“Halfhearted Christians are worse than infidels.” (See p. 2)
Our Greatest Problem

FROM a dedicated pastor in Australia comes an eleven-page assessment of our real needs as a church. While acknowledging progress in the finishing of our task, he also faces up to the fact that something must be seriously wrong or we wouldn’t be taking so long for the work to be completed.

He has been encouraged by the continued emphasis on revival and reformation that has come to the church since the General Conference session in 1966. But what is the matter? Why is there not greater evidence of a decided change for the better—both in unselfish dedicated living and in the evangelistic outreach? In seeking a way out of the dilemma he discusses the possibility that our problem is the changing climate of the world, or the need for better methods. He probes the possibility of the problem’s being with the administration of the church, or perhaps owing to a basic lack of commitment on the part of the majority of our church members.

Although in each of these areas he sees room for improvement, still, he observes, there are hopeful signs in each of these potential problem areas. The final solution that he arrives at is one that every reader will agree with. His suggestion is that the problem is with one’s own personal experience, particularly as it relates to his prayer life. He sees the greatest problem facing church members as being their inability to pray properly. As he states it, “Everything else—greater Bible knowledge, greater service, victory over sin—all are concomitant to this great lack. For genuine prayer is in reality a reaching out to God in utter dependence and this is all He is looking for. Even if our hearts are cold and unresponsive and we do not feel like praying, we must cry out to God to teach us how to pray so that heaven is moved to act on our behalf.”

Having said this, the writer looks at his own experience, which is what I have done while reading his words and I hope other readers will too. He writes: “I realize that actually I do not love my people as I really ought to. I have allowed the pressures of the work to prevent me from visiting them in their homes enough, and from taking time to listen to their needs and just plain love them. Like many of my colleagues, I have constantly to fight the subconscious temptation ministers face, to use my people; use them to fling rebukes at, rebukes that are really a reflection of my own needs and impotency to finish the work. I have even faced the temptation of using them to satisfy my own spiritual ego and climb the ladder of acceptance in our Adventist world. I realize too that some of my sermons have not always been as relevant, as packed with food as they ought to have been. God forgive me for all this.

“But basically my greatest need is that of my church member himself—to learn how to pray and to lead my people with me into this experience; to get my priorities right and not allow the machinery and materialism of the denomination, good in itself, to get in the way. Even if all of the church does not respond to the call to prayer, it is needful to work like Jesus did through the small core of folks that do respond. Among Jesus’ followers at the moment there are only a small number who really love Him, and among that small number fewer still who love Him in the same way as did John the beloved disciple. But those few must pray till they move God to ignite the rest of us.”

“As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance’” (Ps. 42:1-5).

O. M. B.

“Physician, Heal Thyself”

THE TAUNT that Jesus anticipated from His home town congregation at Nazareth consisted of the familiar Jewish proverb, “Physician, heal thyself.” Jesus, of course, was the only Man who never needed that kind of admonition. It is, however, most pertinent to those called by Christ to be physicians of the soul today. Before we can heal others we must find healing and restoration for ourselves.

Before healing, though, comes an accurate diagnosis of the disease. And this is the most difficult part of all. To be able to acknowledge our own weakness and needs takes much humility and soul searching. Too often we deal with symptoms or shortcomings are usually rationalized away by such

From cover: “Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do.”—The SDA Bible Commentary, Ellen G. White Comments, on Rev. 3:15, p. 963.
excuses as “I’m really tired. I’ve been under so much pressure. All I need is a few days’ rest.” But what we really must do is recognize the underlying cause of our problems, face up to the cancerous malady and turn to the Great Physician who alone can cure us.

What is the great destroyer of the ministry? Is it immorality or penuriousness or materialism or a spirit of independence or a host of other such superficial manifestations? Not really. These are just twigs on the branches. We need to get down to the roots. The basic problem is the self-centeredness of sinful man and the natural reaction of the “carnal” mind. Paul, in Romans 7, indicates that there were times, even in his Christian experience as a worker for Christ, when he was living on this level and feeling “wretched” about it. And most of us, if we’re honest with ourselves, will have to admit that often this is the level on which we’re operating.

Why? The answer is probably quite complex. But one problem most of us face as ministers is an individualized, separated sense of having to develop our Christian experience in isolation. We are “set apart.” We’re separated from our brethren by ordination and the resultant ministerial role that we must fulfill in order not to disappoint the expectations of our parishioners.

But such artificial separation does not encourage the kind of fellowship and communication that enables Christians to grow in grace in an atmosphere of mutually supportive love. Even in the midst of a large congregation the pastor can be a lonely man.

The liturgical and architectural structures of most Christian churches also make it difficult for pastor and congregation to effectively share growth and friendship in Christ. This is why so many today are emphasizing the need for small group meetings as George Webber does in The Congregation in Mission. “No relationship of love can develop,” he unequivocally states, “unless there are structures in which it can grow.”

 Somehow, in spite of these barriers, we need to get away from Continued on page 19
WE MINISTERS, regardless of the academic sophistication that seems to crown with a halo the art of counseling, are often faced with the need to counsel. In our attempts to help people solve their problems, we face certain pitfalls as counselors. Our calling as undershepherds does not guarantee immunity to falling into these traps. The casualty list is growing longer with the inevitable ugly scars being left on both ministers and members. Since everybody loses in these wrong types of counseling sessions, the ministry of this church should continually refresh their minds as to God’s plan for helping people. If His instruction is sought and heeded the church will be spared from the trauma of moral shipwreck. Certain basic rules must be adhered to for safety’s sake by our workers, no matter what their age.

Obviously, the minister needs to be a converted man. This is the first prerequisite of a Christian counselor. This truth is inherent in Jesus’ warning that we are sheep in the midst of wolves. Christ added a second qualification. “Be wise as serpents and innocent as doves” (Matt. 10:16, R.S.V.). The serpent, the accepted emblem of wisdom, is a wary, sharp-sighted creature. It seems to have an innate ability to sense danger and the skill to quietly glide away from it. Combine these qualities with the dovelike elements of simplicity and harmlessness and you have a sensible formula for genuine goodness. Our hearts need to cry out to God continually for help to make us perceptible as serpents and guileless as doves!

Christ’s serpent-dove analogy is so applicable in the minister’s dealing with those of the opposite sex. Standish points out that “in the type of counseling that so often is involved today, the counselor very frequently is confronted with counselees who pour out the most vivid details of their immorality and of their lives of sin and debauchery.”

It is my conviction that all minister-counselors, trained or untrained, degreeed or nondegreeed, should follow carefully the advice given to a conference president by Ellen White:

“If any woman, no matter who, casts herself upon your sympathy, are you to take her up and encourage her and receive letters from her and feel a special responsibility to help her? My brother, J. R. Spangler is editor of The Ministry.
you should change your course with regard to such matters, and set a right example before your brother ministers. Keep your sympathy for the members of your own family, who need all that you can give them.

"When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil.

"You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions."—Evangelism, pp. 460, 461.

Send Women to Women

Note God’s recommendation that we send maritally troubled women to other women. Even here, however, one must make certain that the woman to whom we send them for help is stable and spiritually mature. What a wonderful blessing it is when a minister has a consecrated, knowledgeable wife who can help the women members with their intimate problems.

The above admonition may seem Victorian but it is more valid today than ever before. We live in a raw, open society. Chatter about sex and sex problems is about as common and frequent as radio-TV weather forecasts. Whether it be among the sophisticated or the subcultured, negative attitudes toward sexual promiscuity and perversions are in the minority. Our society is no longer living in the middle of a sexual revolution. The revolution is all but over, and the sexually promiscuous and perverted have pretty well won the battle. I am appalled at some of the so-called Christian literature dealing with marriage and sex relations that is currently coming off the presses. It is a strange, vile mixture of purity and rottenness. In the midst of this sex cesspool it is particularly mandatory for us as ministers to be as careful as possible in our counseling procedures.

In view of the rapidly deteriorating moral standards that characterize our society, the following guidelines for ministers who must counsel the women members of their flocks should be carefully considered and practiced.

1. Have someone such as your wife or local elder with you when calling on the women members of your congregation who are likely to be alone.

2. When counseling a woman in your church office, leave the door ajar.

3. Always refuse to meet a woman who desires counseling under clandestine circumstances. Isolated locations or the automobile are extremely poor places for such counseling.

4. If a woman "manifests undue affection and mourns that her husband does not love her and sympathize with her, do not try to supply this lack. Your only safe and wise course in such a case is to keep your sympathy to yourself. Such cases are numerous. Point such souls to the Burden Bearer, the true and safe Counselor."—Testimonies, vol. 5, p. 598.

5. Keep your hands off the opposite sex. A pat on the back or a squeeze of the arm, innocent though your intentions may be, has more than once started a disastrous chain of events.

6. Watch your words carefully. Frivolous conversation, seemingly innocent at first, can lead to problems later. Joking usually has a tendency to break down barriers.

7. Never encourage individuals to go into detail regarding some sinful episode they have experienced. Rather, use tact in discouraging those who are anxious to divulge everything.

8. "Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness."—Evangelism, p. 679.

9. Never divulge any of your failings, secrets, or the intimate personal details of your own marriage relationship.

10. Direct women with sexual problems to your wife or some competent woman counselor whom you know to be spiritually sound.

Although the above guidelines may seem to be archaic nonsense to some, the example set for us 2,000 years ago cannot be improved on. "He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity."—Evangelism, p. 636.

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ELLEN WHITE’S COUNSEL TO A NEWLYWED COUPLE

Live for the glory of God. Be tender, kind, and courteous to each other. The happiness of your life will consist in making God your trust, and in seeking to make each other happy. Practice self-control. It is so easy to speak thoughtlessly, words that grieve and wound. Do not venture to trifle with each other’s feelings. Practice patience, encourage love, discipline yourselves to guard every word and action, and study how you can be a blessing to each other.

Love is a delicate plant; rude blasts frequently bruise it if they do not uproot it entirely.

Never make a third person your confidant. Your private life is sacred; keep the barriers high, that no one may presume to intrude into the sacred circle. Be calm and tranquil, patient, forbearing, and forgiving.

A word more: do not speak a word in jest that shall injure or reflect upon the other. Never recount the mistakes, or errors, or faults of each other in the presence of a third person, or in company, be the circle ever so select. Live for God and for each other.—Letter 16a-1870.
The Saviour and His Sabbath

Part 3 / Gerhard F. Hasel

ONE ASPECT of the theme of the Sabbath’s being made for man and not man for the Sabbath is of utmost importance and has not yet received the attention it requires: The Sabbath has a vital role in the plan of salvation.

The Sabbath fulfilled a vital function for man in Eden. The essential nature of the Sabbath as a day of rest, contemplation, commemoration, and worship for man in Eden is described by Ellen White as follows.

"[Man] needed to lay aside his own interests and pursuits for one day in seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken a gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator."—Paratriarchs and Prophets, p. 48.

But whereas the Sabbath had a vital function for man before his fall, after the Fall the Sabbath became even more important. Its purpose was enlarged. For post-fall man, for man under bondage to sin and death, the Sabbath became a sign of the power of salvation. It has a definite role in aiding man’s salvation. This, too, is part of the meaning of the theme of the Sabbath’s being made for man.

In order to see this function of the Sabbath in ancient Israel we need to look at the context of Genesis Creation. The story of Creation was placed by its author as a kind of protohistory in the form of a prologue before the historical drama that unfolds in the ensuing pages of the Bible. I believe that it was written just prior to the Exodus experience of Israel from Egyptian bondage when God was about to rescue slaves in order to forge them into the nation Israel. This whole saving mission was to be an act of God.

The Crucial Question

Moses was faced with the problem of who God really is, just as the Hebrew slaves were faced with this problem, and the Egyptian Pharaoh. One of the primary functions of the Creation story for the emerging nation Israel was to tell the enslaved Hebrews “who” really this God of Israel is and what He is able to do! They asked, “By whom and by what power can we be set free from the bondage and oppression in which we find ourselves?” This is the crucial question of human existence. Modern man also asks the question of the security of existence. He too wonders whether man can find security in God, whether there is even a God or, in Martin Buber’s words, whether there is a Thou with whom the I can identify and exist in a vital, lifegiving I-Thou relationship.

Into this searching for the security of human existence comes a fitting message: God is the supreme and unique Creator who has spoken the world and everything in it into existence through His effortless and all-powerful word. What is the existential meaning of this message in the historical situation of the enslaved Hebrews?

“Sons of the fathers Abraham, Isaac, and Jacob, do you hear who the God of your fathers really is? He is the Creator of the world, He is the Maker of all that is, He is the One who made the forces of nature. He is the One who planned everything in the physical realm. He is the One who inaugurated the historical process. Israel do you hear, do you understand? Your God, the One who is calling you out of slavery into the land promised to your forefathers, is the God of creation who made the forces of nature and therefore can use these forces to set you free.

“The God who will lead you forth by mighty deeds in history can do so because He is the very God who inaugurated the historical process in His mighty creation. On this basis you can understand that He will demonstrate His recreative power in setting you free from slavery and bondage, to put you on the map of history. Have courage. It is the Creator-Lord who will be your Redeemer by exercising His recreative power.”

These are words of comfort, of hope, and of salvation. This is one of the messages of Genesis Creation given to the enslaved Hebrews in Egypt and appropriate for enslaved man today. The Sabbath as a climaxing part of that Creation story becomes more than a day of commemorating and celebrating Creation; it becomes also a day of the worship of the Redeemer who made slaves literal and spiritual into a free people by His recreative power.

This indeed is a message of salvation. Genesis Creation with the Sabbath as the climax of the Creation account takes on even more significance once one actually witnesses God’s mighty rescue mission of salvation in man’s lives. The Sabbath, then, is more than a day of commemorating and celebrating Creation and Creator, it is a day of adoring.

Without the benefit issuing from the proper use of the Sabbath, God's people will again be enslaved physically and spiritually.

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The Sabbath becomes more than a day of commemorating and celebrating Creation; it becomes also a day of the worship of the Redeemer.

worship of the Redeemer-Lord who makes slaves into a unique, free people through His recreative power.

In the long years of the wilderness wanderings the Israelites, who in Egypt had to a great extent lost knowledge of the sacredness of the seventh-day Sabbath, learned through the ever-repeating miracle of withholding manna every seventh day and the miraculous preservation of the double portion that fell on Friday (see Prophets and Kings, p. 181), that the Sabbath day is a day of great significance for salvation and spiritual growth.

This one-seventh portion of the weekly cycle was to be a day of healthful rest from everyday work. It was to be a day of communion with God, and also a day providing time for contemplation and worship, with the aim of bringing about spiritual growth. God has set this day aside for man, because without the benefit issuing from the proper use of the Sabbath God's people will again be enslaved physically and spiritually. But with the proper use of this day the believer will experience healthful rest from the cares of everyday life, and most of all he will grow in grace and perfection.

Lack of Recognition of Vital Role

One of the reasons why we do not make adequate advances in our Christian experience is our lack of recognizing the vital role that the Sabbath plays in spiritual growth, sanctification, and perfection. Making the Sabbath into a day in which the continual recreative powers of God can be active through the blessing that comes to man by proper observance of this day means that proper Sabbath observance begins on Sunday, the first day of the work week.

How can the Sabbath be a day of healthful rest and special communion with God when the physical energies are exhausted during the week so that the Sabbath hours are needed for physical recuperation? The physical must not be allowed to encroach upon the spiritual. Balance in one's activities during the six working days is essential for the receiving of the full Sabbath blessing.

One may ask, But isn't the Sabbath a day of rest? Surely it is a day of rest. But let us note that the Lord did not rest on the Sabbath because He was physically exhausted and tired. He had created by the effortless and all-powerful word and was not tired and worn out. In Creation God sets us an example that we are not to exhaust ourselves in temporal labor during the six working days, because the rest on the Sabbath is a rest from the mundane concerns to give us special time "to engage in His service" (Testimonies, vol. 6, p. 354).

To use the Sabbath merely as a day to recuperate physically is to abuse the Sabbath. The Sabbath was made to enrich man's spiritual life and to bring to fulfillment the whole goal of human existence, namely to restore in man the image of God, to let him partake of the spiritual life forces with which the Sabbath is blessed and thus to enable him to grow in sanctification and holiness.

As we recognize more and more the vital function of the Sabbath for spiritual advancement and Christian perfection, as we receive the Sabbath as a day signifying Christ's creative and redeeming power, as a day vital for our spiritual growth, as a day that restores through Christ the lost peace of Eden in the restlessness of this world, as a day of eschatological significance (Isa. 66; Heb. 4), this day will be a day of extraordinary delight and joy and will prove to fulfill the function of much-needed sanctification and holiness and perfection.

"If you cease to tread the Sabbath underfoot, and keep my holy day free from your own affairs, if you call the sabbath a day of joy and the Lord's holy day a day to be honoured, if you honour it by not plying your trade, not seeking your own interest or attending to your own affairs, then you shall find your joy in the Lord, and I will set you riding on the heights of the earth, and your father Jacob's patrimony shall be yours to enjoy; the Lord himself has spoken it." —Isaiah 58:13, 14, N.E.B.*

The Lord wants us to find our joy in Him. He wants us to experience our inheritance in peace and give us the undisturbed possession of Canaan. The promise to everyone who keeps the Sabbath holy is to set him riding upon the heights of the earth, to release Sabbath observance from being a burden, to liberate him for a meeting with the Lord.

Such meeting with the Lord brings about our continual spiritual growth, our sanctification, our holiness, our perfection. May we recognize the Sabbath to be the day in the weekly cycle especially set aside for remaking us into the image of God. Concluded

CHRISTENDOM IS currently in extremely poor shape in many areas of the world. Simply told, the story is one of dwindling membership, a dwindling ministry, and dwindling finances.

Take the situation in England. In his book, *The British Churches Today*, Kenneth Slack paints a gloomy picture of the ecclesiastical scene in a land that was once one of the great bastions of Protestantism.

"To revise and in considerable measure rewrite a book on the British churches at the close of the sixties has been a sobering and very depressing experience. The revision of the statistics alone has all too fully confirmed the personal impression gained of the accelerating decline of the church as an institution throughout the period...."

