TO THE NEW JERUSALEM
Planning for the Bimillennial?

THE JANUARY 3, 1975, issue of Christianity Today suggests that Christian churches begin to plan now for the bimillennial. Not the bicentennial—but the bimillennial! This term, of course, refers to the two-thousandth anniversary of the birth of Christ.

In the lead article David Kucharsky calls for a “momentous anniversary tribute” that would include “achievements that would normally be out of the question.” He envisions elements of this celebration that would be lasting and could be “enjoyed over and over again and appreciated for a long time.”

To assure such an out-of-the-ordinary bimillennial celebration, he calls for a “world-wide, church-wide brainstorming session” to begin essential planning now. It’s none too early to plan for “what should be one of the greatest and grandest events in human history,” he suggests.

Every Adventist minister might heartily “Amen” this last statement. Our every waking moment should be spent in getting ready for the greatest and grandest event in human history. But that grand event is not the 200th anniversary of Christ’s first coming. It is His glorious second coming.

In fairness to Kucharsky’s article we must note that he does point out that “Christ certainly could return before the year 2000.” He adds that we “would be hard pressed to find scriptural justification for using that belief as an excuse to sit down on the job.” The job he refers to is not the job of preparing for the bimillennial celebration, but the job of making disciples for Christ’s kingdom, which he sees as the main objective of the proposed anniversary tribute.

But right here is where we must take exception. We believe that instead of anticipating a great evangelistic thrust centered around the bimillennial celebration, we must plan, pray, and work all the harder right now to assure that Christ’s return takes place long before any such anniversary becomes necessary. What a defeat it would be for the Christian church to still be here on this deteriorating, crime-filled earth at the turn of the second millennium since Christ.

What a challenge even the suggestion of planning for a bimillennial celebration brings to us. If our Christian friends are beginning to seriously consider such planning, how much more serious we should become in preparing our hearts and our churches for the revival and reformation essential before Christ can come.

Kucharsky goes back in time to the year A.D. 1000 to find out what Christians did and were thinking at the time of the turn of the first Christian millennium. What did he discover?

He quotes historians who indicate that the approach of that great waypoint in Christian history brought forth fear rather than festivity. They anticipated that the final judgment would come at the end of that millennium. Crowds of pilgrims flocked to Palestine expecting to greet the second advent of Christ there. The bishops urged a “truce of God” on the feudal lords who had been engaged in continual fighting. Otto III, the Holy Roman Emperor, came up with a scheme for establishing the capital of a renewed Christian Roman Empire in Rome and in the year 1000 began work on an imperial palace in that city.

But then came January 1, 1001, and the much-feared judgment had not taken place after all. So what happened? With a great sigh of relief Christians settled down to business as usual.

What a lesson for us! They were not really eager for Christ to come. They were only terribly concerned that He might come and catch them unprepared.

What about us? Are we truly eager to hasten our Lord’s return? Or should we start planning with our Christian friends to celebrate the bimillennial?

L. R. V. D.

Memorials for God Through Faith

IT ALL started with two doctor brothers and their wives, who are both sisters and nurses. These couples are better known as Wendell and Gladys Malin, and Lawrence and June Malin. The four, working together, began a medical work that has expanded into three fine hospitals, employing 716 full- and part-time employees. Eugene Leland Memorial, Wytheville, and Tidewater Memorial hospitals are owned by an organization known as the Medical Group Foundation. The purpose of this foundation is to foster small Adventist hospitals in needy areas and to establish medical group practice in connection with these hospitals. To be a full member of the Medical Group Foundation one must be a Seventh-day Adventist. In fact, the members of the hospital boards and the twelve physicians conducting the group practice for the three institutions are all Seventh-day Adventists.

You will notice that the initials of this foundation, MGF, correspond to the initials in the title of this editorial. The one intention of the Malin brothers was to establish memorials for God through faith, and they have!

We wish to give honor where honor is due to institutions such as these that are sprinkled like grains of salt around the world.

Self-supporting hospitals’ bed capacity in the North American Division is 2,800 compared to

NOTICE

"Trouble Losing Weight" by Dr. Theodore Van Itallie, which appeared in the January, 1975, MINISTRY, was reprinted from U.S. News and World Report. The material that appeared in the box on page 26 did not appear in U.S. News and World Report and the fact that this interview was reprinted in THE MINISTRY should not be construed as an endorsement of the Wai-Rite program by either Dr. Van Itallie or U.S. News and World Report.—The Editors.
7,800 beds in church-owned medical institutions. Many of these fine self-supporting groups, along with our church-owned hospitals, are nobly attempting to conduct their medical and surgical work in accordance with the will of God, which has removed and is removing prejudice and bringing Adventists into favorable notice. But more than this, they are reaching people with the love of Christ.

This editor recently spent a few days in Leland Memorial Hospital, undergoing a bit of muscle repair. The warmth and efficiency of the hospital personnel impressed me greatly. Even though my case was not a serious one, Dr. Rowland Wilkinson offered a beautiful prayer prior to the operation. To most people facing surgery, a prayer is not only reassuring but it clearly identifies the doctor as a person who recognizes his subordinate position to the Master Physician.

The chaplains visited my room daily; not because I was an Adventist minister, but because of their concern for the spiritual welfare of every patient and because this is their daily routine. My heart was also greatly warmed by the Sabbath afternoon visit of the sunshine band from the Beltsville Adventist church. They slowly wended their way through the halls singing of the love of God.

I knew I was on Christian territory when I noticed the bookrack in my room holding a Bible and Adventist literature. Even my anesthetist, Mrs. Marjene Hensdill, paid me a visit. When time permits, she attempts to contact all the patients who have required her services. This certainly is beyond the call of duty, and it made me feel that the hospital was not just a smooth-running, well-oiled machine, but a vibrant, living organism concerned for its clients.

Upon entering the hospital I was given a packet that included the booklet Steps to Christ, a brochure entitled “A Quick Look at Seventh-day Adventists,” and a health-education leaflet that people could use to make known their desires to join a cooking class, Five-Day Plan to Stop Smoking, or Continued on page 16
THE PHILOSOPHERS were right who said, "The validity of our being lies in our availability to God," and "Sequence and consequence are time's constituents." If this be true, then, under God, it is incumbent upon us to initiate those sequences that will speedily usher in eternal consequences.

Before the womb, beyond the tomb, our origins and destinies contain the clues of life's enigma; on all our shores our little feet splash in the shallows of the infinite. From grains of sand and frosty stars the frontiers of time swing out upon the everlasting of the God who made us. And it is in the shadow of the cross and under the loving gaze of the God who made us that the church of the living God performs its function today.

In Acts 1:8 we read: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "Ye shall be witnesses."

The first evidence that the Holy Spirit has begun to work in the heart of man is in that primitive response of the human heart to the love of God. When God makes His first approach and the experience of conversion begins, the baptism of the Holy Spirit begins.

I suppose if I were the devil, I would try to confuse the church about the baptism of the Spirit so that the church would never really experience this glorious happening, this blessed experience. I suppose I would tell the last church, the remnant church, this: The baptism of the Holy Spirit depends on how fervently you pray and how totally you commit yourself in your closet, and it doesn't.
the Revival Experience

matter when you leave your closet, just stay there and receive the baptism, and it will be a continuing experience based solely on your devotional life. I suppose I would tell that to the church and lock the church up in the closet and let the world march on to sure destruction.

The devil would be perfectly happy to have a praying church, locked up in the closet and experiencing the charismatic manifestations of tongues. And he would love it if we all talked in unknown tongues so that no one in America or anywhere would know what we are saying or learn our message.

The church must go into the closet and shut the door. That is why in North America we have begun what I hope will be a habit that will continue until the Lord comes, and that is, beginning the year division-wide on our knees. I hope this habit will become a worldwide habit. We must, indeed, go as individuals to our closet, shut the door, and agonize with God for individual power, confess our sins, right our wrongs. Let no one negate the priority of this experience.

The Church Must Come Out

But then there comes a time when the church ought to open the door, come out of the closet, confront the world with the claims of the love of Christ, talk about Him, advertise Him, tell the world about Him, so that the world can witness the power that has come into the life as a result of our communion with God in the secrecy of our devotional closets.

It is just this the church finds difficult to do. It is easier to talk in an unknown tongue than it is to confess the love of God in a known tongue. It is much easier for me to spend five hours a day reading the Bible than five minutes telling an unsaved man what I read.

It's easier to meet at Annual Council and talk to ourselves than it is to talk to somebody who doesn't know what we believe—much easier.

"Ye shall receive power, after that the Holy Ghost is come upon you." I suppose if I were the devil I would tell church members that they could have the Holy Ghost by just praying and fasting and fellowshiping and getting close to one another. Oh, how we love that! And we ought to do more of it. There is nothing more beautiful than the breakup of a Seventh-day Adventist service on Sabbath morning. You can barely get out the door. There is a traffic jam coming and going. Or at a workers' meeting. You just stand back and watch a bunch of Adventist preachers fellowshiping at a workers' meeting, and it's family, brother, it's family. Nothing like it!

What the World Expects

Say, but there does come a time when the world expects the church to tell it something. "Go ye into all the world, and preach the gospel to every creature," the Commissioner said. And it will come when we have power.

Now, I can't afford to wait for the church to get power. As a matter of fact, if I don't have it, the church doesn't have it. For after all, the church is made up of individual human beings, and as individual human beings seek the power of God on their knees, in their lives, and then seek to exhibit the power in their witness and in their ministry, this is the secret of the baptism of power. "And ye shall receive it," said Jesus.

As a boy of 17, I began to pray for the power of the Holy Spirit in my life. I've not stopped yet. Not because I don't believe I have Him, but who can ever get too much of Him? A Pentecostal once asked me, "Do you have the Holy Spirit?" I said, "Yes." He said, "Can you heal the sick?" I said, "No." He said, "Well, that is one of the signs that you have Him." I said, "Yes, I have prayed for some sick and the Lord healed them." "Can you speak in tongues?" "One," I said. "And if I talk too fast, it becomes unknown." He said, "You don't have anything." I answered, "Oh, yes, I do." "Well," he said, "how do you know the Holy Spirit is in your life?" I replied, "Well, I am a witness." Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." That is my sign.

Sign of Spirit Baptism

The first external sign of the baptism of the Spirit is not talking in tongues. It is witnessing. And when I say witnessing, I am not talking about any one form. I am talking about any form of meaningful contact with an unsaved man with the claims of the gospel. That is witnessing.

We are talking about Bible studies, we are talking about signing people up for the many Bible courses, we are talking about the whole bit of contact with the unsaved people. That is what we are talking about. And we all want to talk the same language.

"Ye shall be witnesses unto me . . . unto the uttermost part of the earth." "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," but the chief motivation for witnessing will never fail. The chief motivation for witnessing will never cease. The chief motivation for witnessing will never fail. The chief motivation for witnessing will never fail. The chief motivation for witnessing will never fail. The chief motivation for witnessing will never fail. The chief motivation for witnessing will never fail. The chief motivation for witnessing will never fail. The chief motivation for witnessing will never fail.

1 Corinthians 13:8 says, "Whether there be prophecies, they shall fail." True prophecy always fails, due to the fact that whenever prophecy is fulfilled it becomes history. And it is no longer prophecy. "Whether there
be prophecies, they shall fail.”

“Whether there be tongues, they shall cease.” That tongues did cease to be a sign of the Holy Ghost when the Inspired Record was completed, is evident. After that men could turn to Acts 2 and read that the Holy Spirit had come. Now they no longer needed a linguistic manifestation to indicate that the Comforter is present. Today tongues only perform their legitimate function, and that is, as a means of communication.

Motivation to Witness

Love is the motivation of our witness. Love to God, love to man. If we love God supremely we will speak for Him. If we love man supremely we will speak to him about Christ. “And ye shall be witnesses unto me.”

That the Comforter is present, that men could turn to Acts 2 and read that the Holy Spirit had come, is evident. After that men could turn to Acts 2 and read that the Holy Spirit had come. Now they no longer needed a linguistic manifestation to indicate that the Comforter is present. Today tongues only perform their legitimate function, and that is, as a means of communication.

Bend the System a Little More

Well, I suppose we have got to bend the system a little more. Let me take a minute for the system-benders—that’s you. We’ve got to bend the system to the high purposes of Spirit-filled contact witnessing. This is what Inter-America has done. Same system, but the system-benders changed it. Focused it on witnessing. Total employment is the goal. And somebody says, “What about time?” There was a young man sitting in front of me who had been rushing to an airplane. When he got there, he was told the plane had left. He looked at his watch. “Hey, I thought that plane was supposed to leave at 10:00!” “It did,” the man said. “Then look here, it’s only 10:00.” “You forget, they changed the time yesterday.”

But I will tell you something. Time has run out for the administra- tor who cannot conceive of an employed church, whose vision is so limited by the way the church has been doing things that he cannot stretch his imagination to encompass that which must be done.

As for motivation, I show you a manger. Absolute power surrendered to the helplessness of a babe in the manger. Absolute, total wisdom surrendered to the incocence of a child in the manger, and total presence limited itself to a human body in the manger. Christ became a babe to save the world.

If that’s not enough, I’ll show you thirty-three years of total output, thirty-three years of selflessness. If that is not enough, I’ll show you a cross where “a drop of blood framing a sweaty tear fell down on a blade of grass and mingled with the dew, its message clear, Christ died for you.” If that is not enough, I’ll show you a tomb where the Son of the living God was imprisoned. Mrs. White says He was a prisoner of divine justice and could be released only by the Father and that He risked all for us. All for us.

And if that is not enough, I’ll show you the resurrection. Paul said He was raised for our justification. And if that is not enough, I’ll show you His priestly ministry, for when He went away He said, “I go to prepare a place for you,” but He already had mansions. He had said that before. So in fact what He was doing was establishing the right of human beings to go to where He is, “That where I am there ye may be.”

By intercession, substitution, mediation, and judgment, He pre pared the way for me. And if that is not enough, I’ll show you the Second Coming. Ezekiel called it the wheel within a wheel. Paul says, “That he cometh, yes, descended from heaven with a shout.” John—“Cometh with a cloud.”

And if that is not enough, I’ll show you a little hell where the elements will melt again with fervent heat and the earth and the works shall be burned up. And if that doesn’t move the church, I’ll show you the Creator all over again, bringing forth streams from the desert, and flowers and grass in the solitary places, and I’ll show you a lamb eating grass with the lion and that they hurt not nor destroy in all of His habitation. And I’ll show you every man un der his own vine and under his own fig tree. And if that is not enough, you are dead, man, you are dead!

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**World Ministerial Council on Evangelism and Theology**

**WHO**
All ministers who are delegates to the General Conference session.

**WHAT**
General Conference Ministerial Association Pre-session World Council on Evangelism and Theology.

**WHERE**
Vienna, Austria.

**WHEN**
Begins Monday, July 7, 7:00 P.M.; ends Thursday, July 10, 4:00 P.M.

**THEME**
One Movement, One Message, One Mission.

**FEATURES**

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Reserved for all General Conference delegates and European ministers.

Meetings delegates cannot afford to miss—plan now to attend.

For further information contact your Ministerial Association secretary.
SOME OF the bright halos of hope that have caused many to anticipate an updating of the Roman Catholic Church as called for by Pope John XXIII have been tarnished in the past ten years. In no case is this more evident than in what has happened with the Synod of Bishops.

Originally there was widespread satisfaction with the terms in which the synod was conceived. Designed by Pope Paul VI in 1967 as a means of sharing the governance of the Catholic Church with the world's bishops, the synod looked like an attempt to return to the tradition of the early church. The original idea of a synod was a "meeting of roads" where the administrators of the provinces of the Roman Empire gathered together to discuss problems and arrive at solutions in keeping with the emperor's instructions.

Early in its history the Christian church discovered the need of holding similar assemblies where representatives of a region or a nation met to iron out difficulties with regard to doctrine and church discipline.

What was most encouraging about Pope Paul's resurrection of the synod was that it was a return to the ancient practice of representative decision-making. Most of the synod's members, prelates and bishops, were to be selected by their peers in episcopal conferences and entrusted with a general overview of each particular hierarchy's attitude toward current problems.

Through such participation, it was anticipated that a consensus could be achieved that would be considered the official viewpoint of the episcopal and papal teaching office. This procedure would leave latitude for the expression of dissent and counterpoint despite expected efforts on the part of Roman curial officials to curb what they might consider contentious interventions.

This step promised to be the culmination of Vatican II's rediscovery of collegiality. In the century since the First Vatican Council (1869-1870), famous for its definition of papal infallibility and universal jurisdiction, there had been an acceleration of administrative centralization that made bishops look like mere representatives and instruments of a central office in Rome.

The Second Vatican Council opposed this interpretation by underlining that the Catholic ecclesiastical community consisted of the sum total of local churches. These, unquestionably, find their unity in communion with Rome, but, as the document on the church implied, are far more than Rome's branch offices. The Ecumenical Council specified that the bishops share with the Roman Pontiff a responsibility for the church as a whole.

Minor Revolution

In theory the plan seems all too obvious: the bishops with the pope would decide policy, the Curia, the Catholic Church's central administration, would see to its implementation. In practice it has not proved to be that simple. Within the Vatican itself a minor revolution has been in the making. The Curia has been undergoing change at a slow but incessant pace. After the scathing criticisms during Vatican Council II, it has been internationalized, modernized, and expanded, and is still a going concern.

