay (E). Leo R. Van Dolson	Jun	2
Grace for Obedience (E). Orley M. Berg	Dec	3
Handles. Paul H. Eldridge	Dec	23
Irreducible Minimum, The. Thomas A. Davis	Nov	16
"Lord, You Don't Mean Me?" Robert H. Pierson	Jul	24
Man God Uses, The. Paul E. Little	Mar	18
My Dream. A Concerned Layman	Jun	15
Our "Brother's Keeper"? (E). Ron Graybill	May	8
Peace on Earth? Patrick A. Travis	Dec	24

SUBJECT	Mo	Pg
Time to Fear, A. Jan Doward	Jun	18
Why Some Christians Shipwreck. C. Stacey Woods	Apr	40
Church: First Things First. Robert H. Pierson	Feb	1
Howard's Problem. Robert H. Parr	Mar	24
Church Leadership: Jethro—Management Consultant. Bill Rorick	Feb	4
Ministry of Reproof, The. Colin D. Standish	Jun	11
Pastor as Administrator, The. D. Rex Edwards	Nov	5
Play the Man! Robert H. Pierson	Jan	7
Whatever Happened to Church Discipline? J. Robertson McQuilkin	Feb	41
"Words Without Knowledge." Paul H. Eldridge	Mar	22
Communication: Can You Listen?	Sep	23
Communication and the Christian. J. L. Butler		
1—Let's Talk About It	Apr	27
2—Word Power	May	32
Diet, the Day, the Prophet, The. Walter R. L. Scragg	Dec	34
Taboo on Tools—1, 2. Richard W. Coffen	Sep 7	Oct 16
Why Nobody Came. Joyce Griffith	Jul	28
Dress: An Open Letter to Pastors	May	4
Do Higher Hemlines Result in Lower Standards? (Sermon Outline)	May	5
Representing Christ in Dress. Ellen G. White	May	7
Ecumenism: "Common Catechism, The": A New Era in Ecumenism. Raoul Dederen	Nov	12
Evangelicals in Critical Discussion With WCC. B. B. Beach	Jul	7
Present State of Ecumenism, The. Raoul Dederen	Sep	12
Synod 1974—No New Sound in Rome. Raoul Dederen	Apr	8
Education: Memorial to Divine Guidance, A. Alfred E. Jorgensen	Aug	14
Evangelism: Areopagus Revisited, The. Douglas Hackleman	Mar	17
Ellen White and Public Evangelism in Australia. Robert R. Frame	Aug	8
Good Catholics Make Good Adventists	Jul	12
Investing in Baptisms. George E. Knowles	Feb	18
New Day for Evangelism, A—1. Melvin K. Eckenroth	Jun	4
2—Evangelistic "Guerrilla" Tactics	Jul	15
3—What Evangelistic Preaching Is Expected to Do	Aug	40
One Message, One Mission, One Movement. N. R. Dower	Oct	5
Revelation Seminars. Michael D. Fellows	Dec	32
Those "Dark Spots" Before Our Eyes. Robert L. Odom	May	42
TV Spots Increase Your Results. Richard J. Barnett	May	44
Vienna Evangelistic Campaign. Engelbert Hatzinger	Aug	43
What Can and Is Being Done (dark county evangelism). John Hancock, J. Wayne McFarland, M. T. Battle	May	43
Wonders of the Ancient World. Dennis Clark	Jan	15
World Report	Feb 24	Mar 42
Health: America's Favorite Drug Habit. Lee F. Crane	Jul	26
Communication and the Christian. J. L. Butler		
1—Let's Talk About It	Apr	27
2—Word Power	May	32
Decisions. Paul A. Gordon	Jan	30
Does Good Religion Include Good Health? Staff	Nov	26
Every Body Needs Some Fat! Vernon C. Sparks	Mar	30
Health and Spirituality. P. W. Martin	Oct	32