"Passage after passage of the book written in 1960 has seemed strangely optimistic and has had to be excised. To write in 1969 is to be led to wonder whether at the end of another decade the whole institution of the church will not have changed its shape so drastically as to demand not a further revision (were a further edition called for) but a totally different book trying to account for what has happened. It is still possible to write of the British churches today in the light of history: shortly the operation may assume more the character of archaeology burrowing beneath a collapsed edifice."

The story is much the same among liberally oriented churches in the United States. According to Leslie H. Woodson, "Sunday school and worship attendance is declining as is church membership in (the) liberally oriented denominations. For several years the largest Protestant denomination in the ecumenical movement (United Methodist) has reported a net loss of between 100,000 and 200,000 members annually."

**What Has Caused This Decay?**

When we ask, "Why? What is the cause of this deplorable and reprehensible decay?" two answers are immediately forthcoming.

First, the church has suffered a massive onslaught from without in the evident triumph of an aggressive secularism, an affluent materialism, an assertive scientific humanism.

The church today has also fallen to a vicious fifth-column attack from within in the destruction of the faith by both the older "modernism" and the more recent "liberalism." To cite Dr. Woodson once more—"With the struggle of the ecumenical church toward union there has been a watering-down of doctrine and an eclipse of cherished theological traditions.

"Doctrine is cast into the melting pot with a thousand religious ideas and the people are served an insipid concoction which neither satisfies the palate nor nourishes the spirit.

"Multitudes within the main-line denominations are finding nothing distinctive anymore about the church. It is no different from the world outside. And if it is no different, then why bother about it?"

It is not surprising, therefore, that multitudes are leaving the church, either to give religion away altogether, or to find some spiritual home. As a result we have the formation of independent evangelical churches. May I say in parenthesis that some of these churches are extremely sound in their theology of the law and the gospel. They have seen the fruitage of the fair-weather antinomianism of previous generations. Consequently, they realize that the only way the current tide of lawlessness can be arrested is to proclaim the sanctions and sanctity of the Ten Commandments. They recognize, too, that the gospel only makes sense when the moral law is first preached.

We also have the mushrooming of thousands of "home" churches across the United States, as well as the growth of such groups as Jehovah's Witnesses and the Mormons—to say nothing of accessions to the Oriental religions, Buddhism, Hinduism, and Mohammedanism.

Unfortunately, many disillusioned church members are becoming involved in the charismatic movement because of the seemingly warm evangelical fellowship it offers.

Even Roman Catholics and liberal Protestants are jumping onto the bandwagon of the movement, for they see in it the means of achieving the organic union of Christendom that the ecumenical movement has failed to accomplish.

**Why Haven't SDA's Been Engulfed?**

How has it come about that the Seventh-day Adventist Church has not been engulfed by this enveloping apostasy? Actually, it might already have gone that way had not one of the major denomina-
tional crises at the turn of the century been resolved the way it was. I refer to the Kellogg crisis, the real significance of which has sometimes been obscured by other controversial problems with which the church became involved at that time.

With all due respect for the case made out in some quarters in favor of Dr. John Harvey Kellogg as being roughly handled by Elder A. G. Daniells and others, the plain fact appears to be that Kellogg became infected by the liberal theological thought of his day. For what Ellen G. White in her correspondence with him called “pantheism” is virtually the view of “God” that is widely held in these times. Admittedly, the extremely “advanced” concept of “God” as the “ground of all being,” goes far beyond anything Kellogg ever taught, yet his notions at least were in the same ball park.

However, the Seventh-day Adventist Church was not at that time railroaded into apostasy, owing to the direction given it by “the testimony of Jesus Christ,” “the spirit of prophecy” (Rev. 12:19; 19:10). In a word, the shape of the Seventh-day Adventist Church as evangelical, conservative, Biblical-literalist, creationist, Sabbathkeeping, missionary-minded, is very largely the product of the gift of prophecy with which it was endowed.

It would be easy at this stage for us to sit back and console ourselves that our troubles are over. But this is not so. The Kellogg crisis was simply the alpha. The omega, which is to be of an even more startling nature, has yet to appear.6

The Alpha-Omega Apostasy

The alpha was concerned with theories. Ellen G. White wrote: “Living Temple contains the alpha of these theories.”6 What were these theories? Mrs. White was extremely precise in delineating them, for she gives us a clear blueprint of the alpha-omega apostasy. She stated unequivocally that if Dr. Kellogg had his way, if our leaders were indoctrinated with his ideas, and if these speculations eventually came to be the established teaching of the Seventh-day Adventist Church, the following developments would take place:

1. The basic Biblical theology of Seventh-day Adventism would be changed, and a speculative theology substituted for it.7 And “fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith” would be introduced.8

2. The logical result of the acceptance of this new theology would be the complete destruction of the Christian faith.9

3. The methodology by which this change would be effected would be by mingling truth and error.10 Anyone who knows his way around in theology will have no difficulty in identifying these theories. They are being preached in a thousand pulpits today, expounded in seminary textbooks, and discussed in the learned theological journals. They are the meat and drink, the current fare, of pastoral ministry in the liberal churches.

A Similar Crisis Today

Now if what Ellen G. White wrote concerning the alpha of apostasy, as it raised its head in the Kellogg crisis, makes any sense at all, we may well anticipate that the Seventh-day Adventist Church will once again be confronted with a similar crisis, only of a greater magnitude. Her exact words were: “Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.”11

Inasmuch as it was through the ministry of the Spirit of Prophecy that our church was saved from the alpha of apostate theories, we can understand, therefore, why the very last deception of Satan will be to undermine confidence in this gracious gift.

“There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”12

Incidentally, Satan can accomplish this just as effectively by a fanatical use of the Ellen G. White writings as by challenging its validity and denigrating its influence as a divinely inspired source of direction for the remnant church.

Pressures on Adventists Today

In view of these observations concerning what has happened in our past history, we are entirely justified in asking, What kind of pressures are impinging today upon Seventh-day Adventism? There are three matters specifically to which attention should be called—three matters which would stand at the head of any observer’s list.
The shape of the Seventh-day Adventist Church as evangelical, conservative, Biblical-literalist, creationist, Sabbathkeeping, missionary-minded, is largely the product of the gift of prophecy.

are squeezed into the world's mold in conformity to its prevailing customs and conventions—that spirit of compromise that all too often passes for tolerance in our accommodated society.

However “old hat”" it may sound, the plain fact is: no form of permissiveness is ever condoned anywhere in the Word of God. Existentially oriented situation ethics are “strange fire,” if ever there was any. Our church is only as secure as the homes of its members, and its homes, in turn, are only as secure as the morals of its members. the remnant church. To do this we will need to ring the changes on:

1. Theological Liberalism. We have already called attention to what is its characteristic attitude and viewpoint—the substitution of human authority and judgment, human reason, for divine revelation, as issuing in the inspiration too often passes for tolerance in that spirit of compromise that all Adventists called “worldliness” which pertains to the (current) infallibility of the Bible as the foundation upon which it is estab-

2. Secularism. Secularism, “that which pertains to the (current) age,” is, of course, simply what an older generation of Seventh-day Adventists called “worldliness”—that insidious process by which we

3. Charismatics. In the tremendous upsurge of psychic phenomena that is currently taking place, charismatics has sprung to the forefront and captured both the imagination and involvement of the churches. Seventh-day Adventists ought to recognize the charismatic movement for what it is—a short-circuit mysticism that by-passes very largely the divine revelation given in the Word of God and exalts a so-called “core experience of the Holy Ghost,” in place of the reality of the new birth and a life of faith in Christ and obedience to His commandments.

How Can We Resist?

We thank God that thus far the Seventh-day Adventist Church has resisted the tremendous pressures that are impinging upon it. But where do we go from here: What of the future; how can we ensure the church's continued fidelity to the faith? Let me offer two or three suggestions:

1. By our own earnest adherence to the platform of truth and the foundation upon which it is established, for this is no time for us to undertake the building of some new structure.

2. By a revitalized preaching of the fundamental doctrines and distinctive emphases of the faith of accountability of all men before the judgment bar of omnipotent God; the seventh-day Sabbath of the fourth commandment as the sign of loyalty to Jehovah;

d. the intercession of Christ in the heavenly sanctuary; the investigative judgment; the ultimate destruction of the whole economy of evil;

e. the second coming of the Lord as the only hope of the world; and

f. the standards (moral, health, dress, et cetera) by which the purity of the faith is expressed in the lives of believers.

A likely objection will be, Isn't this putting the accent on theology, on doctrine, on belief, as such? Shouldn't we rather be preaching Christ? I ask you, How else can you preach Christ than through doctrine? Indeed, a theology that is not Christ-centered and Christ-cumemplenced is no theology at all!

3. By a continued respect for the traditions of Seventh-day Adventism. By this I mean an appreciation of the evident providences in the establishment of the Seventh-day Adventist Church and, may I add, a recognition of the excellent scholarship of the founding fathers of the faith (despite their lack of formal academic training).

How better can I conclude this article than by bringing to you the appeal of the one whom God called to be His special messenger to the remnant church? “We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everthing that is not in harmony with this truth?”


3 Ibid.


6 Ibid., p. 203.

7 Ibid., p. 194.

8 Ibid., p. 196.

9 Ibid., p. 204.

10 Ibid., p. 199.

11 Ibid., p. 197.

12 Ibid., p. 48.

13 Ibid., p. 205.
Could You Keep Up With the Pioneers?

RON GRAYBILL

Research Assistant, Ellen G. White Estate

OUR PIONEERS had no seminary to attend, but they were certainly not lazy intellectually. At the 1881 General Conference the following course of reading was recommended; indeed, the committee on credentials and licenses of each conference was to examine each minister yearly to make sure he was keeping up. Could you pass such an exam?

Course of Reading for Ministers

We, your Committee, respectfully submit the following report:

We recommend that all our ministers, both ordained and licentiates, be requested to pursue the appended course of reading.

We further recommend that the committee on credentials and licenses in each Conference examine the candidates yearly to see whether they have pursued the course of reading recommended.

We also recommend that all our ministers now holding credentials and licenses commence with Jan. 1, 1882, the reading of the Bible, Testimony, Vol. 1, and such works prescribed for the first year's reading as they have not previously read.

FIRST YEAR.

<table>
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<tr>
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<tr>
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<tr>
<td>Testimony, Vol. 1</td>
<td>300</td>
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<tr>
<td>Sanctuary and 2300 days</td>
<td>340</td>
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<tr>
<td>Thoughts on Daniel and Revelation</td>
<td>725</td>
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<tr>
<td>Faith and Hope</td>
<td>150</td>
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<tr>
<td>Matthew Twenty-four</td>
<td>64</td>
</tr>
<tr>
<td>United States in Prophecy</td>
<td>150</td>
</tr>
<tr>
<td>Three Messages</td>
<td>150</td>
</tr>
<tr>
<td>All Pamphlets on Sabbath and Law Questions, cir.</td>
<td>1,000</td>
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<tr>
<td>All Books, Pamphlets, and Tracts bearing on the Immorality Question, as found in our list of publications, cir.</td>
<td>500</td>
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<tr>
<td>Life of Wm. Miller</td>
<td>400</td>
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<tr>
<td>Life Sketches</td>
<td>400</td>
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<tr>
<td>Bell's Grammar (one quarter of it)</td>
<td>150</td>
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<tr>
<td>Writing</td>
<td></td>
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<tr>
<td>First Fifteen Books Rollin's Ancient History</td>
<td>600</td>
</tr>
<tr>
<td>Current News</td>
<td></td>
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<tr>
<td>A. Clarke's Manual on Preaching</td>
<td>300</td>
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<tr>
<td>Higher Life (Boardman)</td>
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We recommend the use of Barnes's Notes or A. Clarke's Commentaries, to be read from the first, year by year, a page or two at a reading.

SECOND YEAR.

<table>
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<tr>
<td>Second Quarter Bell's Grammar</td>
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<td>Rollin's Ancient History (remaining books)</td>
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<tr>
<td>History of the Sabbath</td>
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<tr>
<td>Bible from Heaven</td>
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<tr>
<td>All Tracts on Sabbath and Law, found in our list of publications, cir.</td>
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<tr>
<td>Our Pamphlets entitled, Baptism, Atonement, Spiritualism, Age to Come, Spirit of God, Miraculous Powers, Facts for the Times, cir.</td>
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<tr>
<td>All our Tracts and Pamphlets not previously read bearing on the Second Advent, as found in our list of publications, cir.</td>
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<tr>
<td>Spirit of Prophecy, Vol. 1</td>
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<tr>
<td>Writing</td>
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<td>Prideaux's Connections</td>
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<tr>
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<td>Geography</td>
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<td>Saints' Rest</td>
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<td>Testimonies, Vol. 2</td>
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THIRD YEAR.

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<tr>
<td>Testimonies, Vol. 3</td>
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Current News.
Geography.
Spirit of Prophecy, Vols. 2 and 3 | 800

Remainder of our Doctrinal Publications; i.e., all the doctrinal works published by REVIEW AND HERALD not specified in previous year, cir. | 1,500

Rhetoric (A. S. Hill or Quackenbos), | 500

Rise and Progress of Religion (Doddridge).

FOURTH YEAR.

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<td>Current News</td>
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<tr>
<td>Geikie's Life of Christ</td>
<td>800</td>
</tr>
<tr>
<td>Life of Paul (Conybeare and Howson)</td>
<td>900</td>
</tr>
<tr>
<td>Bunyan's Pilgrim's Progress and Holy War</td>
<td>600</td>
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<td>Simpson's Lectures on Preaching</td>
<td>335</td>
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<td>Mosheim, cir.</td>
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<td>D'Aubigne's or Martin's History of the Reformation,</td>
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<tr>
<td>Paley's Evidences,</td>
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<td>Spirit of Prophecy, Vol. 4</td>
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FIFTH YEAR.

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<td>Josephus' Antiquities and Wars</td>
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<td>Green's or Knight's History of England</td>
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<td>Goodrich's, Ridpath's, or Bancroft's History of the United States</td>
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<td>Dowling's History of Romanism</td>
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<td>Eusebius' Ecclesiastical History</td>
<td>436</td>
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<td>Hagenbach's History of Doctrines</td>
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<td>Burrage's Act of Baptism,</td>
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<td>McIlvaine's Evidences of Christianity</td>
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SIXTH YEAR.

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<tr>
<td>Testimonies, Vol. 6</td>
<td>600</td>
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<tr>
<td>Horne's Introduction</td>
<td></td>
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<tr>
<td>Lives of Luther, Calvin, Knox, Wesley, Judson, etc.,</td>
<td>2,500</td>
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</tbody>
</table>

All of which is respectfully submitted.

J. N. LOUGHBOROUGH, | |
W. H. LITTLEJOHN, | |
D. M. CANRIGHT, | |
S. H. LANE, | |
E. R. JONES, | |

Committee.

Moved, That we adopt the report, by considering the course prescribed for each year separately. The question now being on the adoption of the recommendation for the first year's course of reading, after some discussion, an amendment was offered that Geikie's Life of Christ be placed in the first year's course. This was spoken to by a number of brethren, and adopted. The motion, as amended, was then adopted.

The question now recurring on the adoption of the second year's course, an amendment was offered that the volume of Gibbon to be used should be the student's edition; this amendment was lost. The motion was then adopted.

The courses of the remaining years were voted on favorably, when the preamble and report as a whole were adopted.

Moved, That the Chair appoint a committee of three to still have this matter under advisement with a view to suggesting revisions of the various courses, if in their judgment any should be made.—Carried.
Japanese Catholics, Protestants Sponsor Charismatic Seminar

TOKYO—Except for a crucifix that dominated the wall behind the pulpit, no one could tell it was a Roman Catholic church. Catholics and Protestants representing 35 denominations came together in the sixth annual Charismatic Seminar, at the Hatsu, leading Catholic church here.

A month-long series of seminars was held throughout Japan's cities during October. In an effort to teach spiritual unity, the Charismatic Renewal is in no way an “ecumenical movement,” according to the Reverend Lester A. Pritchard, Canadian leader of the Japan seminars.

"Let's not try to make Pentecostals out of everybody," he urged. "And let's not aim at making Catholics out of Protestants. "No church has the whole truth. We must exchange pulpits," Mr. Pritchard said. "We seek not union but unity," explained the director of Team Thrust Ministries in Vancouver, sponsoring organization of the Holy Spirit Seminars in Japan. "We urge oneness in Spirit, not conformity of denominational differences."

Individuals are looking upon the Charismatic Renewal with a watchful eye, amid that Baptists, Catholics, and Christian Reformed are involved, often side by side. Some are curious, some are critical. Some came to the seminars from churches where hand-clapping is not done in their service, where it seems irreverent to do anything more than sit stiffly through the sermon. Yet the charismatics clap in rhythm to the music.

"It brings the Bible to life," said Father Armand De Montigny, Roman Catholic priest and pastor of the host church. "It's appealing to the pagan world, this praying together and making melody unto the Lord. Christianity is alive now, and coming to our prayer meetings are those who used to worship a dead idol. Praise the Lord!" the priest added.

Charismatic Renewal Leader Expects “Warm Welcome” in Rome This Year

ST. PAUL, Minn.—Roman Catholic charismatics will receive "a very warm welcome" when they go to Rome in May for their 1975 international conference, a leader of the Catholic charismatic renewal movement predicted here. Kevin Ranaghan of South Bend, Indiana, recently in Rome to prepare for the meeting, said the conference probably will be housed in a large tent to be erected over the catacombs of St. Callistus.

Scheduled over Pentecost weekend, May 16-19, the conference will mark the first large-scale gathering of Catholic charismatics in the world center of Catholicism. It will be one of the events of the Church's Holy Year. Mr. Ranaghan said plans are being made for a conference of 10,000 persons. Registrations from North America will have to be limited to 4,000 persons, he said, adding that "many more want to go."

Previous international Catholic charismatic conferences have been held at Notre Dame University in South Bend, but Mr. Ranaghan said he did not know how much longer they could be accommodated there in view of the growing throngs they attract. This year, some 22,000 persons were registered. He said five or six regional conferences are now held annually in North America.