Pope Paul has made it clear that he is not going to downgrade his updated Curia. His attitude toward the synod is not so clear, however. He seems to welcome it as a valuable organism but at the same time appears anxious lest it challenge his authority. The latest synodal experience was no exception.

It might be helpful at this juncture to keep in mind that unlike the Ecumenical Council the synod was established as an advisory body. It has no decision-making authority. "By its very nature it is..."
the task of the Synod of Bishops to inform and give advice,” said the motu proprio which established it. But the document promised that “it may also have deliberative power, when such power is conferred on it by the Sovereign Pontiff, who will in such cases confirm the decisions of the Synod.”

**Pope Sets the Agenda**

Paul VI has not yet granted the synod deliberative power, but he has usually acted on the synod’s recommendations. He also sets its agenda. The first synod, in 1967, tackled five topics comprising canon law, atheism, seminars, liturgical reform, and mixed marriages. The second synod, which convened in 1969 in the aftermath of Paul VI’s *Humanitae Vitae*, was to mark a definite step in the decentralization of the Roman Catholic Church. The next synod, in 1971, narrowed the topics to two: the priesthood and world justice. The latest, a month-long gathering that assembled September 27, 1974, had only one item on the agenda, evangelization in the modern world.

It was not the anticipated topic. Most episcopal conferences consulted suggested the family as the synodal theme. But if this had been the topic it would have been almost impossible to avoid such issues as abortion, birth control, and world population. The pope, therefore, chose a “safe” theme.

Evangelization, however, can also be a thorny subject. It embraces fostering the faith of Christians as well as bringing the gospel to non-Christians, the more traditional understanding of the mission of the church. In any case, the more than 200 bishops from all over the world were soon airing their desires and discontent while debating evangelization in the contemporary world.

A number of African prelates argued for “indigenization,” i.e., adapting expressions of the Catholic faith and worship to local circumstances. Others, notably from Latin America, urged “conscientization,” a greater commitment by the church to the struggle for social, economic, and political liberation. An impressive number of bishops pressed for a change in the relationship between the particular churches and the Roman See, for greater freedom for local dioceses to decide more matters without asking Rome’s approval.

**Harshly Critical**

In the end, however, Paul VI had the last word. He accepted some proposals made during the synod but rejected others, sometimes very strongly. In an unprecedented measure he harshly criticized the assembly for what he felt were threats to his authority. Quoting a statement from Vatican II, which says that the pope “has full, supreme and universal power in the church,” he insisted repeatedly on the importance of his primacy. “We could not remain silent,” said he; “we could not allow false directions to be followed.”

To many critics in and out of the Catholic Church, the fourth synod amounted to little more than window dressing. Like its predecessors in 1967, 1969, and 1971 it has taken the place of the genuine dialog Vatican II called for. In all likelihood it will have little impact on those Catholics entrusted with the task of preaching the gospel.

**Why a Disappointment?**

Why has the synod been a disappointment? Created by the Pope to make it possible for Catholic bishops to play a larger role in shaping church policy and extricate the governance of the Roman Catholic Church from the control of the Curia, the synod, like others of the present pontiff’s plans for ecclesiastical reform, has run into grave difficulties. These difficulties, as Fr. Francis X. Murphy has underlined in another of his penetrating analyses (see *The New York Times*, September 29, 1974), stem from the concept and exercise of authority in a Catholic Church whose structure has become monolithic and eminently centralized, but whose roots and past were communal. There are obvious reasons why little power has been transferred to the bishops so far.

To begin with, and for the past four hundred years, the Curia has been entrusted with the day-by-day administration of the Catholic Church. Designed to help the pope in his administration of the Catholic Church, it is approximately 2,500 members strong and consists of a number of administrative, legislative, and judiciary bodies that handle the decisions on doctrinal, political, and disciplinary issues submitted to Rome. In matters of importance their solutions are submitted to the pope for confirmation.

The synod, too, has a definite responsibility for the well-being of and policy making in the Catholic Church. But it is not a continuing presence in Rome. When day-to-day decisions are made, when Vatican policy is laid down, the synod, which meets every two or three years, has no representative on hand. It is true that since 1969 a synodal secretariat, twelve members elected by the synod itself and three nominated by the pope, represents it between sessions, but usually it meets only yearly.

The synod’s secretary, Polish Archbishop Wladyslaw Rubin, 57, is likeable and competent, but he has not been given the prestige of a cardinalate. Therefore he has no clout in conflicts of interests between synodal recommendations and curial prerogatives. The con-
The four synods Paul VI has convened since Vatican II have had no legislative powers. A group of bishops meets to debate for about a month on an agenda set by the Pope, who reserves the right to judge which of its recommendations should be put into practice. At this point the mechanism of the synod has run up against the monolithic structure of the Catholic Church.

Vatican II’s declaration that the governance of the Catholic Church should be collegial, that the bishops with and under the Roman pontiff should share responsibility, has collided with papal supremacy. This, speaking at the final session for the fourth Synod of Bishops, and referring to the proposals that the relationship between the particular churches and the Roman See be modified, Pope Paul affirmed: “No. We say with trepidation, by reason of the responsibility that falls upon us, that the successor of Peter is and remains the ordinary pastor of the Church in her unity and entirety.”

In creating the synod, Pope Paul VI evidently hoped to find a way to solve the dilemma posed by coresponsibility and collegial authority, but so far it hasn’t worked that way. And Paul VI, for all his good will in implementing Vatican II’s teaching, has shown no inclination to surrender even a part of his traditional supremacy. The fourth Synod of Bishops has not settled the issue of authority in the Roman Catholic Church, and has set the church back on an increasingly conservative path after an era of updating. The chances that a coming synod might change this picture are slim.

**Only Consultative Status**

Probably even more basic is the fact that, as mentioned earlier, the synod has only consultative status. The four synods Paul VI has convened since Vatican II have had no legislative powers. A group of bishops meets to debate for about a month on an agenda set by the Pope, who reserves the right to judge which of its recommendations should be put into practice. At this point the mechanism of the synod has run up against the monolithic structure of the Catholic Church.

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**AFTER a refreshing, Spirit-filled five-day ministerial seminar at Camp Berkshire, I was returning to my home on Cape Cod. It was about 9:00 p.m., on January 10, and I knew my wife and three young sons would be anxiously waiting to greet me.**

As I drove through Wareham, the Lord urged me to visit with the Richard Cormia family. I had met Richard, his wife, Edith, and their 6-year-old son, John, the year before. For a long time they had been studying with the Jehovah’s Witnesses, but felt something was missing. Having found some of our literature in Dr. Clayton Carlson’s office, they contacted me for more information regarding the teachings of Seventh-day Adventists. After hearing some of the prophecies of Daniel and Revelation they attended our services a few times in Hyannis. Then they moved from Sagamore to Wareham, and I lost contact with them for about six months. I felt there was no need to rush them.

So that night I began offering excuses to the Lord as to why I should not visit them. After all, my wife and boys were waiting for me, and there was school the next day. If I didn’t get home soon, my wife would be putting the boys to bed. But the Lord was insistent. I’m ashamed now that my reaction was, “All right, but only for five minutes.”

There was a warm reception for me at their door. Richard seemed unusually happy. He was a 33-year-old engineering designer working at Raytheon. He and his wife had studied most of our church doctrines, and after a short Bible discussion Richard said, “I want to be baptized into your church.” Overjoyed, I stayed until midnight rejoicing with them.

After the Sabbath worship services two days later, January 12, I requested everyone who wanted to meet his Saviour in the baptismal waters and join God’s remnant people to come forward. Among the seven precious individuals who came forward were Richard Cormia and his wife, Edith. The church members rejoiced. Doris Sorensen, our Sabbath school superintendent at the time, invited Richard and his wife to take part in the services on the following Sabbath.

Standing up in front next Sabbath morning, Richard was the happiest person you can imagine. He had the Scripture reading and the Spotlight on Missions. He expressed his joy and gratitude that he had been asked to take part. Richard fitted in with everyone so quickly that it seemed as if he had been a church member all his life. Everyone commented concerning this promising young man who was soon to join our ranks. He purchased some copies of The Great Controversy and gave them to individuals in an effort to stir up their interest. A baptism was scheduled for March 2, and everyone looked forward to this occasion that would so obviously be a triumph for Christ and the gospel.

On Tuesday evening, February 12, Richard and his wife and son, John, visited the home of his wife’s sister and her husband, about fifteen miles from their home in Wareham. At about 8:30 p.m., they began their journey home only to be met by a drunken driver driving without lights on the wrong side of the highway.
Turning sharply off the road to the right in an attempt to avoid a collision, Richard received the full impact of the crash. His head was crushed, and he died almost instantly. John, riding in the back seat, received two skull fractures, one eye was badly injured, and he lost six teeth. The wife, although covered with bruises and cuts, miraculously escaped serious injury. All were taken to the Jordan Hospital at Plymouth in a police station wagon.

Richard’s wife, Edith, contacted me. Since Richard had found happiness for the first time in years after a lifelong search and had become a new person through accepting Christ and the teachings of the Seventh-day Adventist Church, she requested that he receive an Adventist burial.

The funeral was held on February 15, at Wareham. Two of Richard’s favorite hymns were sung at the services, “Rock of Ages” and “Onward, Christian Soldiers!” Richard, like a man who had been searching all his life for an army in which he could fight with the whole heart of a soldier, was struck down by the enemy almost before he was able to get into the heat of battle. Six days after his thirty-fourth birthday, Richard Cormia was laid to rest in the Wareham Cemetery. But he died with the blessed hope that when the Saviour appears he will be caught up to meet Him in the clouds.

His death seemed so meaningless, so useless. But already the effect of his passing has been felt by those who remain behind. The faith of all has been strengthened. Our motto before was “Shake the Cape!” Now our cry is, “With Christ, nothing can stop us!”

Another individual has requested baptism. Richard’s sister and her husband are looking forward to joining the church. One father whose whole family has become Adventist but who has been resisting God for a long time called me and admitted he was wrong and that he was sorry. It seems as though some of the stars in Richard’s crown might even be some of the members in the church whose faith had been almost extinguished until this incident.

My wife and family went looking for Richard’s smashed yellow Camaro. We found it behind a small country gas station where the wrecker deposited it. We saw the battered side where Richard received the full impact from a car driven by a murderous drunken driver.

Looking through a gaping hole where a window had been, I could see on the floor of the driver’s side a torn and battered copy of The Great Controversy. Richard always took it with him to read as he found the opportunity. The precious book had done its work well. I reached through the torn and twisted metal to retrieve it, and found small pieces of shattered glass between its pages. How many souls Richard Cormia’s death and his Great Controversy will yet help to win for Christ, only time will tell. Rest in peace, Richard! Your works do follow you.
UNTIL RECENTLY our knowledge of Pontius Pilate, "governor" of Judea, during whose prefecture Jesus of Nazareth was crucified, was drawn on the writings of the Christian evangelists, Matthew, Mark, Luke, and John, the Christian apostle Paul, the Jewish scholar Philo, the Jewish historian Josephus, and the Roman archivist Tacitus.

This knowledge has now been supplemented by a significant Latin inscription discovered at Caesarea Maritima. It was found by an Italian archeological expedition during its third season (summer, 1961) while excavating the Roman theater, situated in the southwestern corner of the city.

Sometime between A.D. 26 and A.D. 36 it had been set in the wall of the "Tiberium," a public building (perhaps a temple) "given" or "dedicated" by Pontius Pilate in honor of Tiberius. Sometime later, probably in the fourth century, it was taken from the ruins of the "Tiberium" and employed as a landing for one of the stairways in the theater.

Unfortunately, in the process, the stone masons chiseled away almost one half of the inscription. However, enough remains for a rather certain reconstruction of most of the important details.

JAMES J. C. COX

As it now stands, the inscription reads:

Line 1: . . . STIBERIEVM
Line 2: . . . TIVSPILATVS
Line 3: . . . ECTVSIVDA . . . E
Line 4: . . .

In the official publication, Antonio Frova suggests that it should be reconstructed as follows:

Line 1: [CAESARIEN] S(IBVS) TJBERIEVM
Line 2: [PON]TIVS PILATVS
Line 3: [PRAEF]ECTVS IVDA [EA]E

Translated into English this would read (literally):

Line 1: To the people of Caesarea a "Tiberium"
Line 2: Pontius Pilate
Line 3: Prefect of Judea
Line 4: has given (or has dedicated);

or (more idiomatically): Pontius Pilate, prefect of Judea, has given (or has dedicated) to the people of Caesarea a public building (or temple) in honor of Tiberius.

There are some comparatively minor differences of opinion among the experts as to the correct reconstruction of some of the details; but there is a clear consensus as to the accuracy of the reconstruction of the name [PON]TIVS PILATVS and the title [PRAEF]ECTVS IVDA [EA]E.

In the first century A.D. a Roman of rank normally had three elements to his name: praenomen, nomen, and cognomen. However, he was not infrequently referred to by either his cognomen alone or his nomen and cognomen. While Luke and Josephus, for example, when speaking of Pilate, usually employ his cognomen (Greek, Pilatos) alone, they both, at the point of their first mention of him, employ his nomen and cognomen (Greek, Pontios Pilatos). The Caesarea inscription employs his nomen and cognomen, Pontius Pilatus.

In the period before Claudius (before A.D. 41) an equestrian governor, such as Pilate, normally carried the title praefectus, not procurator. It was only from the time of Claudius that the title procurator came into common usage.

Neither Matthew nor Luke, when referring to the equestrian governor of Judea, Pilate, employs either the technical Greek term eparchos (Latin praefectus) or the technical Greek term epitropos (Latin procurator), but the more general Greek term hegemon (governor).

The Caesarea inscription is undoubtedly accurate in employing the technical Latin term praefectus. When we read the more general Greek term hegemon in Matthew and Luke, with reference to Pilate, we should understand that its technical Latin equivalent would have been praefectus, not procurator. Tacitus, writing much later (about A.D. 115), undoubtedly read back into the pre-Claudian period a technical Latin title that did not come into common usage until the time of Claudius and his successors.
Prof. S. Sandmel, author of the article on Pontius Pilate in *The Interpreter's Dictionary of the Bible*, after discussing the references to Pilate in the writings of Tacitus, Philo, Josephus, and the New Testament, writes: “The base fact that Pilate was procurator in Jesus' time, though it lacks direct corroboration, need not be doubted.”

Archaeology has now provided, in the discovery and reconstruction of the Caesarea inscription, the “direct corroboration” that Sandmel felt lacking.

2. *Leg ad Caesum*, pp. 299ff.
4. *Ant* XV. 44.
5. Cf. the temples built by Herod in honor of Augustus at Caesarea and Sebaste (Samaria).
7. For example, B. Lifshitz (Latomus, 22 (1963), pp. 783, 784) proposes the following reconstruction:
   Tiberio CAESAre AUG.VI CON|Sule TIBERI|EUM
   [ca. 71, PONITIUS PILATUS
   PRoCURator AUGUSTI PRAEFECTUS IUDA
   [EA]E
   [DEDI DEDicavit]
   4 See Luke 3:1 and *Ant* XVIII. 35.
7 The *Interpreter's Dictionary of the Bible*, III, p. 812. The italics are supplied.
Music Is for the Heart

E. ROBERT REYNOLDS

The Dialog over appropriate music for use in religious services and in the home on Sabbath will probably never end this side of eternity. Two principal views persist: the view of the trained musician, versus the untrained. Both of these are familiar to me, as a minister and the son of a minister, as well as a product of Seventh-day Adventist schools, from church school through seminary.

As a nonprofessional musician, I would like to submit several personal observations for careful consideration:

- Acculturation, training, and exposure to good music will govern one’s music appreciation. Hence, at no time will everyone think alike.
- Rapid church growth is increasing the impossibility that the professional musicians will succeed in training the masses to like what they call good, worshipful music.
- A century of Adventist musical tradition has already cast the musical die.

E. Robert Reynolds, now on sustenation, has served as pastor, teacher, and departmental secretary.

- The musical taste of the church as a whole both governs and is governed by the hymnals and songbooks it uses.
- The music a given congregation will use is mainly determined by the skill of its available musicians.
- Most of the hymn-tunes of the Adventist Church belong to the late nineteenth or early twentieth century.
- All gospel music should convey a simple, clear, and appropriate message to the audience.
- The appeal of the word takes precedence over the appeal of the tune.

Regardless of people’s varying backgrounds, certain principles must be applied. Although revelation has not codified these principles, God does not leave men to make their choices blindly. We are not left to human interpretations of what is acceptable to God.

There seems to be a rising percentage of those who find spiritual appeal in a lighter type of gospel music. People who prefer more sedate music should realize that no amount of education in music appreciation is likely ever to change this picture. If one is right and the other is wrong, only conversion by the Holy Spirit will effect the change.

Adventist Heritage of Music

A type of music appreciation has already been going on in the Seventh-day Adventist Church for generations. W. A. Spicer tells how he as a boy saw James White enter the Battle Creek church and mount the rostrum, “beating time on his Bible, and singing—’When I can read my title clear To mansions in the skies, I’ll bid farewell to ev’ry fear, And wipe my weeping eyes.’” 1 (It was probably T. C. O’Kane’s arrangement of the Freedman’s tune—found in Hymns and Tunes #1232 or the Christ in Song #927—which he used, rather than the tune Pisgah, ascribed to J. C. Lowry, which is currently popular.) James White’s father was a vocal teacher, and he himself came from a gifted musical family, Elder Spicer says. 2

On one occasion in his early ministry, James White tells of nearly a thousand persons remaining in almost breathless silence during one of his songs, and immediately he adds: “’But it is a fact that there was in those days a

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power in what was called "Advent singing" such as was felt in no other."