SUBJECT	Mo	Pg
Our First Work—the Denial of Appetite. Ellen G. White	Jan	33
Principles of Exercise. Ellen G. White	Jul	31
Shape Up to Wake Up. Ralph F. Waddell	Jul	29
Stress—Its Causes and Its Control. William H. Newcomb		
1—Feelings Can Be Fatal	Mar	26
2—Don't Let Emotions Ruin Your Life	Apr	29
3—Counteracting the Counterfeits	May	29
4—God's Answer to Stress	Jun	31
To Peel or Not to Peel. Allan R. Magie	Nov	33



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SUBJECT

	Mo	Pg
Today It's "Exercise and Diet"	Jul	34
Trouble Losing Weight? Theodore Van Itallie	Jan	26
Victory Over Fatigue. G. Robert Ellis	Nov	30
Wā-Rite—The Right Way to Lose Weight. Ella May Stoneburner	Oct	26
Your Dentist, the Explorer. Lou Joseph	Jun	26
Your Personality Is Showing. J. L. Butler	Feb	32
<i>(Spotlight on Health items are not indexed.)</i>		
Health Education: Behavioral Change in Health Education. Ella May Stoneburner	Dec	26
Have You Tried Teaching Patients Not to Get Sick? Arthur Owens	Jun	28
"Operation Finnmark"	Jun	29
Things That Go Bump When You're Uptight. Staff	Jan	35
Understanding the Alcoholic. William L. Husk	Mar	28
Health Evangelism: Adventist Chaplain, The. John Erhard	Apr	32
Century 21 Close-up	Dec	28
Century 21 Close-ups	Jan	14
Church That Heals, A. LaVonne Neff	Sep	31
Dietitians Cooperate With Century 21 Program. SDADA News	Jan	32
"Lord Will Provide, The"	Jun	30
Medical Missionary in Australia. D. A. Delafield	Aug	26
Memorials for God Through Faith (E). J. R. Spangler	Apr	2
Missionary Doctor in South America, The. William Wagner	Mar	32
Needed—A Larger View of Health Evangelism. Franklin S. Fowler, Jr.	May	26
Our Unprecedented Opportunity. June Croft	Feb	26
Sent to Proclaim and to Heal. Russell L. Staples	Sep	26
"Seventh-day Adventists Care"	Jun	29
Sydney Adventist Hospital, The. H. E. Clifford	Aug	32
Why Nobody Came. Joyce Griffith	Jul	28
Holy Spirit: "All Together Now—Push." S. L. Folkenberg	May	12
Home and Family: Ellen White's Counsel to a Newlywed Couple	Mar	5
Making Mother Plans. Marie Claytor Spangler	Sep	38
Singing House, The. May Morgan Potter	Apr	38
Lay Evangelism: Man With Two Umbrellas, The	Jul	19
Local Church Elder: Elder's Guardianship Program, The. Carl Coffman	Apr	42
Monthly Elders' Meeting, The. Carl Coffman	Feb	44
Platform Duty. Carl Coffman	May	20
"Position" or "Responsibility"? Carl Coffman	Jan	19
Public Prayer. Carl Coffman	Jul	44
Ministers: Afternoon Sun—Mellow and Productive, The. Ellen G. White	May	2
Bringing in the Cheese. Oliver Jacques	Sep	42
Consider the Source. Charles E. Bradford	Dec	5
Could You Keep Up With the Pioneers? Ron Graybill	Mar	11
Fearing Retires. N. R. Dower	Jul	48
Going to Retire? (E). J. R. Spangler	May	2
How to Prepare 200 Talks a Year. James W. Zackrison	Sep	22
Man God Uses, The. Paul E. Little	Mar	18
Ministerial Association Leaders for 1975-1980	Oct	24
One Message, One Mission, One Movement. N. R. Dower	Oct	5
Our Gift to You (E). J. R. Spangler	Sep	3
Peddlers or Prophets? C. Raymond Holmes	Apr	20
"Physician, Heal Thyself" (E). Leo R. Van Dolson	Mar	2
Playing With Fire! Robert H. Pierson	May	9