Mr. Ranaghan, a 54-year-old ordained Catholic deacon who is president of Charismatic Renewal Services, Inc., spoke at the Upper Midwest Regional Conference on Catholic Carismatic Renewal at the St. Paul Civic Center.

In an interview, Mr. Ranaghan estimated that there are between 250,000 and 300,000 Catholic charismatics in North America and under 500,000 in the world as a whole. The movement, which emphasizes the power of the Holy Spirit, is continuing to grow and its renewal effects were commended by individual bishops and theologians at the recent World Synod of Bishops in Rome, Mr. Ranaghan said.

Document Gives Theological, Pastoral Analyses of the Charismatic Renewal

NEW YORK—A document designed to provide a theological and pastoral analysis of the Catholic Charismatic Renewal "to those who must make judgments" about the movement was formulated in Belgium by an international team of theologians and lay leaders and is now being made available to the U.S. Catholic bishops. The 71-page document states that the renewal is "of the Church and in the Church and is spreading" and that "there is every indication that it will remain a permanent expression of the Church's life."

Only recently translated into English, it was commissioned by Cardinal Leo Joseph Suenens of Belgium and drawn up last May in Malines, Belgium. It includes reflections on the theological roots of the neo-Pentecostal experience in the Catholic Church as well as the pastoral implications of the movement. In its preface, the "Malines document" is described as offering "a tentative answer to the main problems raised by the Charismatic Renewal and its integration into the normal life of the Church. Theological consultants from four countries read the document and made suggestions.
Entitled "Theological and Pastoral Orientations on the Catholic Charismatic Renewal," the document is being made available through the Communication Center at the University of Notre Dame, Indiana. Copies were issued to the press during a recent regional charismatic conference in Atlantic City, New Jersey. Among other things, the document points to the renewal's appreciation of the Church's sacramental life, its efforts to achieve justice and peace for all men, its vocations to the priesthood, and its thrust toward evangelization.

In an introductory section, the document recalls the appearance and growth of the renewal, beginning in the U.S. in 1967, and spreading throughout the world, and indicates briefly some "effects" of the renewal, including personal experiences of conversion and transformation in the Holy Spirit.

In the final part of the theological section, the document says that "the charismatic renewal evaluates positively the role of experience in the New Testament witness and in Christian life." It observed that "the experience of receiving the Spirit was not something of which persons were generally unaware" and that the Spirit "was perceived and experienced" with some immediacy.

In the conclusion, the document states that the goal of the renewal is "integration not isolation" and that it is not the aim of the renewal to "seek to create a special group within the Church which specializes in the Holy Spirit and his gifts, but rather a renewal of the local and universal Church through a rediscovery of the fullness of life in Christ through the Spirit, which includes the full spectrum of life in this world." It adds that "an important manifestation" of the New Pentecost called for by Pope John XXIII is the charismatic renewal and that those in positions of pastoral authority "will wish to be open to this and other manifestations of the Spirit's presence and power."

**Dallas Baptist Association Opposes Charismatic Movement**

DALLAS—Southern Baptist congregations belonging to the Dallas Baptist Association have been given a choice—either leave the charismatic movement or withdraw from the Association. Although the 234-congregation Association did not name any churches in its resolution, there is only one member that "openly" engages in charismatic practices—Beverly Hills Baptist church.

The action was prompted by a recent article in the Dallas Times Herald that described the charismatic movement in local churches. One of the clergy-men featured in the article was the Reverend Howard Conatser, pastor of the Beverly Hills church. In its resolution, the Association declared: "We deplore the practice of those who express or imply an attitude of spiritual superiority by this misrepresentation of certain so-called charismatic gifts such as faith healing, glossolalia (speaking in tongues), and exorcism, thus disrupting the fellowship of our churches."

After the resolution was adopted, Mr. Conatser said his church had no intention of withdrawing from the Association.

**NCBB Committee Issues Guidelines on Charismatic Renewal Movement**

WASHINGTON, D.C.—A committee of the National Conference of Catholic Bishops (NCBB) issued a statement of guidelines on the Catholic Charismatic Renewal that called on bishops to join priests in "developing means for relating the Charismatic Renewal to the whole Church." "We encourage those who already belong (to the renewal) and we support the positive and desirable directions of the Charismatic Renewal," the statement by the Committee on Pastoral Research and Practices said.

Stressing that the statement was the report of the committee and not that of the Bishops' Conference, Archbishop John R. Quinn of Oklahoma City, committee chairman, told the general meeting of the NCBB that the statement was basically one of approval of the Charismatic Renewal.

**Growing Churchwide Recognition of Catholic Charismatics Is Cited**

ATLANTIC CITY—A spokesman for the Charismatic Renewal in the Catholic Church told 10,000 participants at a regional conference here that there is growing recognition of charismatic "communities" in the worldwide Church and a striking "convergence" of outlooks between the neo-Pentecostal movement and the Rome Synod of Bishops.

Ralph Martin, editor of the national charismatic journal, New Covenant, of Ann Arbor, Michigan, and a coordinator of the Word of God community there, declared, "Increasingly, the Lord wants . . . us in the Charismatic Renewal to have a concern for the worldwide Church, to have a concern for what's happening around the world with God's people . . . and also a concern beyond the Church to the mission that Jesus entrusted to us to make disciples of all men."

During a three-day conference there were "joyful noises" of charismatics from the East Coast, Canada, and Puerto Rico. Mass liturgies, workshops, prayer meetings, and special ministries were directed to a general theme, "Jesus Christ, the Way, the Truth, and the Life."

Citing prophecies and exhortations heard throughout the conference that predicted sweeping changes not only in the Church but the whole world, Father John Bertolucci of the Albany, New York, diocese, urged participants to involve themselves in "basic evangelism." He noted that God has "raised up in the Charismatic Renewal a group of ordinary people to go out in the most fundamental way to bring others to the Lord Jesus Christ."

According to Ralph Martin, during the Synod several prelates took part in a series of prayer meetings arranged by Cardinal Leo Joseph Suenens, Primate of Belgium, indicating a growing interest in the growing Charismatic Movement throughout the world. "They came and sat on the floor and prayed," he said. Mr. Martin also observed that Pope Paul, during the Synod, called attention to the unusual "outpouring of charismas" taking place in the world and publicly recommended Cardinal Suenens' book, The New Pentecost, which concerns the Charismatic Renewal. "At one of the responsive gatherings— who projected "halleluiahs" and "amens" throughout the vast arena—to "get caught up" in the restoration of the "universal Church of Jesus Christ" during these times of crisis in the Church, he declared, "The Lord wants the Charismatic Renewal to express its concern for the worldwide Church and its mission of evangelization." In speaking of the need for complete Christian unity and the "breaking down" of obstacles to the restoration of Christ's Church, Mr. Martin said a "united Christian witness to the whole world is needed."

**CHARISMATIC COUNTDOWN**

Ten-Night Prayer Meeting Series Now Available

Designed to help Adventists prepare for Last Day Deceptions

The Outpouring of the Holy Spirit

See December, 1974, Ministry for supplies and prices.

MARCH, 1975/THE MINISTRY 13
"Footprints in Stone"

Biology Professor Reviews Popular Film

BERNEY R. NEUFELD

THE FILM Footprints in Stone has enjoyed a wide circulation since its release a few months ago. Its reception has been enthusiastic. And well it might be. The film reports the finding of human or manlike tracks and closely associated dinosaur tracks in the Paluxy River bed near Glen Rose, Texas. Such a discovery would present a significant challenge to current theories of biological evolution. Thus the reason for the production of this film by an evangelical organization.

Footprints in Stone develops its impact along three main lines—the tracks present in the riverbed, the oral testimony of long-time residents concerning previous observations, and the statements of certain authorities who are interviewed at the study site.

The tracks themselves are perhaps the most impressive evidence in the film. There are many beautifully defined dinosaur tracks. Huge three-toed tracks of the meat-eating Allosaurus, a monster who walked about on its hind legs. Circular tracks, three feet in diameter, with claw marks, of the giant Aptosaurus (the Sinclair O’ Company mascot). And last but not least are the 10- to 24-inch elongated tracks that look rather like human tracks. One of the smallest of these appears to show the imprints of the two large toes.

Long-time local residents tell stories of seeing excellent man tracks in the riverbed in past decades. These were destroyed by spring floods that ripped up the limestone blocks in which they were imprinted. Stories are told of man tracks that have been dug out of the river and sold to various visitors in the area.

Scientists Impressed

Most of the scientists interviewed in the film are impressed with what they have seen in the riverbed. Some are convinced of the genuineness of the man tracks, others are not sure, and a few have reached negative conclusions.

This film would have been greeted with a great deal of enthusiasm by this reviewer if he had not previously spent considerable time studying the evidence it presents. These studies have convinced him that there is no firm evidence (in the more usual scientific sense of the word) for the existence of fossil human (or other large mammal) tracks in this area. No less than a dozen scien-

Photos courtesy of H. G. Coffin and G. C. Sherrill

Three-toed dinosaur tracks in shallow water, Paluxy River bed, Dinosaur Valley State Park area.

Paluxy River bed feature that has been interpreted as a fossil human footprint. Left: Without enhancement. Right: Enhanced by wetting.
tists from at least six Seventh-day Adventist educational institutions, including the two universities, have visited the site and examined the tracks that may be seen there. Not one of these persons has found in these tracks convincing evidence for human footprints, although all of them have no doubt that humans and dinosaurs lived contemporaneously.

There are many dinosaur tracks in various stages of erosion, and these are fully convincing, to say the least. Most of the “man-tracks” in the film appear to represent the last erosional vestiges of three-toed bipedal dinosaur tracks. One series shown in the film is located in a layer of limestone that is above the layer containing the dinosaur tracks. It is clear in examining the supposed tracks in this upper layer that they are only random erosional patterns in this surface of the limestone stratum. These particular tracks are so poorly defined that it was necessary to “wet” them to provide contrast for photographic purposes. Oil or water has been used for this purpose. What one sees in the film are oil or water “paintings” on the surface of the limestone block, rather than clearly defined tracks. The “tracks” thus visualized can be seen under normal circumstances only with the application of a great deal of imagination.

Not Convinced

The stories of the local residents fail to convince me for two reasons. First, I have talked with them and asked them to show me man-tracks in the riverbed. The tracks they led me to seem best described as elongated dinosaur tracks. Second, man-tracks provide both notoriety and income to these individuals. Throughout their lives the people living in this area have been told by impressive visitors that the man-tracks are real and important. These visitors have paid money to see the tracks, and have purchased any that were available for sale. It is not likely that the track owners would even think to question the reliability of their man-tracks. Even if they did, however, economic considerations might severely affect any conclusions they would reach.

We must also comment on the “expert opinion” that goes a long way toward giving the film its aura of credibility and objectivity. The film’s identification of these individuals is not sufficient to allow one to evaluate their possible expertise with respect to evaluation of the tracks. The opinion of even a well-trained scientist can be an extension of previous bias, and is not necessarily based on a thorough analysis of all the relevant data.

I believe I have examined in detail every track and trackway shown in the film. Most of the tracks are clearly not human tracks, but are eroded dinosaur tracks (the three toes still showing) or random erosion marks that never were tracks of any kind. The film does show one trackway that is not so easily dismissed. The field study group with whom I was associated evaluated each of the dozen or so tracks of this series in detail. We compared these tracks (which are only a half to one inch deep) with dinosaur tracks in various stages of erosion. It is my opinion that they are the last remnants of a three-toed dinosaur trackway.

While it is difficult to demonstrate that this series of highly eroded tracks is reptilian, it is even more difficult to show convincingly that it represents the passing of a hominid wearing soft-sole footwear, as has been suggested by some. There are many distinct bipedal dinosaur tracks in the limestone layer that contains these uncertain tracks. Except for the possibility of this one trackway, there is no documented past or current evidence for the
Here Is a Sample of What You’re Missing
If You Don’t Belong

The fourteen-part series of eight- to ten-minute lectures on science and creation prepared by Dr. Harold G. Coffin of the Geoscience Research Institute are featured in the February, 1975, Tape of the Month Club. Number fourteen of the series, “The Ginkgo Petrified Forest,” appeared in the January, 1975, issue of The Ministry. Prepared initially for public radio use, the full list of subjects is:

1. Famous Fossils From a Mountaintop
2. A Small but Important Worm
3. Just Mud
4. Fossilized Stomach Contents
5. Fish Scales in the Fossil Records
6. Fossil Fish
7. The Selachian Fish
8. Dinosaurs
9. The Blue Lake Rhinoceros
10. The Horse
11. The Neanderthal Man
12. Rocks That Burn
13. Horse Tails
14. The Ginkgo Petrified Forest

If you are not yet a subscriber to the Tape of the Month Club why not send in your subscription today to begin with the January, 1975, selection. Of special interest will be the features to come from the Ministerial Council and General Conference session to meet in Vienna this summer. 5-inch reels $25.00; 7-inch reels $30.00; Cassettes $40.00.

existence of a bipedal manlike track sequence in this formation. This track series can, at best, be regarded as ambiguous data. In the absence of additional supporting data the most reasonable choice is to assume that these tracks are of reptile origin.

No Actual Footprints

There are several collections of dinosaur, manlike, and/or catlike tracks that are reported to have come from the Paluxy River. These have greatly stimulated interest in the Glen Rose region as an area significant with regard to antediluvian man. We have found that the authenticity of a track can usually be determined by sawing across the track and observing the compression, or lack thereof, of the layers of mud (now hardened into rock) beneath the track impression.

Most of the tracks, reportedly quarried from the Paluxy River bed, that we have examined have definitely been shown to be carvings rather than actual footprints. Not one of the manlike track impressions investigated in this manner has been shown to be an actual footprint. Fully attested, genuine dinosaur tracks quarried from the Paluxy River bed are displayed in the American Museum of Natural History in New York City. (See The National Geographic magazine, May, 1954, pp. 707-722.)

While this film will encourage many of those who already believe, it may also be expected to produce unfortunate consequences. Some sincere seekers after truth who have a rich background in this area may be turned away from Bible truth as they evaluate critically the treatment of evidence in the film. Unbelievers may be given occasion to question the credibility of those who support Biblical testimony.

The producers of this film are to be commended for adherence to the testimony of Scripture, and for their effort to enhance the witness to this testimony. But a good conclusion is not well served by unsatisfactory supporting evidence. The Creator of the universe deserves more than good cinematography; He deserves careful research and due regard for the scientific principles of evidence and experimentation.
AMONG Adventists there seems to be considerable antipathy for Mars’ Hill and the approach to witness it has come to represent. This feeling apparently carries over to our attitude regarding Christian apologetics (the logical defense of the faith in the face of secular philosophical debunking). Many view this kind of apologetics as unnecessary; it’s not the simple gospel.

I remember a college professor dogmatically stating that nothing was accomplished at Areopagus. He’d forgotten that Dionysius, Damaris, and a few others were converted, however important, but remembered that Paul was later “Not to know any thing among you, save Jesus Christ, and him crucified,” leaving the polemics aside.

In Paul’s age this was probably the most effective method for proliferating the Good News. It was news in A.D. 70, hot from the quill. But in the 1970s, in the Western world, in our secondary schools, colleges, and universities, everyone knows who Jesus Christ is.

Our great challenge, then, is to present Jesus Christ as Creator-God, correcting the reigning academic misapprehension: Christ as Man-teacher.

We need to not only develop an essential understanding of who Jesus Christ was and is but we must also demonstrate that the profundity of Christianity exceeds infinitely that of any rationalistic system of beliefs. Doing so requires a basic understanding of things philosophical and theological.

Those who are academicians should particularly feel, and act on, the responsibility to be Christian apologists to their respective fields. Who besides the behavioral scientist, who also understands fundamental Christian theology, can effectively answer spurious views on the nature of man advanced and acted upon by secular psychology? Who other than a Christian who understands the biological sciences can point to the other side of the evidence cited by, say, evolutionary paleontologists? And so on, in geology, anthropology, physics, philosophy, and even, or perhaps especially, theology.

We need way-stations with open juice stands and nourishing whole-wheat sandwiches available so that when the travelers stumble in, low on faith, we’ll be there ready. Logic soup and evidence crackers should be an essential part of the menu. We can’t offer proof. Nevertheless, no one is asked to believe blindly without evidence.

We need also to re-examine our approach to the sciences listed above. The book sections of our college and university campuses, pharmacies, and mercantiles, market Froom, Freud, Ericksen, Harriss, Bach, Berne, Rand, often to the exclusion of Tolkien, Carroll, Shaeffer, Williams, Chesterton, Guiness, Berger, and Lewis.

The first group has little in common, philosophically, with the second group who propound God’s creation, sacrifice, and resulting eschatological hope. But few seem to recognize the specious philosophical presuppositions of the first group, or care. Particularly it is the common absence of group two that disturbs, not the presence of group one who, we must grudgingly admit, do have their practical merit and insights.

How many SDAs would not be surprised to realize that the playwright Robert Bolt, who wrote the script for the movie we show in our churches and schools, Man for All Seasons, feels the need in the preface to the play to “perhaps apologize for . . . the appropriation of . . . a Christian saint” and confesses, “I am not . . . even in the meaningful sense of the word a Christian.” Rather, Bolt believes “our thinkers, artists . . . our men of science should labor to get for us a sense of selfhood without resort to magic.” [Religion?]

We need to understand how a man can write a play so filled with Christian insight and still choose Camus over Christ. We need to be wise as serpents in our witness. For witnessing is our only finally important industry.

There are many Thomases among us who need a bit of evidence to shore up a flagging faith. And we are remiss if we do not, like Christ, appear to Thomas with the evidence.

How can we fail to present what light we can acquire through the use of God-provided reason?

Athens and Jerusalem must understand one another—for Athen’s sake.
THE FACT that God uses men at all is a wonderful reality. From one point of view He doesn't need us. As Jesus once said, He could use stones if He wished, but He has chosen to use men. This means, of course, that He has chosen to use imperfect instruments. Yet our imperfection will not block God if our attitudes are such that we are willing to be used by Him.

