In This Issue

"Suicide of the Sexes"

Resurrection or Translation?

Your Individual Exercise Program

Noted Clergyman Corrected

Ministry to the Deeply Troubled
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Francisco Evolution Debates</td>
<td>5</td>
</tr>
<tr>
<td>Pastor Ninghei Knew the Secret</td>
<td>9</td>
</tr>
<tr>
<td>Child Sacrifice in the Ancient Near East</td>
<td>10</td>
</tr>
<tr>
<td>Tell It</td>
<td>12</td>
</tr>
<tr>
<td>&quot;The Suicide of the Sexes&quot;</td>
<td>15</td>
</tr>
<tr>
<td>Pastor and Premarital Counseling</td>
<td>18</td>
</tr>
<tr>
<td>Ministering to the Deeply Troubled</td>
<td>21</td>
</tr>
<tr>
<td>Resurrection or Translation?</td>
<td>24</td>
</tr>
<tr>
<td>Noted Clergyman Converted</td>
<td>26</td>
</tr>
<tr>
<td>How to Unjam Nature's Freeways</td>
<td>29</td>
</tr>
<tr>
<td>Your Individual Exercise Program</td>
<td>33</td>
</tr>
<tr>
<td>Preventing Heart Attacks</td>
<td>35</td>
</tr>
<tr>
<td>Physical Illumines the Spiritual</td>
<td>37</td>
</tr>
<tr>
<td>Every Minister Needs a Secretary</td>
<td>39</td>
</tr>
<tr>
<td>The Waning of the Flood Waters</td>
<td>40</td>
</tr>
<tr>
<td>10 Biblical Archeology</td>
<td>9</td>
</tr>
<tr>
<td>38 By His Side</td>
<td>46</td>
</tr>
<tr>
<td>8 Feedback</td>
<td>40</td>
</tr>
<tr>
<td>29 Health and Religion</td>
<td>43</td>
</tr>
<tr>
<td>42 Messianic Mileposts</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SEVERAL years ago on board a plane from Geneva to London my seatmate and I began comparing beliefs. He, a French-trained philosopher-evolutionist, presented scientific evidence that he felt supported the theory of evolution, and I endeavored to show how the same evidence could be used in favor of creationism. A valuable lesson was learned through this experience. I found that the most telling arguments in favor of creationism are not necessarily those that can be classified as scientific evidence. The facts are that both evolutionists and creationists employ arguments that are actually based on a very small amount of scientific evidence when compared to the whole realm that might be available. There is just not enough known data on either side to prove one position or the other scientifically and conclusively.

As a creationist, I take the Bible just as it reads and believe God created our world within seven literal 24-hour days. It is my firm conviction that scientific data, when viewed objectively, supports the simple Bible story just as well as, if not better than, the evolutionary theory. If one tenth of the amount of money and study that has gone into the development of the evolutionary theory had been put into the development of a scientific creationism there would be a more universal acceptance of the concept that the weight of evidence is on the side of special creation. It is for this reason that this journal dedicates space each month to current scientific investigation supporting creationism. But since the discussion reported above, I am becoming increasingly convinced that the overwhelming advantage of the creationist's position lies in that which cannot be examined through the microscope or evaluated in the laboratory.

My discussion with my seatmate led into a look at the question of origins of life from a realistic, practical, personal angle. For instance, we discussed the emotional impact beliefs make on a person's happiness. Man is a creature with strong emotions. Wars are fought, empires are built, culture is created, and even the human race is propagated more on emotion than any other element. Such emotions as love, fear, hate, and anger are extremely complex feelings that involve the mental and the physical qualities of man. From the moment we are born to the moment we die we are either the victims or the beneficiaries of our emotions. I recognize that the emotional factor is a reason why some evolutionists reject creationism. They contend that those who are not mature must lean on a belief in a superior being as a source of security. Thus, they say, only the strong can be evolutionists while the weak are creationists.

But this writer firmly believes that the creationist viewpoint does not impoverish man in the least. Does the evolutionist get more out of life than I do? Is life less meaningful to me? Is there greater purpose to his existence than to mine? Would accepting the evolutionary theory make me a happier, more loving and lovable person? If I became an evolutionist would I have a greater or lesser degree of security? What advantages are mine as a creationist? These are certainly fair questions.

Having never been an evolutionist I recognize that I cannot fully understand the feelings or the point of view of the evolutionist. But I am well acquainted with individuals who have changed from evolutionists to creationists, and these unanimously vote in favor of the creationist's way of life. Accepting the scriptural account of Creation brings to us a most elevating and comforting thought. We are creatures made in God's image. He is our Father, and we are His children. A powerful impact is made on our minds when this concept is believed.

Where did the principle of love come from? It could not possibly have evolved! Furthermore, it is a most unnecessary element in the evolutionary theory. In what way could love be included in the process of life evolving during vast eons of time?

The creation of life as we know it demands not only a designer but one with a personality of love. Thus, the principle of love is wrapped up in the Creation story. The creationist sees every manifestation of creative power as an expression of infinite love on the part of a personal God. Whether it be an atom of air or a giant galaxy of stars, infinite love is expressed through His created works. Believing this makes me a stronger man. It matures my attitude toward my fellow man and gives me a greater appreciation for my neighbor.

Some years ago our country was involved in investigating a leading citizen who was working as a spy for a foreign government that had eliminated from its political philosophy any concept of a supreme being called God. The former

The Ministry/March, 1976/3
spy, after the trial was over, wrote of his transformation from an atheist to a believer in God and His creative power. One special incident started him on the road of belief. One day while eating with his family his eyes focused on his child’s ear. As he looked at the intricate configuration of this seemingly insignificant part of his body, the thought struck him forcefully as to the impossibility of a human ear evolving over a long period of time without a personal designer. Then he reasoned that if an ear could not be produced through evolutionary processes, how could the more complex portions of the human anatomy evolve by chance? The obvious answer led him into a relationship with the Creator.

Life is more than animal existence—life in its very essence is spiritual.

True Happiness in Life

When my emotions rise up as an overwhelming tide of joy when viewing a gorgeous sunset, or when looking at a quiet countryside with its hills, streams, and forests, my mind can be lifted up in praise and gratitude to a Supreme Designer. What does an atheist do when he sees the same sights or when he holds his own tiny infant tightly in his arms? What a leanness of soul must be his if he does not have the thrilling experience of letting his mind focus on the Creator-God who has given us every intellectual and artistic gift, every emotional capacity, and every gift of grace and love. Life is more than animal existence—life in its very essence is spiritual. True happiness in life is measured not by quantity but by quality, and the creationist view surely adds this latter dimension.

Another point to consider is the tremendous sense of security and self-worth bound up in this concept. With sociologists, psychologists, and psychiatrists attempting to help men experience some degree of self-worth, I suggest that they teach them the story of Creation. Security thrives on the creationist belief. When God made man in His own image He wanted man—He needed man. It is impossible for me to understand how a true sense of security and dignity can exist outside an understanding that life has come into existence through God’s creative power.

Finally, the promise of an eternal existence in a re-created perfect world is held out, not to creatures who have evolved from a near zero ancestor to what we are now, but to sons and daughters of Adam, who was the son of God. Christ sacrificed His life to redeem fallen man created in His own image, not that of noble beasts. Even if the whole story of redemption were a lie, I would rather order my life after the principles found in the Scriptures, which are far more elevating in concept than those found in the evolutionary theory. Only in the Scriptures is there held out to me life beyond the grave.

If man is just a meaningless cosmic accident, and if the evolutionists’ goals consist of changing our world into an earthly heaven by political, social, and economic reforms, I ask on what basis do they hold out any hope of permanent success? Past history provides absolutely no evidence of any permanent change in man’s behavior through humanistic endeavors. But it does supply numerous examples of individuals who have changed for the better through a surrender to and acceptance of Jesus Christ as Lord and Saviour. Strange indeed that the altruistic motives of the evolutionist who may work diligently to better man’s life should not lead him to a thorough consideration of God’s plan revealed through the Scriptures. To provide man now with a superior life involving his mental, physical, and spiritual capacities is the objective of God’s plan.

But this plan goes far beyond our present existence, to eternal life in the future. The true Christian can have his cake and eat it too—today, tomorrow, and forever! Those who in this life live according to God’s plan certainly get more out of life than those who reject it. This, plus the additional insurance benefits of eternal life never makes a person a loser, but a winner.

These are a few of the things my philosopher-evolutionist friend and I discussed while on the plane. When our conversation terminated he reached over and grasped my hand and while looking me straight in the eyes said, “I would give everything I own in life to believe as you do.” Here was a man who wanted to believe in a Creator-God but couldn’t. The seeds of doubt had been sown so deeply in that man’s poor soul that he couldn’t, at least at that point, rise above the miasma of unbelief to acceptance of a personal God who created the universe. My new friend, by his own admission, was a very depressed, discouraged individual. Could it be that his state of mind was to a great degree traceable to his evolutionary beliefs?

J. R. S.
THE FIRST public confrontation between Seventh-day Adventists and the champions of evolution occurred in San Francisco on the evenings of June 13 and 14, 1925. The site of the debates was the capacious Native Sons' Hall on Van Ness Avenue in the heart of the world-famed city by the Golden Gate. The proceedings were formal and dignified, in strict adherence to the rules of debating.

The story behind this unusual event in Adventist history began the previous year on September 25, 1924, when William Jennings Bryan visited Mountain View, California, to deliver his famous oration "It Is Written," a stout defense of Creation against evolution. Bryan appeared in Mountain View, then a village of no more than 2,500 people, under the sponsorship of the Seventh-day Adventist Pacific Press Lyceum Bureau, chaired by Milton C. Wilcox, book editor at the Pacific Press and former editor of the Signs of the Times.

The appearance of the famous "Orator from the Platte" was a feather in the cap of the Pacific Press. Bryan lectured in the auditorium of the Mountain View High School, the largest in town. To help pay the lecture fee of $250, admission was charged—75 cents for reserved seats, 50 cents for general admission. So great was the public's desire to hear Bryan that all tickets were sold far in advance of his coming.

The Pacific Press board appointed a committee to go to San Francisco to accompany the eminent speaker on the thirty-six-mile trip to Mountain View. The appointees consisted of a Presbyterian minister, a local newspaper publisher, the manager of the Pacific Press, the chairman of the Lyceum Bureau, and myself. But when the great day arrived to convoy Bryan from San Francisco, the other four pleaded "too busy." I, it was assumed, wasn't busy; so at the last moment my friends, the F. D. Nichols, borrowed an automobile from a relative and drove with me and my wife, Eleanor, to meet Bryan.

When our car arrived at the Pacific Press, Bryan took me aside and asked if there would be any time for a shower or bath. He had been traveling for two nights and a day by train and needed to change his shirt, collar, and cuffs. It was September, and there were no air-conditioned railway cars in 1924.

I took our guest to the Pacific Press Boarding House and arranged with the matron for Bryan to have a room with bath. As the noon hour was approaching, he asked me to open his suitcase, get out a clean shirt, wash his celluloid cuffs and collar, and help him dress after his bath. All this I did. It was an honor to be valet for so distinguished a man, and I have long cherished the memory of that experience.

Most San Francisco Bay newspapers covered Bryan's lecture; thus the event came to the attention of Dr. Maynard Shipley, a San Franciscan who was president of the Science League of America. The League had recently been formed by hundreds of American scientists in hopes of combating the burgeoning opposition to the teaching of evolution in public schools.

Asa Oscar Tait, editor in chief of the Signs of the Times, and his two young associates, Nichol and myself, decided to follow up the Bryan lecture with a barrage of articles featuring such ardent champions of Creation as George McCready Price and Harold W. Clark, both science teachers in Seventh-day Adventist colleges. By this time the evolution controversy was fast heating up across the entire nation.

Somehow, one or more of these anti-evolution articles came to the attention of Shipley, who promptly telephoned the Signs office to suggest a public debate with the editor. Tait promised to talk it over with his associates and superiors and reply within a few days. After some hesitation on the part of our administrators it was voted to proceed with arrangements to debate Shipley.

Alonzo Baker, Ph.D., now retired, was a professor of political science and history at Loma Linda University.
We conferred with Shipley as to the exact wording of the two questions to be debated. We were very happy when he accepted our suggestion for the first question, “Resolved: That the earth and all life upon it are the result of evolution.” This placed the burden of proof upon him. We had no obligation to prove Creation and therefore could use all our time searching for weaknesses in the evolution theory. We decided to use only the testimony of reputable scientists in order to show that advocates of evolution were far from agreed as to the how, when, and why of their theory.

In formulating the second question for debate, the three of us quickly agreed on the wording, “Resolved: That the teaching of evolution should be debarred from tax-supported schools.” Too late Nichol and I realized that the locution “as fact” should have followed the word “evolution.” Whether or not Shipley was aware all along that we had made ourselves somewhat vulnerable by this omission, we never learned.

**Interest Grows**

Following the announcement of the two debates for mid-June, public interest grew amazingly. It was immediately evident that Native Sons© Hall, although one of the largest in San Francisco, could never accommodate more than a minor portion of those wishing seats.

The timing of the debates, scheduled for June 13 and 14, proved to be most propitious. Only a month earlier John Thomas Scopes, a science teacher in Dayton, Tennessee, had been arrested for violating a recently enacted State law prohibiting the teaching of evolution in public schools. Tennessee was the first to pass such a statute, but soon several other southern States began agitating for a similar law.

Scopes’s trial was set for July 10, and for weeks in advance stories about the forthcoming “Monkey Trial” dominated front-page news. Our debates, coming as they did less than four weeks before Clarence Darrow and William Jennings Bryan squared off for their historic encounter, rode the crest of a mighty publicity wave.

On the very weekend of our debates the Hearst newspaper chain of 17 dailies featured the creation-evolution controversy in its Sunday magazine. On one page of the center spread was Bryan writing on “Why the Bible Narrative of the Creation of Man Must Be Believed.” Opposite was an essay by Prof. Fitzroy Cooper on “Why the Bible Narrative of the Creation Cannot Be Literally True.”

On Saturday evening, June 13, Nichol met Shipley to debate whether or not “the earth and all life upon it are the result of evolution.” Shipley began with a brief discussion of the natural origin of the earth. Then, having confidently disposed of that issue, he went on to the origin of life. “What I propose to prove here,” he said, “is that there has been in operation on this earth an orderly evolution of living beings, be the cause of this developmental process what it may. I propose to adduce facts which prove conclusively that living forms evolved on this planet by natural processes instead of having been separately created by magic, full blown, out of the air, the earth or the waters.”

Shipley devoted considerable time to a detailed description of how the fins of fish developed into legs and how their air bladders turned into lungs when they crawled out of water onto land. Then came birds, mammals, marsupials, and finally the earliest primates—all over 500,000 years ago. This process of evolution, he argued, was attested to by geologists, zoologists, and comparative anatomists, “the only persons competent to judge such matters.”

Throughout his recital of the processes of evolution Shipley made frequent thrusts at Bryan and others who believed in the Genesis account of creation. “There is no place in modern science for fossil thoughts nor for crystallized ignorance,” he said in tones of asperity.

**Origin of Man**

The climax of his presentation focused on the origin of man. Contrary to popular opinion, he said, evolutionists did not teach that man had descended from the anthropoid apes found in zoos and museums. Rather, both had come from a common ancestral form. In his peroration Shipley concluded that the “law of evolution is as fully established as the law of gravitation.”

In the address that followed, Francis Nichol surprised and astounded us all with his intimate knowledge of facts and arguments contradicting evolution. He began by making two allegations: first, that the evidence for evolu-
of evolution should be debarred from tax-supported schools." Whereas the first debate had dealt with evolution from a scientific viewpoint, my debate carried the discussion into the realm of education, morals, and religion. As previously agreed, I spoke in the affirmative.

"One of the chief reasons why we oppose the teaching of evolution in the tax-supported schools of our country," I explained, "is because evolution is subversive of the religious convictions of many who send their children to the public schools." The teaching of evolution thus violates the American principle of the separation of church and state just as surely as would the teaching of the Genesis story.

**Religious Views Affected**

I then discussed the religious views affected by the teaching of evolution. "In the first instance," I said, "evolution is contrary to the belief of many concerning God." It "denies a personal God, and says God is but a force or energy or thought which pervades the cosmos." In addition, it presents a radically different view of Jesus Christ than that held by millions of parents who send their children to public schools. According to Darwin's disciples, Christ could not have died for the sins of men, because sin is nothing but the "hang-over from our animal ancestry, the remnants of the tiger and ape in us."