SUBJECT

	Mo	Pg
P.R.E.A.C.H.	Apr	24
Rx for Spiritual Dullness (E). J. R. Spangler	Nov	3
Slapstick in the Sanctuary. Frederick Diaz	Nov	14
Somebody's Stealing God's Glory. Eric S. Fife	Jun	7
Story Behind the P.R.E.A.C.H. Project, The. N. R. Dower	Apr	26
Stuck in the Sticks? (E). Orley M. Berg	Jan	2
Why Continuing Education? John W. Osborn	Dec	12
World Ministerial Council on Evangelism and Theology	Sep	24
Minister's Wife: By the President's Side	Jun	38
Dear Kay—		
Blind	Jan	39
Church Finances	Oct	40
Meat Eating by Ministers	Apr	39
Selling From the Pulpit	Oct	40
Wedding Rings	Oct	40
Hints on Vienna. Sylvia Powers	Mar	41
His Own Kind of Love. Shirley Kromann	Feb	38
Kidnap! Eunice Peterson Kronholm	Jul	38
Christmas Kodachromes. Marye Trim	Dec	38
Love It, Live It, Give It. Ruth Jenks	Oct	38
Making Mother Plans. Marie Claytor Spangler	Sep	38
Miriam's Travel Tips. Miriam Wood	Mar	38
Mother, The. Margaret E. Sangster	May	38
Singing House, The. May Morgan Potter	Apr	38
Singing in the Fire. Genevieve C. Bothe	Jan	38
That Telephone	Oct	39
Missions: Sent to Proclaim and to Heal. Russell L. Staples	Sep	26
Music: Music in the Adventist Church and Home. Editor/Ellen G. White	Jul	4
Music Is for the Heart. E. Robert Reynolds	Apr	14
Secular Tunes in Church	Feb	8
Nutrition: Nutrition in Our Changing Environment. E. J. Underwood	Feb	29
Nutrition Research and Menu Planning. Lydia Sonnenberg	Dec	30
To Peel or Not to Peel. Allan R. Magie	Nov	33
Pastoral Work: Adventist Chaplain, The. John Erhard	Apr	32
Counselor, The: Qualifications and Attitudes. Donna J. Habenicht	Jul	41
Cry in the Night, A. Robert H. Parr	Nov	24
First Things First. Robert H. Pierson	Feb	1
How to Prepare 200 Talks a Year. James W. Zackrison	Sep	22
Nurturing New Souls (E). Orley M. Berg	May	2
Pastoral Partners or Puppets?	Jan	41
Perils of Counseling, The. Colin D. Standish	Feb	14
Rest in Peace, Richard. Matt R. Byers	Apr	10
Serpents, Wolves, Doves, and Sheep. J. R. Spangler	Mar	4
"Something Better," Not "Something Bitter." Dan Manzano	Feb	7
Poetry: "Not I, but Christ." Adlai Albert Esteb	Feb	11
Romans 8 . . . to Me. Ruth Calkins	Feb	40
Prayer: Public Prayer. Carl Coffman	Jul	44
Preaching: Beware of Constructed Antithesis. Marian G. Berry	Jun	36
Consider the Source. Charles E. Bradford	Dec	5
Great Need for Great Preaching, The. James Montgomery Boice	May	21
How to Prepare 200 Talks a Year. James W. Zackrison	Sep	22
Slapstick in the Sanctuary. Frederick Diaz	Nov	14
Taboo on Tools—1, 2. Richard W. Coffen	Sep 7	Oct 17
What Evangelistic Preaching Is Expected to Do. Melvin K. Eckenroth	Aug	40