The man God uses is marked by a number of characteristics. For one, he realizes his imperfection and is concerned only that God be glorified and His will be done. A subtlety of the devil is to entice men and women into Christian work for their own glory and self-advancement, but this is the road to spiritual disaster. The man God uses is concerned only that God be glorified.

Second, the man God uses is totally committed to God so far as he knows his own heart and mind. Jesus declared in Luke 9:23: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” Jesus always spelled out the cost of what it meant to follow Him. It means dying to oneself and one's own ambitions, one's own cleverness, one's own power, and following Christ. It means saying with Paul, as he did on the Damascus road, “Lord, what will You have me do?” It means commitment to the will of God, sight unseen, declaring that we trust God's character.

Most of us, if we were to admit the truth, say to the Lord, “Show me what Your will is so I can decide whether or not I want to go along with it.” Though we may not intend it, this is a consummate insult to God's wisdom and love. We are really saying, “God, I think I know better than You do what will be best for me and what will make me happy,” or, “God, I don't really trust You. I have a feeling You are going to make me miserable if I commit my life to You without reservation.”

The God who loved us enough to give His Son to die for us on the cross is not about to short-change us in life when we come to Him in total commitment.

Third, the man God uses is the man who has faith. Faith can be defined as confident trust. It is important to realize that faith is not a sophisticated synonym for superstition. Faith, in the Christian sense, is based on evidence and it is a faith that goes beyond reason, but not against it. Faith involves believing in unseen realities. Those who can see with the eye of faith have a grasp of the reality of God (what He can and will do in a given situation) and are not simply wishful thinkers. This faith also involves believing in the power of God as well as His character and integrity.

In the fourth place, the man God uses is the one who has seen himself and seen God and His power in experimental as well as propositional terms. He really trusts God's power and wisdom. The point of the story of the widow and the unjust judge in Luke 18 is not that we have to nag God, but rather that if the judge who was crooked to the core gave this widow justice because she was persistent, how much more will our heavenly Father, who is not unjust and who loves us, hear us when we come to Him. The widow went to that judge knowing that he was her only hope. This must characterize us in prayer if we are to be used of God.

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Sometimes people say, "There's nothing else we can do but pray," as though all the practical things have been done and now we can only turn to the impractical. Actually, prayer should be our highest priority. We must believe that God is our only hope, and He is, if we want the supernatural work to be done.

Sometimes God puts us in a place of absolute desperation to bring us to this conviction. He told Gideon to reduce the number of people in his band to three hundred because He said if there are more than that Israel would "vaunt themselves against me, saying, 'My own hand has delivered me.'" We must trust God and His wisdom that what He does for us will be the best.

Sometimes we ask amiss in prayer and God answers us, and with the answer sends leanness of soul. But if we trust that what He does for us will be right, He will not let us down. The expression, "He gives the very best to those who leave the choice with Him," is true.

We must trust the love of God. The supreme test of faith for the non-Christian is often the question of whether or not God exists. For the Christian, however, it is whether or not God is good. In the face of tragedy only trust in His character will carry us through. It is a great comfort to know that God does not ask us to understand but only to trust Him.

The man God uses is the man who trusts God and His providence in all that is past, in His present working and in the future. It means accepting as from God our background, our personality, our gifts, or the lack of them. We recognize that everything that has happened to us up to this point has been not by chance but by the providential hand of God.

At the same time we recognize that God is working in our present circumstances. He is not on vacation. He has not forgotten us. Rather, He is concerned and loves to work out His will in our lives.

The man God uses is the one who can rest the future in the hands of this all-loving, all-knowing, all-powerful God. The future is unknown to us but is completely known to God. He knows the way that we will take. We know that our ultimate destiny is to be with Christ forever and we know that our future is secure in His hand. The man God uses rests in this and radiates peace and confidence in the midst of uncertainty and turbulence.

The man God uses is the one who obeys God at all costs. This involves an awareness of what the commands of God are through familiarity with His Word, the Scripture. His will is much more easily discernible than we think if we will expose ourselves to what He has already said. Finally, the man God uses is the one who recognizes he can do nothing in his own strength. Is anything more impossible than trying to live the Christian life in the energy of the flesh? I do not mean that we are to be passive, but rather by faith we should lay hold of all the resources we have in Christ. Paul says in Philippians 4:13, "I can do all things in him who strengthens me" (R.S.V.).

The man God uses is the one who walks with God day by day in the reading of His Word and the fellowship and communion of prayer. To what extent are you and I qualified to be used of God? Let us examine ourselves in His presence and confess those areas of sin, of failure, of lack in our lives, and then by faith recommit ourselves, without reservation, to Him who is willing to take us and to use us for His power and glory. Only in this way will our lives be an investment in eternity.

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**Editorials from page 3**

The superficial social relationship that is so typical of pastor-pew relationships today and truly fellowship in a spirit of mutual love, interest, and togetherness with the members of our congregations and with our families and fellow workers. Such a relationship comes only from a living fellowship with Jesus through the Holy Spirit that enables us to forget roles and position and grow together in love. As someone has put it, "Birthdays, budgets, and busywork don't make believers into a body." As we grow in Christ we grow into unity with one another.

Just as Christ's love, demonstrated on a daily basis, finally drew His disciples together in a togetherness that led to Pentecost, the outgoing, unselfish love of a pastor who is not concerned about status or perquisites can draw his congregation into the second Pentecost.

This is the crying need of our churches today and, most of all, of those of us called to minister—not to be ministered to. Are we sick unto death of the selfishness and superficiality manifested among so many of our members today?

In humility and soul searching let us analyze our motives for service and our relationship with the flock the Lord has given us. If in doing so we arrive at a diagnosis that we need more humility and more of the truly Christian spirit of unselfish service, isn't it time to apply, by God's grace, the Jewish proverb, "Physician, heal thyself"?

L. R. V. D.
FIVE MILES south of Bethlehem, on the border of the wilderness of Judea, lies a small town, which was known as Tekoa in the time of the Old Testament prophets. Agricultural endeavors stop in this vicinity, which is quite dry and bare, a semidesert region. In such rather desolate areas the sycamore fig tree seems to flourish. It is a semiwild tree, the fruit of which is eaten by the people of these regions.

The figs of this sycamore tree are not edible unless the flesh is mechanically loosened and allowed to ferment through heat of the sun. So the dresser of the sycamore tree, we are told, must climb the tree and slit each fruit with his knife. Some commentators suggest that insects then put their eggs in these wounds in the figs and their maggots proceed to loosen up the meat of the fruit. The heat of the sun then ferments the pulp that is left. When the fig drops, it is edible, although not too tasty.

The prophet Amos was a tender of sycamore fig trees, a herdsman and a shepherd. He boldly answered Amaziah the priest’s charge to him to prophesy not again, with the exclamation, “Don’t call me a prophet, or the son of a prophet. I am just a herdsman and a gatherer of sycamore fruit.” By this he meant he was merely a humble man, not a professional prophet. In other words, he had never attended the School of the Prophets. Amos did not mean to indicate that the Lord hadn’t called him to the prophetic office, for he describes his call very clearly in such passages as chapter 7:15.

In a sense, Amos was a missionary traveling from Judah in the south to Bethel in Israel to relate God’s message of condemnation against their false religions. He delivered strong, plain denunciations against the temple of Jeroboam, the worship of calves, and the Israelites’ superficial religion. One might almost anticipate the reaction of the priests and rulers, “Go home, Judean, aren’t there enough problems in your own country for you to deal with. Why do you come up here to annoy us?”

Although Amos did not hold back any punches in his message, he used a very interesting and tactful method of approach. Some commentators suggest that Amos appeared at Bethel at the time of a religious festival and caught the attention of the crowds that were thronging the area by attacking the sins of the surrounding nations. One can almost hear shouts of, “You tell them, Amos!” as he ticked off the sins and judgments of God against Damascus, Philistia, Tyre, Edom, Ammon, Moab, and Judah, in that sequence.

In doing so, he used an ancient poetic device, introducing each pronouncement of judgment with a phrase, “For three transgressions of . . . . and for four.” Apparently it took three transgressions to prove incurable and intentional wrongdoing, but all these nations mentioned had exceeded even this limit; thus, this expression is used to call attention to a great number of wrongdoings.

We might also picture the crowd’s enthusiasm growing a little cool as Amos mentions the sins of Judah. However, since that was his own nation, the large majority probably still agreed with him, and if you were there you probably could still hear shouts of, “You tell them, Amos!”

Leo R. Van Dolson, Ph.D., is an executive editor of The Ministry.
The mood changes, however, as he pronounced the words of the Lord, “For three transgressions of Israel, and for four, I will not turn away the punishment thereof” (Amos 2:6, italics supplied). With the vigor and simplicity expected of a man of his background, Amos clearly indicted Israel for injustice, cruelty, incest, luxury, and idolatry, even for literally “taking the shirt off a man’s back” and keeping it. The law indicated that if they took a man’s covering garment as a pledge, it must be returned to him by nightfall, but they apparently violated the law for their own selfish purposes.

More Attention to Details

In comparing Amos’ denunciation of sin with that of his contemporary, Hosea, it becomes apparent that Amos gives much more attention to the details and circumstances of iniquity than Hosea does. Lest you think that Amos’ messages were all doom and gloom, however, we need to note the reason behind his warnings of impending judgment. This is probably brought out most clearly in chapter 5, verse 14, which reads, “Seek good, and not evil, that ye may live.”

Amos’ two dominant themes of justice and righteousness are recorded in the 24th verse of the same chapter: “But let judgment run down as waters, and righteousness as a mighty stream.” The righteousness theme is climaxed in the closing section of the book with a moving portrayal of the ultimate triumph of righteousness over iniquity.

Broken Covenant Relationship

The readers of this journal are well aware that in early nomadic and seminomadic societies covenants between men and between groups were the legal arrangements that made peaceful community relations possible. One of Israel’s chief unifying forces during the period of the wandering, conquest, and settlement was the religious bond or covenant that God made with them. In the third chapter of Amos, God points out how Israel has broken this covenant relationship in spite of the fact that He made it very clear to them that “you only have I known of all the families of the earth” (verse 2).

Amos is obviously referring here to the covenant relationship. The punishment that results is not an arbitrary pronouncement on God’s part but the natural consequences of their having separated themselves from Him. Hosea and Jeremiah join Amos in pointing out that Israel broke the covenant (see Hosea 6:7; 8:1; Jer. 11:1-6; 34:18). The Septuagint expresses the question that Amos asks in chapter 3, verse 3, this way, “Shall two walk together at all, that do not know one another?” The walk he is talking about here, of course, represents more than a casual walk, which would not be impossible under these circumstances, but that kind of close association enjoyed by companions who travel through life together.

Amos’ three addresses on the sins of Israel begin in chapter 3:1 and run through chapter 6:14. Each of these is introduced with a phrase, “Hear this word” (chaps. 3:1; 4:1; 5:1). This section concludes with the pronouncement of woe on those that are “at ease in Zion” (chap. 6:1).

Eschatological Passages

There are many interesting eschatological passages in this section of Amos’ book. Support for

AAM Study Guide—Amos

Readers who are members of the Academy of Adventist Ministers or who may wish to join this organization and receive academy credit should respond to the following questions on 8 1/2 by 11-inch paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Your responses to all twelve study guides on the minor prophets will be credited with one year’s study requirements for AAM membership (fifty clock hours).

1. Various punishments were described by Amos, but what descriptive word is used more often than any other in chapters 1 and 2 to delineate the devastating nature of coming judgments? Why do you think this is characteristic of Amos’ description?
2. What basic reason seems to underlie the explanation of the causes for punishment in chapters 1 and 2?
3. Write an interpretive sentence indicating what the following expressions used in chapter 6 signify:
   a. “Put far away the evil day.”
   b. “Lie upon beds of ivory.”
   c. “If there remain ten men in one house.”
   d. “We may not make mention of the name of the Lord.”
4. Pick out one of the five visions mentioned in chapters 7:1 through 9:10. Give a careful exegesis of the passage you have chosen, interpret it, and apply it to our needs today.
5. Discuss what is taking place in Amos 7:10-17 and what the significance might be to us today.
Drawing such parallels is found in several Ellen G. White statements. Dealing with the familiar challenge of chapter 4:12, she states, "As a people who believe in drawing such parallels is found in knowledge?" (Job 38:2).

In chapter 5, verses 18-20, Amos joins the chorus of the Old Testament prophets who describe the day of final judgment as the "day of the Lord." In The Great Controversy, page 310, this verse is quoted in connection with the events that occur at the close of probation.

Verse 19 of chapter 5 is one that has always captured my imagination. It undoubtedly reflects Amos' experience as a herdsman living on the edge of the desert. He tells of a man fleeing from a lion and running into a bear. As if that is not enough of a problem, he manages to escape both by running into an apparently unoccupied house. We can picture him there panthing from exertion and leaving his hand on the wall to support himself. As he does so, a small but venomous serpent, hiding in the cracks between the stones of the wall, fatally bites him. Can you find a more vivid description anywhere in Bible prophecy of what it will mean not to be prepared for the close of probation?

You probably have often heard the words of chapter 6, verse 1, "Woe to them that are at ease in Zion" used as a warning to God's people today. Such use is supported in volume 4 of the Testimonies, page 76.

The Five Visions

The next major section of the book of Amos begins in chapter 7:1 and runs through chapter 9:10. Five specific visions are introduced with such claims as that found in chapter 7:1, "Thus hath the Lord God shewed unto me." Amos' visions include such vivid and graphic scenes as destruction by grasshoppers, a fiery drought, a wall being measured by a plumb-line, ripe fruit and famine, and the inevitable punishment of sinners. All of these, of course, must have had local application in Amos' day, but the use of hyperbole as well as the appropriateness of application enable us to understand that an eschatological fulfillment is also intended. The fourth vision, which suggests a famine for the Word of God, is one that Adventists traditionally have applied eschatologically. Support for this position is found in Early Writings, page 281, and The Great Controversy, page 629.

The Final Glorious Restoration

The eschatological Day of the Lord is not just a day of fiery final judgment, however. For God's faithful remnant it's a day of promise and restoration. A day when "they shall no more be pulled up out of their land which I have given them, saith the Lord" (chap. 9:15).

The amazing and almost unbelievable promises of future glory God gave through Amos are capped in striking language. He tells of the day to come when the plowman will catch up with the reaper and the treader of grapes with him that soweth the seed. Seedtime and harvest follow each other so closely, and the harvest is so abundant that it cannot be gathered in before it's time to begin the next round of sowing. Undoubtedly this is figurative language, but it contains a ring of hope and happiness that give promise of the glory of the new earth God plans for those who heed Amos' call to "prepare to meet thy God."
A CONFERENCE Bible instructor, available to the whole field, is the answer the Ohio Conference has adopted to meet the problem of "Not enough Bible instructors to go around."

Philip Follett, Ohio Conference president, recognizes the importance of the professional Bible instructor to the soul-winning program of the church, especially in the work of training laymen. But as in most conferences, the number of trained, qualified women is limited and not sufficient to meet the challenge of the large metropolitan areas of the conference.

And so, early in 1974, the conference assigned one of their experienced workers, Mary Lou Davies, as conference Bible instructor, to be used where needed throughout the conference.

The president has informed his workers of her availability and the requirements for obtaining her services. The pastor makes the request, then works with the president and lay activities secretary of the conference in working out a program.

This is how the plan works. The conference lay activities secretary goes into an area with Mrs. Davies to get the program started. They hold training classes for the church (or in some cases a district of churches) one night a week for six weeks. During that day Mrs. Davies takes teams of laymen, consisting of two ladies or a lady and a man, to visits and studies. Usually she can work three teams a day, one each in the morning, afternoon, and evening.

She shows how to make the initial contact, how to follow up, how to initiate studies, and finally how to actually conduct the study in the home.

Prepared lessons are generally used by the laymen. They are taught such techniques as how to lead interests to a decision for Christ and for the truth.

During the course of the training, the layman has opportunity to conduct a Bible study with Mrs. Davies present. When he is sufficiently trained, he in turn will take other laymen with him to teach them what he has learned.

The pastor works closely with Mrs. Davies, providing hand-selected trainees for the program, an up-to-date name file of interests, and assisting in the development of a well-organized program of soul winning. The latter is a prerequisite for having the program.

Usually her three-month loan to the church is focused toward a definitely scheduled reaping program. The pastor’s interest in and determination to make the program work is the key to its success, says Follett, for if the objectives of this plan are to be met it must be an on-going program after the Bible instructor leaves the district.

What is the specific objective? To develop in every congregation where she serves, a well-trained corps of lay Bible instructors who will continue to do the work and will themselves train other laymen. What pastor wouldn’t be delighted to have a good strong army of well-trained laymen in his congregation? Yet, how many pastors, especially of larger churches, are able to actually spend time in on-the-job training of laymen? It is with this purpose in mind that the conference Bible instructor position has been created.

Has the program worked? Elder Follett reports that the results so far have exceeded their expectations. In the first six months of the program a number of baptisms, five in one district and six in another, have resulted from Bible studies conducted by laymen Mrs. Davies has trained.

Pastor Mario Fralick reports that the lay force in his church has been greatly strengthened. Those who were already active have learned better methods and techniques of soul winning, and four new lay workers have been added who had never given Bible studies before. He hopes to continue an on-going program of constant training and recruitment.

When asked if the Ohio Conference might be setting a new precedent, Follett agreed that the program holds some real possibilities. He described the kind of person he believes is needed for this kind of position. She must have skill and experience in teaching and training laymen for the work. Her ability to relate and adapt to a variety of pastors is essential. And finally, her schedule must be such that she is available to go where needed. (Mrs. Davies is married, her children grown, and her husband is a willing partner to sharing her for the Lord’s work. Follett commented, with a twinkle in his eye, that he thinks Mr. Davies ought to have two stars in his crown for every one his wife will have.)

A conference Bible instructor in every conference may be only a dream at this point, but Ohio has made a good start in the right direction!
The Catholic Leader of March 25, 1973, printed a letter from a young man who simply signed himself "Howard." We missed the letter, but picked up a reprint of it in The Protestant Review of April, 1973. We would like to reproduce Howard's letter here.