James and Ellen White used to sing duets together. F. E. Belden, Ellen White's nephew, wrote many songs and was the compiler and publisher of Christ in Song. Other Adventist composers and poets added their music and lyrics to the collection of tunes and words familiar to the Adventist ear.

**Two Elements Incorporated**

All hymnals and songbooks contain two elements: songs considered desirable by the editors and those already familiar to most of the people who will use the book. Because people generally sing the songs that are placed before them, the selective use of appropriate worshipful music will, in time, produce familiarity with, and to a degree, popularity of the more desirable songs. On the other hand, a book containing only unfamiliar melodies would not be acceptable to the average audience, however much the editors may dislike including lighter tunes. Therefore, there must be an interaction between the philosophy of the musical editors of the hymnbook and the desires of the congregation that sings from it.

The abilities of available church musicians will, of course, limit the changing taste of a given congregation. The availability of pianists and organists in institutional churches and denominational centers permits a wider choice of music. But in many small churches, it is not at all uncommon for the limited musical skill of available talent to restrict severely the selection of hymns or songs that can be used.

In bygone eras, because of the scarcity of instruments and instrumentalists, most hymnbooks were printed without music, with only the tune name or the meter given above the words. Sometimes even these were missing. The familiar forms of meter, C.M. (common meter—8.6.8.6.), S.M. (short meter—6.6.6.6.), and L.M. (long meter—8.8.8.8.), allowed the song leader considerable freedom in the choice of tune in which a song might be sung.

One of the reasons that Christ in Song has oblong pages, according to its compiler, is that it "permits the use of four to eight tunes of the same meter side by side . . . , so that all classes may choose which tune to sing to any one of the four or more hymns under the eye at the same time."

The theory of hymnody taught an educated few in Adventist schools becomes impractical in a situation where what is usable is determined by the difficulty of the musical passage and the skill of the musician to render it.

Most acceptable hymn-tunes being used today are culturally of a late date. In a few cases the tune predates the words by a century or more, but more often the lyrics considerably predate the tune. Later generations seem to express those earlier lyrics in the musical idiom of their own time, regardless of the tune previously associated with those words. (In a few cases, owing to the suitability of both, a tune from some previous art music adapted to some poem has survived from generation to generation.) But even where words and music are from the same time period, they usually represent the last half of the nineteenth or early twentieth centuries.

Therefore, the issue is not really classical music versus modern, but difficult tunes and complex chord structures versus simple ones that are easily played by even an unskilled pianist.

While much of current church hymnody dates from only the past century, or even the early part of this one, where are the contemporary Adventist poets and composers who can give us music that is easy to sing, suitable for worship, and acceptable to today's generation?

**Convey Appropriate Message**

All gospel music should convey an appropriate message to the audience. This includes both the music and the musician(s). Unfortunately, many musicians, though technically perfect in their renditions, do not convey a saving message to their listeners. They may be converted Christians themselves, but being more concerned with the music than with the message, they make little, if any, heart-warming or soul-stirring contribution to the program. It is exceedingly difficult for unconverted performers, no matter how flawless their musical presentation, to make a positive, spiritual impact on the audience.

Several years ago some non-Adventist friends invited my wife and me to join them at an inter-denominational retreat. The music chairman in these meetings was a skilled musician and faculty member of a well-known and highly respected Christian college. For all special selections in the meetings proper, whether instrumental or vocal, the music chosen was from the Center's hymnal. The number was announced, so that those who wished could follow the words of the music, understand its message, and find in it that which satisfied their own experiences. However, for the benefit of those who wanted and appreciated more difficult music, he arranged a special concert each day at which the music played or sung satisfied the ear of those who enjoyed rich harmonies. Thus the tastes of all were adequately met.

**Melody Enhances Message**

The words of a song give meaning to its melody. A tune is to its words like a frame is to a picture. To use another figure, a tune is the vehicle by which the words are carried to the memory.

For example, take the song "Lily of the Valley." On hearing its Old English melody, many churchgoers today think only of its religious words. But others may be reminded by the same tune of "The Little Red Caboose Behind the Train" or "Little Old Sod Shanty on the Plain." Again, the Punjabi of Northern India and Pakistan sings Psalm 150 in church on Sabbath without any knowledge that he is using the tune to "Clementine." This forcibly illustrates the need to study the past history of a tune before coupling it with religious words.

If the nature of the music itself arouses the lower emotions the earnest Christian will spurn it and replace it with something more desirable.

Personally, I like both heavy and lighter types of gospel music. Having been a member of school
bands, orchestras, and choirs, as well as of later musical organizations, and having studied piano and voice for a number of years, I learned to appreciate the rich harmonies of the musical masterpieces and the skilled performances of the artists.

Several years ago, however, when I lay in the hospital, battling for my life, as much as I enjoyed listening to the recordings of great orchestras, that which brought me comfort was the memory of the lyrics that gospel tunes called to mind. Whenever the young people of the singing bands came to sing to me, I enjoyed hearing the sacred tunes, but I often wondered whether those who were singing the words really called to mind. Whenever the words reach the heart is meaningful. At such times, even such masterpieces of gospel music as James Russel Lowell’s “Once to Every Man and Nation” set to T. J. Williams’ tune, Ton-y-botel, or Sidney Lanier’s “Into the Woods My Master Went” to the tune composed by Peter C. Lutkin, do not satisfy the heart like “Sweet Hour of Prayer,” “The Old Rugged Cross,” or “What a Friend We Have in Jesus.” And what is true then is also true at other times.

Musical tastes will differ according to one’s environment, education and training, culture, the circumstances that affect one, and even the individual’s own personality preferences. But three sentences from Evangelism, page 512, sum up the criteria by which the Adventist Christian should choose his music: “Music is acceptable to God only when the heart is sanctified and made soft and holy by its faculties. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone ‘after their idols.’”

Editors from page 3

to receive information on a score of various health-related problems. One brochure that caught my attention described their vegetarian diet in a very interesting and positive way. This position was supported by good scientific reasons. The closing paragraph of the brochure read as follows:

“Well, friends, hope this gives you a better understanding of the hospital’s dietary plan. After reviewing the facts, it made good therapeutic sense to us to serve plant-food menus to our patients. Bye now! I wish you a speedy recovery!”

The “I” referred to the kernel of wheat called “Wheaty” who explained why’s and wherefore’s of Leland Hospital’s vegetarian diet.

In this institution the only way to get flesh food, tea, or coffee, is for a friend or relative to bring it to you.

I was interested in the dietary follow-up program. The dietitian, Mrs. Peggy Greenley, visits every patient sometime during his stay in the hospital. She gives him an additional leaflet on vegetarianism, which briefly explains the rationale behind this nutritional plan. She asks the patients for their opinion of the food. Only two, out of a full patient load of seventy-six, responded negatively and the results are evident. That very week, I was told, five former patients had called the hospital seeking further information regarding our vegetarian entrees.

The spiritual impact the Seventh-day Adventist hospital, whether church or privately owned, can make on its patients is almost limitless. These institutions have the privilege and responsibility of keeping a spiritual priority in their labors.

The lesson of Christ healing the paralytic supports this concept. Here was a man who, like multitudes today, desired relief from the burden of sin. It is doubtful that the paralytic fully understood his longings. One thing he knew for certain: he was not at peace with himself and he wanted release from his persecuting conscience.

What was the first thing Christ did for His patient? Give him a shot? Take his temperature? Listen to his heartbeat? No! He began working on his spiritual nature first. The healing words “‘My son, your sins are forgiven’” had an immediate transforming effect.

Perhaps this dramatic experience cannot be exactly paralleled in our health ministry today. But from admission to discharge, a patient in an Adventist institution should be exposed to the transforming effect of the Christian lives of the hospital personnel.

“The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. . . . By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls.”—Medical Ministry, p. 323.
“DOTH THE HAWK fly by thy wisdom, and stretch her wings toward the south?” (Job 39:26).

Solomon listed as one of the things that were too wonderful for his comprehension “the way of an eagle in the air” (Prov. 30:19). The words of the old song, inspired by a psalm of David, “Oh that I had wings like a dove! for then would I fly away,” reflect the emotions of men toward the feathered creatures.

An ancient Greek myth depicts a knowledgeable Athenian man, Daedalus, and his son, Icarus, both of whom fell out of favor with the king of Crete, and were exiled on a small island in the Mediterranean Sea. They naturally sought some means of escape. Daedalus, after studying carefully the design of the wings of the sea birds, made two pairs of wings out of wax and feathers. These wings, the story goes, enabled them to escape. But the escape ended in disaster. Icarus, excited with his ability to fly, and against his father’s warning, flew too near the sun. The poet Erasmus Darwin describes the incident in this way. “With melting wax and loosened strings, Sank hapless Icarus on unfaithful wings.”

3,000 years after the setting of this myth that man learned how to fly safely, but not by attaching wings to his shoulders. Man learned that his body is not designed for flight in other ways besides the lack of wings. For example, the breast muscles that operate the shoulders and arms in man weigh less than 1 per cent of his body weight, while those of some birds may be as much as 30 per cent.

A well-known ornithologist, Dr. Joel Welty, points out that the first biological commandment is physiological constancy. This means that the great struggle in most animals’ lives is to avoid change. He further emphasizes that since birds can fly across oceans, deserts, forests, and mountains, they have exceptional opportunities for preserving their internal, physiological stability. In other words, with flight ability, birds can seek the external conditions and foods they require to keep their internal functions operating efficiently and steadily.

Although birds do differ considerably in color, size, shape, and in their strength of flight, they do not deviate widely from good internal and external aerodynamic design. These unique features include intricately constructed feathers, powerful wings, light, hollow bones, rigidity of skeletal parts, a large, strong heart for the efficient circulation of warm blood, a remarkable respiratory system, and a digestive system with the ability for rapid and efficient absorption of energy from food materials.

**Remarkable Skeletal Features**

Birds’ skeletons show many features that are suitable to flight. For example, although the Man-O-War bird has a wing span of about seven feet, its bones weigh only four or five ounces. Its plumage actually weighs more than its skeleton. In spite of the lightness of the bones, they are unusually flexible and strong, features that are essential to cope with the stresses and strains of maneuverable flight. A bird’s skull is about 1/6 the weight of a mammal’s skull of comparable size; the tail vertebrae and pelvic bones are fused into an extremely light cylindrical structure; the breastbone with its deep keel for the attachment of the powerful wing muscles extends backwards, giving support to the internal organs while in horizontal flight; the long bones of the legs and wings are hollow and are supported internally with trusses and struts for extra strength.

Penetrating the hollow bones, even the small toe bones, is a re-
remarkable system of air sacs that are actually extensions of the respiratory system. These sacs give buoyancy both in air and water and increase the respiratory and cooling-surface area. This arrangement greatly facilitates the exchange of oxygen and carbon dioxide from the body tissues, but only one quarter of the air intake is used for respiratory purposes. The remaining three quarters serve to cool the active tissues.

High Body Temperatures

To cope with the tremendous energy demanded for flight, birds are equipped with the highest body temperatures of any animal. Compared to man’s 98-99 degrees Fahrenheit, a bird’s temperature may be as high as 110° F. This high body temperature, along with an efficient digestive system and rapid circulation, is responsible for the fact that birds utilize an unusually high percentage of the food that they eat. In water birds that eat fish even the bones are digested, and the wastes when eliminated are quite liquid. Also contributing to body lightness is the fact that concentrated urine is passed directly from the kidneys to the exterior, avoiding need for a urinary bladder.

Someone has calculated that the Golden Plover is so efficient it can migrate thousands of miles across the ocean from Labrador to the central part of South America by losing only about two ounces of its body weight. If a small airplane, which normally consumes a gallon of gasoline in twenty miles, were as efficient, it would be able to fly about 160 miles on a gallon of fuel.²

A means for rapid delivery of energy to the breast muscles is also necessary. In birds blood pressure is higher than in man, and blood sugar concentrations average twice that of mammals. Weak-flying birds such as domestic chickens have a relatively poor blood supply to breast muscles, as evident in the pale color of the flesh; but strong fliers have good circulation in these muscles, and as a result the muscle is dark red in color.

To provide the keen sight required for flight the optic lobes of the brain and the eyes of birds are relatively large. It has been determined that, at least in some of the hawks and other birds of prey, vision is eight to ten times more efficient than in humans. This, however, does not mean that the hawks have telescopic vision; but it does mean that the eye is constructed for greater resolving power. The most sensitive part of the retina of a hawk’s eye, the foveae, contains up to 1.5 million rods and cones. Comparing the equivalent macular area of a man’s eye we count only 200,000 visual cells. This gives a hawk a distinct advantage over man in the ability to distinguish detail.

Structure of Feathers

But perhaps the most remarkable and unique feature of a bird is its feathers. No other animal has feathers. More than any other feature, feathers give birds greater efficiency in the air than is attained by other flying forms. Feathers are amazingly structured for protection against heat and cold, for fanning the air, and for streamlining the body. Every slight change in position of a feather during flight is designed to absorb energy from the air and use it effectively. It has been estimated that, for their weight, feathers are stronger than any man-made material.

A close look at the construction of a single wing feather under a microscope reveals a truly marvelous design. Compared to the relatively simple scutes of reptiles and scales of other vertebrates, a bird’s feather is much more complex in both structure and function. It seems incredible that this remarkable difference could come about by mere chance.

Wallace³ states that a single pigeon primary wing feather consists of more than a million parts. Along both sides of the stiff quill, or rachis, are grooves that bear filamentous extensions called barbs. These form the flat vanes of the feather. Each vane usually contains several hundred barbs that are held together by many very small barbules, which in turn bear flanges and tiny hooks called hamuli. These parts work together to form a zipper, which, when it becomes unzipped, can be zipped up again by preening. The next time you find a feather run your fingers over the vanes toward the thick end of the quill. The flanges and hooks will separate and the barbs will look ragged and tattered. Then zip the feather part together again by slipping the vanes between your fingers toward the tip of the feather. Several trials may be necessary to make the feather look neat again. The closer we look at this intricate construction the more we become aware that the feather is designed to give strength and flexibility in flight.

Efficient prolonged flight can occur only when the wings are so structured that every slight change in air flow is automatically compensated. The flight feathers of the wing tip act like the propeller of an airplane and must be motile and variable in pitch to cope with the changing stresses that the air exerts upon them. The base part of the wing acts like the wing of a plane; and the secondary and tertiary wing feathers function as flaps.

Embedded in the skin near the quill of each flight feather are numerous nerve endings that convert the feathers into sensory receptors. These record the precise position of each feather, and through intimate connections with
reflex arcs in the spinal cord, bring about continuous variations and fine adjustments of more than 12,000 tiny muscles that are attached to the base of the feathers.

**Phenomenon of Flight**

The phenomenon of flight becomes still more marvelous as we consider that the precise body position of the bird is recorded by the semicircular canals of the inner ear, which reports the changing conditions to the cerebellum of the brain. It is also interesting to note that the cerebellum in birds is better developed than in most other animals. Its larger size is a result of the accumulation of great numbers of sensory fibers that receive transmissions of muscle tensions from the body and wings. The assembled messages are converted into signals that produce split-second coordination of the body movements.

Attempts to make detailed observations of the motion of a flying bird meet with problems, for the form of the wing is constantly changing during its rotation cycle. Some of these changes are related to flexibility and motion of individual feathers and others to the internal muscular movements of the whole body, which are under the control of the semicircular canals of the bird's ear and the cerebellum. We can only describe in oversimplified terms the obvious features of these motions.

In general, the larger the bird, the slower it flaps its wings—a hummingbird vibrates its wings about fifty times per second while a heron only about two times. During slow flight in confined spaces the downstroke gives lift and some forward motion; but the upstroke, which consists of a quick backward flip with the wings partly folded, is surprisingly responsible for both lift and more forward thrust than the downstroke. The upstroke becomes relatively passive in full horizontal flight, and the total motion is less labored and involves less energy than for flight in confined spaces. Take-off and landing demand the greatest energy and coordination.

Gliding flight may be represented by the motion of a toboggan sliding downhill, except that the bird is sliding on air instead of slickened ground. The giant albatross, which may have a wing span up to twelve feet, uses this type of flight almost exclusively. At sea albatrosses may be observed to glide over the surface for hours without any noticeable wing flapping. This capability depends on the shape of the wings and on the angle that the surface of the wings creates with the direction of gliding motion. A light bird with large wings glides slowly, while a heavy bird with small wings develops greater speed.

Sustained gliding flight is also dependent on the motion of the air. If the air is motionless, the glider must of necessity eventually come to rest on the surface, and its length of flight will depend on the height from which the glide began. Air motion over the troughs and crests of waves is responsible for sustaining the long flights of shearwaters and albatrosses at sea. To illustrate: if a shearwater is gliding down an airslope losing vertical altitude at a rate of ten feet per second, and the air at the same time is rising from the surface of the waves at ten feet per second, the bird will glide along in level flight.

If the air is rising from the water surface faster than the bird is gliding downhill, the bird will gain altitude without effort to do so. When the wind speed equals the forward and downward speed of a gliding bird the ground speed of the bird will be zero, and it will appear to an observer to stand still. Under these conditions a bird may be likened to a man walking down an escalator at the same speed it moves upward. His progress in space is then zero.