SUBJECT	Mo	Pg
Revival and Reformation: Fight Truth Decay (E).		
Leo R. Van Dolson	Jun	2
If . . . (E). J. R. Spangler	Jun	2
Our Greatest Problem (E). Orley M. Berg	Mar	2
Planning for the Bimillennial (E). Leo R. Van Dolson	Apr	2
Revival and Reformation—How? (E). Leo R. Van Dolson	Oct	3
Sharing the Revival Experience. Earl E. Cleveland	Apr	4
"We Still Believe" (E). J. R. Spangler	Jul	2
Sabbath: Saviour and His Sabbath, The—1, 2, 3.		
Gerhard F. Hasel	Jan 10	Feb 12
Mar	6	
Science: Carbon-14 Dating and the Bristlecone Pines. Herbert C. Sorenson	Feb	36
Designed for Flight. Asa C. Thoresen	Apr	17
"Downfall of Scriptural Geology, The." Warren H. Johns	Nov	19
Entropy—1, 2. William M. Overn	Jul 35	Aug 21
Evidence of the Enzymes. George T. Javor	Sep	9
"Footprints in Stone." Berney R. Neufeld	Mar	14
Ginkgo Petrified Forest, The. Harold G. Coffin	Jan	36
Presenting the Case for Creation. Leonard Brand	Dec	9

SUBJECT	Mo	Pg
Religion in a Scientific World—1, 2. Richard G. Korthals	May 14	Jun 21
"Worship Him Who Made." Robert H. Brown	Oct	13
Seminary News: Church Growth Seminar	May	41
Dederen Presents Anderson Lectureship	May	41
Doctoral Dissertation Examines Seminary Studies	Sep	46
From All the World to All the World. Opal H. Young	Jan	24
Midyear Commencement	May	41
Reaves Studies Black Worship	May	41
Seminary Graduates 28	Sep	46
Seminary Holds Eleven Field Schools	Sep	46
Terian Translating Once-Lost Works of Philo	Oct	41
Women Enrolled at Seminary	Sep	46
Sermon Outline: Do Higher Hemlines Result in Lower Standards?	May	5
Spirit of Prophecy: Australasian Diary, 1891-1900. Arthur L. White	Aug	4
Contrasting Views of Eternal Life. Fred Hoyle/ Ellen G. White	Jun	20
Dream, a Plowed Furrow, a College Is Born, A. D. A. Delafield	Aug	48
Ellen G. White and Public Evangelism in Australia. Robert R. Frame	Aug	8
Ellen G. White's Central Theme. Joseph J. Battistone	Oct	22
Hold Fast What Is Good. T. H. Blincoe	Aug	17
How the "Mustard Seed" Grew. F. C. Craig	Aug	29
Medical Missionary in Australia. D. A. Delafield	Aug	26
Melody Lingers On—Seventy-five Years Later, The. Robert H. Parr	Aug	23
Memorial of Divine Guidance, A. Alfred S. Jorgensen	Aug	14
Prophets and Prosperity (E). J. R. Spangler	Aug	2
"She Is My Bookmaker"	Dec	14
Sydney Adventist Hospital, The. H. E. Clifford	Aug	32
Wonderful Beginnings. R. Allan Anderson	Aug	10
Stewardship: "All to My Wife—Then to My Children." H. Reese Jenkins	May	36
World Stewardship Day (E). N. R. Dower	Dec	3
Temperance: New Temperance Data Service. Ernest H. J. Steed	Apr	36
Theology: Beware of Constructed Antithesis. Marian G. Berry	Jun	36
Contrasting Views of Eternal Life. Fred Hoyle/ Ellen G. White	Jun	20
Good-bye to the Confessional? Raoul Dederen	Jan	4
"Hold Fast What Is Good." T. H. Blincoe	Aug	17
Jesus, Son of God. Patrick Boyle	Jun	16
"Omega" of Apostasy, The. Alfred S. Jorgensen	Mar	8
Once Saved, Always Saved? Robert Shank	Nov	35
Peace on Earth? Patrick A. Travis	Dec	24
Psychological Processes in Conversion. Colin D. Standish	Nov	22
Salvation Unlimited. Edward Heppenstall	Sep	15
Shekinah. Ingemann Olsen	Jun	24
"Something Better," Not "Something Bitter." Dan Manzano	Feb	7
Twofold Aspect of the Word of God, The. W. E. Read	Apr	37
Worship: Breaking Up the Monotony of Our Services. D. E. Holland	Jan	23
Time to Fear, A. Jan Doward	Jun	18
Worship: The Missing Hub	Sep	4
Youth: Enlisting in the Armed Forces. Clark Smith	Dec	19
Too Precious to Lose. Bobbie Jane Van Dolson	Oct	9
Wise Youth Ministry, A. June Loor	Jul	18