"Dear Father Fox,

I read your article on why young people don't go to Mass. I would like to express my feelings on attending Mass in the Catholic Church. First of all, I am a Catholic and also a 19-year-old confused student. I'm going to be blunt but sincere and honest.

"Mass turns me off completely, because I'm sick and tired of going to Mass to keep my parents happy by listening to sociology. I get plenty of sociology in school. Besides, half of the priests talk so dead. It makes you just about fall asleep.

"It seems like every Sunday the Church is continuously asking for money. Now I realize that the Church might have a heavy budget like our parish has for installing an air-conditioning unit. The Church is so concerned with material and social things that it forgets about the human soul.

"I've gone several times to talk to a priest for spiritual help. No one has yet to help me but my friends. One priest gave me a solution to my problems. He told me to forget girls and go off to a far off college and study really hard. Is that the answer to happiness?

"I asked one priest what happens when you die. He told me he didn't know. No one had ever come back to tell us. This might sound like I'm exaggerating but it's the truth.

"I wanted to study the Holy Bible so I went to talk to the priests of my parish about it but they let me down. They had nothing to offer. Now they have the CCD classes which I attend. Oh, they let us paint pictures, do a little handcraft, had a few alcoholics come to tell us drinking is a 'no, no.' I never heard the name 'Jesus.' I never heard anything from the Bible mentioned. The CCD classes were nothing, just a place to go to have a good time.

"Our parish has a teen club. We also have bingo. But where can I find a way to heaven? Where can I find Jesus? It's a shame there is nothing that can be offered like Bible study classes instead of social activities. There must be something wrong with the Church and I think that maybe I have plainly pointed it out. But what good will this forgotten letter do?

"Most of the people who attend Mass regularly are full of hypocrisy. As supposedly

Robert H. Parr is editor of the Australian Signs of the Times.
Surrounded... hasn't being fed

H. Parr

Christians, they are responsible for setting examples to others. They sure do a poor job of it, like leaving their love for their fellow man at the church when Mass is over.

"Sometimes I feel just like lying down somewhere and crying.

Sincerely yours,
HOWARD

"P.S. The Church has gone modern. I think it's time for people or sleepers to awaken."

Does that warm your heart? Does it make you feel just a little easier to know that other churches have their internal critics just as yours does? Do you feel a little smug, perhaps, thinking that we have just the program that this young man is looking for? And do you expect the remainder of this article to be taken up in pointing out the shortcomings of the

Roman Catholic Church? If your answer to any one of the above questions was Yes, then it is time you woke up yourself; apparently all the sleepers do not snooze in Catholic pews.

It is not our purpose to examine the weaknesses of the Roman Catholic Church here. It is our unabashed purpose to try to lift the standard of our own. For be it known unto you that there are, within the confines of our own churches, young people who are just as wastfully looking for a way to heaven and not finding it! There are young people in our communion who look at the regular worshipers and feel that there is no other name for them but hypocrites. There are young people among us who go to the ministry for help and come away empty, with a gnawing, aching soul, hungering for the Bread of Life. There are young people (and older ones too) who go to our churches hoping to hear words of life but who hear only sociology . . . or psychology . . . or some other -ology . . . or I-centered preaching . . . or some humorist who mistakes the pulpit for the concert stage and who jokes his way through the sermon, working for cheap laughs.

Sure, if that young man Howard had come to our church, he would have been given a Bible, and Sabbath school is a place where we study the Bible. He wouldn't have been worried about bingo in the church hall or painting and pottery when he wanted to find something serious to study. But he could have easily found (we blush to say it) "priests who talk so dead."

The cry of Howard is the cry of so many in his church—and ours: "Where can I find Jesus? Where can I find a way to heaven?" These are not only pertinent questions; they are urgent. They are not merely the whims of just another teen-ager who is turned off by ritual and formality. These questions are the omnipresent questions in the breast of every Christian (professing and/or lukewarm) who occupies the pews of our sanctuaries week by week. Where can I find Jesus? Where can I find the way to heaven?

Now the load, in the main, devolves upon the ministry. We recognize that. But not the entire load. Sure, the ministry must gird up the loins of its preaching to ensure that no hungry soul goes away unsatisfied; but notice that this young man looks to his older brethren to set him an example. Is his criticism relevant as far as you are concerned? Do you "leave your love for your fellow man at the church when [the church service] is over"? We cannot be too detached about this. Howard may be a Roman Catholic, but there are ten thousand Howards right within our own churches; some right within your church.

It is possible (and again we hate to suggest it) that we, too, can be more concerned with air conditioning than with the fresh air of God's Spirit. Materialism has not passed our church by so that it can concentrate on the Roman Catholic Church. Did that sentence in Howard's letter, "It seems like every Sunday the Church is continuously asking for money" bother you at all? (Wise church administrators, recognizing the increasing cost of running a church, now involve their congregations in the Stewardship Plan, and thus obviate this continual request for money.)

Most of all, did you notice that sentence, "The Church is so concerned with material and social things that it forgets about the human soul? That, of course, is not the case with our church. The value of a human soul is the most important thing to us. Or it should be. Or it used to be in the pre-materialism days. Could it be that we, too . . . ? That letter makes you think, doesn't it? It makes you acknowledge that a church, when it loses sight of the human soul, is finished. Howard's problem, after all, is our problem.

Stress—Its Causes and Its Control

Part 1

Feelings Can Be Fatal

WILLIAM H. NEWCOMB

ALL OF us in this modern day and age must deal with stressful situations at one time or another. Many of us have different ways of dealing with the rising tide of anger and frustration and the resulting tension that we may feel. Some of us may present a calm exterior to those around us and may have learned to squelch these inner feelings of stress. While appearing calm on the surface we may burn with indignation and, consequently, indigestion.

We may, on the other hand, deal with our inner feelings of anger and frustration by exploding and blowing off steam. In this case we transmit these feelings to some inanimate object or other person.

Either of these ways is inadequate and leads to problems. Squelching it may lead to ulcers, and letting it out may lead to poor interpersonal relationships with others.

How is it that these feelings of stress come into being? They arise from factors within an individual, which either are being currently affected or previously affected by environmental factors from outside the person. For instance, as an example of stress originating from within, we may think certain thoughts that bring on tension. As these thoughts deepen, we go round and round with them in our minds until we are beside ourselves with frustration and anxiety.

On the other hand, relationships with a boss or contact with some other individual in our environment may cause tension. This triggers internal attitudes which bring on a mounting tide of disturbing thoughts. From these observations we can arrive at a definition of emotional stress. Emotional stress is any feeling of discontent or anxiety that is brought on by the effects of internal attitudes or feelings, and which may or may not have immediate contributory external factors.

Feelings of Inadequacy

Let’s take an example from practical life to illustrate this concept. A person who feels inadequate and does not have proper self-respect may be hesitant in his speech and feel fearful when conversing with others. Oftentimes he will make continual apologies for his ideas because he is afraid that others may not accept him. Because of his hesitancy and constant apologies, others learn to value his comments less than the comments of those who seem more sure of themselves. Therefore, they have a tendency to pass him by in a conversation.

The inadequate person is therefore caught up in a round of circumstances, owing to his own projections, which tend to deepen his own problem and cause greater inadequacy. His feelings, therefore, affect his capabilities and his capabilities become a product of his feelings. How does all this get started? It begins soon after birth and continues through life as we learn to relate to people and circumstances around us. There is one common denominator in all such situations, and that is fear. Fear of one’s own capabilities or inadequacies; fear of what others may think; fear of nonacceptance.

Let’s look at how these feelings of fear and frustration affect us physically. Dr. Hans Selye, the director of the University of Montreal’s Institute of Medicine and Surgery, has shown that rats under a variety of stresses develop the following: a rise in blood pressure and blood sugar, tightening of the arteries, an increase in the amount of fat in the blood, and an increase in the level of cholesterol in the blood. Upon surgery it was found that the adrenal glands were enlarged, the lymphatic glands were shrunken, and peptic ulcers had developed.

How do these physical results of stress affect our health? We all know that the disease of hypertension is characterized by high blood pressure. Medical advice given to such individuals is to live a quiet, peaceful life with as little stress as possible. This is because the emptying of fat into the blood, an increase in blood sugar, and an increase in cholesterol are all implicated in heart disease, in which cholesterol is deposited on the inner surfaces of the arteries and may cause a stoppage of blood flow. If this cessation in the flow of blood takes place in the arteries leading to the heart, a heart attack results. Clogging of the arteries is also implicated in heart disease, angina pectoris. Another effect of stress is the condition which is known as “acid indigestion.” This may lead to peptic ulcers if stress becomes a way of life.

Shrinkage in the lymphatic system, which may be due to emotional stress, may have much to do with a person’s becoming less resistant to disease organisms, since it is through the lymphatic system that disease organisms are combated. Tension headaches, which also may be a result of this kind of stress, are all too common to some of us. Even skin disease...
can be brought on by the physical effects of emotional stress.

Obesity, a common problem in today's society, may be the result of people's methods of dealing with emotional problems. All of us have heard of cases where a wife runs to the refrigerator to soothe her anger after an argument with her husband. Or perhaps we have heard of an overweight person who, when attending college, relieved his anxiety over an upcoming test by eating.

**How the Mind Affects the Body**

All these physical effects draw our attention to the following quotation found in the volume, *The Ministry of Healing*, page 241: "The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression."

How does the mind affect the body and its health? Primarily, this is the result of an interaction within the nervous system. There are two main divisions in the nervous system—one called the voluntary nervous system, which is under the control of the will.

This voluntary system makes it possible for one to move his arm or leg whenever a command is sent from his brain requiring such a motion. The other division of the nervous system is called the involuntary nervous system. It is not under the control of the will but is primarily affected by the emotions. This system, also called the autonomic nervous system, is that part of the nervous system that is primarily affected by emotional stress. The involuntary system is in turn subdivided into sympathetic and parasympathetic parts. The word "sympathetic" emphasizes the fact that the nerves are affected by or are sympathetic to our feelings.

Reactions taking place within this involuntary nervous system are ordinarily influenced by our changing thought patterns. For instance, if I walk along a woodland path on a weekend afternoon after a large noon meal, I probably feel somewhat lethargic because most of the blood has been taken from the brain and muscle areas and is being concentrated in the areas around the digestive organs to bring about digestion. The glands of the stomach are secreting digestive juices and the wall of the stomach has increased its activity and movement. These reactions are a result of the impulses coming to the digestive organs through the parasympathetic division of the involuntary nervous system.

However, as I turn a corner in the path I come face to face with a large black bear. Immediately certain things happen in response to the emotional fear and stress that suddenly grip me. The sympathetic division of the involuntary nervous system takes over. It now sends more impulses to the organs than does the parasympathetic division. The blood surrounding the intestinal organs is redirected to the muscles, the heart begins to pound, moving the blood around more quickly and giving added oxygen and food to the muscles. My pupils grow larger in order that I may better see every movement that the bear makes. Digestive processes are shut down, and the body is ready for flight. From this illustration we can see why it isn't a good thing to carry on an argument or get involved in stressful situations either during or after a meal, as it will interfere with digestion.

**Must Change Our Feelings**

We have little control over the physical reactions that come about as a result of our feelings except as we change our feelings. An example of this is the person who feels ashamed or bashful and consequently blushes. He may not wish to blush, but he can't help it. It's a natural reaction to his emotions.

Another rather dramatic and quite rare example, and yet not unknown, is evident when, under prolonged sadness, an individual's heart is slowed and may even stop. Sometimes when a husband and wife have been very close in their relationship and one of them dies, the other may also die within a matter of days.

We can see, then, how much effect our feelings can have upon our physical condition, and are reminded of the Biblical prescription found in Proverbs 17:22, "A merry heart doeth good like a medicine."

A person under the emotion of joy feels good, and his body functions are stimulated and helped because of the profound interaction between the mind and the body. It has been estimated by some that as high as 90 per cent of all our physical problems have their roots in mental conditions.

Another quotation found in *The Ministry of Healing* emphasizes the fact that right attitudes contribute much to health. "Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. . . . Courage, hope, faith, sympathy, love, promote health and prolong life."—Page 241.

We can therefore see that continually looking upon the dark side of life may actually shorten life, bring on disease, and even cause death; on the other hand, a sense of trust in God and the focusing of our attention on the positive aspects of life, and looking for good in others, may actually increase the life span as well as better one's health and general vitality.
THE attitude of the medical profession to the alcoholic is of great interest, and is certainly an index to the current state of affairs. Many physicians prefer not having an alcoholic among their patients for various reasons, such as feeling that better help is available elsewhere, or not wanting to take the extra time that might be required, or fear of their inability to help him.

Most medical men and laymen consider alcoholism a psychological problem. Many, therefore, look to psychiatry for help; but here, too, in vain, because few psychiatrists welcome alcoholic patients. Probably the most consistent advice given alcoholics by the medical professions is “Join Alcoholics Anonymous.” In my opinion, this is not bad advice because AA has a most enviable record for effective work.

This advice, when looked at objectively, is phenomenal. Is there a parallel in the case of any other problem that the physician is asked to treat in which he refers those coming to him to the layman for help?

Recent developments in peer counseling, with the use of clearly nonmedical staff, have already raised serious questions about the concept that alcoholism is a disease. This idea, if it persists, has profound implications. Previous attitudes by the medical profession toward alcoholism and the alcoholic will have to be re-evaluated. Medical schools will have to consider the students’ training in relation to the possibility of the physician’s assuming a broader role with the alcoholic. Greater acceptance and interest among the medical professions will hopefully provide a broader spectrum of help for the alcoholic patient. Clergymen also need to know how to deal with the alcoholic on a more effective level. If all this is really to take place, we need to take a closer look at alcoholism itself.

What Causes a Person to Drink?

The mystery of alcohol addiction revolves around the question, What causes a person to drink, even though he knows that he is not only killing himself but destroying those who are significant to him?

People do not consciously set out to become alcoholics. It happens to them because they are prone to addiction. The pressures and urges that cause human beings to drink may vary widely. The alcoholic’s susceptibility is an individual matter, distinctive to his personal characteristics.

Alcoholics do have one thing in common—an urge to drink alcohol. Dependence on, or addiction to, alcohol, however, must be understood in the light of the fact that alcoholism does not exist by itself, but is part of the total personality malformation present at the time.

Although some people appear to be more susceptible than others, alcoholism itself is not a single entity, but a symptom associated with deep unresolved psychological, social, or spiritual needs that have not been satisfied in one’s life. Alcohol, continually used, is a response or a crutch the individual turns to in order to compensate for these unresolved personal needs.

For a time—ever years—drinking appears to satisfy a person’s needs. But the day comes when alcohol no longer gratifies the longings, and compulsive drinking takes over. Then human needs are no longer apparently being met. The chronic stage is reached when even the symptoms are drunk away. One no longer drinks to fulfill his deep needs—he drinks for his sick need for alcohol.

From this point on, drinking becomes habitual and firmly established in the way other learned responses become habitual, resulting in addiction. As dosage is increased over the years, we may naturally expect an arrest or fixation in normal personal growth. Physical dependence occurs in those individuals who are more constitutionally predisposed to alcohol than are other individuals. When this happens, it is no longer the psyche alone that craves alcohol. The body tissues now demand it as well.

With the onset of physical dependency, the individual can no longer exercise voluntary, conscious choice about drinking. He has been told by a number of patients that it is impossible for them to describe their urge to drink. They have said that there are no words to describe how deep the craving is and that they cannot compare it to any other pleasures they have known—women, status, or power.

Apparent Positive Effect

It is true, also, that early drinking appears to have a positive effect on one’s life. Drinking has been shown to inhibit anxiety; worries and problems seem to disappear; pent-up hostile feelings dissipate; tiredness turns to new energy. Sleep seems to come easier with alcohol. This early phase of drinking appears to promote feelings of well-being and happiness. The person often sees himself as a warm, confident, acceptable and better-adjusted person. I have had more than one patient say to me, “Oh, if I could only recapture those early drinking days.”

The life of an alcoholic is not a pleasant life. He lives in a world of imposed definition. Imposed by the man on the street and by professionals. To many, the al-
The alcoholic defines his immediate world with feelings of anxiety, fear, depression, and loneliness. His is a kind of existential anxiety. He lives with the fear of not knowing what happened in his blackouts; the fear that they will recur; the fear of the damage being done to his liver, brain, and so on. His loneliness is permanent—in a crowd or physically alone. He is forced to live with unmitigated guilt in a punitive world. He lives with a painful remorse, yet cannot get away from the need for the bottle.

As a result, he becomes an angry and often hostile person. Most individuals do not see his unacceptable social activity as striking out against illness, but as his way of behaving. The alcoholic is recognized as a person dependent on alcohol because he has been unable to manage without it. To give it up means, for him, a return to unendurable psychic pain without access to an anesthetic. To expect him to recover on his own is too much to ask. He cannot manage himself.

When he comes for help, either through the urging of his own conscience or the demands of his employer or wife, he comes half wanting help and half not. Plagued by a deep feeling of aloneness, inadequacy, failure, and a lack of faith in people, God, or himself, he yearns for the help the doctor or clergyman can give him; yet, his guilt, shame, and mistrust will often cause him to reject their proffered help.

This rejection is an interesting yet puzzling behavioral pattern, and can be rather mystifying for those who are putting forth an effort to help. I would like to spend a little time investigating this inconsistency on the alcoholic's part. As to the possibilities already alluded to, mistrust on the patient's part becomes paramount.

Have you ever asked yourself, "How do I feel about someone who drinks?" I would imagine that such a question would not elicit any out-of-the-ordinary emotional response. If you would rephrase the question to "How do I feel about an alcoholic?" chances are better than average that it would bring a response.

It has been experimentally shown that certain words in the English language that are considered "taboo" or "negative" tend to elicit stronger emotional reactions than others. The word "alcoholic" appears to do this very thing, and often promotes those negative feelings within us. If the word itself elicits negative feelings, then what kind of responses do we have when we come in contact with the actual people who have been placed under this label?