Some birds seem to glide for sheer pleasure on windy days. A few years ago I watched some gulls hover in the breeze above the high point of a rocky island off the west coast of North America. At the highest point was a lighthouse capped with a slender spire. I was amused to see several gulls taking turns at circling, then hovering near, and holding the tip of the spire with their bills. When one lost the grip the next in line would move in to hang on.

Next I noticed some guillemots, which have short wings and normally do not glide, circling over the crest of the rocky peaks, laboring slowly against the stiff breezes, then turning to glide down the leeside like playful otters sliding on snow. The guillemots tobogganed on air.

Land birds such as buzzards, hawks, and eagles may be seen to soar in circles, gradually attaining great heights, then dive swiftly downward to start at the bottom of another spiral. Their upward soaring is the result of a downward glide at a rate slower than the rising air of thermal up-currents. They dive in adjacent down drafts until another thermal is encountered. According to detailed observations published by Cone 4 this is a highly complicated process—one that the bird accomplishes by expending only a minimum of energy.

Everyone has at some time seen soaring birds with their wing tips spread like fingers on a hand. This function, called slotting, serves to prevent air turbulence behind the wings when the wings are tilted downward at the trailing edge. Slotting the wings is also necessary when a bird is coming in for a landing and is quite characteristic of flight at reduced speeds.

The helicopter actions—vertical, reverse, and hovering flights—of swifts, hummingbirds, and skylarks are extremely complicated patterns of coordination and motion. The mechanism of these special types of flight is not fully understood, but it is recognized that these acrobats of the air use not only a powered downstroke but also a powered upstroke. In several characteristics a hummingbird's wings are quite like the wings of many insects. They operate backwards and forwards in a rowing motion, but they also tilt like the rotors of a helicopter and the wings of a dragonfly.

A bird in flight propelling itself by its own coordinated muscular efforts is surely one of Nature's masterpieces. The whole phenomenon of bird flight is so fantastically intricate that I can only conclude that its origin must lie, not in the realm of haphazard chance, but in intelligent design.

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2 Ibid., p. 8.
WHEN THE preacher-to-be is confronted by God's call to the ministry he must decide whether or not he is willing to accept that office on God's terms. He must be aware of the fact that, from that point on, his entire life does not belong to him, but to God.

In the experience of some, the call to be Christian and the call to the ministry are one and the same. For others this is not so. Their call to sacred office comes later. In either case, the minister's conception of the nature of his calling will determine whether or not his ministry takes on the characteristics of the peddler or of the prophet.

If he conceives of his office as being only a functional one, then he can legitimately consider giving it up when the going gets rough. However, if he views the office in ontological terms...
he has no other alternative but to become and remain a minister for life. This conception implies the unity that is to exist between a man’s proclamation and his way of life. He is not called to do something. He is called to be something. The doing is a compulsive consequence of the being. But it is the being that is crucial if the doing is to have authority, authenticity, and credibility.

The ministry should not be considered a job we try out for a while, and, if things don’t work out quite right, abandon for some other profession. The call to the ministry must be clear and certain in a man’s heart and mind before he ever becomes a minister.

One does not have to read very far in the Pauline epistles to discover a vital relationship between the apostle’s personal life and his apostolic office and calling. He states, “For to me to live is Christ” (Phil. 1:21), and clarifies this statement by recording, “It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20, R.S.V.).

Concerning the origin of the message he preached, Paul explained to the Galatians, “The gospel which was preached by me is not man’s gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ” (chap. 1:11, 12, R.S.V.). Thus his life and his message had their origin in and were bound up with Jesus Christ. This is reflected in his admonition to the Corinthians, “Only, let every one lead the life which the Lord has assigned to him, and in which God has called him” (1 Cor. 7:17, R.S.V.).

To be sure, Paul speaks of the various offices and gifts God has given to His church (see 1 Cor. 12:28-30; Eph. 4:11, 12), but not simply in terms of function. He speaks of them ontologically. He says: “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers.” Being and function are intimately related and inseparable.

Paul’s ontological consciousness of his calling and office is dramatically illustrated in his salutations to the Romans and in the first letter to the Corinthians. In these passages he refers to himself as having been “called . . . to be an apostle,” set apart by the will of God to live a life in harmony with the gospel he has been given to preach.

The ministry was not a job that could be abandoned at any time, or confined to certain working hours, or changed at will when boredom set in. Neither while making tents nor while in prison did the apostolic mantle ever drop from his shoulders. It would be well for ministers today to remember this when tempted to “let our hair down” and become “one of the boys.”

There was never a time when Paul was not an apostle. There is never a time when a minister of the gospel is not a minister of the gospel. This is an integral part of the surrender we make to the divine call to be ministers. It is a call to be.

However, to be set apart for the gospel does not mean that we are set apart from our people. We do not minister to them from above them. We minister to them, with them, and among them. In this association and mutual ministry the life of the called and set-apart minister is to reflect the content and character of the message he preaches. His life must also demonstrate that Christ is author and subject of his message, as well as Lord of his own life.

The proof of Paul’s ontological conception of his office is to be found in what he was willing to suffer in fulfilling that office. His life was at the mercy of his message!

Though his physical body was often attacked and he suffered the misery of torturous imprisonment, Paul did not lose heart. Of his imprisonment he said, “I want you to know, brethren, that what has happened to me has really served to advance the gospel” (Phil. 1:12, R.S.V.).

Not only was his manner of life worthy of the gospel but his appeal was that all join in imitating his devotion to Christ and to His calling. He bids us imitate his total commitment to the will of God, knowing that if we are called to suffer, it will serve to advance the gospel. He rejoiced in sufferings. He fought the good fight of faith.

As he viewed his life and ministry, Paul’s hope was centered in the soon-returning Lord, who would award him a crown of righteousness. He testifies, “The Lord will rescue me from every evil and save me for his heavenly kingdom” (2 Tim. 4:18, R.S.V.). The apostle’s personality became absorbed by his office. In his case, and in the case of every minister of the gospel, it is not the man who makes the office, but the office that makes the man.

Because the ministerial office is a gift of God to His church, having its origin in no human institution or will, it has a total claim on the life of a man.

One who decides to accept the office of the ministry on God’s terms must, from that point on, view every aspect of life and all possible attachments and interests in the light of that calling to be a minister. Here’s where Satan will hit us hardest if he can, tempting us to separate being from function. If he is successful we will lose the wonder of our calling. When that happens “we shall become like common traders in a common market, babbling about common wares.”

What a thrill it is as Seventh-day Adventist ministers to realize that the message we are to proclaim comes straight from the throne room in heaven! The same Lord who commissioned us to preach gives us our message. Moment by moment He exercises watchful, loving care over us, preparing us for the fullness of His salvation to be revealed in the last days.

For those who are called to be, Jesus gives courage to be. Courage to be prophets of His word, not just peddlers of the gospel.

"The Vision of Obadiah"

LEO R. VAN DOLSON

"THE IMPRESSIONS of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressionable, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth."—The Desire of Ages, p. 490. The Old Testament book of Obadiah clearly demonstrates the truthfulness of this statement.

There is no indication in the one chapter that makes up this book as to who Obadiah was. His name is a common one among the Hebrews, being mentioned thirteen times in the Bible. However, Bible scholars have not been able to establish a clear-cut identification of this Obadiah with any other individual of this name mentioned elsewhere.

Various opinions have been expressed as to the chronological setting of Obadiah. The position of the book among the minor prophets suggests an early date. That this is the correct position is indicated on page 108 in Prophets and Kings: "During the years that were to follow the rending of the kingdom, Elijah and Elisha were to live and labor, and the tender appeals of Hosea and Amos and Obadiah were to be heard in the land. Never was the kingdom of Israel to be left without noble witnesses to the mighty power of God to save from sin."

Chronological Placement

The above reference suggests that his ministry was mainly directed to the Northern Kingdom. This would, of necessity, place Obadiah chronologically before the fall of Samaria in 723/22 B.C. In this case, then, the destruction of Jerusalem, which is placed in the past tense in verse 11, is actually being foretold, just as the final judgment of Edom is clearly predicted.

Obadiah promotes the golden rule in reverse. "As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head" (verse 15). The writings of this minor prophet center on the predictability of judgment as suggested in this verse.

The book of Obadiah is not only short but it is simple in meaning although profound in thought and concept. Though some have raised the question as to why it is included in the sacred canon, it is undoubtedly for purposes that reach far beyond the demonstration that Edom is being punished for unbrotherly viciousness and cruelty toward their blood relatives in Israel. "All scripture is . . . profitable" Timothy tells us, and even the book of Obadiah contains much of value for God's people today.

The terms "that day" and "day of the Lord" reflect the writings of Joel and point to the eschatological implications of the final day of judgment. This being true, Obadiah 8-15 evidently describes the day of final judgment, as well as the judgment to come upon Edom. These verses call it a "day of destruction," a "day of distress," and a "day of calamity."

Support for such eschatological application is found in the use of the phrase from verse 16, "They shall be as though they had not been" in such references as The Desire of Ages, page 763, and Patriarchs and Prophets, page 541.

Impact of Faulty Character

The book of Obadiah completes the story of the result of Esau's faulty character. The hostility evident at this point in history between Edom and Israel can be traced back to the birthright conflict between Jacob and Esau. Esau is recognized as the father of the Edomites (Genesis 36).

At the time of the Exodus, the Edomites refused to allow the Israelites to pass through their land on the way to Canaan (Num. 20: 14-21). Saul, David, and Solomon

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waged war on Edom, and the Edomites united in a triple alliance with neighboring countries in attacking Judah in the days of Jehoshaphat (see 2 Chronicles 20).

There was continuous trouble and strife between the descendants of the children of Isaac through the period of the kings until, when Nebuchadnezzar captured Jerusalem, the Edomites joined in the attack and plunder of the city (see Ezekiel 35; 36:5).

About the fourth century B.C. the Nabataeans drove the Edomites from the rocky fortress of Petra into the Negeb. They established their capital at Hebron, but were overthrown by the Maccabees in the second century B.C. and compelled to become Jews, even submitting to circumcision. But still they lived on to plague the Jews. Herod the Great was an Idomean (an Edomite). After the destruction of Jerusalem in A.D. 70 they at last disappeared from history.

Judgment Pronounced

The judgment pronounced on Edom is severe, since the crime of callous indifference toward a brother in trouble is especially heinous and hateful and is compounded by Edom's gloating over Israel's misfortune. The prophecies of doom upon Edom, however, do not reach their ultimate fulfillment in the disappearance of this nation from the pages of history. Final destruction was predicted at the time of Israel's ultimate restoration. Thus Edom becomes a symbol of the annihilation of the wicked at the end of time when spiritual Israel is restored to the everlasting kingdom God promises.

Pusey, in his classic work on the minor prophets, goes to some length to demonstrate that the forty-ninth chapter of Jeremiah actually quotes from the first five verses of Obadiah. This is logical since Jeremiah also incorporates portions of Isaiah in his prophecies against Moab and Babylon and selections from Amos in his prophecies against Damascus and Ammon.

The verses common to Obadiah and Jeremiah form an integrated whole in Obadiah, but are scattered amid other verses of his own in Jeremiah. Apparently, then, Jeremiah enlarged an existing prophecy, rearranging it to suit his context. Here is another indication that Obadiah should be included among the earlier prophets.

Hatred for Sin

Obadiah clearly points to Edom's self-sufficiency and pride as the root of his sin. Even then, Edom was not to be rejected and eventually punished because of sin. All men are sinners and just as deserving of punishment. Edom's failure to accept the plan God provides for the disposition of sin, and his stubborn, willful persistence in evil in spite of God's pleadings could only culminate in final destruction. The application to the individual too proud to accept the work of grace is apparent.

Just as Israel was never really able to permanently overthrow the Edomites, our personal Edomites—the sins that plague and beset us—not only continually annoy us but cannot be conquered in our own strength. Christ has already come, however. He alone is the Saviour who 'shall come up on mount Zion to judge the mount of Esau' (verse 21). He alone can make it possible for us to gain the victory (see verse 19).

Obadiah seems almost merciless in his hatred for the Edomites. Here is a graphic portrayal of how we should regard pet sin. We should abhor it as much as the people of God in Obadiah's day hated the Edomites. We should separate ourselves from our personal Edomites, recognizing that there can be no possible reconciliation between the world and those dedicated to God and His righteousness.

Outline of Book

The four introductory words "The vision of Obadiah" actually constitute the title of the book. The rest of this brief prophecy deals with the specific message given the prophet to share with his nation.

Verses 1-9 announce Edom's doom and detail the extent of its complete destruction. No matter how impregnable they felt themselves to be amid their rocky fortresses, their annihilation is inevitable. Nothing will be spared.

Verses 10-16 outline the causes of Edom's doom. They have brought it upon themselves by cruelty, treachery, and unbrotherly conduct. Verse 12 introduces an ascending climax in Edom's malicious satisfaction over the misfortune of Israel. First there is the satisfied look. It is followed by malicious joy, and finally by boastfulness and insulting derision.

Verses 17-21 reveal final restoration of God's people to Mount Zion. These prophecies were conditional and never fully accomplished as far as ancient Israel is concerned. But at the end of time, still future in our day although fast approaching, Mount Zion will gain eternal pre-eminence over Mount Esau, the mountain of human pride. The kingdoms of this world will become the eternal kingdom of Christ and this people who were as sinful as the Edomites but accepted Him as Saviour and Lord of their lives.

AAM Study Guide/Obadiah

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. After careful reading of the book, what do you consider to be the basic purpose and theme of Obadiah?
2. List sermon ideas you have gained from your study of this book.
3. What concept of God is portrayed in the book of Obadiah?
4. Write a brief paragraph describing Edom's basic spiritual problem.
WHAT DOES IT MEAN?

**Project for Reaching Every Active Clergyman at Home**

WHY?

God says: "God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity."—Evangelism, p. 563.

WHAT'S INVOLVED?

The General Conference Committee has authorized the Ministerial Association, in cooperation with the Columbia Union, to arrange for a pilot program that will place *The Ministry* magazine in the home of every non-Adventist minister in this union, beginning in the fall of 1975. This professional ministerial journal will be sent on an every-other-month basis for two years, thus providing these clergymen with a twelve-issue introductory gift subscription.

WHAT ARE THE FOLLOW-UP PLANS?

They will be introduced to the major doctrines of the Adventist Church and will be given opportunity to take advantage of free gift books, services, and programs available through the various church departments.

Can Adventist ministers outside the Columbia Union send these issues to their minister friends?

This is a pilot project. If it proves successful the plan is to extend this program to the entire North American Division and possibly overseas. In the meantime, individual ministers may order these issues for their minister friends on the same financial basis as for the Columbia Union. Those interested should write for further information. This offer is limited to ministers only.
R. H. PIERSO

We are clearly told by the Lord's messenger that many ministers of other faiths "will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming" (The Great Controversy, p. 464). Before that can take place, however, we must do all we can to present our message before them in a favorable light.

It has long been a burden on my heart that we do more to reach our fellow clergymen in other faiths with God's special last-day message than we have heretofore been able to do. I believe God has led us in the preparation of the PREACH project from its inception as an initial step in reaching these non-Adventist clergymen with our very fine professional ministerial journal.

NEAL C. WILSON

In harmony with the instruction that "we have a work to do for the ministers of other churches. . . . God wants them to have a part in His special work for this time" (Testimonies, vol. 6, pp. 77, 78), the General Conference and North American Division have come up with a program that will truly enable us to begin to fulfill our responsibility in this area.

The PREACH project is one that we heartily endorse as a first step in placing our teachings and work in a favorable way before the thought leaders in other churches.

N. R. DOWER

We have been counseled by the messenger of the Lord to draw near the ministers of other faiths and pray with and for them. Unfortunately, comparatively little has been done in following through on this counsel. A special committee recently gave careful study to the implementation of these divine instructions and finally came to the conclusion that, as one means of making contact with them, we attempt to meet a real need by sharing our professional ministerial journal with them. This will not only provide material that will be helpful to them in their work but will also help them better to understand Adventists and their teachings. Pray with us that God may especially bless this effort to share our faith with these men of great influence.

W. B. QUIGLEY

The PREACH project has been adopted as an essential first step in making the teachings of the three angels' messages available to our fellow clergymen within the geographical confines of the Columbia Union. By making our professional ministerial journal available to these non-Adventist clergymen we wish to demonstrate our interest in and concern for them. We do this in harmony with the instruction that "teachers of the gospel whose minds have not been called to the special truths for this time . . . should be the first to hear the call" (Christ's Object Lessons, p. 230).
The Story Behind the P.R.E.A.C.H. Project

N. R. DOWER

A pilot project intended to provide The Ministry magazine to the approximately 25,000 non-Adventist clergymen within the geographical limits of the Columbia Union has been approved by the General Conference and Columbia Union committees. This project, given the acronym PREACH, is slated to begin in the fall of 1975 and will provide these clergymen with a twelve-issue introductory gift subscription to our Seventh-day Adventist professional ministerial journal.

For many years denominational leaders have been concerned about the instruction given to the church that “mistakes have been made in not seeking to reach ministers and the higher classes with the truth” (Testimonies, vol. 5, p. 580). “Teachers of the gospel whose minds have not been called to the special truths for this time . . . should be the first to hear the call.”—Christ’s Object Lessons, p. 230. (Italics supplied.)

Unfortunately, comparatively little has been done in following through on this counsel. Recently, however, a special General Conference subcommittee gave careful study to the implementation of these divine instructions and finally came to the conclusion that, as one means of making favorable contact with clergymen not of our faith, we attempt to meet a real need by sharing our professional ministerial journal with them.