It seemed to me that one of the largest issues in the debate was who should control the American public school system, a majority of citizen voters or a few so-called experts in evolutionary theory.

In presenting the negative side of the evening's debate, Shipley flatly declared that Nichol and I were doing precisely what the religionists had done in the days of Copernicus and Columbus.

He went on to describe those of us who opposed the teaching of evolution in public schools as "sincere but... misguided citizens" who would place the country's educational system under mob rule. To take control of the schools away from those specially trained in pedagogy and science and turn it over to ignorant laymen was "anti-American," he said.

When Shipley concluded his speech, I used my time for rebuttal to respond to a remark he had made about the number of books Nichol and I had brought to the discussion. He had said, "It looks as if they had brought the public library over here to..."
night," he had said. "That is true, we do have a lot of books here," I admitted, "and if you will open them, you will find that we have read every one of them, and made our notations in the margins, proving that we have studied them thoroughly. There is not a Fundamentalist book in the pile, either; every one of them is from an evolutionary author.... Another reason why we brought these books tonight is because from this platform last November, David Starr Jordan declared that the Fundamentalists are so ignorant they never read books. He even made the assertion that William Jennings Bryan never read a bound book in his life, not even the Bible, about which he likes to talk so much. We thought that perhaps if we exhibited here tonight a few dozens of these scientific books which we have read, Mr. Shipley would not dare to say no Fundamentalist ever reads anything.

In his rebuttal for the negative Shipley read a prepared statement emphasizing the educational value of the theory of evolution. "We must conclude, then," he said at one point, "that the theory of evolution should be taught in our schools not only because it certainly leads to the discovery of new facts, but because of the value of this discipline as an ethical agency.... No one with any religion worthy of the name would suffer from the discovery that God works through natural processes like the law of evolution," he argued.

With Shipley's eloquent peroration, the 1925 San Francisco debates on evolution came to an end. All that remained now was the judges' decision.

The Decision

The Honorable D. A. Cashin, Associate Justice of the Appellate Court of California, announced the results:

"On the first proposition, submitted and debated last night, on the merits of the debate, and not on the merits of the controversy, the decision of the judges is for the negative.

"On the proposition tonight, on the same principle, our decision is for the negative. The vote for each proposition, it is appropriate for me to state, was a divided vote."

On split votes of two to one Francis Nichol had won and I had lost.

The morning following the debates the San Francisco Examiner carried a droll headline reading: "San Francisco Debate on Evolution Ends in Tie: Judges Decide That, as Presented by Speakers, Theory Untrue, Should Be Taught."

Pastor Ninghei Knew the Secret

FOR many years Pastor Luikham Ninghei was a leader in our work in the Naga Hills, Assam, India. He was a completely committed Christian who had given up all to follow his Master.

I shall never forget the first time I met him. We had some difficulty in communicating—with my zero knowledge of his language and his limited knowledge of mine.

"I do not know English," he smiled sincerely during our initial "conversation," "but I know Jesus."

I have never forgotten those words. They burned their way into my thinking, and now, more than twenty years later, they compel my attention. Here is the secret of becoming a spiritual leader—knowing Jesus the Ninghei way. It is not our education, our mastery of many tongues, our great talent, that make us spiritual leaders. It is knowing Jesus. It is the experience of John the Baptist: "He must grow greater and greater and I less and less" (John 3:30, Phillips).*

"Personal contact with Christ," Ellen White declares, "to sit down in companionship with Him—this is our need."—Education, p. 261. This contact, this companionship, maintained through the power of the indwelling Christ, through the prayerful study of His Word, will make us spiritual leaders. It is knowing Jesus. It is the experience of John the Baptist: "He must grow greater and greater and I less and less" (John 3:30, Phillips).*

"Personal contact with Christ," Ellen White declares, "to sit down in companionship with Him—this is our need."—Education, p. 261. This contact, this companionship, maintained through the power of the indwelling Christ, through the prayerful study of His Word, will make us spiritual leaders. It is knowing Jesus. It is the experience of John the Baptist: "He must grow greater and greater and I less and less" (John 3:30, Phillips).*

"Personal contact with Christ," Ellen White declares, "to sit down in companionship with Him—this is our need."—Education, p. 261. This contact, this companionship, maintained through the power of the indwelling Christ, through the prayerful study of His Word, will make us spiritual leaders. It is knowing Jesus. It is the experience of John the Baptist: "He must grow greater and greater and I less and less" (John 3:30, Phillips).*

"Personal contact with Christ," Ellen White declares, "to sit down in companionship with Him—this is our need."—Education, p. 261. This contact, this companionship, maintained through the power of the indwelling Christ, through the prayerful study of His Word, will make us spiritual leaders. It is knowing Jesus. It is the experience of John the Baptist: "He must grow greater and greater and I less and less" (John 3:30, Phillips).*

"Personal contact with Christ," Ellen White declares, "to sit down in companionship with Him—this is our need."—Education, p. 261. This contact, this companionship, maintained through the power of the indwelling Christ, through the prayerful study of His Word, will make us spiritual leaders. It is knowing Jesus. It is the experience of John the Baptist: "He must grow greater and greater and I less and less" (John 3:30, Phillips).*

Paul declares, "He has appointed workers of spiritual power" (1 Cor. 12:12, Phillips).

But the individual must be a willing cooperator and recipient. "The spiritual man is concerned with the things of the spirit" (Rom. 8:5, Phillips). Unless a leader is reaching out for the things of the Spirit he will not receive the endowment of the Spirit. Pastor Ninghei knew Jesus because he willingly permitted the Holy Spirit to lead him to a close acquaintance with his Saviour through the study of His Word and earnest prayer.

Spirituality becomes part of a leader's life when he feeds the spiritual man. He has two potential natures—the spiritual nature and the carnal nature. The one that is fed will flourish. The one that is starved will soon die.

If we starve the spiritual nature and feed the carnal nature with this world's garbage—cheap, degrading "literature," TV programs of questionable nature—the worldly nature will grow and flourish.

If we want to become spiritual leaders we must feed our spiritual nature with the nourishing food of the Spirit—"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8).

Spirituality adorns a man and woman only when they have sought and found the peace of Christ through heart sorrow for sin, through earnest heart searching, confession of sin, and the humbling of self before God. Self-surrender, the sacrifice of every idol, and boldly and uncompromisingly embracing the cross of Jesus, bring spirituality. Only by continually looking unto Jesus can we maintain that spirituality.

This is the exacting price that must be paid if we are to be truly God's men for God's hour! It makes the difference between a nominal leader and a truly Spirit-filled and power-filled leader after God's own heart.

Pastor Ninghei knew the secret. You and I may know it—indeed, we must know it. "Let us be Christ's men from head to foot" (Rom. 13:14, Phillips). Then those with whom we come in contact will take knowledge that we have been with Jesus (see Acts 4:13).
STORIES are often told about the strange practices of human sacrifice in various ancient and not-so-ancient religions. These extend to Biblical stories, as well, and they are often told by modern interpreters in contradictory terms. Just how were these ceremonies performed? What did the ancient Israelites think of them? Did they indeed practice human sacrifice themselves? Can archaeology help clear up any of these problems?

To answer these questions it is first necessary to study the practice among the Phoenicians, who descended from the Canaanites, especially in their colonies such as Carthage, the great rival of Rome. Though separated from the homeland by a long sea voyage, these colonists remained Phoenician in language, religion, and culture long after even the homeland had taken on totally new ways under their Greek conquerers.

In Carthage’s maritime activities her ships and colonies often came in contact with rival colonial powers such as the Greeks, and later, the Romans, resulting in frequent rivalries and wars. In writing about these wars many of the Greek or Roman authors commented on the culture of the Carthaginians. It is from these classical authors that we obtain most of our information about the practice of child sacrifice in the Punic world.¹

One of these, Diodorus of Sicily, who lived in the first century B.C., wrote the following passage in a history of the wars between Carthage and Syracuse when the latter had managed to mount an invasion of the Carthaginian homeland in 310 B.C. "They also alleged that Kronos had turned against them, inasmuch as in former times they had been accustomed to sacrifice to this god the noblest of their sons. . . . [Here follows a wordy discussion on how they had cheated Kronos in this regard by purchasing infants from the poor and substituting them for the upper-class children.] . . . There was in their city a bronze image of Kronos, extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereupon rolled down and fell into a sort of gaping pit filled with fire." ²

Here the customary nature of the rite is emphasized, as well as the gruesome details of the idol and its method of receiving its pathetic victims.

The great biographer Plutarch (first century A.D.) writes in his De superstitione (Concerning Superstition): "With full knowledge and understanding they [the Carthaginians] offered up their own children, and those who had no children would buy little ones from poor people and cut their throats as if they were so many lambs or young birds; meanwhile the mother stood by without a tear or moan; but should she utter a single moan or let fall a single tear, she had to forfeit the money, and her child was sacrificed nevertheless; and the whole area before the statue was filled with a loud noise of flutes and drums so that the cries of wailing should not reach the ears of the people."

It would thus seem, according to Plutarch (and some other ancient sources), that the child was killed before being cast into the god’s arms. Note also the use of music in the ceremony. Just how far we can believe the details of Plutarch’s heart-rending description of the mother is open to question, since he is known to embellish his stories with such items quite freely; moreover, he was writing about 200 years after the practice was officially banned by the Romans, though the rite seems to have been performed covertly until about A.D. 200, well after Plutarch’s time.

Philo of Byblos, though writing in the first century A.D., and thoroughly Hellenized, was a native Phoenician. He records the following in his Phoenician History:
"In crises of great danger, it was a custom of the ancients that the rulers of a city or nation, to avert the destruction of all, should give freely the best loved of their children in sacrifice as a ransom to the avenging demons. Those given up were slaughtered in mystic rites."

Note here the occurrence of the rite in times of civil danger.

Summarizing these and other classical writers (not included here for lack of space), we find three particular occasions for a child sacrifice: (1) In crises of great danger, such as the siege of a city; (2) when individuals make requests to Kronos for "great favors," like salvation for the rest of the family during an epidemic; (3) at annual ceremonies performed for the welfare of the entire city. Whether it was done more often than these three occasions we do not know.

It is unanimously agreed that the victims were very young and were supposed to be from the upper classes, though lower-class infants could be purchased by childless nobility; substitution of a lower-class child for a child of noble class was, however, forbidden. Probably both male and female children could be offered since the writers are usually careful to use the group term "children," while the use of "sons" elsewhere could be taken to refer to "children." Only in extreme conditions was more than one child offered and, mercifully, their throats seem to have been cut prior to their burning.

The humanistic Greek and Roman writers expressed horror at the gruesome nature of the practice, while some spared no words and called the Carthaginians barbarians and savages, in spite of the fact that it was their ancestors who invented the alphabet, most likely circumnavigated Africa for the first and last time until the fifteenth century A.D., and in general seem to have been the carriers of civilization to the West, including Rome itself.

No doubt much of this was simple name-calling inspired by ill-feelings toward political enemies, but it was also an expression of their genuine horror at an atrocity their culture would not think of committing. Because of this strong bias against child sacrifice and the people doing it, many have questioned the validity of their description even to the point of denying the existence of such a practice at all.

This dispute has now been resolved through excavations carried out at many of the Phoenician colony sites in the western Mediterranean region. Unfortunately, the Phoenician homeland sites either lie beneath large and extensive modern towns and Roman ruins or they have been swept away by the Roman builders. Thus no information has come as yet from Phoenicia itself.

At Punic sites in Tunisia (Carthage, Hadrumatum), Sicily (Motya), and Sardinia (Nora, Sulcis, Tharros, Monte Sirai), unroofed precincts, called tophets after the Biblical Hebrew term for the areas, have been found, including altars covered and surrounded by ashes, as well as hundreds of ceramic jars buried in the ground that contain the telltale remains of calcinated (burned) infant bones. The city's tophet could be either inside the town, such as the one at Carthage, or outside the walls like those on Sardinia. Except for Monte Sirai, where an oven or fire-pit that included calcinated infant bones was found inside a temple within the tophet,
no temples have yet been found in the precincts, indicating the special nature of the practice, set apart from the usual temple services.

A recent study emphasizing the helpless age of the victims has been made on the bone content of some of these jars. Six per cent of the bones appear to have been pre-term fetuses, 74 per cent were newly born, and 20 per cent were aged from one month to 4 years. However, in later years lamb bones are often found in the jars, indicating that a substitution was being made for the life of the child. In some jars the mixing of human and lamb bones, both calcinated by fire, supports the fiery pit described by the classical authors, for the bones must be seen as gathered indiscriminately from one fiery source where both fell.

**Burial Markers**

Hundreds of burial markers called stele have been found in these areas, many of them having inscriptions describing the burial in monotonous repetition. A typical one could read something like this, presumably in the words of the parent: "The stele of a noble-mulk whose name was Naham; (dedicated) to Baal Hamon, the lord, who hears the sound of my petition."

I have left the word "mulk" untranslated, since its exact meaning is hard to define in a few English words. Not only was there a "noble-mulk" but also a "commoner-mulk" and a "lamb-mulk." In any case, it is a technical term referring to a specific sacrificial ceremony that usually involved child sacrifice or, in some cases, the substitution of a lamb.

The accounts of the classical authors are thus illustrated in a remarkable fashion by the witness of archeology. Even so, the story is not yet complete and we wish for similar archeological finds in the Phoenician homeland; but until then we may probably trust the statements from classical writers that the rite was brought to the West from Phoenicia.

In a subsequent article we will compare what we have discovered concerning these rites with child sacrifice as described in the Bible.

---

1 The term "Punic" refers to the inhabitants and civilization of the Phoenician colonies associated with Carthage.
2 The complex scholarly literature on this subject has been gathered and discussed in a recent Harvard University Ph.D. thesis by Paul Mosca. Quotations and much of the material in this study must be credited to my access to his work.

---

**Tell It**

THE early disciples took literally the commandment of Jesus to go to all nations, making disciples (Matt. 28:18-20), and they accomplished their work so thoroughly and swiftly that the whole earth heard the gospel within the first century.

At different times in our history the church lapsed into evangelistic lethargy. Competing programs have at times robbed the church of her evangelistic fervor. A favorite tool of the enemy was and is to divert the church from her evangelistic mission by inducing her to often settle for lesser priorities. Not a few churchmen have believed that the church should settle for being a shining example of the character of Christ, divested of all aggressive proselytizing.

Had the church heeded this static philosophy, its growth through the centuries would have been far more severely retarded. However, the church by its very nature is an aggressive society of saints. As a motivating force it has not only the commandment of its Founder but the power of indwelling love and the flaming passion of living faith.

When the church was established in the earth, it was not immediately evident that it would survive. It is true that our Lord had said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). But the spirit beings behind those "gates" were apparently unaware of the truthfulness of these words since their warfare against the church from its inception has been unremittent.

The greatest crisis of confidence surrounded the church's greatest triumph, and the focal point of this crisis was the cross. For when Christ died, disappointment and disillusionment characterized
the early members of the church. The original preachers forsook Him and fled, and for days crouched in terror behind locked doors fearful that what happened to their Lord might happen to them. They saw Jesus taken in Gethsemane. A few of them ventured to His trial. In amazement they followed hesitantly as He made His way up Golgotha. Only one of them remained for the final hours of His passion.

When Christ died on the cross the disciples felt that His work had come to an end. It is incredible that they misunderstood His many predictions of His death. It is strange indeed that they could live with Him for nearly three years and understand so little of His mission. They still clung to the belief that He would establish a temporal kingdom, put the Roman conqueror in his place, and exalt the throne of David as the source of wisdom, might, and authority for the whole world. A few of them had been given intimate glimpses of our Lord’s true nature, as on the Mount of Transfiguration, but in the press of all the crucifixion tensions, these scenes of glory were driven from their memory and they fled in terror from all association with the Son of the living God.

But this was not for long, for there occurred an event that was to make the total ministry of our Lord while on this planet extremely significant. He who had power to lay down His life, took it up again. Christ arose from the dead and is alive for evermore. The transcendent significance of this event, occurring within the gray of dawn that far-off Sunday morning, was to illumine the past, the present, and the future. It literally resurrected the dying church, and when the awareness of what had happened dawned upon the disciples they were ready then to preach the gos-

E. E. CLEVELAND

pel. They were prepared to come out of hiding and declare again their allegiance to the Galilean. No longer were they ashamed of Him and of His teachings. They would become the proud bearers of the glad tidings of great joy to all people! They literally had to be restrained. The knowledge of the resurrection transformed them, but Jesus had said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

You see, the work of the church would go beyond that of setting an example in Christian character. It would be an aggressive warfare against the battlements of hell. It would be laying siege to the kingdom of evil. It would be tearing down the altars of Baal. It would be an assault against the citadel of iniquity. It would be a restoration of the kingdom of God on earth. It would entail blood, sweat, and tears, and for some, martyrdom, but the influence of the good news must be ever extending until the gospel be preached to every creature.

