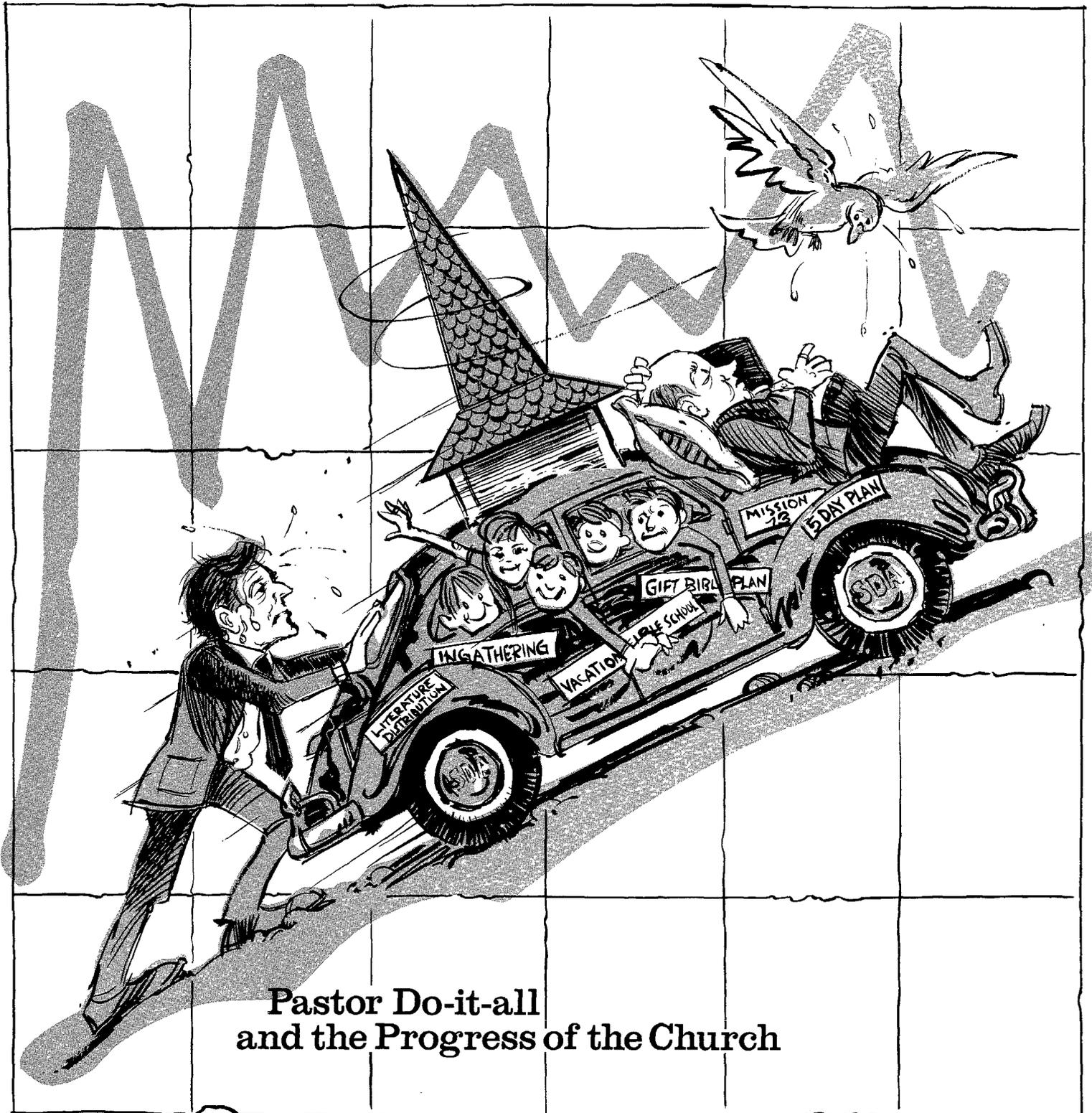


to make man whole

february 1973

# the Ministry



Pastor Do-it-all  
and the Progress of the Church

## CRIMINAL UNBELIEF

**T**HE work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work successfully."—*Review and Herald*, July 16, 1895.

These words, penned in 1895, are found in a two-part *Review and Herald* article written by Ellen White titled "The Great Need of the Holy Spirit." Among other things she emphasized the point that God will use those laymen who submit to an infilling of the Holy Spirit. To hold them back for fear that they may not be able to work within the framework that we have built is an insult to God.