W. B. Quigley, president of the Columbia Union Conference, immediately and enthusiastically responded to our invitation to field test this project in his union. Recently, the union committee unanimously agreed that the Columbia Union would join the General Conference in supporting this project in a strong financial way.

Not only is this project designed to provide material that will be helpful to non-Adventist clergymen in their work, but it is also intended to help them better understand Adventists and their teachings. This contact will be followed up with offers of gift books, professional seminars, and other programs that will increase their understanding of the Adventist message.

Some have wondered whether doing this will in any way dilute the content of The Ministry magazine. Actually, we believe it will strengthen it by enabling us to spend more time and money in developing the sharpest material available. The plan is to make every other issue available to non-Adventist clergymen, using alternate months to publish those items that are specifically designed to meet the needs of the Adventist worker.

We believe that our present format, which incorporates an emphasis on health evangelism, science and archeology, regularly scheduled features on church music, and the Shepherdess section, besides the usual evangelistic, pastoral, Biblical, and theological features, will be particularly attractive to our non-Adventist clergymen friends. We will invite them to “look over our shoulders” and see what Adventists are doing, with the hope that much of what is of interest to us will be helpful to them.

Although the pilot project is officially limited to the geographical confines of the Columbia Union, several Adventist ministers who have learned of this project have asked whether they could order subscriptions to the PREACH issues for their non-Adventist clergymen friends. We, of course, have no objection to this being done on an individual and personal basis. It is anticipated that, if the PREACH program proves successful during this field test, it will be expanded to the North American Division and, if there is a demand, to the world field.

This is an ecumenical age, and the climate should be riper than ever before for ministers of other faiths to respond favorably to this kind of presentation. There are not very many good professional journals available to ministers today. In surveying this field we were surprised that The Ministry is already reaching a larger circulation than most professional ministerial journals.

We recognize, of course, that the journal itself cannot substitute for the personal face-to-face contact of Adventist ministers with their professional brethren. Many are already involved in local ministerial associations. We need to do much more in the way of making such one-to-one contacts. “Our ministers are to make it their special work to labor for ministers. They are not to get into a controversy with them, but, with their Bible in their hand, urge them to study the Word. If this is done, there are many ministers now preaching error, who will preach the truth for this time.”—Evangelism, p. 562.

The PREACH project is designed as an entering wedge, better to foster the kind of relationship described in the statement quoted above. Its ultimate success will depend on your use of the tool now being provided. In order to make it useful, we need your interest, support, and prayers in this project. We need articles that will be especially practical and helpful to our non-Adventist friends. We need your hearts and hands and feet to reach out to them in an expression of brotherly interest and concern. The PREACH project is not our project, it is yours.

N. R. Dower is secretary of the GC Ministerial Association.
LET'S TALK ABOUT IT

J. L. Butler

THE basic ingredient of a relationship is communication. Relationships cannot be initiated or viably maintained without some level of communicative exchange. Many of man's needs go unsatisfied or, worse still, unrecognized without some medium to express and respond to these needs.

The late Abraham Maslow, who headed the Department of Psychology at the University of Minnesota, propounded a theory on the hierarchy of man's needs. He saw man as an ever-needing creature, with needs stacked in a box like Kleenex. As soon as one is satisfied, another pops up in its place, awaiting attention and satisfaction. These dynamic and ongoing needs of man are best met through communicative interactions with his fellow man.

The level at which man communicates is the level at which he lives. This is why I think heaven and eternal life will be so wonderful. In the new earth there will be a continual recognition and satisfaction of desires and needs through perfect communication. We will not then communicate "through a glass darkly," but face to face. We will not "know in part," but we shall "know even as also we are known."

God created us to be word partners. Made in His image, we are the highest earthly order to spring from His fertile mind and His productive hands. He shared a lot of Himself with man, endowing him with a power akin to that of His own. He gave man power to think —power to do. He shared His mind with man, making man's mind an inlet from His great universal mind. Hence, man found himself with power to conceptualize abstractly and concretely and with power to symbolize his concepts verbally—to emit sounds and expressions that meant something. He had to be able to do this so that he could live with his fellow man and with his Creator.

That men cannot live together without communicating is illustrated by the story of the Tower of Babel recorded in the eleventh chapter of Genesis. You recall that, after the Deluge, God placed a rainbow of promise in the clouds—His assurance that the earth would never again be destroyed by water. A few centuries later men disdained God's promise, gathered together in a city on the plains of Shinar, and dared to undertake the building of a massive tower. Had the project succeeded, it would have indeed been the first "wonder of the world." Their plan was to build a place of safety should God's promise wear thin. The tower was to have provided a means of escape from the next flood. All God did to confound their plans was to arrange things so that they could not communicate with one another. They could no longer live together or work together, so they left off building the tower and the city.

Isn't it a tragedy when people find they can no longer communicate and still have to live together, to work together, to serve on the same committees, boards, and staffs together? Isn't it an eight-to-five headache to have to perform under a supervisor where communication is a strained one-way street? Isn't it worse yet to fight through the rush-hour traffic to the little cottage in the suburbs where husband and wife, parents and children, cannot or do not know how to communicate? No wonder so many professional and domestic towers are tumbling.

What Is Communication?

What is communication? It is living, it is being, encountering, sharing, knowing, and being known. It is offering a part of oneself. It is getting outside of the narrow circle of self, disclosing the inner person. Communication is openness. It is giving-receiving, a quid pro quo.

This is why the young find falling in love so very wonderful. Attraction leads to the establishment of rapport. The essence of such rapport is a mutual feeling that it is safe to communicate. It is a warm, bright, trusting assurance. The popular song of a decade ago said something about "Getting to know you, getting to know all about you. Getting to like you, getting to hope you like me, . . . getting to feel free and easy, . . . getting to know what to say." Love is an atmosphere where communication thrives in a delightful climate of confident closeness.

Many a parent of a teen-ager in love has despaired of ever getting to use the telephone. Love communicates, and communicates, and communicates. The dates, the billets-doux, the gifts, the long silent walks, the touch of the hand.
This is all sweet communication.

The date is set, the guests are met, the rice is thrown, and cloud nine lands on the bumpy runway of reality. Communication begins to drag, then wither. Then comes the classic question—"Why can’t we talk?"

**Why Can’t People Communicate?**

Well, why can’t people communicate? At times communication is precluded by a feeling that the other party will not listen, that it will do no good. When David and his men were in the wilderness of Paran he requested provisions from a man of great wealth named Nabal. Nabal refused the request and added insults besides. Nabal’s wife, Abigail, knew her churlish husband had taken the wrong course and hastened to countermand his selfish action. She did not bother to communicate with her husband at all. She knew it would do no good. Even the servants said of their master, “For he is such a son of Belial, that a man cannot speak to him” (1 Sam. 25:17). In other words, it was not safe to communicate with this man whose very name meant “fool.”

Fear also intervenes in so many of our relationships and "casteth out" perfect love, and open communication. “Because fear hath torment” (1 John 4:18). So we often don’t say what really needs to be said, because we are afraid. Bosses and other associates are often robbed of needed feedback because people play it safe. They don’t want to rock the boat. They keep their mouths shut for the sake of “peace.” They stifle grievances, repress hurt feelings, and wear a phony façade of an “everything is O.K.” look. They fail to communicate for fear that the reaction will be one of defensiveness, which will in turn result in a negative reaction.

In the case where there is not an equality of power, we have to be very careful how we communicate even for the intended good of the other party. The prophet Nathan had to use extreme care in calling the knowledge of King David’s sins to his attention. He had to veil the indictment in a poignant allegory lest his attempts at communication be met with a punitive reaction. Well might Nathan’s tombstone be erected beside that of Uriah.

Even among equals, fear and hurt feelings can hinder vital communications. The pouting silence of the wife who has been hurt by a thoughtless or forgetful spouse indicates that something is not right. But when the husband asks, “What’s the matter?” the answer is “Nothing!” Something surely is the matter, but the anger and the hurt preclude conversation, at least right at that time.

Often men withdraw from verbal encounter because they feel outlawed. For the little woman to say, “Let’s sit down and talk,” can be about as inviting for some men as for Muhammad Ali to invite, “Come on outside and fight.” Developmentalists agree that while men generally are superior in physical strength, women have the edge in verbal ability. Girl babies usually learn to talk before their male counterparts. At any given age, coming up through the school years, girls’ vocabularies are usually superior to the boys’. It would surely be considered brutal for a man to use the area of his superiority in a physical encounter with a woman. It can be equally damaging to the fragile masculine ego for the woman to use her superior verbal skill to wound the self-image of her mate. Sharpen words and sarcastic innuendo can cripple an intimate’s self-image and respect, leaving him with little love in his cup to spill over on his spouse.

**Atmosphere of Safety Needed**

What is needed in all of our Christian relationships is an atmosphere of safety in communicating. Everybody has to feel a freedom to tell, a sensitivity to hear, to listen. And listening is so wonderful, so therapeutic. Listening is an act of love. Listening appreciates the speaker. It makes him increase in value to himself and to the listener.

Sad to say, listening has become a lost art. When somebody is talking are you really listening or are you marshaling your thoughts and awaiting your opportunity to get a word in edgewise? The great therapeutic tool of those in mental-health professions is nonjudgmental listening. It is doubtless worth the healthy fees they charge. In order to verbalize my problem, I must organize my confused thoughts into “gestalts” or unified configurations, ideas, and finally sentences. This very organizing of thoughts and feelings can be the first step in the therapeutic process. Who among the clergy has not had a troubled parishioner tell it, get it off his chest, then leave saying, “You don’t know how much you’ve helped me”? And all the pastor did was listen.

**Jesus Our Example**

Jesus Christ is our great example in communicative ability. He was Heaven’s communication link with man. Because He took time to communicate with His heavenly Father, He had no problem communicating with man. Even after a hard Saturday night holding office hours in the home of Peter’s wife’s mother, He arose early in the morning a great while before day, and went out into a solitary place and there prayed (see Matt. 8:16; Mark 1:29-35). He often spent the entire night in communication with His Source of strength. From these nocturnal retreats He came forth fresh to effectively communicate to men all day.

Jesus never had “foot-in-mouth disease.” He always knew what to say. The woman at the well presented no problem. He skillfully reached across the barriers to break the thick ice. He was liberal with honest compliments (see John 4:2), and unstinting in His approbation (see Matt. 8:10). He communicated well with Nicodemus, skillfully turning the conversation to the area of this Sanhedrin member’s inner needs. He radiated love and acceptance to little children. He was for real—a real feeling person liberally communicating, giving of Himself to all who came into His ecological space, drawing all who would be drawn into His circle of love.

We may still come to Him today. We may come to communicate personally. As we do, we will learn of Him to be meek and lowly in heart and to become channels for the communication of His love. Let’s talk about it.
IN LAST month's article on emotional stress and its control the physical effects of stress upon the body and the interactions between the mind and the body were discussed. In this article we turn to the emotional and social tendencies and how these may be responsible for stressful situations.

The diagram that accompanies this article is designed to lead to a better understanding of the factors involved. It demonstrates how our learned habits and feelings, which contribute so much to our personalities, may bring about situations of emotional stress.

The circle in the diagram represents the core or the character of a person. In religious terms it may be called the heart; in modern popular psychological terms it is often called the “gut-level experience.” We might say this is what we are at the deepest levels of motivation. To illustrate, a person may appear calm on the surface but may be angry inside. It is this internal you and me that we are concerned with, and not the false fronts we may wear for the benefit of others.

Actually we are more interested in the motivations behind our actions rather than the actions themselves, for we may appear quiet and peaceful on the surface when we are only pushing down our feelings because we're afraid of what others may think. Our personal goals, attitudes, and beliefs as projected to others are an outward expression of our innermost motives even though they may be used at times to cover them up.

For instance, we may say we like spaghetti to please our hostess when indeed we dislike it. In this case our desire to be accepted outweighs the inclination to display our dislike. What we project to others, then, is greatly influenced and modified by how it is accepted by others. In analyzing our motives, however, we should not dwell on our feelings, but rather examine ourselves to see whether we are Christlike in our innermost thoughts and motivations.

Our projections to others are represented on the diagram by arrows pointing outward. Outside influences, as they react upon us, are represented by arrows pointing inward. Our characters or motives are greatly influenced by the desire to fulfill our basic needs. We have at least four basic psychological needs: love, acceptance, security, and self-worth.

**Need for Acceptance**

Many times the basic need for love includes the other three. Let's look at the need for acceptance and self-worth. All of us have undoubtedly come into contact with an individual who seemed to talk incessantly, and it was almost impossible to interrupt this type of person. Basically, this individual is making a bid for acceptance and self-worth.

Others may have different methods of seeking self-worth. You probably have come into contact with people who seem to be doing everything in their power to make themselves appear unintelligent. Or they may use unacceptable behavior to call attention to themselves. What they are really saying is that if you will accept me with my negative behavior then you really care about me and not about what I do. They are searching for someone to accept and love them for themselves. However, most of us do not see through this situation and do everything in our power to regulate this negative behavior or even force such a person to change. Such action only serves to strengthen the negative behavior.

Many of the problems that arise as we interact with others may be the result of misunderstandings in the area of acceptance. In our interpersonal relationships with our family we may have learned to express our feelings openly and without hesitation, even if it does lead to an argument. Then, we may marry with the idea that a perfect partner must also be able to express himself this way. We feel that the perfect relationship should be a complete sharing of all thoughts and feelings no matter whether they are positive or negative. The partner, however, may have grown up in a family that did not express their feelings freely. An expression of strong feelings, in this person's case, may come only under the most adverse circumstances. It is easy to see that in such a situation whenever we express negative feelings freely it might, in our partner's eyes, be the beginning of the end for the marriage. Both of us, in this case, would feel upset and unloved.

Having discussed our emotional needs, let's look at the top set of arrows on the diagram labeled “Past Experiences.” In psychologis...
cal terms these could be called "experiences with significant others." This simply means that those who are close to us affect our habit patterns more significantly than those we know only slightly. A child usually mimics or patterns his behavior after those with whom he dwells. This is why we often speak with the same tone and inflection as the rest of the family, walk in the same way, react to things similarly, and have the same values.

I once heard about a 16-year-old boy who walked with a limp although he had no physical damage to his leg. He had been brought up by an uncle who also walked with a limp resulting from physical damage to his leg. The boy had patterned himself after the uncle whom he admired. This illustrates the significance of the statement, "By beholding we become changed." As we behold our mothers and fathers and immediate family as we grow up, we change into their images; so by beholding Christ and His characteristics we may be changed into His image.

Our personal values, standards, fears, and self-acceptance are very closely tied to those with whom we relate. We learn to react in certain ways in order to fulfill the psychological needs for love, acceptance, security, and self-worth. These methods may be appropriate in one set of circumstances but unacceptable in another.

**Invisible Committees**

The bottom set of arrows on the diagram are labeled "Invisible Committees." These committees are made up of groups with whom we identify. These groups may be either professional or otherwise. For instance, if I am a doctor I identify with the values and standards of the medical profession. If I am a pastor I have another set of values and standards, and in any circumstance where I meet with a person or a group of people I will uphold the standards of these invisible committees.

These invisible committees with whom we identify are often the reason that heterogeneous groups may have a difficult time in agreeing on values and standards. This, of course, is because different ones will uphold a particular value system and will be unable to see the value system of another.

When we look at "Physical and Biological Needs" we see how a person's needs in these areas may affect his interactions with others at any given time. For example, if a person is dieting he is likely to be irritable, particularly if he has been using food as a pleasurable pastime to compensate for anxiety. He may feel that he is being denied a pleasure. If this pleasure has been used in the past to escape from the tension he may feel either because his wife has been angry with him or because he has had a hard day at the office, he is apt to be anxious and upset as he tries to stick to his diet.

Another example of a biological need interfering in interpersonal relationships might be in the area of withholding sexual experience from a spouse to help him or her "appreciate me more fully." It is very possible for a person to feel used rather than loved if the spouse uses this very personal interrelationship only as a means to alleviate his own anxious feelings without being concerned with the other's feelings and needs.

Emotional tendencies may be affected by inheritance, but they are also greatly influenced by our family and friends. Let us look first at the tendency to pair. I am sure we have all noticed how two people in a group may support one another's attitudes and ideas, and whenever these two people appear in a group they support each other. This is an example of a pairing tendency.

Another example of this might be when a husband or wife feels more comfortable in meeting a strange group or person while in the company of his or her marriage partner. Pairing gives a person additional security. Feeling accepted by another person can help to give the person a feeling of adequate self-worth so that strange situations can be more easily faced without fear.

**Dominance**

Next we look at dominance. A person in this category often appears fearless and jumps in to take control when strange situations threaten. You might say this person "tells it like it is" in spite of consequences. Such a person is often called blunt. If several of these people are in the same group at once, there is usually a struggle for leadership and control, and it is usually not until one of these dominant people has emerged as the over-all leader that work can proceed. Dominant people approach insecure circumstances or situations by taking control either of people or of circumstances and quite often pair with dependent people.

The dependent person often pairs with a dominant person. Such a person, in order to be
secure, turns to dominant people for advice and counsel. These people usually find it difficult to make decisions, and they rely upon other people to make their decisions for them. The dominant person who leads or controls in this situation may even become conscience for the weaker-willed person.