To be truthful, most of us feel alcoholism can be avoided; so we end up giving lip service to the concept that alcoholism is an illness, while still feeling that the alcoholic is really able to stop drinking when he so desires. These feelings and thoughts, both conscious and unconscious, are easily transmitted to the person, and can often say more about how we feel toward him than the words we speak. We can see, then, that anyone working to help an alcoholic should become aware of his own true feelings.

Extremely Sensitive

The alcoholic is an extremely sensitive person. It is unknown whether this heightened sensitivity is owing to continual use of alcohol or whether this is a facet of his personality make-up prior to addiction. But the fact is the alcoholic is often quite perceptive concerning the feelings of those about him, and will usually reject help from people whom he believes are not sincere and genuinely interested in helping. He rejects lecturing and exhortation. He mistrusts expressions of interest that are not matched by sincerity of action, demonstrated in a willingness to go out of one's way to be helpful.

It must be kept in mind that the alcoholic believes that drinking will improve his relations with other people. This is very evident even when he seeks help. He is seeking a relationship of trust with
When a man drinks, he is looking to whom he can attach himself—someone with whom he can share fellowship, whether he knows his burdens and woes or not. The alcoholic needs continuous evidence that the person truly has sincere interest in him.

Overpermissiveness Not Necessary

In dealing with him, therefore, it is not necessary to become overpermissive. "Gentle control" is considered the best tactic. The essential ingredient is the development of a personal relationship. By having a positive regard for him, you will shatter his world of isolation, establishing a base of empathy. In communicating human warmth and understanding, you will win his confidence and trust.

How easy it is to forget that the individuals whom we label so quickly are really people—human beings with sensitive feelings, who are often looked upon as odd and considered as social outcasts by society because they cannot control their drinking. They hunger for love and acceptance just like the rest of us.

When first introduced to alcohol, many thought that drinking was a way to live "life at its best." But instead it turned out to be "life at its worst." With persistence, positive regard, and empathy, we can help the individual who has a problem with drinking find a better way of life. If the opportunity presents itself to you to help someone who is having problems with alcohol, accept the challenge. Don't turn him down.

It has been personally rewarding for me to observe the change that takes place when a person is no longer chained to a habit so destructive as alcoholism. I have seen pained and anguished faces change to countenances filled with peace, calmness, and joy, and I have seen homes and hearts reunited with a desire to love again. But most of all, there is great satisfaction in knowing that I have been able to play a part in helping my brother, while winning a friend for life. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

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There is always a lot of talk and discussion about the fat tissues of the human body. Perhaps we talk about it more than we should; however, everybody has and needs some fat. The Creator made us that way. Directly under the skin there is a layer of fatty tissue that normally provides form, insulation, and protection to the body. Our abdominal organs have fat pads attached to them, which cover them in case of injury and help prevent the spread of infection. Then, too, the kidneys have a capsule of fat around them that provides protection and holds them in their normal position.

One of the primary purposes of fat tissue is to provide a reservoir of stored energy. Each one of our one hundred trillion body cells is constantly in need of energy and oxygen, without which they would die.

When our cells die, we die. Normally these cells get the majority of their energy from carbohydrates and, to a lesser extent, from the fats of our diet. Actually, we can only store a 24- to 48-hour supply of carbohydrates, which is primarily stored in our muscles and liver in the form of body starch called glycogen. If we are fasting, or if we are doing more exercise than usual, the cells do not get enough energy from the carbohydrates and, consequently, must utilize the stored energy of the fat tissues.

The normal-weight person (15 per cent body fat) has enough stored energy in his fat tissues to last him five to six weeks without eating any food. After that, his cells begin using up the proteins of their own structures for energy purposes.

Thus, fat tissues are essential for the normal function of our bodies.

However, too much of even a good thing is harmful. Normally, the weight we gain after the age of 20-25 years is excess fat—if we were not overweight at that age. In other words, we usually should not gain weight after the age of 25 years. One can also tell whether he has normal amounts of fat tissue by the thickness of the fold of skin over his scapulas (shoulder blades). If, when you pick up the skin over this area, it is over two-thirds to one inch thick, you have an excess of fat tissue.

Most of us believe that fat tissue is formed from the fat in our food; this is only partially correct. The fat in the diet that is not burned up right away is stored as fat tissue; however, surprisingly, this is also true of carbohydrates and possibly of proteins, which, if not used right away, are also converted into fat and stored for future energy use. Because of this, we can gain weight eating too much of any type of food.

Fat is the most concentrated form of food energy. Each
teaspoonful has twice as much energy as the same amount of carbohydrate or protein. Thus, one has to work twice as hard to burn up fat as he does carbohydrate or protein. Because of this, it is best to eat less fat, especially if one has an overweight problem. However, we must also remember that we can become overweight by overeating carbohydrates and proteins. Even eating only salads might possibly cause overweight if they could be eaten in large enough quantities.

Rarely is a person overweight because of some hormone problem, such as a "lazy thyroid." This is much less frequent than we tend to believe. Sometimes overweight is caused by the increased number and size of our fat cells. This, in turn, can be determined by how much was eaten as an infant or in early childhood. Because of this, it is very important that we do not overfeed babies. An overweight baby may have as many as two, three, or even four times as many fat cells as a normal-weight baby. An ounce of overweight in infants may lead to one, five, or even ten pounds of adult overweight. Here it is certainly true that an ounce of prevention is worth a pound of cure. 1

At certain times in history and in certain cultures, people have thought that overweight was a sign of health, but now we know differently. Overweight makes high blood pressure higher and diabetes worse. It creates extra work for our muscles—and when the muscles work harder, the heart works harder. Each pound of fat contains about 200 miles of blood vessels. 2 The hundreds of miles of extra blood vessels in the excess fat also increases the work load of the heart. This would mean that your heart might wear out earlier and you would die prematurely. Thus, it is very much for our own benefit to control our weight.

Those of us who do not have an overweight problem must be careful how we point our fingers. Just because we are not overweight does not mean that we are not eating more than is good for us. Ellen G. White refers to those who eat so much that it makes them lean to dispose of it. 3 Some scientists also believe that this happens; however, they have not as yet been able to explain how it happens.

Mrs. White tells us that overeating by underweights, normal weights, and overweights clogs the body machinery (Counsels on Health, p. 119). 4

It befogs (Testimonies, vol. 6, p. 357), confuses (Testimonies, vol. 4, pp. 501, 502), and dulls (Testimonies, vol. 7, p. 257) the brain, causing forgetfulness (Counsels on Diet and Foods, p. 138) and incapacity (Testimonies, vol. 5, p. 135) for mental labor. It is understandable how this enfeebles the moral and spiritual discernment (Counsels on Diet and Foods, p. 160). 5

One investigator found that rats and mice, who received less than they normally ate, lived longer and were less susceptible to cancer. He believes that this also applies to human beings, and states that Americans, if they obtained sufficient vitamins, minerals, and proteins, could live longer and be healthier by eating from one third to one half less than they presently eat. 6 Thus, even though we are not overweight, we may be shortening our lives, making our bodies more susceptible to disease, and affecting our mental and spiritual discernment by eating more than we really need.

Usually, excess fat tissue means that we eat more food than our bodies burn up. If we understand this, we need to know how best to get rid of excess fat. Either we can eat less or exercise more. It is ordinarily more effective, of course, if we combine both of these methods.

However, reducing weight and maintaining it requires a change of life-style. Temporary changes in our way of eating and living will only produce temporary results. Permanent results require permanent change. To accomplish this, we must each day and each moment choose to do that which is best for our health, and ask God for the will power to carry it out.

1 Arthur C. Guyton, M.D., Basic Human Physiology, 1971, p. 599.
2 Ibid.
4 J. D. Ratcliffe, "I Am Joe's Heart," Reader's Digest, April, 1967.
The Missionary Doctor in South America

WILLIAM WAGNER

The spirit of Christian evangelism is sweeping South America. In the vanguard of this endeavor is the medical evangelistic program of the Seventh-day Adventist Church. In the large cities with their multimillions of inhabitants, in the Amazon jungles, in the vast prairie areas, the medical evangelist is diligently at work.

Medical launches are plying the great rivers of South America bringing medical help and the gospel of Jesus Christ to the inhabitants of primitive areas. Following newly constructed roads into the jungles of central South America, modern mobile clinics are bringing medical help where none has previously been available. Our mission planes are supporting medical evangelism by carrying personnel and supplies into other isolated areas.

Scattered strategically throughout South America are our permanent medical facilities, clinics, hospitals, and schools. These units are staffed by South American missionary physicians, each dedicated to the ministry of healing.

What is a missionary doctor? Here in the United States we recognize the missionary doctor as one who has left his homeland for service overseas. He has joined the foreign evangelistic arm of the church as a regular denominational worker. Our professional friends in South America have a much broader concept of the work of a missionary doctor.

First, medical evangelists are men and women happy in their love for Jesus Christ and enthusiastic in their desire to witness that love in their practice of the healing arts. They not only believe in Jesus as the Son of God and in salvation through Him, but they also have the hope of His soon return to earth for the purpose of taking His faithful children home. They have manifested this faith by pledging themselves completely to the ministry of healing.

Physicians may be assigned to isolated mission hospitals far in the interior, or they may be specialists on the staff of institutions in the great cities of Rio de Janeiro, Sao Paulo, or Buenos Aires. Some are administrators of medical programs in primitive areas, while others are on the faculties of famous medical schools. Not a few are successful specialists in various fields of medical practice.

Predominate Characteristics

There is one predominant characteristic held in common by missionary doctors. From their studies of God's Holy Word and the inspired counsel given to our church through the writings of Ellen White, they feel the Lord would have them practice medicine as a part of the healing ministry of the church. The mission of the church is their mission and their prime commitment. This is true whether they work in the modern city or in the primitive jungle.

One other characteristic is their youth. While some of our older physicians are also missionary physicians, by and large it is the younger men who have been able to act upon a new vision of old landmarks in the rich traditions of Seventh-day Adventist medical work. All through this great division territory of South America are small clinics and hospitals that are the result of the sacrificial service of our missionary doctors. These units have been opened in areas of spiritual need and God has blessed their efforts. Churches are being built in increasing numbers around these units.

Two of our larger hospitals in South America are developing the capacity to train young physicians in the various specialties. One, the River Plate Adventist Hospital, is located in a rural area, quite far from any cities or towns, yet the patronage of this hospital is constantly growing. Patients come from hundreds of miles around because of the Christian compassion and professional excellence of our workers there. All the doctors in this modern medical institution are missionary physicians.

In Rio de Janeiro, Brazil, the well-equipped Silvestre Adventist Hospital represents the church's healing mission. Located on the side of a mountain overlooking the city, its facilities are available for use by private physicians in the area. A current expansion program will make this institution one of the most modern hospitals in South America. Additions include modern operating rooms and the finest diagnostic facilities. The young medical staff are eagerly upgrading their capabilities as specialists.

New Spirit Generated

A new spirit has been generated as more of our doctors pattern their work along lines suggested by the Spirit of Prophecy. In increasing numbers these young people are committing themselves to a worker relationship with the health program of the church. This represents a sacrificial type of service, for some private doctors in this area earn far higher incomes than do their counterparts here in North America. But these young medical evangelists are seeking to capture the blessing and spirit of those who were pio-
neers in Adventist medicine. They feel that they are carrying out the gospel commission.

In many areas of the world, Adventist doctors have developed an independence from the organizational structure of the church and prefer to pursue their professional activities as private physicians while continuing a faithful membership and support of the church. Our missionaries in South America have no criticism toward their independent colleagues, but they have been impelled to move in a different direction. They have discovered that a united Christian service provides more spiritual opportunity for evangelism.

This change to a regular worker status for our physicians and dentists was not easy, but it has been successfully effected in a way which has not diminished the service of those continuing in private practice.

One is impressed by the zeal and enthusiasm of these medical and dental workers. They are ambitious to qualify themselves as competent in the various specialties so their Christian service will be effective for the work of the church.

In South America we have scores of young people in medical schools operated in various countries. Many of these young medical students are already committed to the plan of missionary service.

South America is beginning to send missionary physicians overseas. Two have gone to Angola. The church's larger hospitals are planning to train and qualify them for overseas service.

God is blessing the missionary doctors now working in South America. Their number is growing rapidly, and they promise to greatly strengthen the cause of God.
Mind Your Own Business—On Pollution

Many health problems—from emotional instability to dizziness, headaches, and speech difficulties—may trace one of their causes to some form of environmental pollution. Some of the more serious hazards from contaminants may result in cancer, birth defects, and hereditary changes that may be passed from one generation to another.

Anyone who thinks pollution is not his business is unconcerned about his own well-being. But you're only one individual, you say? Remember, enough concerned individuals make up a concerned nation! ("Health Effects of Environmental Pollution." A publication of the U.S. Environmental Protection Agency, Washington, D.C. 20460, May, 1973.)

Public pressure to segregate smokers from nonsmokers has been a major issue for years, even before January, 1972, when the U.S. Surgeon General warned of dangers of carbon monoxide in a smoke-filled place. Since then, organizations such as Action on Smoking and Health (ASH) and Group Against Smokers' Pollution (GASP) have won litigation to protect America’s 170 million nonsmokers from the 50 million who puff tobacco.

In the Federal Government in Washington, several departments and agencies have posted regulations banning smoking in elevators and conference rooms. They also provide smoke-free sections in working and dining areas for employees who do not smoke and object to being surrounded by smokers. (Reprinted from a copyrighted article, U.S. News and World Report, August 26, 1974.)

Tired Drivers Are Dangerous

After four hours behind the wheel, the average (tired) driver takes about 20 per cent longer between steering wheel corrections, drifts more than twice as far from the center of his lane, loses little ability to maintain a designated speed, but in case of a blowout swerves three times as far before regaining control as he would when fresh and alert—according to similar tests performed at the Cornell Aeronautical Laboratory, Inc.

During the hours of darkness, especially between 5:00 p.m. and 8:00 p.m., fatal traffic accidents increase sharply. (Current County Safety Council Newsletter, vol. XVII, “First Aid.”)

Are Children's Safety Seats Really Safe?

Not all automobile safety restraints for children effectively withstand severe crashes, even though they pass federal government standards. That's because the restraints don't have to be crash-tested. The government has proposed a new safety ruling that would require such testing, but this won't go into effect for at least another year. Meanwhile, Action for Child Transportation Safety (ACTS) has compiled a list of restraints that have passed independent tests:

- **Infants only**—General Motors Infant Love Seat (up to 20 pounds);
- **Infants and toddlers**—Peterson No. 75 Safety Shell (adjustable up to 40-pound size); Collier Bobby-Mac (adjustable to 35 pounds);
- **Toddlers only**—Ford Tot-Guard (up to 50 pounds); General Motors Child Love Seat (up to 40 pounds); Century Motor-Toter (up to 40 pounds); Peterson No. 74 Safety Shell (similar to No. 75 model, but without infant insert); Kant-Wet Car Seat, models 784 and 884 (up to 40 pounds); Infanseat Auto Harness (up to 52 pounds).

For more information on protecting your child in a car, send a self-addressed, stamped envelope to ACTS, 400 Central Park West, New York, New York 10025. (Today's Health, September, 1974.)
According to the publication "Food Fats and Oils," standard "stick" margarine has a definite advantage over butter in its effect upon the body's production of cholesterol. This advantage has been increased further by new forms of margarine. This less solid margarine is sold in tubs that contain a still higher percentage of unsaturated fats (from 77 per cent to 85 per cent). Recently, liquid margarines that have only 10 per cent to 17 per cent of their fat as saturated fat are being sold.

Dorothea Van Gundy Jones, who has been a nutritionist with Loma Linda Foods for 21 years, suggests the following procedure for improving the quality of common stick margarine: Blend 1 pound stick margarine, 1 cup hot water, 1 cup vegetable oil, and salt (to taste, if desired) together in adequate-sized container. This can be accomplished with a blender, mixer, or a fork. When completely mixed, it will have the consistency of soft margarine. This can then be kept in the refrigerator as regular margarine.

This "extended" margarine has a lower percentage of saturated fat. It also has a lower percentage of total fat, making it less concentrated and less fattening. It is also cheaper than regular margarine. (Submitted by Vernon C. Sparks, M.D.)

Although vitamin E is an essential, fat-soluble substance, the requirement for it is not precisely known. In spite of the claims that large doses of vitamin E will help people with heart disease, the weight of evidence does not side with this notion. Authorities do not recommend that the general public indulge in self-medication with vitamin E. (Journal of the American Dietetic Association, 62:638-642, June, 1973.)

Most people are not aware that ordinary, everyday clothing of normal flammability may be a burn hazard. Baby bunting or night clothing will burn, as well as the dangerous so-called "torch sweaters" and "explosive cowboy chaps" that claimed many victims prior to the beginning of Federal regulations begun by the Flammable Fabrics Act of June 30, 1953.

This year an estimated three thousand to five thousand people will die from clothing fire burns, and another 150,000 to 250,000 will be injured. Children and the elderly—the majority of the victims of flammable fabrics—should wear closely woven denim-type materials and be kept away from sources of ignition. People need to be taught that if clothing catches fire, one should lie down on the floor and roll—but never run. The pain, the scars, and the overwhelming cost of hospital bills and of reconstructive surgery—which may come to as much as $50,000 per patient—are part of the staggering burden placed upon the burn victim and his family. The real problem is that in some cases surgery will not restore the individual's former appearance. (Journal of the American Medical Association 221:189, July 10, 1972.)

When asked, "What do you complain about most?" four out of five people said their feet hurt. A woman walks about eight and one-half miles a day while doing her housework. The average person walks some 65,000 miles in his lifetime. In World War II, 75 per cent of young inductees examined for fitness for military service had something wrong with their feet. In industry, one man in ten is absent for about five days a month because of foot pain. One fourth of all the bones in the body are in the two feet—26 in each. (Life and Health, August, 1974.)
THOSE who desire to keep abreast of new developments in archeology may be interested in a brief report of the annual meeting of the Society of Biblical Literature and its progeny, the American Schools of Oriental Research, both of which met in Washington, D.C., October 24-27, 1974.