For this aggressive task they were promised: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). It would be through the mysterious union of the divine with the human that this superhuman task would be accomplished. Here is envisioned no "evangelism by example" program but rather an invasion of virgin territory with the gospel of Christ, coupled with "example living."

This would require first, committed persons. The commission of Matthew 28:19 was given to human beings. There is a tendency to depend on plans and programs and organizational units. Now these things are good by their very nature. However, the gospel commission was given to people, and people must respond with hearts and lives. The Lord is waiting to hear from the lips of every believer the precious promise, "I do." The words of Isaiah must become the universal language of the church, "Here am I; send me."

While angels are capable of spreading the gospel, and, indeed, the first proclamation of good news came from the lips of an angel when our Lord was born in Bethlehem, it is equally true that because men share a common humanity, the progress of the gospel is best served by divinity working through humanity.

E. E. Cleveland is an associate secretary of the Ministerial Association.

The Ministry/March, 1976/13
Second, the gospel commission requires committed resources. In the complex times to which we have come, economics has become a major factor in the spreading of the gospel of Christ. It is difficult, if not impossible, to travel long distances without material resources. Therefore the saints of God must commit not only their lives but their resources to the promulgation of the gospel.

Third, it involves visionary leadership. Yes, the leadership of the church must be able to grasp the untried and the untested. While it is necessary to apply business principles to the economics in the spread of the gospel, this is certainly no time for the businessmen's point of view as it relates to the extension of the evangelistic cords. "Binding rules and cautious methods" must not limit the faith concept of church leadership. If this is allowed to happen, the spread of the gospel will assume the pace of the proverbial racing snail, as, indeed, it has.

"Every Convert a Convert Maker"

To fulfill her commission, the church must divest itself of the concept adopted during the Middle Ages of the spread of the gospel by the vested clergy alone. The original gospel commission had "every convert a convert maker," and it was the solemn duty of every practitioner of the Christian faith to become a purveyor of the same. This evangelistic fervor receded as the church entered the second century, and finally reached a point during the Middle Ages where the Bibles were chained to the podium and only the clergy were regarded as qualified teachers of the faith.

In the initial stages of reformation it seemed that the church would once again become a society of witnessing saints, as little children, inspired by the Holy Spirit, proclaimed the words of life. But with the passage of time, lay involvement became a historical antique and Protestantism assumed the hierarchical form as less and less were the claims of evangelism pressed home to the individual church member's conscience. The work of the church has been greatly impeded by this empirical concept. The enrichment of the human spirit, of the joy of the Lord, and power in the life, have largely deserted the hearts of the saints because their experiences have become static and they are not "faith sharers." The church today seems to be "stalled." If we are to get going again we must begin with all haste to reorient its membership to the soul-winning concept.

Finally, the spirit of evangelism is residual in the degree of personal appreciation one has for the gospel of Christ. If, indeed, his soul has been thoroughly captured by the love of God and if he has experienced freedom from guilt and strength to live the Christ life that the gospel offers, the Christian will not be lacking in inspiration as it relates to faith sharing. He will need only education in the witnessing method.

The miracle of divine grace accomplishes transformation of life and alteration of life-style in the new believer. Selfishness is replaced by selflessness, and concern for others dilutes the Christian's concern for himself. A consecrated restlessness characterizes the true believer. He is not content to merely "keep the faith," he becomes a part of the gospel contagion, and he recognizes that "spreading the spiritual infection" is his business.

It is a mystery to this writer how any man can possess the pearl of great price, understanding its benefits to the receiver, and yet fail to share it, for the gospel is the only true source of happiness in this miserable world, and the love of God that it advertises constitutes the only source of mental and emotional stability. Ultimately, it will solve all of man's problems. Christ is indeed the answer whatever the question.

Holy Spirit at Work

During more than thirty-three years of Christian ministry, I have witnessed the Holy Spirit at work in human lives. I have seen alcoholics become sober, drug addicts delivered, broken homes mended, and the healing of juvenile and other forms of adult delinquency.

But the benefits of the gospel extend beyond the here, for the blessed hope extends beyond the grave. The Christian has hope of life in the hereafter. There is a heaven to gain! And the joys pictured in the Scriptures that await the saints are enough to fire the imagination and rekindle hope in human hearts. There are many who have abandoned the hereafter for the here. To all such I would quote the apostle Paul, "If in this life only you have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Fired by the Spirit of God and filled with the grace of God, what else can the true believer do but tell it?
"The Suicide of the Sexes"

"THE suicide of the sexes" is what George Gilder termed the casual attitude toward morality exhibited by today’s “swinging society” in a recent issue of Harper’s. “When sex is devalued or deformed, as at present,” he stated, “the quality of our lives declines and the social fabric unravels.”

The growing emphasis on this understanding comes as quite a shock to advocates of the new morality who for years have been telling us, “We’ve tried the new morals and we haven’t discovered anything detrimental. The establishment has been deceiving you.”

To this anti-authoritarian age, such commands as “Thou shalt not commit adultery” (Ex. 20:14) seem like dictatorial decrees without logic or reason. They ask, “Must we blindly obey merely because someone says so?” Does not even God say, “Come now, and let us reason together” (Isa. 1:18)? Are there no logical reasons for the Biblical directives regarding adultery and immorality, or are they merely the dictates of an arbitrary authority?

When Jesus described the commandments to the lawyer, He said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:37-40). The last six of the Ten Commandments deal with our relationships to other human beings, therefore Jesus would describe the seventh commandment as loving your neighbor as yourself. The question then becomes a simple one. When I think that I love my neighbor’s wife and as a result commit adultery with her, do I by such an act demonstrate that I love her husband and children?

But the reasons expressed in the Bible are far more intricate than this. The description of Jesus of the “spirit of the last commandment,” “thou shalt love thy neighbour as thyself” has a most intimate application to the marriage relationship. The closest neighbor we have is our spouse and we are counseled, “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. . . . Nevertheless let every one of you in particular so love his wife even as himself” (Eph. 5:28-33).

Since marriage is a union, a joining of two into one, a merging together so that one is identified with the other, anything that might injure one would in the same process harm the other who is united to that person. Therefore, anything that I do that hurts my wife would in the same process injure me. If this be true, a husband committing adultery, thereby causing heartache and other emotional injury to his wife, also in the process commits some injury to himself.

The concept presented here is that adultery is self-injurious and self-destructive. In these permissive times such a thought seems extremely radical. Is it? The “wise man” of the Bible who had hundreds of wives penned this bit of counsel: “For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman, from the smooth tongue of the adventuress. Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for a harlot may be hired for a loaf of bread, but an adulteress stalks a man’s very life. Can a man carry fire in his bosom and his clothes not be burned? Or can one walk upon hot coals and his feet not be scorched? So is he who goes in to his neighbor’s wife; none who touches her will go unpunished. Do not men despise a thief if he steals to satisfy his ap-

J. W. Lehman

The Ministry/March, 1976/15
petite when he is hungry? And if he is caught, he will pay sevenfold; he will give all the goods of his house. He who commits adultery has no sense; he who does it destroys himself. Wounds and dishonor will he get, and his disgrace will not be wiped away. For jealousy makes a man furious, and he will not spare when he takes revenge. He will accept no compensation, nor be appeased though you multiply gifts” (Prov. 6:23-35, R.S.V.). A hungry man might steal bread because he has none, but why does a man with a wife commit adultery? What is the need? What is the logical cause, the wise man asks?

But the primary thought that we are pursuing is emphasized in the words, “An adulteress stalks a man’s very life. . . . He who commits adultery has no sense; he who does it destroys himself” (Prov. 6:26-32, R.S.V.). The adulterer destroys himself; he is a self-murderer. One commentator describes the adulterer’s loss in these terms: “For whoever consents to adulterous converse with her, loses not perhaps his means, but certainly freedom, purity, dignity of soul, yea, his own person.” "A self-murderer—i.e. he intends to ruin his position and his prosperity in life. . . . It is worst and most inextinguishable dishonoring of oneself.” *

The veil of secrecy that shrouds such acts is constantly threatened by exposure should the man decide to retreat. At his own home the adulterer who successfully conceals his duplicity is continuously endangered by the deception he practices with his own spouse as he seeks to convince her of his love. Often it is apparent to both women that he is merely satisfying his own lusts and that love is nowhere to be found in his amorous demonstrations. Eventually he himself becomes nearly incapable not only of demonstrating true love but even of comprehending it.

In marital love there seems to be some dimension or quality that is enhanced and grows as it is showered exclusively upon one person. To such true love there comes a natural response of returned love and affection. It is this “love returning” that warms the heart and makes us sense that we are desirable and accepted. It leads to more demonstrations of true love and then to more returned love, and onward the cycle leads higher and higher into a most intimate and exalted relationship. On the other side of the picture, adultery by either party breaks all of this, for in it there can be no expression of true love, since it is not exclusive—the essential quality in marital love.

**Distrusted by Everyone**

In addition the adulterer finds himself as a man distrusted by everyone. He is like a wild animal on the loose and any man’s wife is fair game to him. Why should others trust him when he has already robbed the affections of and misused another man’s wife? His honesty and trustworthiness are questionable, for while vowing faithfulness to his spouse, he engages in intimacy with another woman in an act that is regarded by society as the symbol of supreme affection. How can he possibly have supreme affection for two persons?

But worst of all is the fact that he is vulnerable to the wiles of the women who, according to Solomon, “stalk” and “capture” a man. If a man already possessing a wife, who is able to satisfy his physical needs, can be tempted and aroused by the attractions of another woman so as to succumb to adultery, what is there to prevent him from doing the same thing with many other women as they allure him? How can he stop, since the attraction is merely another female who arouses his lusts? He has become purely sensual, as low as animals—and maybe worse, for many animals remain loyal to one mate for life.

But the results do not stop here. The apostle Paul broadens the effects of adultery and includes fornication in all its aspects. “Flee fornication. Every
sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor. 6:18). Any act of sexual intimacy, even outside of marriage, is also described as being a wrong committed against self with harmful effects on the individual.

Perhaps this is what James is talking about when he flatly declares: “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:15).

Will the member of the holy body of Christ contaminate himself and also Christ’s body by joining himself to that which is unholy in an act of intimacy? Such an act “adulterates” the pure and is most defiling. The Lord assures us that such disregard for the pure will meet with disaster. “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:17).

The Lord has designed that the separation between the holy and the unholy always be kept clear and distinct. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6:14-18).

In both the Old and New Testaments, the word holy is most frequently used to mean “that which is set apart, to be separate and distinct.” Holy things were set apart for holy uses only. They were to be involved in sacred purposes and never in that which was common. So in the Scriptures we read of the holy temple, holy furniture and vessels for the temple, holy people, such as the first-born and the children of Israel. Such are holy not because they are more righteous than others, but that the Lord—the Holy One—claims them uniquely as His very own because He has purchased them. They are the possession of the Holy One, and are therefore termed holy, meaning that they are exclusively His to be used in service for Him.

The Lord’s command is that such distinctions are always to be made most prominent. Tragic results came to those who obliterated such separations. When Belshazzar misused the holy vessels taken from the Temple in Jerusalem for a drinking party, a bloodless hand wrote Babylon’s sentence of doom on the palace walls.

When the common was used for sacred purposes in Bible times, the fate of the violator was often immediate. Do you recall what happened to Nadab and Abihu when they used strange or common fire for the holy service in the place of holy fire? Perhaps in our limited understanding of holiness, we have difficulty discerning the enormity of such insignificant acts and the resulting punishment; but if we will become as familiar with the holy as we are with the unholy, we will discover that the differences are as great as night and day.

We can even become like the Corinthians, to whom Paul addressed the many questions concerning such differences that we referred to in 2 Corinthians 6:14-17. When the clean is in any manner united with the unclean the unholy will defile the holy. It is so easy to make things dirty or unholy; but it requires a miracle on the part of the Creator to produce a new creature, created in righteousness and true holiness, from the corrupt man of sin (Eph. 4:22, 24). The new morality is a long way removed from the Biblical principles.

A Link in a Chain of Commandments

The seventh commandment, when viewed from a certain perspective, appears to be one link in a chain of laws that involves respect and high regard for life. The most obvious link in this chain is the fourth, which, if followed in the spirit in which it was given, reminds us of the great source and Sustainer of all life, the Mighty Creator. Since all are indebted to Him for life, all are to worship Him (Rev. 14:7).

The fifth commandment, the next step in the sequence, teaches us to honor our parents to whom we are indebted for life and for the care they provided when we were totally incapable of supplying our own requirements.

The sixth commandment simply says, Do not take life; or, as more commonly stated, “Thou shalt not kill.” I not only
must appreciate and respect the life provided for me by the Creator and my parents but also the life of my neighbor, whom I am to love as myself. His life too must be precious to me. In each of these decrees, the God of life is teaching us the extreme value and the sacredness of life. It is to be highly esteemed and treated with the greatest respect.

The Omniscient One saw another aspect of respect for life of which we seldom think, when He wrote with His finger on those tablets of stone, “Thou shalt not commit adultery.” One of the greatest honors the Creator bestowed upon man was the privilege of cooperating with Him in the production of new life. We have been endowed with life-producing mechanisms that enable humans in the intimate relationship of marriage to bring forth new life by giving birth to children. To make the honor even more exalted, these children are not merely like their parents, they are also in the image or likeness of God.

Adultery and fornication involve a misuse, a perversion, a corruption, of the purposes for which such life-producing organs were created; for usually the most unwanted aspect of such acts is the production of new life. Marriage establishes by love a new home with the intention of producing a family and thereby perpetuating the human family. But adultery and fornication have an opposite purpose. If the new morality should become the norm of society, the human race would eventually die for lack of children. Thus adultery or fornication is not life-giving but rather results in death.

Surely such practices cannot be the plan of the One who came that we might have life and have it more abundantly (John 10:10). How tragic that what many term “really living” is really dying, and what is often called “free love” is abject slavery to our own lusts.

Certainly a loving God who so loved us that He gave us His only Son to die that we might live, offers us something far better than such tragic results. His commands are not merely authoritarian demands of an all-powerful Lord, but they are the way of life. In His Word He gives us very logical reasons as to why He said, “Thou shalt not commit adultery.” Each such reason is a blessing from Heaven intended to keep us from destroying ourselves.


The Pastor

WHEN a betrothed couple invite me to perform their wedding ceremony I always respond with what I consider to be a natural degree of satisfaction. In spite of this warm feeling, the pastor who receives such a satisfying intention must face with some fear and trepidation the tremendous responsibility that is involved—one that is too often overlooked or, at the best, superficially undertaken.

Marriage was the first institution ordained of God in the Garden of Eden and, next to the decision that is made for Christ, the decision of a life partner is the most important. So sacred is this relationship that God Himself uses it as a symbol of the relationship between Christ and His church (Eph. 5:22-33).

Perhaps at no other time in the history of the world has a thorough preparation for marriage been more essential. It is no longer, if it ever was, safe to assume that because two young people happen to be members of the same church it is safe for them to pursue their marriage plans. The increasing divorce rate among married Christians must be of deep concern to every minister.

It is essential, then, that the minister requested to perform the marriage ceremony, spend considerable time in guidance and in counseling the couple to be married. He is responsible for satisfying himself that he has done everything possible to lay before the couple the principal and basic preparations needed for a successful Christian marriage.

Too often the minister is led into trifling considerations, perhaps commenting upon the good looks of the young lady and the fortune of the young man to be able to attract one so beautiful, thus implying that physical beauty is one of the great criteria for the choice of a wife. On the other hand, emphasis
can be laid upon the success of the young man and his future prospects in worldly achievement, and again the young lady can be inadvertently turned to the less important aspects of marriage preparation.

In contemporary society, where the goddess of sex has been established just as effectively as it was established among the heathen nations in Bible times, it has become increasingly popular for the Christian pastor to allow his premarital counseling to be dominated by discussion of sex as if this is the most essential aspect of a successful marriage.

Thus young people have reinforced the view that sex is the prime purpose of marriage. They come to believe that any problems that might be experienced in their sexual relationship become a dramatic barrier to their marriage, and so the seeds of discontent and dissatisfaction are quickly sown—seeds that often bear fruit in infidelity and marriage breakup.