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news briefs

Religious Heritage Exhibit Set Near White House

WASHINGTON—Visitors to the nation's capital in 1976 will be able to see a special Bicentennial presentation featuring the multifaceted religious heritage of the U.S. in a structure to be erected in the President's Park between the White House and the Washington Monument.

"One Nation Under God" is the theme of the continuous program consisting of film, static displays, and narrative, scheduled to be presented from June to September 1976 by the American Christian Heritage Association, a private, nonprofit organization based in suburban Greenbelt, Maryland.

The 28-by-28-foot building will have four viewing areas, permitting an uninterrupted flow of visitors, with each area focusing on a separate era of religious history, beginning with the early colonists and their search for religious freedom and independence, and extending to the present era.

Catholic Charismatics "Come of Age" in Britain at Second National Conference

MANCHESTER—The Charismatic Renewal in the Roman Catholic Church "came of age" in Britain when 450 persons, including many from outside the country, took part in the movement's second national conference here, according to the conference's director.

Msgr. John O'Connor, chaplain at Hopwood Hall, where the gathering was held, said the talks, workshops, and prayer periods had been "stimulating and challenging." He added that "it would not be unfair to say that the Catholic Charismatic Renewal in this country matured and came of age in the course of this conference."

The six-day conference, which included 70 priests, followed the theme "Seek Ye First . . ." All the main speakers were from the

U.S., including Father Francis McNutt, O.P., of St. Louis, well known for his efforts in the healing ministry. He had been the leading speaker at an international charismatic conference in London a few weeks earlier.

HEW Public Health Plan Proposes Restrictions on Alcohol, Tobacco

WASHINGTON—A plan for improving public health through preventive action over the next five years, prepared by the Department of Health, Education, and Welfare, includes recommendations for reducing the use of alcohol and tobacco.

With regard to alcoholic beverages, the report proposes decreases in the alcoholic content of some drinks, restrictions on liquor advertising, prohibitions on the use of alcoholic beverage advertising as a corporate tax deduction, and taxes set according to the alcoholic contents of beverages.

HEW Secretary Caspar Weinberger's recent request for Congressional action to ban the manufacture and sale of cigarettes with high tar and nicotine content is among the recommendations on tobacco. Other action proposed in the report includes an end to Federal price supports for tobacco farmers.

Emphasizing the idea of preventive measures to promote public health, the report asserts that "much greater attention and resources must be directed at preventing the underlying causes of disease rather than at the disease itself—at controlling cigarette smoking, alcohol abuse, and exposures to toxic chemicals in the environment than at the diseases which they cause."

Mormon Missionaries Active Throughout World

SALT LAKE CITY—Some 20,000 Mormon missionaries baptized more than 70,000 converts around the world last year, according to Spencer W. Kimball,

president of the Church of Jesus Christ of Latter-day Saints (Mormon).

About one third of all male Mormon members become missionaries at age 19 and are called to serve for two years. Women who wish to serve on missions must wait until age 21 and are called to 18-month missions. All pay their own travel and living expenses.

Mormon missionaries are requested to dress conservatively at all times, limit reading to Church-authorized books, watch movies and television only with special permission, give up swimming and all other dangerous sports, never be alone with a person of the opposite sex, shun sex, and never be separated from their assigned missionary companion.

A Mormon missionary's day generally begins at 6:30 A.M., with studies until 8:00 A.M., a half hour break for breakfast, then studies again until 9:30. The missionaries then "knock on doors" until noon, take an hour for lunch, visit homes again until 9:30 P.M., take an hour for supper, plan the next day's activities, and then retire promptly at 10:30 P.M., six days a week.

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