She appealed to men to trust in God, not in one another. This kind of trust in God will cause people to go forward in spite of apparent obstacles. The fact that men cannot see every step distinctly and clearly marked out is no excuse for nonadvancement of the work. Limitless are the opportunities for those, possessed and guided by the Spirit of God, who will go forth in faith to witness for Christ.

In these same articles she went so far as to say that if we did not submit to the influence of the Holy Spirit and avoid falling into a cold spiritless formality, then God "will take his Holy Spirit from the church, and give it to others who will appreciate it."

### Laymen or Lame-men?

We as ministers are partially responsible for the condition that exists in many of our churches today. Numerous times I have read the following statement:

If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one.—*The Desire of Ages*, p. 251.

Let us ask ourselves, what have we done in word or action to repress their zeal? Could it be that we have made witnessing such a sophisticated art that few dare to try it? Or have we been such perfectionists that we cannot delegate any responsibility, witnessing or otherwise, to our members? Our laymen have been made "lame-men" by the ministers attempting to carry the load entirely. This was evidently true in Ellen White's day for she said:

Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be "the light of the world"; watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth communicating the mes-

sage of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, "Come; for all things are now ready." Come to the gospel feast; come to the supper of the Lamb; "for all things are now ready."—*Review and Herald*, July 23, 1895.

### No Fixed Rules

These words are so applicable for 1973. The main thrust of MISSION '73 is to involve our laymen in witnessing activities. Our work as ministers is to train, organize, and guide the magnificent army of dedicated believers into a witnessing program. None are too humble, too uneducated, or too weak to be assigned a position of witnessing responsibility. Furthermore, we cannot outline in detail just how a person will witness:

The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved.—*Ibid*.

Ask yourself, fellow minister, What am I doing to organize and train the church that has been placed under my responsibility? What concrete plans do I have for carrying the Advent message to the territory under my direction? How many of my laymen have I involved in a witnessing program? Is my concern during MISSION '73 just for preaching powerful evangelistic sermons, or am I concerned also with laying definite plans that will involve the total membership in some form of witnessing activity?

J. R. S.

## REVERENCE OR SLEEP?

**O**NCE in a while an unfavorable comparison is made between our worship services with their crying babies, whispering adults, and irreverence, and another church that is noted for its absence of all three of these. A point does need to be made frequently that our services of worship are to be reverent, and common whispering and talking are entirely out of place. Crying babies should not be allowed to make such a disturbance that they annoy and distract from the sacredness of the service, nor from the message God has for His people. Parents who are truly thoughtful will sit close enough to an exit to be able to remove the crying child quickly from the service.

Many a good sermon has been literally wiped out because mothers with crying children have had to walk from the front of the church and were not able to get out quickly. So in our emphasis upon rever-

ence we must not fail to give guidance to young parents, and even to old grandparents on such a simple act of courtesy and reverence.

A well-known, intensely interesting preacher among us has been heard to remark, however, that he is more disturbed by sleeping saints than by crying children. To this we can give a hearty amen. In our emphasis on reverence for the service of worship in the house of God let us include along with the distractions of crying children, whispering, laughing, and talking, the equally disturbing factor of sleeping saints at a time when God has a message especially for them.

Above all, as ministers let us not be guilty of preaching tame, lifeless sermons that put people to sleep. Sometimes it is better to sleep through such a sermon than to go through the spiritual agony of having to try, sometimes without much success, to figure out what the message is all about and the source from which it comes.

And while on the subject of reverence, let us voice a word of caution about wearing such loud clothes—shirts, ties, socks, shoes and suits—that people are unable to hear the message from God they came to receive and have a right to expect.

N. R. D.

## IN THIS ISSUE

In this issue Raoul Dederen, associate editor, updates us on the new ecumenical approach while P. Schwarzenau sheds light on our doctrinal relationships with member churches of the World Council of Churches.

Siegfried Horn's article on the late William F. Albright is an outstanding example of the contribution of archeology and scientific discovery toward establishing the historical reliability of the Bible.

Of special interest will be the series of four articles beginning this month by A. L. Moore on the Laodicean message and the latter rain. These messages should contribute toward the revival and reformation so long awaited, and toward the success of MISSION '73.