So often the greatest pressure on young people today comes from the early intimate associations between boys and girls. Often even before adolescence has been achieved, these kinds of relationships have been reinforced by such activities as Valentine parties in the elementary school. The pressure of society, especially in the United States, is such that every teen-age youngster feels somewhat left out unless he or she has some kind of romantic attachment. This has led to the tragedy of numerous early marriages before young people are mature enough or stabilized enough to effectively understand the great responsibilities that marriage demands. The situation is accentuated frequently in the college environment. Whereas in previous college generations the protective environment supplied by the administration and board slowed down the rapid and intense development of courtship relationships, the much freer atmosphere of even the Christian college today has few such protective barriers.

This means that in the close confines of the boarding college such romantic attachments can intensify in a frighteningly short period of time. Thus a very large number of young people are married well within the first year of the beginning of their association, often without really knowing the person to whom they are making such solemn vows and frequently assuming a responsibility for which they are totally unprepared. For the majority of young people it is not only wisdom to wait until the completion of a college program but also to wait for at least one year to establish in a secure pathway the career for which they are called.

Too many of those who marry during their college education are forced into undue strain because of financial responsibilities. Frequently young people are forced away from Christian education into public schools and colleges that do not keep before them those Christ-centered principles that help make their marriage a successful one, and also do not train them specifically for Christian service. There is heavy responsibility upon ministers to bring these critical issues before today's youth.

I have heard of a pastor being asked to marry a couple secretly. It is wise for the pastor to contemplate the implications of doing this. Is it possible that God can honor a deceptive act? Especially is this serious if the parents of the young people concerned are meant to be kept in ignorance as to the married state of the

Colin D. Standish, Ph.D., is president of Columbia Union College, Takoma Park, Maryland.
young people. Even before a steady courtship has been undertaken, it is important for the young man and the young woman to be open, to seek counsel from their parents, for any deception will certainly lead to unfortunate consequences.

One Christian writer addresses this problem as follows: "A young man who enjoys the society and wins the friendship of a young lady unknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God."—*Messages to Young People*, p. 445.

**Guidelines for Counseling**

It is vital that the couple desiring to be married be brought a clear realization of what is involved in preparation for marriage. Some of the questions that every young man and woman should be asked to face are:

1. Will this union honor God?
2. Will it allow both the young man and the young woman to better fulfill God's purpose in each of their lives?
3. Are they willing to allow Christ to become the basis of their relationship?
4. Do they understand the many responsibilities that marriage brings and the selfless foundation upon which true married happiness is obtained?
5. Are their interests and goals in life compatible?
6. Have they an understanding of the proper approach to Christian stewardship as a part of true Christian development and home establishment?
7. Have they known each other long enough and in sufficiently varied experiences to be sure that God is leading them together?
8. Have they learned to pray together and to study God's Word together?
9. Have they sought wide counsel from spiritual people, especially their parents if they are deeply committed Christians?
10. Have they learned to work for the Lord together? And are they both willing to serve wherever He leads?

Too often young people feel that many of the spiritual needs that they consider relevant to married life will somehow naturally evolve after marriage. But if these foundations are not laid effectively and consistently prior to the contraction of the marriage it will be much less likely that such will develop in their later marital experience.

**Pastor's Broad Responsibility**

The pastor has a broad responsibility for the total youth community of his church. While it is true that the primary responsibility for training young people in preparation for Christian marriage rests upon the home, and while it is further true that in our school curriculums there is opportunity for the development of such insights, nevertheless, the pastor must be conscious of the fact that many of those he serves do not come from homes where parents have effectively established that kind of rapport and relationship with their children that allows them to bring a strong and clear understanding of future marital responsibilities. Too often these homes have also failed to demonstrate true Christian principles before the youth, and therefore the inadequacies of these examples are often taken into their marriage situations.

It is clear, too, that many of the young people in the church community will not have had the benefit of a Christian education and will especially need the careful guidance of the pastor.

It would therefore be wise for the pastor to establish training classes and discussion groups whereby the true principles and foundations of Christian marriage can be explained to the youth even before they have committed themselves to a particular individual. Such will often benefit the young people in avoiding making commitments which later have to be reversed.

When the pastor has taken every possible step that seems reasonable in the preparation of young people and specific couples for marriage, he can confidently look to God to add His blessing to the marriage service that he conducts on their behalf.

But if he has been careless or negligent in this matter, he stands partially responsible at least for any of the domestic problems that subsequently arise in that marriage.
Ministering to the Deeply Troubled

ALL human behavior has meaning. The purpose and meaning may be partially or completely obscure, but there are definite reasons why people act the way they do. To the person who shows signs of emotional difficulties is letting those around him know that he is ill and troubled. His illness is his way of dealing with intense problems that are too painful, too confusing, too demanding; too filled with decisions and challenges.

The pastor is in an ideal position to have early exposure to the signals often radiated by deeply troubled people. There are three reasons why the clergyman needs some understanding of the signs of serious mental illness: (1) in order to recognize serious mental illness in its early stages when it is most susceptible to effective treatment; (2) in order to prevent a seriously disturbed person from doing damage to himself; and (3) in order to prevent damage to others.

Among the minister's most cherished goals are those of relieving distress and allowing people to fulfill their God-given talents. If he learns to recognize the indication of mental illness, it will help him accomplish these objectives.

A recent survey revealed that people deeply troubled often go first to their pastor before they entrust their problems with another professional. This fact puts the clergyman in a position of unique helpfulness to persons in emotional distress. He is traditionally involved in the normal life crises ministries at birth, marriage, sickness, and at the time of bereavement. The pastor also has the rare privilege of visiting among his people, and he often has established a relationship of trust and acquaintance that becomes of inestimable value during a period of illness.

As a religious counselor to individuals and a leader of his congregation, the clergyman often is the only person in the community, aside from the immediate family, who has known a person long enough on a personal basis to have some perspective of acquaintance against which to measure changes in behavior. Thus, the pastor occupies a uniquely opportune position from which to differentiate in individual instances between the transient reactions of normal personalities to stress and the profound disruptions of mental functioning that are serious mental illness. This is not to suggest that the pastor is to determine whether a person is mentally ill; that is a medical responsibility. The reasoning is simply emphasizing the importance of the skilled pastor who can detect the symptoms of a serious mental illness and perform an important function in helping deeply troubled people get early psychiatric care, hopefully leading to full recovery.

Causes of Mental Illness

It is impossible to pinpoint a single, simple cause of serious mental illness. Extensive research is being conducted in many related fields to expand our understanding of such illness. Presently, however, mental illness can be understood as a set of complex responses to drastically changed conditions. It usually relates to irrationality and inappropriateness of behavior in some form or other.

The changes may occur in the person's body, in his mind, or in his relationships with other people. The changes may appear to be very mild, such as the uncomplicated birth of a child or a simple change in job assignment. On the other hand, the changes may appear most severe: the sudden death of a spouse or the physical and social changes of aging. We know that there is considerable variance in the way people respond to extreme changes and to stressful situations.

Whatever is the source of stress and whatever is the individual's capacity to deal with it, there are occasions when stress is severe to the point of being overwhelming. In such unfortunate circumstances, the person may not bounce back, but instead may break down, and

Thomas P. Ipes, Jr., a pastor, is currently on a leave of absence completing a doctoral degree in psychology of religion and pastoral care from Lancaster Theological Seminary.
great changes in his behavior may occur. Although the causes of mental illness are very complex, often the kind of response to stress indicated above results in serious mental illness or psychosis.

Even the most bizarre disorders—the complete withdrawal of a person from reality, or the irrational thoughts of a mentally ill person—are in a sense deeply meaningful. To say that there is meaning in the symptoms of mental illness does not mean that the individual's discomfort can be relieved by a simple intellectual explanation. The distortions in thought and action encountered in mental illness serve a purpose. They represent a blind attempt to resolve the problems and conflicts that the mentally ill person is experiencing within himself. It is important to recognize that the cause of the person's unusual symptoms is often deep below the surface. As was stated at the beginning of this article, all human behavior has meaning even though the purpose and meaning may be partially or completely obscure.

Need to Recognize Symptoms

Because of the pastor's unique relationship with many people he should take extra care to be skilled in detecting the signs of serious mental illness. There are occasions when the inner stress, confusion, detachment, agitation, feelings of isolation, deep depression, and helplessness felt by the person are sufficient to impair his day-to-day functioning. It is almost as if meeting everyday problems is too much for him. He finds communicating with family and friends extremely difficult and functioning on his job a heavy burden, and thus he tends to deny reality situations around him. When the person is so overwhelmed and pained by the demands of everyday living that he begins to live in a world of his own, then he has a serious mental illness called psychosis. The trained pastor will immediately recognize these symptoms and take action to help the deeply troubled person receive the professional help necessary.

There are several specific signs that reveal psychosis and psychotic behavior. The concerned pastor should acquaint himself with these signals. Some or any one of them may present a warning signal.

1. An individual shows drastic changes in his behavior. This may be noted, for example, in a person who has always been a serious, respected member of the community to which he belongs. Although mental disorders frequently involve a relatively slow, progressive deterioration, this person may suddenly become quite quarrelsome, stay out late at night, or connect with a group with whom he never before had any association. He may become persistently antagonistic or, on the other hand, become unusually happy for no apparent reason. In most instances, he is not aware of the sudden changes in his behavior.

2. He has strange periods of confusion or loss of memory. All of us go through fleeting moments of being forgetful about the day or week, or we are unable to recall the name of a friend. The psychotic person, however, may repeatedly forget who he is, that he is married, or what day or month of the year it is. He may even have difficulty in telling you where he is now and where he was a few days ago.

3. The mentally ill person may feel people are plotting against him or he may have grandiose ideas about himself. The individual feels that the people with whom he works are plotting to get him fired, and he may become very aggressive toward these fellow employees because of such unfounded thoughts. He may also think that others whom he doesn't even know are plotting against him. Another way of showing his disturbance may be to consider himself an important religious or political leader. In the early phases of some mental illness, the person may be quite sensitive, may feel that his movements are being watched, and that the people in the community are constantly discussing him.

4. He may talk to himself and hear voices. Many people on occasion do talk quietly to themselves when they are alone. However, the psychotic person may talk vigorously to himself even though there are many people around him. He may tell you with the utmost sincerity that he is responding to a voice that is talking solely to him.

5. He may see visions, smell strange odors, or have peculiar tastes. These symptoms are usually related to the five principal senses—hearing, seeing, tasting, smelling, and feeling. The mentally ill person may have irrational reactions to what his senses are experiencing.

6. He may complain about bodily changes that are not possible. He may think his heart is actually not beating,
or that he is suffering from a rare fatal illness. These complaints are so real to him that he may go to a doctor repeatedly.

7. He may suffer from the need to perform several repetitive acts many times over or is plagued by extremely foreboding thoughts. He may have a morbid fear of germs and spend an inordinate amount of time in such acts as hand-washing every time he touches a book, a doorknob, a dollar bill, or any object handled by other people. Or he may be possessed with the terrible thought that he will do harm to a member of his family.

8. He may show marked depressed behavior. Almost everyone at some time feels "blue" or discouraged. These are normal reactions, most often following some loss. The pastor often meets many such "normal" periods of discouragement in his ministry to the bereaved. However, some depressed persons are severely ill. They suffer from a far greater, more profound disruption of personality. They may feel utterly worthless and alone and may actually give up hope and think of suicide.

9. He behaves in a way that can be dangerous to others. A mentally ill person may decide to harm another person who he feels is persecuting him. An individual suffering from a mental disorder may tell a convincing story of how he is being abused by another, even though there is repeated assurance that this person is in no way involved and could not possibly do such a thing.

Most pastors who read this list of "signals" are undoubtedly aware of persons in their congregation who may display one or more of these. When such symptoms become exaggerated or when there is a sudden onset of other symptoms or social problems the occasion arises for pastoral concern. When this occurs the pastor should first seek expert advice.

Almost never is there any occasion for the pastor to agree with or dispute heatedly the distortions of reality that a disturbed person may present. When the person has "lost contact with reality," skillful psychiatric help is needed to help him resume contact with those around him, and referral to a professional treatment source should be made. Remember that relatives often show poor insight and the pastor needs to guard against agreeing with them, lest the professional therapist be undermined.

When the pastor becomes aware of individuals who show serious evidence of some of the symptoms cited in the list earlier given in this article, he should get in touch with the person who is most properly concerned—usually a member of the immediate family. The pastor then should attempt to help the interested relative understand that psychiatric care is indicated.

Accepting Mental Illness

Frequently and understandably, the relative is not able to accept the fact that someone close to him is mentally ill. He considers it a disgrace because there is still some shame felt about illnesses that affect the mind.

In some instances the relatives may want to deny the existence of mental illness because they fear that they are the cause of the loved one's illness. However, the pastor who is sensitive to the underlying reasons for the relatives' inability to accept the fact that a loved one is mentally ill can go a long way in helping them accept the need for professional attention. In many instances, even after the relatives have accepted the need for psychiatric care, the pastor may be asked to discuss the need for treatment directly with the mentally ill person. The relatives are, perhaps, too emotionally involved to handle this major crisis effectively.

The pastor may not find it easy to help the mentally ill person obtain treatment. On many occasions the ill person is too disoriented to discuss his need. In these instances it will be necessary for the pastor to ask a doctor, a social worker, or a person from one of the related professions to help the family in getting the individual to the appropriate treatment sources.

It is always best to be honest with the sick person about the illness or where he is being taken. It is well to remember that the individual one day will be well, ready to continue his relationship with the church. If his pastor is truthful the church member is more likely to want to resume his religious affiliation, because of his appreciation of the sincerity and discretion with which he was handled.

The number of deeply troubled people is rapidly increasing daily. We are living in an age of severe pressures. The pastor who desires to minister effectively will do all he can to strengthen and increase his abilities to help those who are in need.
PAUL was no coward. When he had something to say, he usually didn’t hesitate to say it. Especially was he forthright and unhesitating about what he believed. This characteristic is nowhere better exemplified than in his understanding and teaching of the promise of immortality. As we approach the Easter season, it’s appropriate to study again what he has to say on this tremendously significant subject.

The New English Bible* version of 2 Corinthians 4:13 to 5:10 helps us understand that there were three certainties that Paul claimed he knew.

Certainty One—"We know that so long as we are at home in the body we are exiles from the Lord” (2 Cor. 5:6). In our present condition we are physically separated from God, exiled in a sense. The main purpose of the gospel is to enable us to break this separation.

Certainty Two—The second certainty the writer of the Epistle presents is phrased this way: "If the earthly frame that houses us today should be demolished, we possess a building which God has provided—a house not made by human hands, eternal, and in heaven" (verse 1). In other words, when the body is demolished by injury or disease, one dies and the soul ceases to be. The "house" decomposes to dust. How do we then possess another building? One of the scriptural promises is that the righteous dead shall live again. And living again should make a body or "house" necessary according to the Genesis formula (body+breath of life=soul). So the saved person may be confident now that should he die he “possesses” a building in escrow, if you will, in safe keeping until such a time as he needs it, in his case will be the resurrection day. The new body, house, or building will be endowed with immortality from the very start. It is designed and arranged in heaven without the touch of the human hand.

Certainty Three—Paul expresses his third certainty in 2 Corinthians 4:14 and 15: "We know that he who raised the Lord Jesus to life will with Jesus raise us too, and bring us to his presence, and you with us.” Thus the promise of a literal future resurrection was a certainty to Paul. It is evident that he was confident that all the righteous who had preceded him and who would follow him in death would one day be resurrected and brought into God’s presence.

Along with Paul we must realize that we live a sternly realistic life. It is true that our humanity is in decay (2 Cor. 4:16). Our earthly frames will be dissolved (chap. 5:1). We are oppressed (verse 4). We groan indeed (verses 2 and 4) with our present troubles (chap. 4:17). We yearn for the change (chap. 5:2), all of this because of the separation from God that sin imposes. These are, admittedly, undesirable aspects of life. But this is life!

But not all is so gloomy, for there are hopeful and happy aspects that make life well worth while. Paul wrote that we are being renewed inwardly day by day, so we do not lose heart (chap. 4:16). Our eyes are fixed on things that are unseen, for what is unseen is eternal (verse 18). Our troubles really are slight, and we know that they will be short-lived and their outcome an eternal glory that far outweighs them (verse 17). Hence, like Paul we should never cease to be confident (chap. 5:6). Also God has given us His Spirit as a pledge of this promise of eternal life (verse 5). So we, by faith, live on these promises with the ever-present guidance of the Holy Spirit. What is faith but believing, trusting in God, and being willing and perfectly contented to do God’s will? Faith indicates that we are happy with God. And this is the real life!