Abraham and Moses

Among the many scholarly papers read at the SBL, those which related recent findings of archeology to the Bible included the following: Walter E. Rast, of Valparaiso University, reported a series of towns in the southern Dead Sea basin that were found in 1973 to contain contemporary pottery and a similar cultural tradition through the end of the Early Bronze Age (c. nineteenth century B.C.), and suggested that since the towns were apparently linked in a single politico-economic system, they could conceivably reflect the background of the pentapolis (Sodom, Gomorrah, Admah, Zeboiim, and Zoar) mentioned in the Abraham-Melchizedek story of Genesis 14. Though there are now certain chronological difficulties, his hypothesis may yet prove to be valid.

Joe D. Seger, of Hebrew Union College-Jewish Institute of Religion (Los Angeles), reported on the discovery of letters from the Proto-Sinaitic alphabet used as potters' marks on the shoulders of some large stone jars well sealed under debris from the final destruction of Middle Bronze Age Gezer (c. sixteenth century B.C.). These are of special interest because they compare in form and date to the alphabetic inscriptions found on the Sinai Peninsula. Together these data show that, contrary to the opinion of earlier critics, alphabetic writing existed in the time of Moses; only thus could his Torah have become a people's book.

Israelites and Edomites

Joseph A. Callaway, of Southern Baptist Theological Seminary, described the pattern of life from the Iron I Age (or the Biblical period of the Judges) discovered at the small unfortified villages of Ai and Raddana, which he has excavated during the past ten years. Repre-
sentative of the general settlement of the central hill country of Palestine, the evidence suggests that the inhabitants (presumably Israelites) were primarily farmers and secondarily shepherds; they had capability in metal working, and their houses were characterized by a new pier technique of construction. Such discoveries help to provide a backdrop for the book of Judges.

Lawrence T. Geraty, of Andrews University, discussed the significance for Biblical studies of six ostraca he discovered in 1971 at Khirbet el-Kom (in the Shephelah). Coming from the archives of an Edomite moneylender and dating from the early third century B.C., they were either in Aramaic script/Edomite language or Greek, and one, being a bilingual ostracon, was in both. The earliest indigenous Greek inscriptions from Palestine, they show how early Greek language and influence pervaded everyday life and thus provide an early antecedent for the situation in the time of Jesus and His disciples. Since the moneylender is referred to in Greek as a kapellos, additional light may be thrown on the usage of this word in Isaiah 1:22 (LXX) and 2 Corinthians 2:17. Finally, the inscriptions are important for Biblical text-criticism because they are the first secure exemplars of the scripts probably used by the earliest Septuagint translators of the Hebrew Bible.

Jesus, Ezra, and Nehemiah

Eric M. Meyers, of Duke University, synthesized results from a recent archeological survey of Galilee with the results of recent excavations at Khirbet Shema, Meiron, Chorazin, Capernaum, and Beth Shearim, to suggest that Galilee must be divided into Upper and Lower Galilee following a line that runs east from Akko on the coast to Safad. In New Testament times Upper Galilee appears to have been a primitive and conservative hinterland removed from foreign influences (the traditional view of Galilee), but Lower Galilee appears to have been far more Hellenized than has been previously supposed. Since the latter region was the locus of Jesus’ Galilean ministry, it now seems probable that He grew up and worked in a very sophisticated and cosmopolitan society.

In his presidential address to the SBL, “A Reconstruction of the Judaean Restoration,” Frank M. Cross, Jr., of Harvard University, came out strongly for the traditional dating of the missions of Ezra and Nehemiah as opposed to alternate views that have become popular in critical circles; he used as evidence (along with other archeological data) the genealogical information found in New fourth-century B.C. papyri from Wadi ed-Daliyeh north of Jericho. These papyri, left in a cave by Samaritan patricians fleeing from the conquest of Alexander the Great, will be published shortly in the Annual of the American Schools of Oriental Research.

Illustrated “Dig” Reports

At the ASOR meeting, always one of the best attended of the many sessions, illustrated reports of ASOR-sponsored archeological expeditions were presented by their respective directors: the Phoenician city of Idalian (in Cyprus) by Lawrence E. Stager, of the Oriental Institute; the Byzantine churches in the vicinity of Amman (in Jordan) by Bastiaan Van Elderen, of Calvin Theological Seminary; the Old Testament city of Heshbon (in Jordan) by Lawrence T. Geraty, of Andrews University; the New Testament city of Caesarea (in Israel) by Robert J. Bull, of Drew University; the Jewish synagogue site at Meiron (in Israel) by Eric M. Meyers, of Duke University; and the Early Christian sites of the Aegean (in Greece and Turkey) by Helmut Koester, of Harvard Divinity School.

Especially missed at the ASOR meetings was its president, G. Ernest Wright, of Harvard University, who died suddenly of a heart attack on August 29, 1974, shortly after he returned from a trip to the Middle East, where he had visited most of the “digs” mentioned above. Professor Wright’s colleague at Harvard, Frank M. Cross, Jr., was elected to succeed him as ASOR president. He is thus charged with the general oversight of ASOR’s excavations, publications (The Biblical Archaeologist, The Newsletter, and The Bulletin of the American Schools of Oriental Research), and institutions (The Albright Institute of Archaeological Research in Jerusalem, The American Center of Oriental Research in Amman, and the planned institutions in Baghdad, Beirut, Nicosia, and Tunis).

The next annual meeting of the Society of Biblical Research and the American Schools of Oriental Research is scheduled for October 30-November 2, 1975, at the Palmer House in Chicago, Illinois.
Miriam's Travel Tips

Miriam Wood
Harold Munson, Artist

Going Abroad for the First Time? You'll Appreciate This Advice From an Expert in "Travel Coping"

When I attended a workers' meeting in Florida in late 1974, one topic of conversation was the coming General Conference session in Vienna. Naturally we are all deeply interested in the problems of coping in a country not our own. Some will be going abroad for the very first time. It happens that "travel coping" is rather a hobby of mine and I found myself giving out with words of if not wisdom at least practicality, gleaned from a number of overseas trips.

"Why don't you make a list of all these tips and send them to us?" Helen Smith asked.

"Maybe I'll just do that," I agreed.

Later, as I thought about it, I wondered whether other ministerial wives might like to read over my list. So here it is—and many of you will doubtless have tips of your own to add. Remember that I'm talking to the ladies, laboring under the assumption that when a wife goes along she's pretty much responsible for the family wardrobe.

1 Plan your wardrobe so that all the colors will coordinate; this will eliminate the need for extra accessories.

2 Buy a purse in the form of a large shoulder bag with separate zipper compartments. Decide who is to have custody of the passports, travelers' checks, and World Health booklets. I always carry all these documents, since KHW wrestles with the luggage. I keep the passports and travelers' checks in an inside zipper compartment; I never set my purse down in any public place.

3 Take some of your travelers' checks in small amounts. This is very convenient for places where your lodging may have been paid in advance, or where you are just passing through and don't want to spend much. Remember that you generally lose when you convert leftover money to a new currency at the borders. Those traveling from the United States should also take at least twenty-five one dollar bills for tips. They are so handy for use when you somehow don't have "coin of the realm" at the moment. I have never known them to be refused anywhere and that includes countries not especially friendly to the United States.

4 Buy a certain amount of travelers' checks in your own name, so that when you and friend husband are on separate side excursions you are solvent. Also, I have always wondered what would happen overseas if KHW became violently ill and I didn't have my own supply of checks for coping purposes.

5 Even though few, if any, immunizations are now required in Europe, I would never travel overseas without taking the following injections: typhoid, typhus, paratyphoid, polio, tetanus, and if it has been more than seven years since your smallpox vaccination, I would be revaccinated. Be sure to have these injections at least six weeks before you leave because you may become sick. Be sure to have your doctor sign your WHO booklet on the appropriate lines with the name of the immunization, the date, the quantity, and his name. As I suggested, keep the booklets with your passports. I don't think any European country will ask for them, but you never know. In Asia they are requested at every passport control.

6 Make up tiny packets of heavy-duty washing soap, just enough for each night's washing. You ought to be able to tuck thirty or forty of them here and there in your suitcase. If you run out, you...
can buy more, or use toilet soap, but the latter won't easily get collar rings off. I always take along a little brush, and with the washing powder and brush I can keep KHW presentable.

7 Take a supply of Wash n' Dri packets. Keep lots of them in your purse, for you just don't get to hand-washing places as often as you feel grumpy. If you run out of these you are usually able to buy them at international airports.

8 Take along some facial tissues and for convenience' sake some toilet paper. You will understand soon enough about the latter! Facial tissue can be purchased at many places when you need more.

9 Have friend husband carry man-sized Kleenex for nose-blowing purposes, so that he can carry a handkerchief for use in mopping his face only. If you ever have to wash out his wash n' dry handkerchiefs, you will see the wisdom of this.

10 If you can persuade your husband to wear nylon shorts instead of the knitted variety, you will simplify your life a great deal. Knit shorts are very difficult to wash by hand and drying them is next to impossible. Most hotels have overnight laundry service, but the price is usually high.

11 Take along a light raincoat and a warm sweater. Some people prefer a raincoat with a zip-out lining for cold countries such as Great Britain and Scandinavia, but I never found those as practical as the coat-sweater combination. Also, while belted raincoats look very chic, a loose-fitting coat is easier to struggle into and is easier to wear over both dress and sweater if need be. Oh, yes—I would never buy a new raincoat for this kind of trip, for you end up wadding it into a ball to fit among the luggage, and you sometimes nap with it under your head for a pillow. If I planned to buy a new raincoat, I'd get it right away and enjoy the "newness" under home circumstances. Also, take a folding umbrella in your large purse, and fold-up boots. (A drenching rain doesn't do shoes all that much good.)

12 Take along a sharp paring knife (in your suitcase, not in your purse, lest the inspectors haul you off to the pokey as a potential hijacker) and a couple of plastic spoons. If you find the struggle for meals too wearying, you can always go into little shops and buy peaches and oranges and bananas. You can buy nice fresh rolls and cheese at bakeries, and they taste good.

13 On the subject of food, always eat whatever you can of meals that are served you, for you never know when you'll get another meal or what it will consist of. Continental breakfasts are the custom in Europe, consisting of coffee or chocolate and two hard rolls with butter. In recent years, though, one has been able to get (sometimes) orange juice and perhaps even eggs. In the British Isles, the breakfasts are sumptuous, with hot cereal and eggs and scones, and what-have-you. You'll have to decide how much raw, unpeeled food you feel safe in eating. I tend to be very cautious.

14 Never wear a tight girdle for a long plane trip. The problem is, as most doctors will tell you, that when you are sitting still for such a long time, tight bands on your legs may cause you to end up with phlebitis. For that matter, even if you don't wear anything tight, it's a good idea to stand up in the plane and walk back to the lavatory at intervals. If you have to climb over someone in the aisle seat, he may not be too happy about it, but survival is the name of the game.

15 About dresses. It's impractical to take such light colors that they will need a great deal of care, for you are bound to get them dirty. You will probably wash your dresses several times in bathtubs and let them drip dry. I always test the washability of fabrics before I take the dress overseas. The claim that it "never needs ironing" may be greatly exaggerated. For instance, the silky polyesters that are so pretty and so comfortable look much the worse for wear after they've been scrubbed in the tub, rinsed out, and wrung or toweled and drip dried. While one doesn't expect to be quite as immaculate as at home, there's a limit to how many meals you can wear without feeling dreary!

16 Remember that on a trip of this sort you are moving from place to place. No one expects you to wear a different dress for each occasion. I try to make do with about six dresses, even on a round-the-world trip, but they have to be six exactly right dresses. I always travel with one suitcase—KHW might not be so eager for my company as a traveling companion if I loaded him down with luggage—and it is quite amazing how little you really need to look presentable.

In addition to polyesters, I would take one cotton, 100 per
and walk. Big castles, for instance, require miles of walking. If you aren't in shape for this, you just won't enjoy the first part of the trip and by the time you are toughened up, it will be time to return home.

20 Resist the temptation to purchase all sorts of little gewgaws in souvenir shops. Most of these things are "tourist bait." Also, you can get the same things cheaper at import stores. One nice memento from each country, such as a painting to be shipped home, is much more satisfying in the long run. Remember that you are traveling by air, and if your suitcase is full to begin with, how can you get anything more in it? Be sure to make your purchases for shipping at reliable stores, so that you actually receive the merchandise and that it is what you paid for.

21 Keep a list of everything you buy, with the receipts, listing the currency of the country and the equivalent value in your own currency. You will need these for your customs declarations when re-entering your homeland.

22 It's not a bad idea to register any recently purchased foreign-made cameras or tape recorders with Customs before you leave.

23 Throw in a couple of empty plastic bags, so that if you are caught somewhere with undies that didn't get dry, you can toss them into the plastic bags and put them into your suitcase and go happily on your way.

24 I never carry a cosmetic kit. That's just one more piece of luggage to be coped with. I put my toiletries in plastic zipper cases in my suitcase.

25 Always carry in your purse any medications you take regularly. You never know when your luggage may not arrive on the same plane, and if you are in dire need of your thyroid pills, or whatever, you can't risk being without them.

26 Ask your doctor to give you a little kit of medicines you might need. For instance, broad spectrum antibiotic pills, so that if you find yourself coming down with "the misery" you can take the pills. Also, lomotil pills for that curse of all travelers. It is very difficult to describe symptoms to a doctor in a strange language. In addition, medications in other countries contain elements that you may not be used to. It's also handy to have a few band-aids and a tiny bottle of merthiolate for small cuts and heel blisters.

27 I always do a "dry run" on my packing a week ahead of time so I will be sure that I can get my stuff into my suitcase. If I can't, then I just have to replan a bit.

28 If you plan to rent a car overseas, be sure to check on which countries require an International Driver's License.

29 You can buy film practically anywhere overseas, but the price may be very high and the film may have sat on the shelf for some time. We always bring our film home to be developed, rather than risk having it lost in the mail, for this is really irreplaceable.

30 Amid all the flurry, if you can squeeze in a few hours to go to the public library and take out a book on each country you will visit, it will pay big dividends. The Time-Life books are exceedingly helpful. I have always found that if I brought some bits and pieces of knowledge to the travel experience, it was much more meaningful.

Well, that's it. Now guess who is likely to be in Vienna with wrinkled dresses, shoes that hurt, aching muscles from lack of conditioning, a suitcase that won't close, no laundry soap, no medications, and all the rest?
Hints on Vienna

SYLVIA POWERS

What kind of weather can we expect during the time of the General Conference session?

I wish I could be sure! General Conference will come during the warmest time of the year, and since we have had very little warm weather for two years, next summer could be warm—or even hot! Be prepared for both types of weather without bringing a lot of clothes. A wool suit and/or an all-weather coat are suitable ten or eleven months of the year.

Will we walk or ride to the auditorium?

Our division treasurer, Pastor Erich Amelung, assured me that in the absence of other means of transportation, arrangements would be made for a special bus to take the delegates from the hotel to the auditorium in the morning and return to the hotel in the evening. Vienna does have a good transit system, and it may be that the location of most of the hotels will permit the delegates to use it. People in Europe are used to walking—I would suggest that everyone bring one pair of very comfortable shoes.

Your husband suggested to the ministers gathered at Annual Council that they dress conservatively, especially on Sabbath. You know—white shirts, dark ties, and conservative-colored suits. What do you feel that we ladies should wear?

First, let me say that I have no desire to dictate to my sisters how they should dress. Yet on this issue I wish particularly to share some concerns with my American sisters.

Europeans sometimes hear stories of the worldliness and modernism that a few have brought into the American church, and in the minds of people who hear from afar, exaggerated reports become the way of the church as a whole. The hundreds of faithful, old-line Adventists are rarely mentioned. (That goes both ways across the Atlantic!) Since we are still human, even a few ministerial wives dressed in extreme fashions will make greater impressions than will the large majority who perfectly mirror Seventh-day Adventist principles.

Perhaps many do not realize how much influence an American Seventh-day Adventist exerts overseas. Because our church organization was born in the States, and, even more, because General Conference headquarters is located there, Adventists in other countries watch American Adventists for a confirmation of the confidence. They are first impressed by the dress and then by actions. When we think of our high privilege, how unimportant is a fancy or an expensive outfit, if it does not say exactly what it should!

Do you have any definite suggestions?

Really only one! My suggestion is not to wear slacks or pantsuits in Vienna, not because they are right or wrong, but because many conservative Europeans will not understand if they see ministerial wives dressed that way. In condemning someone for doing it, some will—unconsciously perhaps—condemn our church at the same time, and thus lose some confidence in it as the body of God's chosen people.

Where will we eat?

Pastor Amelung told me that the General Conference is arranging with the director of the auditorium cafeteria to serve "Adventist" food. Otherwise eating could be a problem in Vienna. Of course, most hotels still include a Continental breakfast in their charge.

MARCH, 1975/THE MINISTRY
New Convert Wins Fifteen in Mozambique

From Henrique Berg comes the story of Andre Julay Vilanculos. Upon being enrolled in the Bible correspondence course, he became so enthusiastic that he at once set about to enroll others. By the time he was baptized three months later, he had enrolled eighty new students. Every week he went to their homes, picked up the test sheets and delivered the next lesson. At the time of this report, ten months later, Andre had taken ten students through the course, fifteen were enrolled in the Sabbath school preparing for baptism, and the number receiving the weekly Bible course lessons from Brother Vilanculos had increased to 120. He was then making plans to leave Lourenço Marques, where he had been carrying on his work, to take the truth to his relatives who lived 400 miles away.

Trans-Africa Division

Pastor A. E. Cook, Ministerial Association secretary of the Trans-Africa Division, in a brief but enthusiastic report, tells of the large increases in baptisms and evangelistic work in that field. A partial report from five fields of the Central African Union as of May 1, 1974, indicated that 7,386 already have decided for Christ in efforts conducted there, although most of the major efforts were yet to be launched in these areas.