The dependent person, although seeking this kind of friendship and feeling most secure in it, sacrifices his self-worth to his security. His security goes up, but his self-worth goes down. A conflict develops between these two needs, and the person becomes anxious and may rebel even though he has forced his partner, because of his need, into this relationship.

The dominant person, on the other hand, feels greatly needed and so his self-worth is increased. However, as the relationship deepens, the dependent person becomes more dependent until finally the dominant person becomes greatly overburdened and may want to break off the friendship. Oftentimes such a person will remark, "I made friends with him because I felt sorry for him, and now I can't get rid of him."

The dominant person, in this case, has sacrificed his security for his self-worth, because while self-worth is up security is down, and he becomes weary and overburdened with the many decisions he must make. When and if this relationship is broken, the dependent person feels completely lost, alone, and insecure. The dominant person, on the other hand, in breaking the relationship, may lose his self-worth because he feels no longer needed but feels good over the loss of all the burdens. He, however, will usually enter into this kind of relationship again in order to feel needed. Such relationships are usually developed because a person has had a dominant or dependent parent, and the child learns to become what his parents are.

A child may become dependent on a dominant mother or father as a means of getting along with him. On the other hand, even though he may struggle against such a person, yet he may copy him and develop this type of personality, even carrying on this type of relationship with his own children.

We are reminded of the quotation in Child Guidance, page 226: "There are many families of children who appear to be well trained, while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. . . . They have no confidence in themselves to move out upon their own judgment, having an opinion of their own . . . They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them." From this we can see that dominant parents cause dependent children.

For those who may find themselves dependent people and who lack self-respect, it will do no good to continually analyze your feelings, but the Lord has given some very sound advice: "Banish no longer your self-respect; for I have bought you with the price of My own blood. . . . Your weakened will I strengthen. Your remorse for sin I will remove."—Testimonies to Ministers, p. 520.

Avoidance

We must also consider the emotional tendency of avoidance. An individual who meets life in this way deals with his anxieties and problems by shutting them out. He may put them off or he may escape into some more pleasurable pursuit. Such a person may not even be aware of the anxious feelings or hidden anger with which he is dealing. When faced with a dominant person, he is capable of turning himself off so that he is unaffected. This is why many times children who are subject to a parent who is constantly harassing or finding fault will not even be aware of what is being said.

Many times this also happens in a relationship between two adults in a marriage where one will say to the other, "I don't believe you've heard a word I've said." This may be true because the partner either has had such high expectations placed upon him as a child that he never could meet the demands of those with whom he dealt, or it may be that the marriage partner makes so many demands that he turns away in self-defense.

I remember a young man who avoided making decisions until the last minute or didn't make them at all. When he was confronted by a person who was determined to tell him what to do he immediately shut him off. One day a teacher came to me and said, "I don't know what's the matter with that young man. He comes to me and asks me questions and then doesn't listen to me when I give the answers." It was interesting to note that in talking this over with the young man I discovered that the teacher with whom he had spoken was of a dominant nature and the student had turned him off automatically. Sometimes people of this nature may react by becoming alcoholics or dependent on drugs.

This problem, like the others, can be remedied only by growth in learning to handle one's individual problems and by developing self-respect. Too often, however, the dominant people with whom they deal are unwilling to give them a chance to grow, because they are afraid of the decisions that they might make. This fear, of course, is not without cause, for a person of this type has not learned to make decisions for himself and thus become self-controlled rather than other-controlled. The solution still lies, however, in the person's taking responsibility upon himself and being encouraged to do so.

If we see any of the above-mentioned emotional tendencies bringing stress into our lives, we may look with hope to our Saviour, for we are told:

"Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion.

"God has not left us to battle with evil in our own finite strength. Whatever may be our inherited and cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."—The Ministry of Healing, pp. 175, 176.
WHAT responsibility does the modern Adventist hospital have for the spiritual health of its patients? Is our present responsibility any different from the original plan given by God in the Spirit of Prophecy for our health institutions? What is the place of the chaplain in our medical institutions? How is he to go about his work? And last, but surely not least, what would Jesus do if called upon to minister in the Adventist hospital today?

In searching for answers to such questions as these, I turned to such books as Medical Ministry, The Ministry of Healing, and Counsels on Health. I would like to share with you some of the answers I found.

First, it's more than clear that our institutions are to emphasize the spiritual, as well as the physical, health of the patients. If this is neglected we are remiss in our duty. We are not following Christ's example and consequently are guilty of depriving the patients of great blessings. As Christians, we must never cease to emphasize the necessity of a strong religious influence in our hospitals. If this is not adequately done we will learn from bitter experience that "in places where a rich harvest might be gathered for God there is seen a dearth" (Medical Ministry, p. 195).

Seventh-day Adventist institutions are here for one purpose, and one purpose alone. Not only are they to care for the physical needs of the patients but are to bring people into contact with the Great Physician, to bring knowledge of the principles of healthful living, and to point out the special truths for this time. If the truth is rightly represented those who patronize our institutions will learn much regarding its principles, and many will be converted. On the other hand, if it is improperly represented our witness fails, thereby contradicting the very object of the existence of Adventist medical institutions.

Consequently, the chaplain must be careful how he goes about presenting his work and message, being sure he does not inadvertently manifest a "holier than thou" attitude, which might crush and discourage the patient to whom he ministers. The worker will always, of course, show tact, be careful in pointing out errors, and ever inquire, "How would Jesus do it?"

A Word in Season

One of the most effective ways to accomplish this is found in the book Medical Ministry: "Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His word. Tell them of the gladness and joy that are found in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher education. This is genuine missionary work, and as it is done, many will awake as from a dream."

—Medical Ministry, p. 332.

Ellen G. White also tells us that

John Erhard is the chaplain at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.
“often we miss the most precious blessings by neglecting to speak a word in season. If the golden opportunity is not watched for, it will be lost. At the bedside of the sick no word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all that come to Him in faith. . . . Tell the story of the Redeemer’s love. . . . Speak from experience of the power of repentance and faith. In simple, earnest words . . . present the soul’s need to God in prayer and . . . encourage the sick one also to ask for and accept the mercy of the compassionate Saviour. As he ministers . . . , striving to speak words that will bring help and comfort, the Lord works with him.”—The Ministry of Healing, pp. 120, 121.

Whenever hearts are open to receive the truth, Christ is ready to instruct them. As chaplains, we are to do the same; not pressing ourselves or our message upon them, but patiently and cheerfully seizing upon every opportunity to present the truth in a way that will bring comfort and encouragement. We are to regard all men as brethren, entering into their feelings as we present the truth in its simplicity.

We should not be satisfied just to reflect the feelings of the patients or try to get them to talk about themselves and their fears. Instead, Ellen G. White instructs us in The Ministry of Healing and Medical Ministry to:

Draw from them thoughts of gratitude and thanksgiving.
Life up their thoughts to Jesus.
Plant in their minds uplifting and ennobling thoughts.
Recite comforting words that Christ spoke.
Speak of the hope of the gospel.
Hold up before them the promises of God’s word.
Teach them to expect large things of faith and prayer.
Remind them of their responsibility in health reform.

In implementing these principles, the chaplain can aid the patient in many ways. By showing small kindnesses he can communicate his interest. As he visits in the sickroom, there may be some to whom, because of pain or sickness or perhaps even language difficulties, he can only show kindness by applying a cold wash cloth, opening their mail for them, straightening the pillow or moving the bedside table closer; perhaps offering a short prayer. These acts of kindness, or even just being there, are often more important than anything he might say.

Establishing Confidence

On entering the room I introduce myself as the chaplain and mention to a presurgery patient that I like to get around to see everyone before they go in for surgery. This sometimes relieves the tension of why I have come. Sometimes, when he hears the chaplain has come to see him, the patient may become fearful, asking himself, “Did someone ask him to come, or is my situation really that serious?” I also let the other patients know that a chaplain tries to visit every room.

Sitting down may help the patient feel at ease. Such questions as, “Have you been here long?” “Have you been here before?” “Did you have pain, or are you here just for tests?” “Are they helping you feel better?” are possible ways of gaining information that could indicate the person’s problem or his desire to verbalize his need. I do not ask them what their symptoms are or what operations they are having. Many will volunteer the information when asked, “Will you be here long?”

I also try to establish confidence by showing an interest in them and their families by asking such questions as:

“Who at home are you concerned about?”
“Is grandma taking care of the children?”
“How many children do you have?”

In response to this last question they often state concerns about their children. This gives an opportunity to say something like the following:

“We have so much to be thankful for, don’t we? What a privilege to have a little part in creation—to see them grow and mature. If we could only respond to our heavenly Father as we would like them to respond to us. Children have so many pressures these days.”

We talk about their homes, companionship, how husband and wife complement each other. We may touch on the heartache of divorce or talk about their pets or even their neighbors. We do anything we can to bring a little sunshine into their lives and establish confidence.

They will ask many times about my family also, thus giving me an opportunity to express how good God has been to me.

There are usually flowers and cards in the room. We mention how nice it is to be remembered and to know that someone is thinking about them. I sometimes remark about how God could have made all the flowers of one color or shape, but He didn’t, because He loves us. I often quote the lines from the first pages of Steps to Christ about the flowers and the beauties around us being messages of His love.

It is good to have several books in the patients’ rooms. At times when no other spiritual approach seems possible their attention can be called to Steps to Christ, and how it is translated into 100 languages. I have found that Life at Its Best or the book His Name Was David, which tells about David Paulson, the founder of one of our hospitals, can create opportunities to share our faith.

The chaplain is always on the lookout for those in the room who may be listening when he is talking to a patient, such as a nurse, visitors, or other patients. They can be included when an appropriate prayer is offered. Many times a Bible text and prayer can sum up the discussion, inspire confidence, and actually lead to a manifestation of divine power in their behalf.

The chaplain does his best to fulfill the commission Jesus gave His disciples throughout the ages. We are not here as merely public relations men, counselors, or healers (as important as these are), but to lead men and women to the Saviour.
Effective October 25, 1975, the Environmental Protection Agency (EPA) will require trucks weighing over 10,000 pounds to be equipped with mufflers and quieter tires to reduce highway noise levels. This and other standards are authorized by the Noise Control Act of 1972, which seeks to reduce environmental noise pollution.

EPA estimates 70,000 out of a million trucks now in use will have to be equipped with new mufflers and new tires to meet the noise standard. This new equipment will cost about $135 a truck.

December 16, 1974, was the deadline for the Environmental Protection Agency's (EPA) proposal to require manufacturers of all trucks weighing over 10,000 pounds to make the truck engines quieter. As in the case for existing trucks, this proposed standard is authorized by the Noise Control Act of 1972.

Manufacturers would have to begin decreasing truck noise with production of the 1977 models. EPA says that by 1983 trucks running at low speed should make no more noise than a new car. EPA says that medium- and heavy-duty trucks weighing more than 10,000 pounds are a major source of highway and street noise. (“Consumer News,” Department of Health, Education and Welfare, vol. 4, No. 17, Dec. 1, 1974.)

Alcoholics stumble and falter partly because alcohol damages muscle fibers, a University of Southern California neurologist says. Dr. Theodore L. Munsat and researchers in the U.S. and Sweden have found that alcohol harms muscle fibers, leaving them in much the same damaged shape as those of people affected by muscular dystrophy.

He said enzyme tests conducted at L.A. County-USC Medical Center showed a high level of muscle damage in up to three quarters of alcoholics examined. The subjects all were patients at the medical center and had consumed large amounts of alcohol for long periods of time. In ten to fifteen per cent of the cases, tests showed the patients had difficulty in climbing stairs, lifting objects, and generally doing anything requiring an exertion of the shoulder and pelvic muscles. (International Commission for the Prevention of Alcoholism Quarterly Bulletin, vol. 16, No. 2.)

A report published in the February 5, 1973, issue of the American Medical Association lends credence to the often-heard statement, “Doctor, I don’t eat as much as I used to, but I have gained weight.”

Research conducted by a group from the Mayo Clinic and Mayo Foundation, Rochester, Minnesota, found that obese persons use up carbohydrate, fat, and protein normally during rest and exercise. The problem is the steady decrease of calorie requirements with age. This decrease is such that obesity can develop with advancing age while exercise remains constant, even if food intake is reduced.

Exercise is important to counterbalance the decrease in calorie requirements, the researchers say.

One section of the study covered case histories of patients over a period of 35 years, during which they returned to the Mayo Clinic at intervals for physical checkups. Their weight at the age of 30 was compared against weight changes during the following three decades.

The report reaffirmed once again the concept of most physicians and nutritionists that calories do count, and that exercise is an important part of a program aimed at maintaining proper weight. (AMA News Release, Feb. 5, 1973.)
The relationship between cigarette smoking and emphysema has been further confirmed by microscopic examinations of lung tissue, reports Dr. Oscar Auerbach of the Veterans Administration Hospital in East Orange, New Jersey.

The mean degree of emphysema, fibrosis, and thickening of arterioles and arteries was higher in those who smoked cigarettes than in those who never smoked.

It was also somewhat higher in heavier smokers than in lighter smokers, the investigators report. . . .

Former smokers who had given up smoking cigarettes for more than ten years had more decreased degrees of pathologic changes than those who had stopped smoking for less than ten years. *(Family Practice News, March 15, 1974.)*

Temperature and time influence the growth of bacteria and the production of toxins in foods. Like other living things, bacteria need food, warmth, moisture, and time to grow and multiply.

Keeping foods cold inhibits bacterial growth and the production of toxins. . . .

The hazard lies in holding foods for any length of time at temperatures above refrigerator temperatures and below the serving temperature of hot food. . . .

Keep eggs clean and cold. Put eggs in the refrigerator promptly after getting them. Refrigerate leftover egg yolks or whites in a covered container; use within a day or two.

Always hold uncooked and cooked foods containing eggs in the refrigerator.

Refrigerate cream, custard, or meringue pies and foods with custard fillings, including cakes, cream puffs, or éclairs. Do not allow them to stand at room temperature after they cool slightly. If you carry foods of this type on summer outings, keep them in a cooler until served. Follow the same precaution for salads and sandwiches made with salad dressings containing eggs or milk products and little vinegar or other acids. *(Keeping Food Safe to Eat, U.S. Department of Agriculture, Home and Garden Bulletin, No. 162.)*

It is a fact that getting regular periods of exercise improves your capacity for work, builds your body, improves the working of your heart and blood vessels, and helps reduce fatty substances in the blood. It is also a fact that if you get no exercise, you will pay a high price—maybe your life.

For middle-aged individuals who have been sedentary most of their life, strenuous exercise may be dangerous, but mild exercise such as running-in-place for two six-minute periods a day is useful. This form of exercise, which requires no special equipment, does little to reduce the total body weight of its middle-aged practicers, nor does it change the amount of large fat particles in the blood.

Mild exercise does, however, increase the exerciser's work capacity 10 per cent and does decrease his blood pressure and heart rate. For these healthful changes in the middle-aged man's life, some daily exercise is a small price to pay. *(J. Am. Geriatrics Soc. 21:164-168, April, 1973.)*
NEW TEMPERANCE DATA SERVICE

COMPUTERS and electronic data machines are contributing to the progress of the message by providing quick reference materials, analyzing data, and storing information for later reference.

Pioneering a new data service, the General Conference Temperance Department has developed the Listen Fingertip Data Service on alcohol, tobacco, drugs, and general temperance topics.

It is the first such service of its kind anywhere in the world, and of particular interest to Adventists. Previously there has been a strong challenge from moderation forces pouring out information and scientific data in an attempt to bolster their position. In response, our access to current available data, which at least partially sustains our total abstinence position, was limited and spasmodic.

Listen Magazine reference files were possibly the best source we had. However, three years ago we began to develop the Listen Fingertip Data Service. It is unique in that the only other service of its kind, operated by an East Coast university, provides data cards six months after the year of tabulation. Their cards are also largely scientific and often not understood by the layman. Our service, on the other hand, is adapted for popular use. Data cards are mailed monthly to subscribers to this service. They are identical to the cards placed in our master data bank. We mail approximately 1,000 cards per year.

Mrs. Dollis Pierson, a qualified educator and wife of General Conference president Robert H. Pierson, capably directs the service and the research. Assisting her is another educator, Mrs. LaVerne Beeler, wife of the Columbia Union public relations director.

We tabulate our data from approximately 200 regular publications, research papers, official government documents, and historical research.

This has also meant the strengthening of our own library, now named the W. A. Scharffenberg Library in honor of our late brother who headed the worldwide temperance work from 1945-1962.

Reviewing the cards each quarter provides us with a picture of trends and assists us in our public contacts through spoken or written presentations.

It has provided an authoritative background for our temperance work never before possible. This service is utilized today not only by our department but by Loma Linda University and Andrews University, and many of our other institutions, apart from non-Adventist educational, medical, and government organizations.

It has become particularly valuable to pastors and temperance leaders for local churches, health and social workers, and educators. We therefore believe your church could greatly benefit by having this data at your fingertips.

This service, on processed cards and monthly mailings, with data index, is available to Adventists and Adventist institutions at the subsidized price of only $100 per year.

If, of course, your church would like the data unprocessed on color-coded cards only, we provide this at $50 per year. Take advantage of this unique data service and be well informed on temperance issues as they arise in your community.

Special Notice

Those planning nutrition classes for the Century 21 Better Living Institute should contact Ella May Stoneburner, General Conference Department of Health.
The Twofold Aspect of the Word of God

W. E. READ

While a General Conference field secretary, Elder Read was chairman of the Biblical Research Committee and editor of The Israelite. He is now retired in Takoma Park.