Would you rather die and later be resurrected to eternal life? Or would you prefer to be translated to eternal life, never to die? It appears that Paul considered this question and that his answer was the same as ours would be. He preferred and wanted to be translated into eternal life! And his friends had the same desire. Here is how he stated it: "We do not want to have the old body stripped off” (2 Cor. 5:3,4). It becomes clear that they did not want to die and thus be involved in the intermediate state awaiting the resurrection,
for again he repeated, “We do not want to have the old body stripped off. Rather our desire is to have the new body put on over it, so that our mortal part may be absorbed into life immortal” (verse 4). In fact, “We yearn to have our heavenly habitation put on over this one—in the hope that, being thus clothed we shall not find ourselves naked” (verse 3). Rather than experiencing death and the decomposition of the present body and passing through an intermediate state of awaiting the resurrection of the body, Paul wanted to have the habitation of heaven, the immortal body simply put on over his present body in a momentary transition from this life to life eternal. This is termed translation without seeing death. And it sounds like Paul not only desired such translation but yearned for it.

However, Paul realized that although he desired translation very much, it likely would not be his experience. Perhaps he realized that much must transpire before Christ’s return and the consummation of all things. But he was happy with his second choice, the promise of a resurrection, for he wrote: “We are confident, I repeat, and would rather leave our home in the body and go to live with the Lord” (verse 8). Notice that leaving the body is an altogether different expression and thought than having the heavenly habitation put on over the present body. It clearly refers to the death of man.

At death the so-called intermediate state begins. What was Paul’s understanding of the intermediate state? Was it an immediate going to and living with the Lord? Not so. In this expression Paul was stating the sequence but not the timing; for he had a clear understanding of the sequence of death, the grave, and the resurrection.

Notice how plainly he spells this out in his letter to the Corinthians: “But Scripture says, ‘I believed, and therefore I spoke out’, and we too, in the same spirit of faith, believe and therefore speak out; for we know that he who raised the Lord Jesus to life will with Jesus raise us too, and bring us to his presence, and you with us” (2 Cor. 4:13, 14). Paul would someday die, and at various times so would the readers of his letter. Paul would be raised one day, and along with him so would the readers of his letter, and together, then, they would be brought to God’s presence.

This reflects Paul’s first letter to the Corinthians where he clearly indicates that the resurrection of the redeemed will be “afterwards, at his coming, those who belong to Christ” (1 Cor. 15:23).

In 1 Corinthians 15:52 Paul speaks again about life after death at the time when the last trumpet sounds. “For the trumpet will sound, and the dead will rise immortal.”

**Resurrection of the Redeemed**

In another letter, this one to the Thessalonians, he states, “For this we tell you as the Lord’s word: we who are left alive until the Lord comes shall not forestall those who have died; because at the word of command, at the sound of the archangel’s voice and God’s trumpet-call, the Lord himself will descend from heaven; first the Christian dead will rise ... to meet the Lord in the air” (1 Thess. 4:15-17). What a meeting and what a greeting are in store for the Christian dead!

Though it seems Paul could hardly draw himself away from thoughts of translation, still he was a practical man, understood priorities, and made the statement that he made it his ambition, wherever he was, here or there, to be acceptable to God. Like Paul we, too, do not see God, but faith is our guide just now. And knowing that “we must all have our lives laid open before the tribunal of Christ where each must receive what is due him for his conduct in the body, good or bad” (2 Cor. 5:10), we should look with confidence to the promise of Christ’s coming and determine to be either among the Christian dead waiting for His return or among the Christian living who greet their coming King.

---

* The texts in this article are from The New English Bible. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.
THE thousandth chapter of the Bible, John 3, should really have started with the last three verses of chapter 2. Jesus was in Jerusalem at the time of the Passover, and many believed on Him as they saw the miracles He performed. But Jesus did not trust Himself and His work to them because He knew what men were like. In fact, “He knew men so well, all of them, that he needed no evidence from others about a man, for he himself could tell what was in a man” (verse 25, N.E.B.). * Chapter 3 proves this point with the experience of Nicodemus. A top leader of the church, who should have known the purpose for the church’s existence, was ignorant of the ABC’s of salvation. He may have been a qualified religious leader in financial affairs, social action, organization, and policy making, but he was illiterate regarding the one and only purpose for which the church exists.

Though talented, wealthy, educated, and honored, Nicodemus was in need of spiritual regeneration, but didn’t consciously sense this need. He knew the Jewish nation needed a Messiah who would liberate them from the clutches of a heathen power. But what he didn’t know was his personal need of a Messiah who would liberate him from the penalty and power of sin. A man may be ignorant of many things in the Scriptures and still be saved. On the other hand, a man may be saturated with spiritual knowledge and yet be lost. Ignorance like that of Nicodemus is far too common among us as religious leaders today.

The first approach Christ’s night school student used was one of flattery. Nicodemus accorded this Galilean peasant, who had no formal training, the honorable title, “Rabbi.” He topped this off by declaring Him “a teacher sent by God; [for] no one could perform these signs of yours unless God were with him” (John 3:2, N.E.B.).

This remark indicates Nicodemus’ thinking was wrong. His evaluation of Christ was based on His performance, not on who He was! His ignorance of Christ’s mission limited his praise to that of calling Christ a teacher but not a Saviour. Imagine what would have happened if Peter had been with Christ...
that night. How his eyes would have sparkled with pride for his Master when this chief ruler began eulogizing, "You are a great Teacher and miracle worker—Yours is a special relationship with God." What beautiful words, Peter muses. What an acknowledgment! Compare his attitude with the carpers who plague us daily. Nothing to date has been said by anyone comparable to this. Fantastic admission. The Master must be pleased. He searches Christ's face for signs of positive response. He sees neither anger nor charm, only love. But what he hears is astounding!

Christ forthrightly, yet kindly, tells His listener that he is lost unless a new birth is experienced. These words were shocking not only to Nicodemus but also would have been to Peter had he been there. Can't you see Peter leaning over and whispering excitedly, "Master, don't you know who this man is? Why, he is a leading member of the Sanhedrin. A wealthy, educated, highly respected, honorable, upright, and law-abiding citizen. Furthermore, he is a friendly neighbor, a fine husband and father. He is a Sabbathkeeper, tithe payer, and his character and morals are impeccable. He is the kind of person the church desperately needs. Think of the prestige he will bring to our ranks! Imagine the influence of his act on others. Please, please, welcome him to our ranks and I will make arrangements for his baptism tomorrow! Following that, I will arrange for a picture story to be published on the front page of the general church paper. Just imagine the headlines—Sanhedrin Member Baptized!"

Ignoring this imaginary advice, Christ makes the point even stronger in verse 7 as He bluntly informs Nicodemus, "Ye MUST be born again." There is something binding about that word "must." The word is nonnegotiable. It is "either/or"—no way around it. Those who do have a new-birth relationship wouldn't have it any other way. Compromise would be about as sane as a patient telling a surgeon to cut out his heart but spare his life. Life and heart are inseparable; so are the new birth and meaningful life!

Many people have no idea why Christ made such an unalterable demand on Nicodemus for entrance into eternal life. Verse 6 gives us an insight: "That which is born of the flesh is flesh." Christ here expresses a most unpopular truth.

Even if Nicodemus could enter his mother's womb and be born the second time, or ten times, or a thousand times, he still would be born a sinner. Man is born with the seeds of sin in his being bequeathed to him by Father Adam. Rear a baby in a sin-free atmosphere and he will inevitably sin. If the whole human race were put in heaven today, this would not guarantee a stoppage of "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Sinners don't become saints just by environmental change. Living in heaven might modify a person's behavior a bit, but without a new-birth experience there would be no guarantee of a permanent change.

For this reason God asks the question about every soul, "What kind of chance would I take if I allowed this person into My kingdom?" That is a serious question everyone ought to think about, and it was a question Christ indirectly asked Nicodemus.

**Complete Transformation Needed**

I have often wondered what behavior therapists do with John 1:12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The phrase "not of blood" had special significance to the Jewish mind who traced his noble lineage to Father Abraham. In a modern setting we are quite aware that "bluebloods" are just as capable of being prodigal sons and daughters as anyone else.

The next phrase "nor of the will of the flesh, nor of the will of man," prophetically renders science quite powerless to permanently prepare man for heavenly citizenship. Whether it be such techniques as shock therapy, brain surgery, behavior modification, chemotherapy, supportive psychotherapy, deep analytical psychotherapy, assertion training, rational-emotive techniques, psycho-dynamic or Freudian approaches, reciprocal inhibitions, systematic desensitization, operant conditioning, self-directed behavior modification programs, yoga or transcendental meditation, none can produce the new birth experience. We would not deny the usefulness of certain behavior modification techniques in aiding people to face life's stresses. Man can stand all the improvement he can get by any legitimate means. But the new-birth experience is
more than a patching up of the old life. It is a complete transformation!

Lest one get discouraged over this rather revolutionary concept, we find the Saviour explaining by what means it could be accomplished. Not only is the new birth a "must," but for its accomplishment we are obliged to obey a second "must." Christ shared the secret of how a man is born again with Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Here lies the genius of the new-birth experience. If an individual fails in finding and securing a conversion experience it is on this very point. He who fails in this area fails to lift up Christ in the wilderness of his heart. When Moses made a serpent of brass and elevated it high before the people, the gracious command was given that all who should look upon the serpent would live. Anybody who wanted to could look. Not that the brass serpent had power to help them, but it was a look of faith. It pointed to the One that was symbolized by the serpent, and that One was Christ.

Christ's revelation to Nicodemus unfolds an entirely new aspect of the atonement. Why didn't Moses lift up a lamb instead of a serpent? It is an amazing thought that God the Son came "in the likeness of sinful flesh" (Rom. 8:3). He identified himself with fallen man in order to lift man from the pit of sin and death to the highlands of salvation. The marvelous operation of the Holy Spirit, the third Person of the Godhead, is deeply involved in the transformation that takes place in the life of the individual who will look to Christ by faith alone. The venom of sin that has infected every person born into our world, the only exception being Christ, can be neutralized by looking in faith to Him who knew no sin. Science cannot explain it. Philosophers cannot rationalize it. Discussion groups cannot fathom it. Reason cannot reason it. Only the one who looks by faith to Life will find life.

Reliance on works, obedience to God's law, or any other self-made plan for salvation spells eternal death! Nicodemus had difficulty in accepting this point. Little wonder that he exclaimed, "How can these things be?" A man of such integrity, morality, high principles, and good works found it almost beyond belief that he was a sinner in need of the pardoning grace of Jesus Christ.

When it comes to altering the deepest motives of a man's life, only an understanding of the atonement and a sense of Christ's pardoning love can effect any permanent change.

"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, 'I delight to do thy will, O my God.' Ps. 40:8."—The Desire of Ages, p. 176.

**Lift the Cross High**

Fellow ministers, it is our responsibility and privilege to lift high the cross of Christ before our congregations. The cross should be the foundation of every sermon. It is a pledge of everlasting life. I am not talking about a cross that you put on a wall or hang around your neck, but the great principles of the atonement that are deeply branded upon the soul by the Holy Spirit. These alone can save and change men. God could reach more hearts and change more men if we would spend more time and effort on presenting the tremendous themes of Christ crucified, Christ resurrected, Christ ascended, Christ ministering in the heavenly sanctuary, and Christ coming again. Above all, let us preach Him from personal experience. If He is the living center of our lives He cannot help but be the center of our sermons.

When we share with others the preciousness of Christ and what He means to us, it will be as precious jewels that sparkle and shine in the brilliant sunlight. In this way sinners will be attracted to Him and not to ourselves.

What people, depressed people, people enslaved in destructive habits, people who are burdened with guilt, desperately need today is a new revelation of God's love that will lead to a new-birth experience.

"Ye must be born again."
How to Unjam Nature’s Freeways

WHO hasn’t been caught in a traffic jam—ahead, behind, and on every side—cars, trucks, cars and more cars. Fumes build up. Tempers flare. Yet, there isn’t much that we can ordinarily do about it.

Internally twentieth-century sedentary man is full of traffic jams. But nature’s freeways have a solution! The Creator has so designed the freeways of our bodies that when we exercise our arteries get wider and wider, so that the traffic of the blood can keep right on rolling along. It is estimated that our red blood cells spend approximately 90 per cent of their travel time at top speed. As exercise widens the arteries in the legs, arms, and muscles, it draws blood away from congested areas such as the brain, stomach, and other internal organs. It balances the circulation.

Traffic jams in the body are more than frustrating—they actually damage. Too much blood in the head tends to bring on headaches. Too much blood pressing around the heart tends toward palpitation.

Now let’s consider the greatest pump in the world. It usually beats faithfully for about 70 years—an average total of more than 2.5 billion strokes, pumping 18 million barrels of blood during this time. But, like any pump, it needs repair, and repair takes place during rest periods called diastole (dye-ASS'-to-lee). Every beat (contraction) is followed by rest, and the rest is normally longer than the beat. The slower the heart rate the more time there is for rest and repair, because it is the rest period that is especially prolonged when the rate is slower. This means more rest per day. So the slower the normal heart beats the better.

Champion athletes and men who work hard and steadily are noted for heart rates even into the 50’s, 40’s, and occasionally lower. They achieved this by consistent, vigorous exercise. Even sedentary animals like pet rabbits have faster heart rates than their more active relatives out in the fields.

Most hearts would profit immensely by gradually slowing them down. The so-called “average” of 72 heartbeats per minute for adults is merely an average and, like average cholesterol levels, may be often far from ideal. Most of us can slow down our heart rates by gradual, sensible, consistent exercise. This slowing indicates that the heart is handling its work load with fewer contractions (more blood per beat).

The coronary arteries are the living pipes that supply the heart muscle itself with blood, carrying life-giving O₂ and nourishment.

Most of this blood flow occurs during diastole, so the slower the rate of the normal heart the greater the coronary

Bernell E. Baldwin, Ph.D., is a neurophysiologist and teaches Applied Physiology at the School of Health, Loma Linda University.
### Moderation in Exercise

<table>
<thead>
<tr>
<th>Organ or Function</th>
<th>Effect of Moderate Exercise</th>
<th>Effect of Excessive Exercise</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heart Rate</td>
<td>Slower during rest and during the same exercise</td>
<td>Too rapid, heart not filled adequately, deficient blood to body</td>
</tr>
<tr>
<td>Strength</td>
<td>Increased</td>
<td>Decreased</td>
</tr>
<tr>
<td>Rhythm</td>
<td>Usually improves</td>
<td>May worsen</td>
</tr>
<tr>
<td>Muscle</td>
<td>Usually improves</td>
<td>May develop heart failure</td>
</tr>
<tr>
<td>Blood Pressure</td>
<td>May help reduce</td>
<td>May increase</td>
</tr>
<tr>
<td>Circulation of Blood</td>
<td>Improved</td>
<td>Unbalanced</td>
</tr>
<tr>
<td>Lungs</td>
<td>Vital capacity increased, especially in youth</td>
<td>May aggravate unhealthy conditions such as emphysema or asthma</td>
</tr>
<tr>
<td>Brain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arousal</td>
<td>Increased alertness</td>
<td>May reduce scope of awareness</td>
</tr>
<tr>
<td>Fatigue</td>
<td>Decreased</td>
<td>Increased</td>
</tr>
<tr>
<td>Stress</td>
<td>Decreased, especially if pleasant and with sustained motivation</td>
<td>May increase, especially with competition, frustration</td>
</tr>
<tr>
<td>Skin</td>
<td>Improves circulation</td>
<td>Decreases circulation</td>
</tr>
</tbody>
</table>

Blood flow, and hence more oxygen for the heart muscle. Here, too, prudent physical work or exercise helps the heart.

Exercise can also help the coronary arteries indirectly, as it increases the efficiency of the circulation in the large muscles, such as those of the legs. Thus less blood is needed to do the same job. This decreases the load on the heart, requiring less coronary blood to nourish the heart muscle. This adaptation assists the heart even if the coronary arteries should not enlarge.

Now for some good news. Experiments with animals have shown that exercise can increase the size of the coronary arteries and the number of their tiny branches. This allows a greater supply of blood to reach the heart muscle.