In the South African Union, 16,000 people attended opening meetings. The largest audience was in Pretoria, where Brother A. Wessels spoke to 6,000 in four repeat sessions. Pastor R. C. Thompson drew 2,700 to his opening meetings for the Indian community in Durban. Three young men have done exceptionally well in country towns. Brother Retief in Paarl drew 1,800, Chris Botha in two towns in Transvaal simultaneously attracted 2,700. At the time of this report, he had baptized ninety souls during a 27-month period. Brother van Zyl drew 2,000 in a suburban effort in Cape Town. Ten non-Adventist ministers were reported as being among the interested people.

In the Zambesi Union, 1,500 efforts were planned. Of these, some 1,000 had already been conducted before the middle of the year. Pastor Ingersoll’s meetings drew 1,000-1,500 per night. Pastor H. C. Currie, president of the union, conducted an effort in a suburb of Salisbury with 700-1,000 attending nightly during a period of three weeks, resulting in 200 decisions for Christ and the Sabbath. This union saw 4,000 baptized as a result of MISSION ’73. By midyear of 1974, some 8,000 had already made their decisions and had been baptized or were in baptismal classes.

Afro-Mideast Division

R. W. Taylor, Ministerial secretary of the Afro-Mideast Division, reports forty-nine evangelistic efforts conducted during the first quarter of 1974, with more than 1,000 baptized and more than 10,000 joining baptismal classes. He also reports that the first quarter tithe for one field in one union equaled the total the entire union received the previous year.

In the Ethiopian Union the goal for baptisms set three years ago has been surpassed by 150 per cent, with a very good increase in tithe. A first in this union is the development of work in Sudan, which is very promising, with a number already baptized and many more asking for baptism. In the Middle East Union, Pastor Taylor conducted a series of meetings in Beirut, with the attendance throughout the series the largest ever experienced there. There have also been a number of baptisms.

Several campaigns were conducted in the Egyptian field during 1974. A definite increase in baptisms was also reported in the Tanzania Union. There Pastor L. C. Robinson has introduced the Reaping Baptismal Seminars. As a result of such seminars, some 500 were baptized on June 29 in two of the districts in the South Nyanza field, as compared to 382 baptisms in 1973 in the whole field.

Laymen in this area are becoming increasingly evangelism-minded. Sixteen families moved away from their homes into new
areas where they have formed groups of interested people. At the time of this report, twenty-one more had volunteered to do the same. One such layman traveled 1,700 miles to start new work. New baptismal classes are being formed and new chapels are being erected in places where before there has been nothing.

God Opens the Way in Belgium

Pastor Fernand Lecompte, an ordained minister in the Belgian-Luxembourg Conference, relates the thrilling story of how God opened the way for our work in Hasselt in Limburg Province, North Belgium. The Belgian Conference asked him to enter this area as a pioneer to open up new work. A visit there revealed it to be a very difficult area to enter, the population being devoutly Catholic. The owner of a hotel with an attractive convention hall said he could not possibly allow the hall to be used for Bible lectures, for he would lose all his business.

While praying about this difficult problem, Pastor Lecompte seemed to hear a voice saying, “See that man across the street—go speak to him.” Approaching the gentleman and his wife, he said, “Please, sir, I need some information. Is there a hall in town where I can present lectures on the Bible?” The man was interested and excited. It turned out that he was a Voice of Prophecy student—not only the only one in Hasselt, but in a large area, including several towns, around this city. The couple advised Pastor Lecompte to visit the director of the Municipal Auditorium, although they realized that the chances for use of the facilities were very slim. Still God overruled in a singular way, and the auditorium, newly remodeled, was made available once a week for three months, and this without charge.

Pastor Lecompte was certain now that God had brought him to this city. He urged the conference to buy a house that could be converted into a church. To arrange for a church before there were any members was not the usual policy, but the plan was agreed to. A house was purchased, remodeled, and despite many difficulties—all of which were met providentially by the Lord—a lovely church was dedicated within two years with a charter membership of thirty-five believers. The charter members included Mr. and Mrs. Beeken, the Voice of Prophecy students. On another occasion, Pastor Lecompte conducted a campaign in one of the most important theaters of Antwerp, Belgium, using the Bible and archeology approach. Week after week, 1,600 people gathered to hear the lectures. These were followed by a Bible seminar with ninety persons participating regularly. All knew that this was a Seventh-day Adventist-sponsored program. At the close of the seminar, eighteen were baptized and at the baptism, twenty additional persons indicated their desire to prepare for this sacred rite. Intensive follow-up work is continuing.

WHAT IS FINGERTIP DATA SERVICE

Busy ministers and educators who are making seconds count in meeting the drug problem have found an answer. It is a subscription to the Fingertip Data Service. Each month you receive processed cards covering scientific, medical, and educational data on the subjects of alcohol, tobacco, and drugs prepared in a popular, easy-to-read style. Because of its relevant approach, the Fingertip Data Service is “one of its kind” in this country. Information is gleaned from hundreds of journals, magazines, books, scientific papers, pamphlets, and newspapers. It is condensed, summarized, and categorized for your convenience to save you hours of time in searching for material—you have it at your “fingertips.” Cards identical to the master data bank are processed and mailed monthly to subscribers. Approximately 80 cards per month will be added to your file, keeping you “in the know” with current information.

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Justified by Christ's Life

In a recent Viewpoint article, "Saved by His Life" (June, '74), the author suggested a possible interpretation for Romans 5:10, applying it to Christ's post-crucifixion mediation for us as High Priest. While this was only one among many connotations the author listed for the passage, it is the one he emphasized. I would like to emphasize another application, that "His life" refers to Christ's earthly life before the crucifixion.

We say as freely as anyone else in the Christian world that we are justified by Christ's righteousness imputed to us. But we sometimes hear someone begin to spell out exactly what that means, we tend to get nervous. Righteousness, of course, means right-doing, living obediently, conforming to the law of God. Therefore, when we say Christ's righteousness is imputed to us for justification we are saying that Christ's life of obedience to the law is imputed to us for justification. The death of Christ was necessary because He had to accept responsibility for our sinful lives so that He could obtain the right to impute to us His righteous life for our justification.

This is all very orthodox doctrine—yet we look at this, and feel we must back away from the idea of Christ's obedience being imputed to us, for it seems that would give credence to the antinomians' claim that we don't need to keep the law, because Christ kept it for us. But we talk about Christ's death being imputed to us for justification, and we talk about Christ's life being imparted to us as we follow His example for sanctification, but we only briefly mention Christ's righteousness being imputed to us for justification, and are very vague in explaining that Christ's obedient life is what is imputed.

The apostle Paul wrote not only, "While we were yet sinners, Christ died for us" (Rom. 5:8) so that we are "justified by his blood" (verse 9); he also wrote, "By the righteousness of one the free gift came upon all men unto justification of life" (verse 18), and "By the obedience of one shall many be made righteous" (verse 19). The context of these statements shows that it is imputation that is being talked about—imputed righteousness, imputed obedience, and "made righteous" by imputation.

The clearest, most definitive statement on this subject in all Christian literature I have come across is this statement by Ellen White: "Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—Selected Messages, book 1, p. 367.

We need not make our own obedience to the law a prerequisite for justification in order to maintain the importance and necessity of commandment keeping. Some of us deny that our works have justifying merit, but then turn around and say that our works done in faith (as if that were a different case) are acceptable to God as part of what is required for justification. We need to have it quite clear in our minds that we are not justified by our sanctification.

Actually, if we suppose our own law keeping has anything to do with our being justified and accepted by God, we will wind up destroying the law—for of necessity we will have to bring the pure and holy law of God, designed to demand maximum effort of Adam and Eve while in the perfection of Eden, down to the level of our own feeble attainment. Thus legalism becomes the very worst form of antinomianism.

If we recognize that we must bring to the law the offering of Christ's righteous life, which He lived on earth in our place 2,000 years ago, only then do we show true respect for the law. We honor the law thus, by offering it that which alone truly satisfies its highest demands. We don't have to bring the law down to our level, we are brought up to the law's level by faith in Christ.

So then, what is the necessity for obedience? It is not that we must contribute in some part to our justification by doing good works. We don't merely accept Christ's death imputed to us so we can have a clean slate and then go about seeking to establish our own righteousness by the works of our hands. The necessity for obedience is that God has made obedience a condition of our proof of loyalty and surrender to Him and His will.

If a person is willing to have faith, but is not willing to obey, then he is not considered as having genuine faith; for genuine faith is that which leads to willing obedience. Certainly the gospel of righteousness by faith leaves no room for antinomianism. By faith we establish the law!

Imagine the effect it might have on our non-Adventist Christian friends if we were to point out to them that they are justified by Christ's keeping the seventh-day Sabbath to satisfy the fourth commandment for them, and then ask them if they are going to respect the importance and necessity of that righteousness by which they are justified, or throw it away by despising the law which Christ's life magnified and honored!

Let us be sure we maintain a complete gospel as we view such texts as Romans 5:10. We are justified by the imputation of Christ's life and death to us through faith. Christ's life lived as our representative was just as important to us as was His death as our substitute on the cross.

Ronald R. Lambert
Berrien Springs, Michigan

Reasons for Health Reform

As I see it, the issue of health reform is of equal importance to the third angel's message, as is Sabbath reform and the sanctity of the home. Not the whole message, but it does demand equal time.

I have heard several sermons on health and read many articles dealing with this very vital issue. I believe that in many cases our ministers are exulting the benefits of health reform, rather than the reasons. Surely we want the benefits, but hasn't the gospel message been preached in order to draw man back to what he lost?

Anyone can pursue health for health's sake; our purpose for health reform is much nobler. It is an important point in returning man to the image of God.

From a layman's point of view, I would like to see more articles in all of our publications linking the righteousness of Christ with health reform, exposing very concisely the spiritual reasons why every SDA should be a vegetarian, and giving health reform in general its rightful place in the proclamation of the gospel.

This letter was sparked by "Response to Poll" in the health section of the September issue. If a layman has the right to vote, then I vote for proportionate expansion of this section in relation to the rest of the publication.

I have enjoyed the health section in the past, and I am looking forward to future issues.

James B. McLain
Chelan, Washington
A special memo from Fernon Retzer

I AM quite concerned over many of our young people today. I am increasingly concerned over those we are losing. The world beckons with its enticements and too many are responding. We must do more to hold our youth.

One tool that is becoming quite impressive in portraying the fascinating side of Christianity in a way that reaches young people is INSIGHT. I also have personally appreciated INSIGHT's new program, "Operation Comeback," which is aimed at reclaiming youth.

Our Sabbath Schools would do well to study it carefully. Very soon now many of our young people will be coming home from school for the summer. I would like to urge our superintendents, youth division leaders, and pastors to be sure that enough INSIGHTs are ordered for June-August so that none of these youth will be disappointed.

Time is of utmost importance in this matter. Please attend to this right away. And be sure to order enough Youth Quarterlies, too.
Church Evaluation

The form below could be used to obtain input from church members.

My Suggestions to the Church

The minister and staff of our church desire your help. Your ideas and suggestions as to the program and operation of the church will be appreciated. This is YOUR church. You can help by sharing your thoughts with us. Please fill out and place in the offering plate or send to the church office. Thank you!

Worship:
I like the Sabbath morning worship service as it is. Yes. No. I would like to suggest the following changes:

Preaching:
I find the sermons helpful. Yes. No. I would like to make the following suggestions to the minister:
As to sermon themes:
As to pulpit manner:
As to delivery:
Anything else:

The Lay Activities Program of the Church:
i think our current program is good. Yes. No. I would like to make the following suggestions:

The Sabbath School:
i approve of our Sabbath school program. Yes. No. I would like to make the following suggestions:

The Youth Activities Program of the Church:
i endorse our youth program. Yes. No. I would like to make the following suggestions:

The Church Bulletin:
i like it as it is. Yes. No. I would like to suggest the following changes:

The Midweek Prayer Meeting:
i like it as now conducted. Yes. No. I would like to make the following suggestions:

Our Social Program:
i like the way our socials are now being conducted. Yes. No. I would like to make the following suggestions:

Miscellaneous:
My greatest pride in my church is:
My pet peeve is:
I have the following suggestions to make:

My age bracket is: (circle one) 15-20; 21-30; 31-40; 41-50; 51-60; 61-70; 71 plus
You need not sign your name. Fill out and send to the church office at once!
(If you need more space, write on the back of this sheet.)

Corresponding With Delinquent Members

Many misunderstandings and problems have resulted from a lack of communication with delinquent members before their names are dropped from church membership rolls. Orley Berg, while in his pastoral ministry, developed a series of letters he used in an effort to restore to faithfulness as many as possible and to foster a wholesome relationship with those who ultimately would need to be dropped.

Copies of these letters, which can be adapted to local situations, are available upon request. Write to the Ministerial Association asking for the series of letters relating to the disfellowshiping of delinquent members.

The Divine Art of Preaching

Carlyle B. Haynes was one of the great preachers of the Seventh-day Adventist Church. Our older workers will remember how they treasured and profited from his book, The Divine Art of Preaching, published in 1939. For many years it has been out of print. Recently this excellent volume was reprinted by the Review and Herald Publishing Association.

Although written thirty-five years ago, the material is as fresh and relative as if written tomorrow. Even mature ministers will receive real inspiration and perhaps even guidance in their preaching by another reading of this volume. Younger workers and all prospective workers who have never had the privilege of reading this classic will especially benefit. This book should be read, studied, underlined, and then read again. It can help any preacher become a better one.

Local elders should by all means secure it. Such will especially benefit from the chapters having to do with the preparation and delivery of sermons. Available at your local Adventist Book Center, 256 pages, $3.25.

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The best of Editor Wood’s Review and Herald editorials are divided into eleven sections, each featuring a different topic pertinent to the Christian’s life.

- Cloth—$4.95

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The examination of Christ’s life—and His philosophy of life—probes the import of a Being all human yet all God.

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MOVEMENT OF DESTINY, by LeRoy E. Froom
An accurate account of how God led in the development of His church and how He will continue to lead His people until He comes to gather His own.

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God is alive and vitally interested in the affairs of every man.

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This book describes what God will do for those who put complete trust in Him, for He is able to begin with anyone and make him someone.

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A Catholic Parish Loses Its "Bingo" Privileges

TUCSON—A bingo call that was not clearly heard has led to the suspension of the bingo license of St. Ambrose Catholic Parish here. Msgr. Loyola O’Dougherty, the church’s pastor, has filed suit in superior court to reverse the decision of the Arizona Department of Revenue because, he said, “we’re not guilty of anything.”

For the past two years, the weekly bingo games have been held to help support the parish school. It has 270 pupils, and has been getting from $4,000 to $5,000 a month from the games, which generally draw about 700 players. The suspension is scheduled to take effect in December. “There must be over sixty other bingo games in the Tucson area,” Msgr. O’Dougherty said. “Once we close up we may not be able to get back our players.”

Italian Survey: 70 Per Cent Believe One Can Be “Good Socialist, Good Catholic”

ROME—Almost 70 per cent of all Italians, and 78 per cent of Italian women, believe that one can be a “good Socialist” and a “good Roman Catholic” at the same time. Forty-four per cent of the Italian adult population consider “faith” in Marxism and in the Catholic Church to be “compatible.” These surprising findings were revealed in a recent national survey conducted by Italy’s respected opinion poll organization, the Doxa Institute.

“Anti-Lutheran” Winds Blow Across Germany

MILWAUKEE—A leading “conservative” in the Lutheran Church-Missouri Synod has warned “moderates” in the denomination that there are “anti-Lutheran winds” blowing across Germany that threaten to undermine the consequences of liberalism.

The Reverend Karl Barth, president of the Missouri Synod’s South Wisconsin District and chairman of the denomination’s Commission on Theology and Church Relations, described his observations after returning from four days of meetings in West Germany with representatives of Free Lutheran Churches in Germany, Denmark, France, Belgium, and England.

He commented that European Lutherans were saddened to learn about the issues dividing the Missouri Synod, and noted that “some of the same issues we have here today, the Churches in Europe have faced already.” Pastor Barth asserted that the “watered-down faith” of German Lutherans proves his “domino theory” of theological change. “People don’t go to bed as Bible-believing Christians one night and wake up agnostics the next morning,” he said. “The Free Churches are struggling to preserve what they think is truly Christian, and it’s hard for them because they are not large.”

The district president reported that West Germany’s Free Church has fewer than 70,000 members, “even though there are supposed to be 34 million,” he said. “How much they are praying for the Missouri Synod—that we are a symbol of sound Lutheran thinking; that if we lose this it would be a tragedy also for them.”

Parish Bid for Liquor License Stirs “Row” in Denver Suburb

DENVER—A suburban Roman Catholic church here has set off a storm of controversy by applying for a liquor license. The St. Thomas More Center in Arapahoe County, just south of Denver, has applied to county commissioners for a beer, wine, and liquor license for use at the church’s planned public restaurant. The commissioners didn’t say when they would reach a decision.

The pastor, the Very Reverend Frederick D. McCollin, said the restaurant is not designed to make money, but to provide church members with a nice, reasonably priced restaurant where they can have drinks with their meals. No drinks will be served otherwise, he said.

He said that for years Catholics had gone to dances at Catholic churches “and run down to the tavern or out to their cars for a sip. So why not serve them drinks in the church?” In some cases, the pastor said, churches have begun applying for temporary licenses to serve drinks during a church gathering. “It just makes more sense to get a permanent license,” he said.

Martin Work, director of planning and administration for the Archdiocese of Denver, said there is nothing in church law or archdiocesan rules saying a church cannot have a liquor license. “The proposal is unique,” he said, “but in this day and age these things don’t bug the church like they used to.”

Whipping Sentences Established for Drinking in Libya

TRIPOLI—Moslems and non-Moslems alike will be liable to between ten and forty strokes of the birch for drinking, selling, possessing, or making alcohol, under a new law that went into effect in Libya on November 21. The law, part of a new criminal and civil code based strictly on the Koran, was promulgated by the government in accordance with the principles of Islamic law forbidding any Moslem to consume or sell alcoholic beverages.

Another new law that has also gone into effect calls for the amputation of a convicted thief’s right hand. In the case of the new anti-drink law, prison terms of between three months and a year are proposed as an alternative to flogging.

Anyone found guilty of offering a Moslem an alcoholic drink is liable to two to six months in prison.

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