WE ALL recognize that John 1:1 highlights the deity of our Lord and Saviour Jesus Christ in the words: "In the beginning was the Word, and the Word was with God, and the Word was God."

We must not overlook the fact, however, that the Holy Scriptures of the Old Testament are also called "the word of God." Is this not what is meant by the text "the word of God came, and the scriptures can not be broken" (John 10:35)? Does not this equate the "word of God" with "the scripture"? In translating the expression "the scripture cannot be broken," Weymouth gives, "The scripture cannot be anulled"; Goodspeed* puts it "The scripture cannot be set aside"; Good News for Modern Man† translates "the scripture . . . is true forever."

This passage, then, highlights the unity between the Living Word in Jesus and the Written Word in the Scriptures. This unity is also observable in the accompanying chart.

The attitude of Jesus to the Holy Scriptures, which in His day meant the Old Testament, is evident in the outline that follows. Observe the many times He used the expression "It is written," "Moses wrote," or "Moses and the prophets."

C. Moses and the prophets. Luke 20:42; 24:44.

Whether the passage deals with historical incidents, teachings of the Bible not regarded as doctrines, or the main doctrines like Creation, the Decalogue, and God's plan of salvation, Jesus acknowledged and stressed them all. In fact, He was the incarnation of them all.

The term "Word of God" is very definitely associated with Christ the "Word of God," but the same term is equated with the Holy Scriptures. (See Fundamentals of Christian Education, p. 445; The Acts of the Apostles, pp. 502, 521; Counsels to Parents and Teachers, pp. 182, 183; Selected Messages, book 1, p. 115; Testimonies, vol. 7, p. 249.) The intimate relationship emphasized in the first section above is seen, however, in the following excerpt from the writings of Ellen G. White:

"The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years—from Moses, the historian of Creation and the law, to John, the recorder of the most sublime truths of the gospel. "The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language."—The Great Controversy, Introduction, pp. v, vi.

Obviously, these two aspects of the Word of God are brought together. What does that mean when we think of Jesus as the Word of God? Can we believe the one and not the other? Are they not so intimately related that to believe the one we must believe the other? How can we treat the Holy Scriptures like any ordinary book and yet accept Jesus as Lord and Saviour? Is it not a fact that to accept the one, we must accept the other? Shall we not renew His counsel to "search the scriptures" for "they are they which testify of me" (John 5:39)?

This relationship was nicely expressed by Mary A. Hathbury in 1877:

"Break Thou the bread of life, Dear Lord, to me, As Thou didst break the loaves beside the sea; Beyond the sacred page I seek Thee, Lord; My spirit pants for Thee, O living Word."
I tied the napkin around Fred's neck and placed before him his glass of orange juice, his cereal, his big glass of foamy milk. In my own opinion, I classified myself among the superior mothers whose children are brought up in the approved manner of an enlightened day. Fred ate it all dutifully and then slipped down from his chair.

"Now can I go over to Jimmy's house, Mother?" he asked.

"But, Fred," I remonstrated. "You were over there yesterday and the day before. Why not have Jimmy come over here today?"

"Oh, he wouldn't want to." Fred's lip quivered in spite of his six years of manhood. "Please, Mother."

"Why do you like Jimmy's house better than ours, son?" I pursued. It came to me suddenly that Fred and all his companions were always wanting to go to Jimmy's house.

"Why," he said hesitatingly, "it's—cause Jimmy's house is a singing house."

"A singing house?" I questioned. "Now what do you mean by that?"

"Well," Fred was finding it hard to explain, "Jimmy's mother hums when she sews; and Annie-in-the-kitchen, she sings when she cuts out cookies; and Jimmy's daddy always whistles when he comes home." Fred stopped for a moment and added, "Their curtains are always rolled clear up, and there are flowers in the windows. All the boys like Jimmy's house, Mother."

"You may go, son," I said quickly. I wanted him out of the way so I could think.

I looked around my house. Everyone told me how lovely it was. There were Oriental rugs. We were paying for them in installments. That was why there was no Annie-in-the-kitchen here. We were paying for the overstuffed furniture and the car that way, also. Perhaps that was why Fred's daddy didn't whistle when he came into the house.

I put on my hat and went over to Jimmy's house, even though it was ten o'clock in the morning. Mrs. Burton would not mind being interrupted in the middle of the morning. She never seemed to be in a hurry. She met me at the door with a towel around her head.

"Oh, come in. I have just finished the living room. No indeed, you are not interrupting. I'll just take off this headdress and be right in."

While I waited I looked around. The rugs were almost threadbare; the curtains, dotted Swiss, ruffled and tied back; the furniture, old and scarred but freshened with new cretonnes. A table with a bright cover held a number of late magazines. In the window were...
hanging baskets of ivy and wandering Jew, while a bird whistled in his cage hanging in the sun. Homey—that was the effect.

The kitchen door was open, and I saw Harry, the baby, sitting on the clean linoleum, watching Annie as she pinched together the edges of an apple pie. She was singing “Springtime in the Rockies.”

Mrs. Burton came in smiling. “Well,” she asked, “what is it? For I know you came for something. You are such a busy woman.”

“Yes,” I said abruptly, “I came to see what a singing house is like. Fred says he loves to come here because you have a singing house. I begin to see what he means.”

“What a lovely compliment.” Mrs. Burton’s face flushed. “You see, John doesn’t make much. I don’t think he ever will. We have to cut somewhere, and we decided on the nonessentials. I am not a very strong person, and when Harry came we decided Annie was an essential if the children were to have a cheerful mother. Then there are books, magazines, and music. These are the things the children can keep inside. They can’t be touched by fire or reverses, so we decided that they were essentials.

Of course, good wholesome food is another essential. We don’t buy things out of season, so our bills are small. The children’s clothes are very simple—I make them myself. But when all these things are paid for, there doesn’t seem to be much left for furniture. We find we get almost as much pleasure from our long country walks as we could get in a car, especially if we had to worry about financing it. We don’t go into debt if we can avoid it. Moreover, we are happy,” she concluded.

“I see,” I said thoughtfully. I looked over at Jimmy and Fred in the corner. They had manufactured a train out of matchboxes and were loading it with wheat.

I went home. My Oriental rugs looked faded. I snapped my curtains to the top of the windows, but the light was subdued as it came through the silken draperies. The overstuffed couch looked bulky and not nearly so inviting as Mrs. Burton’s old day-bed with pillows you weren’t afraid to use. I hated my house. It didn’t sing. I was determined to make it sing.

---

dear kay:

Dear Kay:

I have been told there is a very pointed testimony to ministers in regard to meat eating, but I can’t find it. Can you help me?

Seeking

Dear Seeking:

There is much instruction given to ministers in regard to how they should live, eat, and teach the good news of healthful living. Read the chapter on “Flesh Meats” in Counsels on Diet and Foods. Note the paragraph on page 401, “Leaders in Reform.” On page 402 is a very pointed and heart-searching statement calling to reform all of us engaged in work for others. “Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it?”

O how much of the Holy Spirit we might have day by day if we would walk circumspectly, denying self, and practicing the virtues of Christ’s character.

With love,
Kay
Why Some Christians

C. STACEY WOODS

He was a senior deacon in the leading Baptist church of his city, a church renowned across the nation for its missionary zeal and "Victorious Life" conferences. He served on boards of several faith-missionary societies and was chairman of a famous summer Bible conference. His saintly wife was much used in the city as a Bible teacher. His children followed the Lord.

In the course of years his wife died. Suddenly something happened. Or had it already happened, hidden through the years? He resigned from his church, the missionary societies and the Bible conference board. He took up with a worldly, unbelieving woman. His life ended far from God.

* * *

C. Stacey Woods has served as the general secretary of the International Fellowship of Evangelical Students, and is still actively involved with students throughout the world.

He had been active in Inter-Varsity Christian Fellowship. But a year in the flesh-pots of Europe proved too strong for him. So insensitive had he become that he came to my home with his girl friend of the moment expecting to sleep together. He, too, by God's grace was turned back to the Lord.

* * *

The list is endless. The apostle Paul sums up these tragedies in these words: "Demas hath forsaken me, having loved this present world." Some turn back again to the Lord; many others apparently never do. Why?

Why is it that so many seem to begin well and then fall away? Why do so many children of Christian parents turn aside? There is the mysterious parable of the Sower, the seed, and the soil. Some seed—the Gospel—falls on rocky ground, springs up but soon withers for lack of root. Other seed falls among thorns, which
eventually choke off the new growth. Only that which falls on good ground reaches full maturity.

But the parable provides no final answers. It simply tells us what happens. It suggests causes but neither a solution nor the ultimate explanation.

**Dependence on Environment**

One reason is certainly that there is too much dependence upon a Christian environment, that of family, church, or some special Christian circle or group. Each has its own life-style, its pattern of do's and don'ts. Each has its standards of acceptance or rejection, approval or disapproval.

We lonely people in our impersonal society are like kittens: we need a warm place for comfort and security. A person can easily profess Christ on the basis of environment, without being born again, and a young Christian can be sustained by such an environment without ever being established in Christ.

Here is a living church with an active, meaningful youth program. Not only on weekends but during the week something is happening. Lonely, lost, and insecure young people are warmly welcomed. There is a natural response to genuine friendship, interest in others and happy boy-girl friendships. There is lots to do, everyone is busy, everyone seems to be needed and appreciated.

Sooner or later it becomes apparent, although perhaps unspoken, that the key that unlocks the door to ultimate acceptance by the group is to go forward, usually at a Sunday service, to accept Christ, to confess that “I believe that Jesus Christ, the Son of God, died for my sins and I accept Him as my Lord and Savior.” Baptism and official church membership follows.

**Going Through the Motions**

There is nothing hypocritical or dishonest about this. All concerned are sincere. However, the great question in such a decision is the primary motive—is it group acceptance or the urgent desire for salvation from sin? Has this young person really surrendered to Christ, or simply gone through a production line of going forward, confessing faith in Christ, baptism, joining the church?

The acid test may come years later—marriage, change of locale because of a job, military service, et cetera. Once removed from the familiar, warm church environment and out in the cold—what then? If this young person—or someone older, for that matter—is nothing but an environmental Christian and does not quickly find a similar church home, if there has been no true regeneration by the Holy Spirit, the old story of “the stony ground” will be repeated.

Others, perhaps older and more mature, are sustained by the evangelical rat race, by activity often described as “service for Christ.” This emphasis upon the priority of service often is the reason for the dropouts from evangelistic teams and missionary staffs. We are told, rather unbiblically, that we are “saved to serve.” The good Christian is the active Christian. What we don’t realize is how possible it is for a “full-time Christian worker” to be sustained and maintained by his active service rather than by Christ Himself.

**Too Busy**

We can ignore ourselves, our inner spiritual defeat, the emptiness and unreality of our Christian life, just so long as we are busy and “successful” in Christian service. We become too busy to think, too busy to pray, too busy to meditate on God’s Word, too busy to get alone with God and there naked before Him to confess our spiritual poverty and need. What we end up with is the barrenness of a too-busy life.

This service syndrome is a particular danger today when so much has been reduced to slick formulas—whether for salvation, sanctification, or something else. These techniques seem to guarantee success in Christian service—as long as we are out and about, aggressive and busy. But, oh, the double tragedy of the aftermath: victims who have been given false assurance and the Christian worker who comes to his moment of truth. We read of success stories but seldom are told of the wreckage—men and women burnt out, disillusioned, out of Christian work, even out of fellowship. Frequently it must be suspected that the Christian unintentionally has chosen service for Christ instead of Christ Himself. The strain, heat and pressure of service have withered the little rootage he had.

**Truth, but No Life**

Still others keep on in the Christian life on the basis of doctrine—Christian truth. They are orthodox, “100 percenters.” They will fight for the faith, “their position” at the drop of the hat. They never realize that, important and essential though it is, truth in and of itself is not enough. In fact, truth without life can become untruth. There is little joy or peace or love about these “contenders for the faith.” Frequently belligerence, bitterness, suspicion, and intolerance develop. They seem to lack that essential ingredient without which all else is in vain—the love described in 1 Corinthians 13.

I well remember him—his chief boast was that he had been through the University of Chicago without losing his faith. What a pillar in his Baptist church that leading deacon was. That pinched nose, those writhing lips, those cold relentless blue eyes, those long nervous fingers. How his family suffered under the lash of that fundamentalist tongue.

As a fairly frequent guest in that home, I was regularly sniffed over for the stench of some hidden heresy. Meal-times were always argument and debate. One could not blow his nose without being challenged as to whether that was “in the Book.”

Is such a person a caricature rather than typical? Yes. Yet it is tragically true that we can believe “the truth” and never in a saving sense believe in Christ. The sadists of the Inquisition in many cases sincerely believed essential truth as they threw their victims onto the rack or into the fire. The Pharisee who hounded Christ to the cross also sincerely believed the truth of the Old Testament. I can give my body to be burned for the truth’s sake, but if I do not have that love that Paul writes of, it profits me nothing.

Others live their lives as Christians essentially upon their experience. Some are sustained by the
memory of a dramatic conversion experience, when as a teen-ager they "made their decision." But they have not traveled beyond that point. Others are kept going on as Christians by an annual visit to a camp meeting, a deeper-life conference, or some other "shot in the arm." For others it is the second blessing," their experience of the "baptism by the Holy Spirit" after conversion, with charismatic manifestations. For them this is the hallmark of true Christianity, that they have been healed, or have spoken in a heavenly tongue.

The list of these experiential enthusiasms is endless. But nowhere does the Bible teach us that ecstatic experiences are the basis of Christian perseverance. A person can be caught up in the enthusiasm of an experience-centered community. Under the pressure of such an environment he or she may have an induced experience, not of the Holy Spirit but rather psychological—an experience of healing, of speaking in tongues, prophecy, joyous ecstasy, even of imagined conversion, and yet never experience Christ. Such experiences often wear thin, and if that is all one has, what is left?

The secret of going on with God as a Christian is God Himself. There is no substitute for the living God. There is only one means whereby we may avoid self-deception or a wrong path in the Christian life and that, the Word of God and the Holy Spirit. Down the running centuries the source of true Christian knowledge and valid Christian experience, the enablement to persevere, has been the Spirit and the Word. It is never one without the other.

It is by means of the dual activity of the Spirit and the Word in our hearts and lives that Christ becomes a living reality and a divine force. By these means we enter into the peace of God, the joy of believing and obeying Christ, release, forgiveness, victory. By these supreme means of grace we are established in Christ and stand in Him. It is the daily operations of the Spirit and the Word in our lives that enable us to persevere to the end. Christian fellowship, Christian environment, experience and service can never, never be a substitute for God Himself.

During much of his early life, David, king-elect of Judah and Israel, was deprived of the joy and fellowship of the worship of the house of God, for he was in exile to escape the jealous wrath of King Saul. In loneliness he wrote, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life" (Ps. 27:4). But although this was denied him, he did not forsake God. As a fugitive with a price on his head, hounded day and night like an animal, deprived of his godly family environment and the comforts of home, he nevertheless learned to be maintained and sustained by God Himself.

No Laurels-Resting

As a youth, David had extraordinary experiences of God's supernatural deliverance as in the case of his fight with Goliath the giant of Gath. But there is no record that he spent the rest of his long life trying to get his sustenance from these memories and constantly giving his testimony to long-past experiences. He also had his moments of spiritual ecstasy as he danced uncovered before the Lord, but this never became the center of his life and faith, nor did he, as far as we know, spend his time encouraging others to "enter into this blessing."

Of David it could be said without question that he believed God's revealed truth as he had it. But his was no doctrinaire belief but rather a moral response to truth. He entered into the experience of the psalm, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

David also fell into very great sin and failure. Yet even in the midst of the desolation of defeat he did not quit, he did not forsake God. Rather, under conviction of sin he was driven to his God crying, "I acknowledged my sin unto thee, and mine iniquity have I not hid" (Ps. 32:5).

David, "a man after God's own heart," could sum up his life and the lives of all ongoing Christians in these words: "The Lord is the strength of my life" (Ps. 27:1).


The Elder's

ONE OF THE GREATEST assets of the local church is a capable board of local elders. The wise pastor utilizes all of his elder's talents and capabilities insofar as the responsibilities of their office involve them. To do less limits the effectiveness of the pastor and the strength that the elders can give to the church program.

One of the greatest needs of the local church is for the development and operation of a workable plan designed to meet the needs of the newly baptized and those whose hold on the church is slipping. These two groups need specialized care. Providing for their needs is usually far too big a job for the church pastor alone.

The newly baptized need spiritual guidance in order to develop Christian maturity as well as fellowship with seasoned church members. The backsliding group badly needs the warmth of friends in the church who have the genius to redirect while avoiding condemnation. How many potentially fine members of the church are being lost from these two groups. The real question is: How many could be kept in the church if we instituted some continually operating program in an attempt to accomplish the objectives outlined above?

Would not the most logical solution be to bring the greatest asset and the greatest need together? The local elders are a very dedicated and qualified group. They can be trained to offer these two needy groups the necessary specialized care. This skill is not really difficult for a man to acquire who sincerely loves his Lord, and thus loves the people of the church. But it cannot be done well by the one who has a tendency to find fault.