Although in man exercise alone has been insufficient to enlarge narrowed coronary arteries, this provides encouraging indication that a total prudent program of spare diet, properly selected food, control of stress, and professionally supervised exercise may also improve blood supply to the heart in a similar fashion.

There is a special enzyme called fibrinolysis (or plasmin) that helps prevent the formation or dissolve already formed blood clots inside the body.

30/The Ministry/March, 1976
Comparison of the effects of moderate and excessive exercise, with explanatory comment. "Let your moderation be known unto all men" (Phil. 4:5).

**Comment**

With too fast a heartbeat, blood flow to heart muscle decreases

May lead to heart failure

Irregular rhythm during exercise needs medical attention

Continual overwork may surpass ability of heart muscle to adapt, especially when valves or coronary arteries are compromised

Excess may cause increase by robbing kidneys of their share of blood

Excess causes marked deficiency of blood flow to internal organs

Moderate exercise can increase brain performance

Important in stress control

Significant in heat; dangerous in very high heat and humidity

Moderate exercise increases the activity of this clot-dissolving enzyme.

Excessive exercise, particularly in competition or stress, fills the blood with hormones that tend to promote dangerous blood clots. Excessive exercise also fails to provide enough fibrinolysoin, hence the blood-clotting system is pushed out of balance—too much tendency to clot and insufficient clot-clearing capacity. This may help to explain some heart attacks.

Brisk exercise, especially in the new outdoor air of morning, fills the lungs with oxygen-containing air. The little pipes to the lungs open up widely and blood streams through the lungs spritely carrying vitality out to all parts of the body. The lungs thrive on exercise. Vital capacity of the lungs is increased, particularly if exercise is enjoyed earlier in life.

**Muscle**

What does exercise do for the other muscles of our bodies? Like the heart muscle, they must have a constant supply of blood. The more active they are, the richer their blood supply and the more work they can do. Exercise can increase the size and efficiency of the muscles that are exercised. But, a word of caution. This is one of the problems with activities that overemphasize one group of muscles. The muscular system is unbalanced.

Conversely, unused muscle shrivels and eventually becomes unable to function. Not only is muscle itself benefitted, but because we are about 40 per cent muscle, almost every body organ and system can be improved or influenced by proper use of muscles in consistent exercise.

Actually, the rate of increase in muscle strength is about twice as great when exercise is done in outdoor sunshine than indoors.

**Exercise and Other Body Functions**

As to other parts of our bodies, the digestive system functions better when we exercise moderately. Experiments show that its after-meal activity increases with brisk walking, but decreases with intemperate exercise.

**Kidneys.** Even our kidneys, which filter and purify the blood, may function better with moderate exercise that reduces stress and improves the circulation. It often also increases the drinking of water, and water is an absolute necessity for kidney function.

**Skin.** The skin is assisted in its work by moderate exercise that brings more blood to the surface, thus providing better nutrition to it. Moderate amounts of sunshine and fresh air combine with brisk exercise to potentiate its effects.

**Excess exercise,** particularly in hot humid conditions, cannot only be counter-productive but even dangerous. The body becomes overheated, in part because the skin blood flow is not adequate, and the heart may not be able to keep up with the added load. Congestive heart failure may result. Also the kidneys may shut down. So it is best not to engage in vigorous competitive exercise in excessive heat, especially in humid
conditions and immediately after a meal. Plan something lighter then.

The Brain. Unfortunately, the brain and the rest of the nervous system, certainly of the utmost importance, are usually neglected in discussions of the physiology of exercise. Yet, the effects on them are vital. Exercise can significantly improve alertness and arousal of the brain. Brain fatigue has been shown to be much less when one is on an exercise program. A good brisk walk or a period of productive work is excellent to brighten up the brain.

Stress of mind can be handled much more successfully when we get this type of judicious exercise because we can really think about only one thing at a time. Becoming absorbed right here doing this, figuring out how to fix this thing and get it going again, this is a kind of exercise that unites the senses, the mind, the motives, feelings, and the muscles to work in synchrony and is excellent for stress control.

Sleep. "The sleep of a labouring man is sweet" (Eccl. 5:12). This Bible physiology is excellent. Wholesome fatigue, particularly with the sense of grateful accomplishment, is better than any sleeping pill to help us sink gratefully into deeper, more restful and invigorating sleep than the sedentary person can ever know. You will find that you enjoy next morning's Bible study with new power of insight, new grasp of the Good News. Great mountains of truth stand out in bold profile. Mole hills of man's tiny opinions sink into true perspective. Indeed, we must rediscover the value and the experience of the balanced life.

Exercise, Work, and the Character

The whole world is waiting for leaders who excel in character. Sharpness, smoothness, and appearance are not enough. The want of the world is the want of men who know how to combine power of will and power of self-control. Every strong brace, every neat, tough joint, every stroke of labor in the carpenter's shop of Nazareth was a stroke to build not just muscle, but to build that model character that overturned the world. Trace down through history the great leaders of destiny. Note how hard work, with the head, heart, and muscles all working together, was a winning combination to build men physically, mentally, and spiritually.

Action

In view of the broad sweep of advantages, what are we waiting for? Let's start a regular exercise or work program, beginning sensibly and avoiding the distortions brought by competition and by the attempt to prove to everybody or even ourselves that we are champions. We are getting ready for the New Jerusalem—not Athens. Day by day, week by week, gradually increase your investment in work or exercise and you will find that your whole life will grow.

Those of us who have physical problems or are well along in years should get professional guidance in developing our exercise program. Use variety, use your imagination. Make things, do things. Thousands of us don't walk nearly enough; yet walking is the best exercise for moderation and practical availability. After you realize what increased exercise has done for you, share it with others. Health is an achievement, not an accident, and is for those who value it enough to invest the time and energy it demands.
YOU have learned how exercise makes you look better, feel better, live and serve better. You are really enthusiastic about it and want to get in shape, but you just don't know how to begin. You ask yourself, What are the rules? What kind of exercise is best for me? How much, how long, and how often should I exercise?

These questions deserve serious and valid answers.

There is exercise—and exercise. Meditative walks and light gardening may be enjoyed for hours. These exercises are beneficial in that they refresh soul, mind, and body. Problems are faced and solved and often wise decisions made. There are also the vigorous recreational activities like skiing, and the taxing, intense marathons. Then there is physical labor. Many prefer these as not only adding strength to the body but providing some tangible reward, something additionally worthwhile that is accomplished.

Popular today, and of great value in our sedentary society, is cardiovascular conditioning exercise, specifically designed for each individual, to keep his heart, lungs, and blood vessels in as healthy a condition as possible. It puts him to the stretch for a short time daily or almost daily, and gets the most cardiovascular fitness possible out of the least time. It is invaluable, and most of this article will be concerned with it.

But it cannot and should not be expected to fulfill all of your exercise needs.

As a rule, adults contemplating a cardiovascular-training exercise program are advised to obtain medical clearance from their physician before they begin. Previously unrecognized disease conditions could present a serious problem unless they are properly treated. However, if you are under 35 or are free of shortness of breath, high blood pressure, palpitation, and chest pain either at rest or during exercise, and have a yearly physical examination, you are probably in shape to begin.

What kind for you?

Any cardiovascular training exercise regimen should include a warming-up period, an aerobic or vigorous activity period, and a cooling-down period.

Warming-up activities include calisthenics and muscle toning exercise such as head rotation, shoulder rotation, side body bends, forward trunk bends with knees slightly flexed, bent-knee pushups, bent-knee situps, side leg raises. The purpose of these exercises is to improve muscle tone and prepare muscles and joints for the more vigorous aerobic phase that follows. They prevent stiffness and promote flexibility, and should be performed slowly, smoothly, and without force or jerky movements.

Aerobic activities include walking, jogging, cycling, and swimming. Many prefer vigorous productive kinds of exercise like vigorous gardening, chopping wood, and, yes, even shoveling snow or cutting the lawn with a hand-powered mower. A few sports may be used with some benefit to supplement your program. Most beginners should condition themselves by walking, swimming, or cycling before jogging, running, or engaging in very vigorous sports or such heavy work as chopping wood or shoveling snow.

Cooling down is usually accomplished by slowing your aerobic activity or by calisthenics.

Determining a safe level of effort is perhaps the most important element of a cardiovascular training program for adults. The best monitor of the intensity of your aerobic activity is your heart rate. It tells whether you are exercising too much or too little for this effect, or whether you are working within your prescribed safe level.

Wear a wrist watch with a second hand. Periodically, after three to four
minutes of steady exercise, stop, and immediately take your pulse for six seconds and multiply by ten to get your heart rate per minute. It should be within the THR range. Do not exceed your upper limit. After several weeks of conditioning you begin to notice a drop in your resting heart rate. This means that your body is getting conditioned. It is, of course, very important to stay within the lower limits of the THR during the first three months of your conditioning program.

Start your program slowly and progress gradually. For example, walk four weeks at a moderate pace. Stride four weeks at a brisk pace. If you decide to jog, walk-jog four weeks before you jog continuously. Keep within your THR regardless of the type of activity. It is normal for some people not to attain their THR during the walking phase of their program. The walking phase, however, is important in preparation for the more intensive phase of jogging, and must not be eliminated.

Some prefer to limit their exercise to walking or some such moderate activity. Brisk walking will produce all the desired effects of jogging if the duration, frequency, and intensity are adequate, i.e., 45 minutes of brisk walking at least five times per week.

It is better to exercise before a meal than right afterwards. Wait at least two hours after eating (one hour is sufficient after a light meal).

To wrap it all up—

Don't neglect frequent, longer periods of moderate physical exercise while you also improve your soul and mind. Always start your vigorous cardiovascular exercise with a warm-up and end with a cool-down. Choose an activity that you enjoy. Determine your THR range and stay within it for 20-30 minutes. Exercise at least three times a week. Observe proper precautions. Stay with it and reap the great rewards of (1) looking better by controlling your weight, firing up your muscles, and improving your posture; (2) feeling better by enhancing your self-image and brightening your outlook on life; (3) living and serving better by slowing physiological aging, restoring youthful vigor, relieving tension and fatigue, and enjoying your work, family, and friends.

---

**How to Determine Your Training Heart Rate**

*(Example: 45-year-old man)*

1. Subtract your age from 220 to get your predicted maximum heart rate. *(Example: 220-45=175 beats per minute.)*

2. Multiply your PHR max * by 0.7 to get the lower limit for your range and by 0.8 to get the upper limit. *(Example: 175 x 0.7=127 beats per minute. 175 x 0.8=140 beats per minute.)*

3. Your THR ** lies between these two limits. Stay within it for 20-30 minutes each time you exercise, and exercise at least three times per week.

* PHR max=predicted maximum heart rate
** THR=training heart rate

---

"Walking is the best exercise."—M. G. Hardinge, M.D.
Preventing Heart Attacks Through Field Fitness Testing

How did your program get started, Dr. Thomas?

Upon joining the faculty of the School of Health of Loma Linda University, I began an attempt to discover the most effective way to change a person’s way of living. It was my desire to help prepare a people with sound body and sound mind to meet Jesus. There must be a way to measure their fitness, to educate them, and to motivate them to follow habits of life that would accomplish this. A fitness testing program seemed to provide opportunity for all three goals.

You must have been in top shape, yourself.

On the contrary. I decided I should be the first subject, and asked a doctor friend to determine my heart’s function through the use of an electrocardiogram. He took one look at the graph and said, "Charles, I want you to see a cardiologist!" His alarm sent me hurrying to not one, but to three heart specialists—only to confirm the fact that my coronary arteries, as revealed by the ECG, were very narrow. My father and my uncle died of coronary artery disease—heart attacks. My brother died of rheumatic heart disease. What could I do to prevent an early death, myself?

What did you do?

I decided to accept my condition as a challenge. How could I possibly teach in the School of Health and tell everybody else to get their heart and body in shape, and not be an example? My research helped me to realize the need to make a real reformation in my diet and exercise. I quit using sugar, cut down on salt, stopped taking liquids with my meals, and set a specific time to go to sleep at night. I initiated an exercise program that got me walking briskly, chopping wood, or mowing my lawn—with a hand mower—at least a half hour daily, before breakfast.

Has it paid off?

Paid off? Many times over. My electrocardiogram is back to normal. There is no evidence of lack of oxygen even under severe physical stress. I am so grateful to God for what He has done for me and my heart. And I know that what He did for me, He can and will do for others. His way is the happy, healthy way.

When did you first take your testing program into areas away from your headquarters at Loma Linda University?

In 1968, at the camp meeting at Canadian Union College, Alberta, Canada.

How many programs have you conducted during the past five or six years?

I believe I can safely estimate about 120. Here at the University we now conduct a field testing program each week. We have carried out more than 28,000 tests.

We have been discussing “field testing programs”—just what does this mean?

There are a number of heart problems that don’t show up on an ordinary electrocardiogram, good as it is, but that do appear when the heart is put under a moderately severe stress. For instance, the small arteries that supply the heart itself with blood, the coronary arteries, may be so narrowed by cholesterol-containing deposits that only a small fraction of the normal amount of blood can get through. At rest, or even slow walking, this amount of blood may be enough to feed the heart its vital oxygen. But when one is running, or under great emotional or physical stress, more oxygen is required and the heart needs a great deal more blood. The narrowed coronary arteries cannot provide it. The agonizing cry of the suffocating heart is often felt as pain called angina. But even though there may be no pain, the deficiency of oxygen causes...
certain recognizable change in the ECG called an s-t segment depression (see diagrams at bottom of page).

In the fitness test, we determine from a person's age, history, and ECG while he is resting, how much load his heart should be able to take. Then, while monitoring his heart's activity, we have him exercise on a treadmill until he has reached this work load, or until his ECG gives evidence that he is unable to work at this level without potential danger to his heart. A heart specialist interprets the ECG. In this way we can discover the beginning of coronary artery disease or even impending heart attack, and can take immediate measures to try to reverse this trend.

But this is not all there is to fitness. We also measure height and weight, skin-fold thickness (excess fat test), blood pressure, vital capacity of the lung, and evaluate the posture. Then an experienced counselor discusses the subject's test results with him, and suggests not only an individualized exercise program but changes in his habits of life that will promote optimum health.

The test results, with a photocopy of the ECG, are sent to his private physician if the individual wishes this service. We are offering a service to supplement, not compete with local physicians.

That really makes sense. But what does the "field" in field testing mean?

Only very few people can come to a center such as ours at the University, where they can get this kind of stress test. So we decided to go where people are, take our team and equipment, and conduct tests there. We have tested church groups, dental conventions, industrial employee groups, city officials, teachers' associations, and other groups, as well as general testing sponsored by civic and religious organizations for interested persons in a geographical area.

Have you found many people with previously unrecognized heart disease?

We have, indeed. More than one in every ten people tested have some abnormality apparent on the stress ECG. Most of these need to make immediate changes in habits of living. About four in every one hundred subjects develop s-t segment depression during the exercise test. These people are, in a special sense, the ones we are eager to identify, because, as a rule, so much can be done to prevent or postpone their having a heart attack.

What other significant things have you learned?

First, one, and in some groups two, of every three subjects is overweight! These, too, are people who can benefit from following suggestions to improve in their fitness and health status.

Second, from 7 to 14 per cent of subjects in several programs are taking tranquilizers.

Third, between 5 and 10 per cent have high blood pressure, even though most of these are taking medicine to lower it. Many of these can be helped a great deal by the changes suggested by the counselor.

Do you think very many people are actually following the suggestions made?

We would, of course, have no way of knowing how many people really follow our advice, or to what extent. We do, however, ask each participant to fill out and return to us a follow-up report in which they indicate changes they have made and results they have noted. This is admittedly a subjective response; we have no means of checking further.

Judging from the numerous testimonies we have received, however, we are convinced that a significant number of people have changed their manner of life, with very encouraging results. Among the many who have gone through our program have been a number of ministers of different denominations. We have had occasion later to repeat the test on these same ministers. We are happy to report that a real change has come in their life-style as their body is shaping up for the better.

If the shepherds take the lead in reaching toward optimum health, will not the sheep follow?
SCIENTISTS in general, and biochemists in particular, are learning much about growth and life in the physical realm, but in 2 Peter 3:18 we learn of another important aspect of growth: "Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

Growth implies life. There is no real life without Christ. Genetically we are born with errors of spiritual metabolism. As an infant who lacks essential genes will stop growing mentally and physically (such as those having phenylketonuria, a disease caused by a lack of genes to make an enzyme to oxidize phenylalanine), so any of our own attempts to develop spiritual perfection result in failure.

Jeremiah 17:9 tells us, "The heart is deceitful above all things, and desperately wicked: who can know it?" We are born without such spiritual genes as unselfishness, patience, honesty, love, meekness, peace, faith, joy, goodness, and temperance. But we are born with a desire or at least a need, for God. By partaking of Christ we are re-created with all the genes essential for full spiritual growth. There is no parallel in physical growth to this miracle of rebirth. One born with a lack of a certain gene can not have it applied.

The essential requirements for growth include sunshine, food, air or oxygen, and exercise.

Sunshine—The sun is the ultimate source of energy upon which all plants and animals are dependent for life. Plants take energy from the sun, convert water to hydrogen and oxygen, and store energy as food. We reverse these processes by eating the food, removing the hydrogen, giving the hydrogen back to the oxygen to form water, and using the energy for growth and activity. So it is in spiritual matters. By turning to the Sun of Righteousness we receive power for spiritual growth.

Food—Food is stored power, but to be effective it must be eaten. In Jeremiah 15:16 we read, "Thy words were found, and I did eat them." We must eat food, whether physical or spiritual, to receive power.

All essential nutrients must be present for healthy growth. One essential lacking in a diet makes all others ineffective.

Air or Oxygen—We may eat all the essential food nutrients for growth, but if there is no oxygen available, little effective energy is produced and death soon follows. We obtain twenty times more energy from carbohydrates if oxygen is present, and no energy from fat if oxygen is not present.

Prayer is beautifully represented as the breath of the soul. Spiritual power for growth from God's Word requires prayer. It is the life of the soul. We must pray always if we would have power to grow in faith and experience, even as we can live only a few minutes without oxygen.

Exercise—It's even possible that we may overeat of the nutrients of the Word. If we do not exercise and use the power available, excess growth results that is not genuine. Spiritual fat replaces muscles. This can lead to spiritual atherosclerosis. Where active labor for others is lacking, love and faith grow dim. If we retain all available energy for selfish purposes, the result will be spiritual obesity. Balanced growth can only result when we combine spiritual diet with spiritual exercise.

Dynamics of Growth—The body is in a dynamic state. There is constant degeneration or dying of tissue and the replacing of it with new tissue. At birth the Christian acquires the wasting process of sin. He is no sooner born than he begins to die. At the time of the new birth, however, he acquires the capacity for spiritual growth. This necessitates continual feeding on the Word if he is to maintain spiritual life and develop Christian character.

We may have plenty of good food and oxygen, but unless there is hormonal control of body metabolism, the whole energy-producing system goes awry, and we shall not be able to utilize the food and effectively tap its energy when needed. So it is the controlling power of the Holy Spirit in our lives that makes the power in the Word available for healthy spiritual growth, by storing its energy in a useful form that can be effectively released when needed.
Dear Shepherdess: At a book club I attend, Mrs. LaVerne Beeler said, "What we read determines what we think and ultimately what we are. We blossom through prayer, Bible study, the reading of a balanced array of books. All of these have aided God in molding us into an original design, and we are loved by God and those around us."

From the book *The Fragrance of Beauty*, by Joyce Landorf,* she read to us the following quote: "The woman who understands the truth of who she is and why she's loved is completely surrounded by a fragrance. It is an unmistakable fragrance, swirling around her in a fine, penetrating mist. It is the real, the God-given fragrance of beauty—no matter our years. This is what every

---

**Do you seem to be tired all the time?**  
Are the children getting on your nerves?  
Do you find routine chores to be insurmountable?  
Are you beginning to feel unattractive?  
Has your marriage lost that certain sparkle?  
Are you fretful, depressed, anxious about tomorrow?  
Do you feel like crawling into a hole?  
Do some of the church members irritate you?  
Do you feel your husband's not paying attention to you?  
If you answer Yes to any of the above questions—and who doesn't—watch out! You could develop a dependency on mood-altering drugs—popping tranquilizers and other potentially harmful pills that might cause serious illness and sometimes death.

You wouldn't be alone. In one recent year more than 240 million prescriptions of mood-altering drugs were sold. One in every three American adults admits to their use—and women use twice as many as men.

Millions of women are treated by practitioners who are influenced by drug companies to believe that the too-common anxieties of daily life may be of concern. Powerful, dangerous drugs are prescribed for persons who do not really need them. Most of the time, the anxieties and discontents for which mind-dulling drugs are used are not symptoms of illness but of poor adjustment to real-life situations.

Who doesn't tire of routine dishwashing and housecleaning? After keeping up with the children all day you are tired—and you deserve some rest. It's normal in an imperfect world for other people to "get on your nerves" at times. The process of aging adds a few wrinkles to your face as the years go by. You can't expect that when you are 40 you can still look like you did in college.

A recent survey revealed that more than 45 million women in America have been taking tranquilizers on their doctors' orders. And the heaviest users of pills are women between the ages of 25 and 39, who are high school graduates or better, and who live in middle-class communities.

Mood-altering or psycho-active drugs usually have unique, quasi-medical names. Close to one billion dollars is spent each year in promoting these products in medical journals.

These drugs can be dangerous. Side effects of modern, highly effective drugs are almost unavoidable. This is because a drug having no side effect is likely to have no main effect, either. And what works safely for someone else may not be safe for you to use.

The powerful chemicals in the mood alterers can damage kidneys and liver, injure brain tissue and nerve endings, destroy blood cells, affect your eyesight,
and markedly lower blood pressure. Some women even lost their interest in sex after using these drugs. Taken with alcohol, some drugs become life threatening.

Besides dependency on their use, there are far more important reasons for not using psycho-active drugs. What is the influence on your children when they see you taking a pill to calm you down and another one to pep you up? The social acceptance of drug use by adults has led to the younger generation's illegal use of drugs.

Is there an alternative to using drugs? Most assuredly. You must learn to cope with life's problems rather than cop out with pills. Our Saviour offers us assurance of His care: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Peter suggests that you cast "all your care upon him; for he careth for you" (1 Peter 5:7).

In addition to trusting in divine power, we can successfully cope with the aggravations and disappointments by learning to recognize our symptoms for what they really are—the results of social maladjustment, fatigue, intemperance, and other poor health habits often unrelated to any disease.

Don't hide behind a chemical curtain. It can't shield you from anxiety and depression and it may expose you to prolonged and serious illness because you've become "hooked" on legal drugs.

Long ago the wise man said: "A merry heart doeth good like a medicine" (Prov. 17:22).

---

**Every Minister Needs a Secretary**

BONNIE MOYERS

"THE PASTOR has things easy," we occasionally hear a church member state. "All he has to do is prepare sermons for Sabbath, get prayer meeting talks together for Wednesday nights, give a few Bible studies, and visit the sick, with maybe an occasional baptism, wedding, or funeral."

Of course, even the list mentioned above is often quite time consuming, but it is feasible that the pastor could manage to get them done and have time to spare if there were no additional duties. But pastors have additional responsibilities. There are long hours spent in counseling. This takes much more time than most members realize. Some pastors also have church schools, and these demand attention. In churches that are deeply involved in community welfare or self-improvement projects, the pastor is called upon to support these projects. Then there are the hours and hours spent in church administration. Most pastors are so busy that some phase of their work has to be neglected.

Add to this work the almost endless round of paper work that is required to keep a church running smoothly, and the minister simply cannot find enough hours in the day to accomplish everything he should.

What the pastor needs is a church secretary. Besides assisting with the correspondence, the secretary's duties can include running church bulletins, mimeographing letters to church members, stuffing and addressing envelopes, and answering the telephone. The secretary can also take care of such tasks as reproducing extra copies of the pastor's sermons, telephoning board members to remind them of upcoming meetings, filing, and seeing to it that office supplies are purchased when needed.

In some cases, when the secretary has writing or compositional skills, these can be used to produce public relations articles for local newspapers and help the pastor stay caught up on his business correspondence. This frees the pastor from these burdens, giving him more time to devote to ministering to people's needs.

The secretary need not be a full-time worker. Many times a part-time helper will do—someone who will come in from one to three days a week and help the pastor stay "on top."

The pay for this type of work, especially in a small church, may not be as high as a person might receive in commercial secretarial work. But there are other compensations. The secretary has the satisfaction of knowing that the pastor is being freed for more essential work and that he appreciates what is being done. Also, the secretary is filling a place in the Lord's work. Except for the pastor's wife, the secretary has a better understanding of the joys and heartaches a pastor faces in his daily work than does the average church member.

Sometimes the secretary can offer worthwhile suggestions as to how certain jobs can be done more quickly and easily. If you've been feeling swamped, and you wonder how you're going to get everything done all by yourself, or with sporadic volunteer help, consider employing a secretary. The church board will have to be convinced of the value to the church of such an arrangement and make provision in the church budget for such services. It might turn out to be one of the best moves they have ever made!
The Waning of the Flood Waters

IN 1696, the successor to Sir Isaac Newton's chair, William Whiston, published the novel theory that the Noachian Flood was caused by the passing of a comet extremely close to the earth. In 1755 the philosopher, Immanuel Kant, published the idea that the Flood was caused by the collapse of rings composed of "watery vapours" that supposedly once encircled the earth like Saturn’s rings.

Although sometimes bordering on the bizarre, the firm conviction of the eighteenth-century mind was that the universal Flood has left its marks upon the surface of the earth. But with the birth of the modern theory of evolution in the mid-1750's this concept faced its first full-scale threat. DeMaillet, one of the earliest of the French evolutionists, scoffed at the idea of a flood through the mouth of his make-believe philosopher, Telliamed. Another French evolutionist of the same era, Comte de Buffon, had no room for the Flood in his naturalistic theory, as Green attests: "Clearly, the scientific world was ready for a theory of the earth which would dispense with the Deluge and seek the key to fossil phenomena and earth history in nature itself. . . . Buffon's theory of the earth, contained in the first volume of his Natural History (1749) had precisely that aim." 1

Why should the pre-Darwinian evolutionists demonstrate such antagonism toward the Biblical Flood? Could it be that they foresaw that such a belief would be one of the chief barriers placed in the path of the progress of organic evolution?

With the dawn of the nineteenth century we turn to France, where evolution had planted its stronghold first and foremost in pre-Darwinian days. The evolutionist Jean Baptiste de Lamarck not only substituted unlimited time for the six thousand years but also gradual imperceptible changes for catastrophic events, such as the Flood. He did so with a passion. "He ridiculed the idea that fossils were authentic monuments of the Deluge or of some great catastrophe in nature." 2

Another historian, a countryman of Lamarck's, writes: "No less severe was his philosophical hostility amounting to hatred for the tradition of the Deluge and the Biblical creation story, indeed for everything which recalled the Christian theory of nature." 3

Such outspoken assertions called for a counterattack, and the one who became the leader of the opposing camp was the Frenchman Cuvier, the father of vertebrate paleontology.

Cuvier's school of thought, which became known as Catastrophism, did not assign all fossils to the time of the Noachian Flood. For him the Flood was simply the last (and not necessarily the greatest) of a series of worldwide inundations interspersed with successive creations. Thus both the traditional Creation and Flood concepts were altered.

Catastrophism quickly leaped to the British Isles, and its chief proponent became a theologian turned geologist, William Buckland, who in the 1820's was considered to be "the foremost English geologist, the chief architect of the catastrophist synthesis." 4 His book, Reliquiae Diluvianae, which appeared in 1823, "was of such a high scientific calibre . . . that it firmly implanted the actuality of the Deluge in the minds of geologists, as well as non-geologists, not only in Britain, but throughout Europe and America." 5

Many of the prominent Catastrophists stepped from a theological background into geology. Adam Sedgwick, for one, classified the Cambrian system of rocks and William Conybeare wrote an authoritative work on geology. It is surprising to many to discover how the majority of early geologists in England worked from a diluvial viewpoint, thus earning the title of scriptural geologists.

The year 1830 marked a rapid turning of the tide away from Catastrophism to the opposite view known as Uniformitarianism. This was accomplished al-

Warren H. Johns, an instructor in religion at Columbia Union College, Takoma Park, Maryland, is currently on study leave for graduate course work in geology at Michigan State University.
most single-handedly by Charles Lyell, who became known as the father or high priest of uniformitarianism.

Lyell's newly published book, Principles of Geology, provided the wind for Charles Darwin's sails during his famous voyage on the Beagle and provided the geological structure into which the biological phase of evolution could be fitted.

However, Lyell's uniformitarianism was simply an amplification to the fullest degree of that which was first expounded by the Scottish geologist, James Hutton. For both men the survival of this view depended on the elimination of the Biblical Flood and Biblical chronology. One historian has summarized Hutton's accomplishments: "He thus banished all catastrophes from his theory. Even the Noachian deluge was excluded because, he observed, 'general deluges form no part of the theory of the earth; for, the purpose of this earth is evidently to maintain vegetable and animal life, and not to destroy them.' To Hutton must be the credit for being the first British naturalist to make a complete break with Moses." 6

Lyell derived much of his inspiration not only from Hutton but also from the French evolutionist, Lamarck. Although enamored by Lamarck's endless ages of time, he refused to accept his evolutionary arrangement of living things. In fact, Lyell in 1830 argued strongly for man's appearance in a distinct supernatural act that took place about six thousand years ago!

Roadblocks to Uniformitarianism

Many of Lyell's arguments for the uniformity of all natural processes were derived from George Poulett-Scrope's book on Italian volcanoes. For him as well as Lyell it was evident that the greatest roadblock in the path of Uniformitarianism was the Biblical Flood. By stretching earth history into "millions of years" the Flood could be eliminated. Geological evidence could then be explained on the basis of gradual changes over immense periods of time, rather than abrupt changes in a brief time interval. It should by now be fully evident that the concepts of Biblical chronology (Creation week placed only a few millennia in the past) and Biblical geology (universal Flood) are inseparably interwoven.

The 1820's witnessed one of the stormiest conflicts in geological history between Catastrophists and Uniformitarians, paralleling remarkably the Fundamentalist controversy almost precisely one hundred years later. After one conflict with the Diluvialists at a Geological Society meeting in 1829 Lyell wrote a friend: "Murchison and I fought stoutly, and Buckland was very piano. Conybeare's memoir is not strong by any means. He admits three deluges before the Noachian, and Buckland adds . . . many catastrophes besides, so we have driven them out of the Mosaic record fairly." 7

Produced Shock Waves

The first publication of Lyell's book in 1830 made one of the greatest impacts on the field of geology, an impact that could be compared only to that made 29 years later by Darwin's The Origin of the Species. It also produced shock waves in theology.

Unfortunately, the ranks of the Catastrophists became quickly scattered and many began actually to abandon their faith in a universal flood. Among these were Adam Sedgwick and the "dean of the diluvialists," William Buckland. It is ironic that one who was a student of Buckland for three years, Charles Lyell, would eventually win out over the catastrophism championed by his mentor. Although Buckland never accepted uniformitarianism as such, he did ultimately dispense with the Biblical flood.

Did any of the "scriptural geologists" become susceptible to the concept of organic evolution? One historian speaks of "Sedgwick's apostasy" and his public "recantation" as a result of his dismissal of the Flood. Although he did not abandon his belief in catastrophes he did eliminate the Noachian Flood as one of them. 8 Buckland simply transferred the Flood from a universal experience to a local event.

The most convincing example of susceptibility to Darwinian evolution after the abandonment of Biblical chronology and Biblical geology is Charles Lyell himself. At first he held to the concept of Biblical chronology being valid only for the human race, and not for the whole fossil record, a position which he fiercely defended for three decades. But with the publication of Darwin's The Origin of the Species he began to weaken, although not fast enough to suit Darwin.

In 1863 Lyell published a book called the Antiquity of Man, the title itself indicating that he had by then given up

The Ministry/March, 1976/41
his view that man's history was limited to six thousand years. Finally, "the tenth edition of the Principles, published in 1866, contains an excellent account of the leading principles of Darwin's work." 9 One historian goes into great detail in explaining what he calls the "conversion of Lyell to Darwinism." 10

One of the leading authorities on Darwin today, Loren Eiseley, writes: "Curiously, though Lyell won in the geological field a victory similar to the one Darwin was later to achieve in biology, he did not become an evolutionist until his last years, although today it seems to us that evolution was the normal consequence of the system he presented." 11

Another adds: "Just as Lyell had expelled the Deluge from the geological history of Europe, so now Darwin threw even graver doubt on 'the veracity of Moses as an historian.'" 12 The chief apostle of Darwinism in the nineteenth century, Thomas Huxley, in 1887 summed Lyell's accomplishments: "I cannot but believe that Lyell was, for others, as for myself, the chief agent in smoothing the road for Darwin." 13

A much more comprehensive study by the author entitled, "The Age of the Earth Debate: a Historical Perspective" can be obtained by writing: Geoscience Research Institute, Andrews University, Berrien Springs, Michigan 49103.