Let us consider the newly bap-
Guardianship Program

CARL COFFMAN

In assigning these important visits, careful attention must be given to send the best organized by the pastor and local elders. If people are baptized on a given Sabbath from three homes, three elders would make one call each. Dedicate one evening each month to a class for new believers, where they can be free to ask questions, to discuss frustrations, to receive instruction that leads to their maturity. They need this personalized care from the pastor, which, in connection with the elder's guardianship program can go far to keep the lambs from straying and being caught by the wolves. Let them suggest in writing the topics they want to study in future meetings. Leave time at every meeting for questions. It is a wonderful opportunity for the pastor truly to serve as faithful shepherd of the flock.

What about the elder's work in behalf of the drifting member? "Guardianship" here takes on a different meaning. Those drifting or partially backslidden usually have cold hearts. Many in the church have conveyed the idea that they have forgotten them. They probably have difficulties with church standards. They may have forgotten important Bible doctrines to a large degree. There may be some open sin, as a result of which the individual has mentally separated himself from fellowship with the church, even though the church still wants him.

The local elders need to have specific assignments in this difficult area. Such assignments can become long-term ones. These people need fellowship and love more than they need correction at first. Your relationship must be slowly and carefully fostered under the guidance of the Holy Spirit. The elder involved must be one who knows how to love a sinner while hating the sin. You cannot push. You must draw. Sometimes your approach may be only a friendly greeting on the telephone or street corner. You must let the individual develop his own confidence in you, and at his own speed. Let him come to the place where he will open his heart to you. Even then, gently lead him to a new relationship with Jesus.

Remember that lonely people do like a true friend. If you can become accepted by them as such, you can then reintroduce them to their lost Friend, Jesus Christ. It is a difficult work, but a soul rescued from sin is a real reward—and such a work is part of the responsibility of both the pastor and the elder.

Talk to your pastor about the guardianship program. Get a solid program under way in your church for these two very special groups. They are all around you.

APRIL, 1975/THE MINISTRY 43
recommended reading


Do the young people in your congregation know that the books of the minor prophets contain an autobiography whose author says nothing good about himself? That one of the prophets had to rear his children in a broken home, that another had a lot to say about bugs, and still another didn't mind interrupting an angel's explanations with eager questions?

In fact, do the young people in your congregation know anything about the minor prophets?

Here, in simple terms, the little-known minors are presented as people—people to whom today's youth can relate. The time of their work and the big issues of each ministry are presented in a meaningful style particularly geared to the 7- to 14-year-olds. Ideal for help in preparing junior sermons, Story Hour material, or church-school presentations.

Orley Berg

Groups Alive—Church Alive: The Effective Use of Small Groups in the Local Church, Clyde Reid, Harper and Row, 1969, 126 pages, $4.95.

The merging science of group psychology contains a rich deposit of insights and resources that can further "the work of ministry" in the church. Yet much of the theory and techniques have been useful only to the experts in psychology and sociology because of their esoteric jargon. Dr. Clyde Reid, associate professor of ministry at Iliff School of Theology, University of Denver, attempts to help the ordinary individual find a meaningful group experience, as well as serve the needs of a variety of small group situations in the church.

Practical applications of group theories and methods from this readable volume can bring new life to the Sabbath school class, church board meeting, or youth group. It is the parish application that is important to the author as he shares ideas tested by long experience with group work.

Some might question the validity of using the insights of group dynamics in the work of God. Dr. Reid anticipates such questions. In chapter 3 entitled, "Every Group Has Dynamics," "Dynamics is not something you can have or not have. Group dynamics are. Every group has dynamics" (p. 46). The real question is Will the dynamics in our group help or hinder in reaching the desired goal?

Dr. Reid concludes his basic handbook of group dynamics with a humorous postscript entitled, "The Fine Art of Squelching a Small Group." This book is a must for every board chairman and member. Test the hypothesis implied in the title of the book, Groups Alive—Church Alive, and see your church come alive!

R. Edward Johnson


Is there any theological basis for the existence of the state of Israel? This question is being debated less today than it was a few years ago. Those who feel that the existence of the state of Israel is a direct fulfillment of prophecy are by far in the majority. Those who disagree with this viewpoint run the risk of becoming quite unpopular.

The author's viewpoint is well summed up in the words "Nowhere in the Bible is it stated that at some time between the destruction of the Jewish commonwealth by the Romans and the glorious second advent of Christ as King of kings and Lord of lords the ancient theocracy would be restored in the Holy Land. It is also recognized, however, that at no place in the Bible is it indicated that there would not be the establishment of a Jewish state such as exists in Palestine today."

Berg examines the covenant promise made with Abraham and traces the repetition of it with his descendants down through the exile. The treatment given to the seventy-week prophecy of Daniel 9 combines the prophetic element with the words of Christ and the action of the Jews that sealed their destiny as a rejected nation.

He also examines the parables of Christ that deal with the rejection of the Jewish nation. These parables include the householders and his vineyard, the barren fig tree, and the parable of the wedding feast. The lesson taught by these parables is unmistakably clear. Our debt to the Jewish people and the fact that the Bible gives ample reason for us to believe that many Jews as natural branches will yet accept the Messiah and be grafted in the good olive tree are also clearly pointed out. Statistics are quoted indicating that six thousand to seven thousand Jews, mostly youth, are accepting Christianity annually.

Berg's chapter on the present state of Israel is revealing. He points out that the Zionist Movement is basically secular and as such could never meet the specifications of a restored Israel from a Biblical viewpoint. The continuing conflict between the small minority of orthodox and the large majority of liberal Jews further supports this point. The facts are that the large percentage of Jews, 70 per cent according to some, are irreligious.

The title of the eighth chapter of the book is in the form of a question, "Will the Temple Be Rebuilt?" The author traces the history of the Temple from Mount Sinai down to its destruction in A.D. 70. Although he does not categorically state that the Temple will never be rebuilt, he makes it clear that it would be quite pointless to rebuild it, since Christ entered the heavenly temple at His ascension and is now appearing as our High Priest on our behalf before the Father.

Berg goes on to discuss the coming of a better country. This better country and better life promised by God through the ancient prophets will become the possession of the believers not by "the fruit of war, or politics, or financial maneuverings. It will come only through the supernatural intervention of Jesus Christ into human affairs."

This 111-page book closes with an excellent explanation of Daniel 2 and 7 and Revelation 20 as it relates to the Jewish problem. This author's assessment of the future status of the modern state of Israel in the light of these prophecies cannot be ignored.

This volume should have wide distribution. Millions of Christians today are confused over the role of modern Israel in the closing events of earth's history. Could it be that this area of the earth will be the place where Satan makes his final bid for the allegiance of earth's inhabitants? If so, the widespread popular interpretation of the Scriptures as related to the state of Israel today could be one of the main factors in aiding Satan in his work of deception.

J. R. Spangler


A fascinating history of the Seventh-day Adventist Church, this academy textbook is worthy of a wide circulation among our ministers and church members generally. Dr. Maxwell and the Pacific Press are both at their best as they make the pioneers come alive in an exceptionally well-written and beautifully illustrated book. An absolute must for anyone who wishes to know the church better, it is also an invaluable source of sermon material.

Robert W. Olson
Ellen White's long-time hope, never realized in her lifetime, was to bring out a book dealing with her two years' work in Europe between 1885 and 1887. Now this inspiring volume opens a new window into her life and ministry. You can see her traveling, preaching, visiting, counseling, and giving guidance to our early work in Europe. Her personal diary accounts of her travels on the continent have been drawn from heavily as source material. Quotes from journals, books and Historical Sketches highlight the narrative—much of which is previously unpublished. The influence of her work during this period is still felt around the world. You will definitely want to add this book to your library.

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How to Instruct Your Lay Leaders to Make Pastoral Visits

Pastor Raymond H. Libby, now retired, through his many years of pastoral ministry recognized the importance of personal visitation. Not only did he make visitation one of his priorities but he taught lay leaders of the church how to assist in this. The following are his suggestions on personal visitation.

You are representing the church—never forget this! You are the church making a personal call on one of its members, or on a stranger in behalf of the church. Therefore, use the right methods in making such a visit or call.

1. Never gossip on a church visit. You are not calling as a "newspaper." You are the church on a visit. So talk about the things that really matter in life. Never talk about your fellow members on such a visit—never, never, carry tales about them or criticize them. It is better never to make a call than to do this.

2. Be in a happy mood when you make the call. Religion is sunshine, so do not make a church visit when you are in an unhappy frame of mind. You must "shine" spiritually, and leave a trail of sunshine behind you.

3. Read Philippians 4:8 before you make such a church visit. Then plan in advance what you will talk about. It may be well to make a list of things that will make for happiness and sunshine during the visit.

4. Let the family or person you visit do much of the talking. You will learn their needs and attitudes by listening. Then you are better informed and can better aid them spiritually. Talk courage, faith, and love.

5. Discover whether they read Adventist literature. Learn whether they have any of our books, particularly Spirit of Prophecy books. Inquire whether they subscribe to the Review and Herald. If you have read something from this church paper you may share it with them and explain how it helped you.

6. Talk about Jesus—His wonderful love, goodness, and grace. You may well carry a copy of Steps to Christ in your bag and if opportunity affords, read a paragraph (not a whole chapter, though) from it to them, and gently point its application to their apparent needs. (Deaths, funerals, accidents, sickness, are subjects that do not belong in your "sunshine" visits. Do not linger on unpleasant subjects.)

7. Are the persons you visit ill? Take along a little personal gift such as a little fruit, a tasty dish for them, something to encourage and cheer them. Unwholesome edibles should not be given. If they need literature, the church will provide such on your request—the Review and Herald, Guide, Signs of the Times, the union paper, or an interesting book. Borrow one from the church library.

8. Are the persons you visit disgruntled? Listen to their tale of woe. But never join them in it, even if they are apparently correct in what they say. Never encourage or join in such talk for you are the church on a visit with them. Try to turn the conversation to happier things. Speak of Jesus and He will dispel the gloom in their heart—if He is in yours!

9. Are you visiting non-Adventists? Do not preach "at" them. Be guarded on talking too much about your peculiar beliefs. Talk about Jesus. Encourage such folks to attend your church (if the time is ripe for them to do so). Leave proper literature in their hands—truth-filled books.

10. Pray with them before you leave (if conditions are such that you can do so without undue embarrassment or in an irreverent atmosphere). Ask God to bless the home, the family, the person. Make the prayer short, heartfelt, and personal. Make it a prayer that "lifts." Sunshine prayers should end sunshine visits.

New Archeology Slide Sets Available

Many pastors and evangelists have inquired about the availability of slides to go with Orley Berg's lecture series Wonders of the Ancient World. Two sets have now been produced. The first, "Wonders of Egypt," includes 280 slides from the lectures "Wonders of the Pyramids," "900 Miles Up the Nile," and "Discovery of King Tut's Treasures." The full text of these lectures is in the book Wonders of Egypt (see THE MINISTRY, January, 1975, p. 18).

The other set, "Footsteps in the Holy Land," consisting of 335 slides, traces the steps of Jesus, as well as those of other Bible characters, and includes many of the important sites of Palestine.

These may be used as complete programs in themselves or as special short features over a longer period, thus helping to build and hold evangelistic audiences.

The Holy Land series may be used in the same way to build prayer-meeting attendance, or as special features in the Sabbath school departments, Vacation Bible Schools, and MV programs.

Church school and academy teachers should find these pictures especially helpful in adding interest to classes dealing with the life of Jesus.

These slides are produced by a process offering the finest color renderings, yet the costs are very reasonable. Descriptive folder available upon request. Wonders of Egypt (260 slides) $89.50 Footsteps in the Holy Land (335 slides) $107.50

Order through your Adventist Book Center.

Hymn Singing

The hymn singing of your congregation will be a reflection of your interest in the hymns of the church. You should have in your library at least one book explaining the hymns, such as Singing With Understanding, by E. E. White (a handbook to our Church Hymnal) or the excellent book The Gospel in Hymns, by Albert E. Bailey, published by Scribner & Sons, New York.

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How many Bible studies did you give last month?


Let's face it. As a pastor there is a limit to the number of Bible studies you can give—a limit to the number of people you can visit and pray with. Each day has only twenty-four hours. You can be in only one place at a time.

Wouldn't you like to increase your soul-winning potential 100 percent? 1,000 percent? That's right, we're talking about THESE TIMES and THE MESSAGE MAGAZINE. They can do it!

Besides a wealth of inspirational and informative material, each issue contains at least two articles dealing with important doctrines—the same topics you include in your Bible studies. Since surveys indicate that approximately four people read each copy of THESE TIMES and THE MESSAGE MAGAZINE, that means each copy represents eight Bible studies. When you begin to figure the number of copies each year multiplied by the number of subscriptions your church members sponsor, you can see what we mean by 1,000 percent increase in your soul-winning potential!

Now perhaps THESE TIMES and THE MESSAGE MAGAZINE can't do quite as good a job giving a Bible study as you can. After all, there's no substitute for the personal encounter face-to-face. But on the other hand, these magazines can get into homes that you can't. Of course, people don't have to read them. They don't have to listen to you either. Think of the situations where you have found it difficult to return and maintain studies. The postman just keeps on delivering issue after issue of these evangelistic magazines to such homes. The same Holy Spirit who softens the hearts of those you study with also impresses those who read. The seed is planted and watered, little by little, until the harvest is ripe.

During the 1975 campaign from April 1 to June 30 the special price is only $3.75 for THESE TIMES and $3.00 for THE MESSAGE MAGAZINE. Be sure your members realize what an important part of God's work this ministry is. Inspire them to have a substantial part in it, and watch your church's effectiveness grow!
Arizona State Catholic Students Engaged in Religious Revival

PHOENIX—A religious revival is apparently underway among Roman Catholic students at Arizona State University at Tempe. Father Thomas DeNan, O.P., director of the campus Newman Center, told a luncheon meeting of the Phoenix Serra Club that Sunday church attendance is up 200 per cent at his center, although it is down 20 per cent around the nation among other Catholics. He reported that there is an upswing of interest in church matters among college students. Recently, Father DeNan said, eighty-five students attended a spiritual retreat at Arizona’s Camp Tontoza, and a large majority asked that the Our Lady of Mount Carmel church adjoining the Newman Center be opened again for services.

World Catholic Population—683 Million in 1972

VATICAN CITY—According to the latest Vatican statistics, Roman Catholics worldwide numbered 683 million at the end of 1972, a net increase of 14 million over 1971. In that same time span, the number of diocesan priests dropped from 271,852 to 268,976, a loss of 2,875. The number of religious-order priests fell by 1,436 from 165,856 to 164,420.

Conservative Protestant Colleges Report Increasing Enrollments

WASHINGTON, D.C.—A report prepared for the Christian College Consortium, headquartered here, indicates that conservative Protestant colleges have experienced increasing enrollments in recent years, despite a national trend toward litte or no increases among private colleges in general. Dr. L. R. Meeth, associate professor of higher education at the State University of New York, Buffalo, and Dr. Gordon Werksma, director of the twelve-college Consortium, report that of sixty-three conservative Protestant colleges that submitted usable questionnaire replies, “there was a net application increase of 8.4 per cent from the fall of 1972 to the fall of 1974.” Moreover, they say, “students desiring to transfer from other colleges to conservative Protestant institutions were double the number of students choosing these institutions as prospective freshmen. Applications for freshman status increased almost 7 per cent over the three-year period, but applications for transfers increased 15 per cent during the same time.”

Saudi Arabian King Guarantees $7 Million for Rome Mosque

ROME—King Faisal of Saudi Arabia will contribute at least $7 million toward the building of a mosque here—the first Islamic place of worship to be built in the center of Roman Catholicism—the Saudi Arabian Embassy announced December 13. Ambassador Shiek Ahmed Abdul Jabbar said the estimated cost of construction is $19 million. He said the Saudi government might increase its donation if sufficient contributions were not forthcoming from the rest of the Moslem world.

Buddhist Named Chaplain of California’s Senate

SACRAMENTO—A Buddhist clergyman has been named official chaplain of the California Senate. The Reverend Shoko Masunaga succeeds a Methodist minister, the Reverend David R. Swope, in the position. He is the first Buddhist chaplain of the legislative body, and will offer prayers at the start of each session.

Catholics, Protestants Join in a Hindu Festival

SUVA, Fiji—Roman Catholics and Protestants on this southwest Pacific island joined with their Hindu neighbors on November 13 in celebrating the traditional Hindu autumn festival of lights—Diwali—as a national holiday for the first time this year. Candles were lighted in living rooms, porches, and gardens of homes for the occasion. Sir George Cakobau, the Methodist governor-general of the 500,000-population country, issued a greeting praising the festival as “casteless and classless.” He predicted that the observance would “cut across language barriers in Fiji” and “bring a feeling of equality, national consciousness, and emotional integration.” Roman Catholic Prime Minister Sir Kami- sese Mara also praised the celebration of the Hindu festival by Christians.

Interreligious Groups Will Study “Jewish Roots” in Holy Year

NEW YORK—Several hundred Christians and Jews will take part in a series of interreligious study missions in 1975 aimed at strengthening Jewish-Christian understanding and probing “the Jewish roots of the Catholic Holy Year.” Three study missions to Israel and Rome have been planned, each to be led by a Jewish and a Catholic clergyman. The project has been approved by the Vatican Central Committee for the Holy Year.

Smoking Called “Incense of Devil” by Greek Orthodox Metropolitan

FLORINA, Greece—Calling tobacco the “incense of the devil,” Greek Orthodox Metropolitan Augustinos of Florina declared here that he will fine any priest caught smoking. Smoking, he said, is a waste of money, harms the health, and turns men “toward unreasonable passion.”

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