It is strange indeed that the one who strictly held to uniformitarianism in the geological realm refused to apply it in any way to the biological realm until the time described in 1863 by a theologian turned evolutionist, Charles Kingsley: "Darwin is conquering everywhere, and rushing in like a flood by the mere force of truth and fact." 14 Having let loose of Biblical chronology and the Biblical Flood, Lyell, among a host of others, was caught up in the flood of Darwinism.

---

5. Haber, op. cit., p. 211.
The Indestructible Bible

Two Ways of Meeting Needs

"There are two ways of adapting one's ministry to the times. One is falling in with the requirements of the times, and the other is going dead against them, and both of these methods have to be pursued by us."... "Paul felt that, if he was to give the Corinthians what they needed, he must refuse to give them what they wanted, and that whilst he crossed their wishes he was consulting their necessities... for what the Jew needs most is not a sign, and what the Greek needs most is not wisdom, but what they both need most is deliverance from the guilt and power of sin... therefore, any man that comes with a sign, and does not deal with the sin of the human heart, and any man that comes with a philosophical system of wisdom, and does not deal with sin, does not bring a gospel that will meet the necessities of the times, and the other is going dead against them, and both of these methods have to be pursued by us."—Alexander McClaren Comments, on 1 Corinthians 2:2, p. 27.

A Recipe for Christian Living

MEASURE the following ingredients in the bowl of eternity. All your talents, life, health, strength, and means, the leaven of a fully yielded heart, the oil of gladness, the milk of human kindness. 

ADD the life of Christ, completely submerging all ingredients. Stir in thoroughly with a consecrated will the graces of the Spirit. Thicken with the flour of an undivided purpose, enrich with the vitamins of good works. Strain out all selfishness, criticism, and indifference. Purify in the cleansing blood of Christ. Season distinctively with the love of the brethren. 

POUR out and evenly distribute with a fine sense of balance on the plane of human experience, guarding against extreme positions of fanaticism on the one hand, and a treacherous attitude of self-righteous all-sufficiency on the other. 

BAKE in the furnace of trial with a spirit ready to learn all of life's lessons. 

CUT with the Sword of the Spirit into squares of daily living and influence.

AWAIT with eager intensity the soon coming of "him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

—DONALD F. HAYNES

Claims Christ Made for Himself

1. He claimed to be God—John 10:28-30.
2. He claimed pre-existence—John 8:58; 6:38; 17:5.
3. He claimed to be the long-looked-for Messiah—John 4:26.
5. He claimed infallibility—Matt. 24:35.
6. He claimed to be the way, the truth, and the life—John 14:6.
7. He claimed to be the light of the world—John 8:12.
8. He claimed to be the resurrection and the life—John 11:25.
9. He claimed to be without sin—John 8:46.
11. He claimed to have foreknowledge—John 13:19.
12. He claimed to forgive sins—Matt. 9:2.
13. He claimed to know the hearts of men—John 2:25.

—PHYLLIS BAILEY

Smarter but Not Wiser

"Human life today isn't becoming easier, in spite of prosperity and opportunity. We may have more but we enjoy less; we may be smarter, but not wiser; we may gain more knowledge, but less discernment. Why? Because we have too many distractions, too many contradictions, too many choices, too many opportunities—a fullness that keeps us jumping and empty, a variety that leaves us suspended, half-fulfilled."—HAIM KEMELMAN, How to Live in the Present Tense (Quote).

The Ministry/March, 1976/43
"Faith Alive" is a dramatic pictorial volume that can be read in three languages—German, French, and English. Beautifully illustrated in both four-color and black and white, it documents the growing worldwide activity of the Seventh-day Adventist Church.

Authored by M. Carol Hetzell, communications director of the General Conference, it portrays vividly such activities as disaster and welfare relief, student missionary activities, the work of schools and hospitals that belt the globe, as well as the youth and evangelistic outreach of the church.

Although its ninety colorful pages consist mostly of exciting pictures and captions, a section of the book explains the motivations, doctrines, and practices of the church.

This unique three-language volume has been exceptionally well received by our non-Adventist friends. It is distinctly an international volume that speaks of an international church. It makes an ideal gift for government officials, civic leaders, educators, and clergymen of all faiths.

Published by the Hamburg Publishing House, 2 Hamburg 13, Germany, it is available through any Adventist Book Center or through the Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012. The price is $7.50.

Bibles in the Pews

The Brantford, Ontario, church provides extra Bibles in the church pews, along with the hymnals. This means that guests, as well as members who come without Bibles, will be encouraged to follow along in the Scriptures as the message is presented. Even the children are thus encouraged to greater participation. The preacher is also motivated to greater use of the Bible in the presentation of the message. The Bible used is that put out by the World Publishing Company and is used with the gift-Bible program. The Bible page numbers are printed on the Bible Guides along with the scriptural references.

Let the People Read

The Bible is worth reading,
the Bible has any meaning at all,
the Spirit of God speaks through the written Word,
our source of strength is a deep belief and confidence in the Scriptures,
it is imperative that we store up the Word of God in our minds,
people remember more of what they read than what they hear,
we want our parishioners to be Bible-believing, Bible-carrying members.

Preachers, when you read a text from the Bible and ask the people to turn to it, please, please give them time to locate the text and read it with you, either silently or in unison! How disconcerting and distracting it is for
those listening to sermons to attempt to turn to a text only to have the minister start to read it before they're able to find it. They can't help losing some of what the minister is reading and saying!

As a suggestive guideline, when you announce a text and ask your people to turn to it, count to ten slowly before reading the text. God will bless you, your people will praise you, and you may even create a new interest in Bible study by following this simple suggestion.

**Reaching the Masses**

How can we communicate the gospel of our Lord Jesus to the multitudes who will never sit in our pews?

Radio is one answer. It's an important communication tool, God's gift to the Adventist preacher.

"Every day, from one to three people mention to me that they have heard my program," says a Tennessee broadcaster.

Sometimes broadcasters expect they are going to be inundated with mail in response to the broadcast.

It doesn't work that way. Most of us seldom write letters because of radio programs we have heard. But though we rarely, if ever, do so, we are nevertheless strongly influenced by the voices and messages we tune in on our radio dial.

No time for preparing broadcasts?

The Pastor's Scripts prepared by the General Conference Department of Communication may be the answer and may help cut down your preparation time.

No opportunity for broadcasting?

Have you asked? Have you actually taken time to go down to your local radio station(s) and talk to the program director, asking how you can help the community? One reticent pastor wrote recently from Michigan after visiting his local station, "I have already made some contacts that to my surprise have turned out more receptive than I thought possible."

No money for buying radio time?

Is that really a reason or an excuse? Most local churches gladly include a budget for broadcasting wherever necessary. Some local stations don't even charge when they consider we are rendering a service to the community.

And most pastors who have had no former broadcasting experience can soon "bone up" with the aid of Orville Iversen's book, "So You're Going on the Air," and Robert L. Hilliard's, "Radio Broadcasting." The Department of Communication will give you any further help you need.

"Reaching every home in this quinquennium!" How will such a goal be realized in your district? At least the program may get started by a trip to your local radio station!

**VICTOR H. COOPER**

**Vines Without Vitality**

Isaiah 5—Parable of the vineyard.

John 15—"I am the vine."

Vitality comes only from abiding in Christ. The evidence of His life-giving power in us is that we bear fruit.

---

**THE EXODUS PROBLEM AND ITS RAMIFICATIONS**

DONOVAN A. COURVILLE

An in depth analysis of the apparent discrepancies between Scripture and Archaeology with solutions to over 100 problems.

A two-volume work, 700 pages, plastic covers. Obtainable at Adventist Book Centers or from Crest Challenge Books, Dept. C, Loma Linda, CA 92354. $9.95 per set, postpaid.

**What Readers are Saying**

... a truly remarkable book. Ph.D.

... a work of monumental proportions ... in its significance to the field of historical archaeology. Ph.D.

... You have made a very important contribution to a correct understanding of [ancient] history. A layman.

... I quite agree with the general outlines of your work. I can see no viable alternative to something very much like it. M.A.

... Where specialists ... have utterly failed ... the author has contributed a remarkably significant proof of the inspiration of the Bible. Ph.D.

... [he] may well have pulled off a true scientific revolution in the field of historical archaeology. Book Notice.

... I have thanked God for your magnificent book on the Exodus. A layman.

... Reading this important work will greatly benefit any serious student of the Bible. Ph.D.

... I am convinced of the truth of your thesis. M.A.

The title does not refer directly to the teaching of the three R's in a school system. Dr. Richards uses the term "Christian education" to include all religious instruction, especially out of school, both formal and informal. He outlines content and methods by which Biblical principles basic to the education of church children, youth, and older people may become a vital process of their spiritual growth and continual renewal.

He urges that a new concept of educational effort be introduced into the church; that the present formal systems of Sunday schools, preaching services, evangelistic efforts, etc., be rethought and restructured, moving away from one-way instruction by a leader to the involvement of all members in religious studies and activities.

He does refer to the seminary preparation of the ministry, and relates the educational process directly to disciplining, but feels that more emphasis should be given to instruction in the field by internships. As to the instruction of children in the faith, he urges that parental instruction be the primary consideration rather than formal group instruction. This implies shifting the focus of the church to the qualifying of parents to carry on such a program.

Dr. Richards does not promote the elimination of schools, even on Sunday schools, believing that they still have their place in teaching facts and providing knowledge through an organized curriculum. The church itself, in its organization, should endeavor more to involve the laity through its officers and church members with the minister.

Throughout this very helpful and stimulating volume Dr. Richards gives the highest priority to the Bible, and centers all activities, formal or informal, in Christ, the Saviour.

Walton J. Brown


The appearance of this book is extremely important since it deals with the very fundamentals of the worldwide Adventist Movement. When the publishers of the paperback volume on prophecy Unfolding the Revelation invited the author to write a companion volume on the book of Daniel, it was certainly a sobering challenge. While Dr. R. A. Anderson, longtime editor of The Ministry, has for half a century taught the book of Daniel in colleges, Seminary, and large public evangelistic classes around the world, yet to prepare studies that would appeal to Seminary and college Bible teachers, as well as to students and the general public, called for much research and prayer. Now we can be thankful that he has succeeded. No previous work from his pen equals, in this reviewer's judgment, this, his latest book, either in content or in literary style. And certainly no study in the field of Bible prophecy is more timely than this work.

Readers of The Ministry will appreciate the thorough research the author has made into the historical background of the prophet himself. Anderson opens up an area not often dealt with by those of us who preach from this book. Daniel's early training prepared him educationally, administratively, and spiritually to become the prime minister of two world empires—Babylon and Medo-Persia. How inspiring and encouraging it must have been to those Jewish exiles to know that one of their own fellow captives was at the empire's headquarters.

Throughout this book the author lays a firm foundation in fascinating history, and every reader will be gripped by a scholarly handling of the great prophecies. Chapters eight and nine come in for special emphasis as key chapters in the book. Here it is shown that Daniel places the Messiah in a prophetic setting different from all other Biblical writers. Following principles of sound exegesis, Anderson shows the 70 weeks, or 490 years, in the ninth chapter, as a part of the larger prophecy of the 2300 days, or years, introduced in chapter eight. He also shows the futility of Futurism's attempt to separate the last week of the seventy from the first sixty-nine weeks, placing it after the second advent of Christ.

Anderson's handling of Daniel 9:27 is superb and demands special attention. In a fearless, but kindly way, this renowned teacher of prophecy moves into that much-discussed and perhaps little-understood portion of this great book—Daniel 11:36-45. He suggests that it seems to this reviewer to prove that the prophet was visioning a much wider movement than is usually presented.

Anderson sees in the worldwide movements of our day a remarkable suggestion of the fulfillment of both Daniel 11 and Revelation 17. The dissolute "woman" riding the "scarlet-coloured beast" might certainly have a wider meaning than is sometimes given—perhaps a prophetic picture of coming world government and its ultimate collapse? The angel Gabriel told Daniel, "He shall come to his end, and none shall help him," at which time Michael stands up for His people.

Many new facts of prophecy being fulfilled in current history come to sharp focus in this appealing and informative book. The author wisely urges that we tread softly in all areas of unfulfilled prophecy, yet he stresses the importance of a deeper study of these great prophecies which throw so much light on today's world. I highly recommend Unfolding Daniel's Prophecies as a truly up-to-date and scholarly analysis.

H. M. S. Richards
In his third Epistle he wished for his congregation not only spiritual well-being but good health, as well. He knew that a sour Christian is often the end product of a sour stomach. He realized that one who is vibrantly healthy finds it easier to maintain his Christian experience.

Paul also recognized the importance of good health. He reminded his flock that their bodies were temples in which God was pleased to dwell, and that one day they would be held accountable for the way they had used, or abused, those bodies (see 1 Cor. 6:19, 20).

A recent poll revealed that people in the United States want good health more than anything else in all the world. COME ALIVE! is the book to help you encourage your church members to adopt a healthy life-style:

- A scientific, nonfaddist approach to health. Each chapter is carefully referenced from reliable sources.
- Not a rehash of well-known facts, but an update on the latest available information.
- Easy-to-read; avoiding medical jargon.
- Presents an entire lifestyle befitting today's Christian pilgrim.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 4353, Washington, D.C. 20012. Please include State sales tax where necessary, and add 5 per cent or a minimum charge of 40 cents for mailing.
Lutheran and Catholics Tackle Papal Infallibility

WASHINGTON — Lutheran and Roman Catholic theologians concluded four days of dialog at St. Paul's College by naming a committee to draft a "common statement" on the most controversial issue confronting them — papal infallibility.

Eleven Lutheran and ten Catholic scholars took part in the discussions, the twenty-first such meeting held over an eleven-year period since the talks were initiated in 1965 by the U.S.A. National Committee of the Lutheran World Federation and the U.S. Catholic Bishops' Committee for Ecumenical and Interreligious Affairs.

The newly named four-member drafting committee, which will issue an initial report based on questions and answers formulated by the two groups of scholars, is not expected to complete the "common statement" until at least two additional meetings are held. Twenty-three papers on the subject have already been presented.

50,000 Copies of New Bible Translation Will Be Distributed in Poland

NEW YORK—Printing and distribution of 50,000 copies of a new Polish translation of the Bible is under way in Poland.

The currently influential Polish translation, the Gdanska Bible, was issued in 1632. The translation, sponsored by the Polish Ecumenical Council, is meant for both study and worship services.

Paper for the printing was supplied to the Bible society in Poland by the United Bible Societies, a federation of national Bible societies of which the American Bible is a member. The new translation is called the Millennium Bible, in commemoration of the 1,000th anniversary of Christianity in Poland, celebrated in 1966.

Gallup Poll Cites Growth of Belief in Astrology

PRINCETON, N.J.—A new Gallup poll survey reveals that 22 per cent of the nation's adult population believe in astrology; 24 per cent read astrology columns daily; and 77 per cent know the "astrology sign" under which they were born.

The poll was based on answers by 1,536 adults interviewed in more than 300 localities in the U.S.

More than 90 per cent of persons under age 30 in the survey could identify the astrological sign under which they were born. Twice as many women as men believe in astrology, according to the Gallup study. There was no significant difference between churchgoers and nonchurchgoers.

Irish Jesuit Offers Suggestions for Mixed-Marriage Problems

DUBLIN—There are no perfect solutions to the problems raised by mixed marriages, short of the disappearance of church divisions, an English Jesuit priest, Father John Coventry, writes here in a new book on mixed marriage.

The book, entitled Beyond Tolerance, contains the papers presented at last September's international mixed-marriage consultation, which was held in Dublin under the sponsorship of the Irish School of Ecumenics.

The practical possibilities for a solution to problems facing the interchurch family are examined in an article by Father Coventry, who suggests that a form of baptismal service for the children of couples in a mixed marriage could take place in the Catholic Church with participation by the Protestant minister and family. Both churchmen could welcome the child, read lessons, conduct intercessions, and preach, he said.

Father Coventry adds, "One has heard too much of Christian baptism being an occasion of anguish for Protestant parents, instead of one of happiness. A really generous attitude by the baptizing church can make the ceremony a source of great encouragement to both parents, manifesting both the partial communion of the churches and the special situation of the family, and one which can be treasured in memory more than a normal baptism in a one-church family."

Change of Address

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