We welcome to our readership the many doctors and other health professionals who have recently been added to our growing circulation list. We believe you will find the entire magazine worthy of priority rating in your busy reading program. Likewise, ministers will find real value in the medical section of the journal. Remember our objective—TO MAKE MAN WHOLE.



the voice of the Seventh-day Adventist ministry volume XLVI, no. 2

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*A Ministerial secretary interviews a Bible instructor regarding her feelings about her work, and the importance she attaches to it.*

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**P**robably the first question that comes to the mind of most is, **Why did you choose this work?**

Because I consider it the front-line work in the cause. Perhaps it is not the easiest, but without doubt it is one that produces the most lasting satisfaction.

**What is that satisfaction?**

Many times I have read the inspired declaration that says that Christ would have come to this earth for only one soul. I do not believe this to be an exaggeration. In my work I see many lives and homes remade as a result of the reception of the truth. When I think of the happiness of having been used as an instrument for the accomplishment of this miracle, I consider that the fruits of the work extend for years and years to succeeding generations who will grow to manhood and womanhood with another vision in life.

**What has been your experience in working under the direction of various pastors? Do you remember one in particular who is highlighted by his virtues or by the manner in which he carried out his work?**

Yes. I especially remember the first one with whom I worked. What an inspiration it was for me in beginning my work to discover that the interests felt captivated by the genuine consecration of the pastor! One of them said, "This man could not occupy another position. He was born to be a pastor." I have worked with other pastors who seemed like real fathers. They were concerned that the work be good and oftentimes helped me visit the people. They were interested in my health, my financial situation, and in general, were aware of all my necessities. They knew the value of my work, and this fact filled me with courage and strengthened me for the battle.

In a special way I remember a pastor whom I appreciated for his dedication to the work of God. On a very cold winter day, when it was almost intolerable to stand in the street, he gathered the Bible instructors together and said to us: "My friends, the days are very cold. I understand all that. But the work entrusted to us is the greatest given to mortals, that of rescuing souls for Christ. We must do this work with love, loyalty, sacrifice, and pleasure even though it is cold. If someone does not have a sufficiently warm overcoat I will help that one to acquire such and she may reimburse me when she is able. I have sold some things that I didn't need and I can help you." That was unforgettable; it revealed the love and affection of a real pastor.

*Rubén Pereyra is Ministerial secretary for the South American Division. He holds a B.A. degree from Chile College.*

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# Are Bible Instructors a Vanishing Breed?

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RUBÉN PEREYRA

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**What are the positive qualities you expect in a pastor as they relate to his spiritual life?**

There are many qualities that I appreciate. One is integrity. That is to say, that he live what he preaches and is a fount of inspiration for the Bible instructors. Others include purity in his thoughts and acts; love enough for the work to give it first place in his life; that he love souls, that he be open-minded, not legalistic, but faithful to the principles and norms; patient; without anger; and that he know how to be prudent during those difficult moments in his treatment of the Bible instructor and the church. Also, I believe that it is important for him to realize that the Bible instructor is a soul to whom he is obligated to watch over the same as any other member of the church.

**There are principles of ethics that help to maintain good relations. Are these very important in the ministry? Which virtues in this area do you especially appreciate in a pastor?**

The field of ethics is quite vast. It has to do with relationships with the church, with the committee meetings, as well as with the Bible instructors. As far as the brethren are concerned, impartiality is expected. Everyone must receive the same friendliness. In a special way this is essential in the application of ecclesiastical discipline. The pastor must be upright, applying it impartially as needed, not to timid brethren alone. Besides, he should not make promises he cannot fulfill, thus gaining fame as a liar. He must respect another's opinions, encouraging and inspiring good ideas without attaching undue importance as to where they come from.

In the treatment of his fellow laborers he should be faithful, frank, communicative, and balanced. He should have confidence in them, offering counsel and guidance. Reproof or suggestions for improvement should not be administered in the hearing of those they do not concern. By this appreciation of our work he must stimulate us to action, progress, and

overcoming. He should be courteous and a gentleman, not a "professional type."

**There are situations where a pastor has both an intern and a Bible instructor as his colleagues. What recommendations do you have that might help him to avoid possible friction or the spirit of rivalry?**

The Bible instructor hopes that the pastor will recognize and acknowledge her work along with that of the intern. People at times underrate the work of the Bible instructor because the intern's work is more visible to the public. The Bible instructor, I believe, should be a member of the church board. As one who knows most of the members well, she can be a great help. One pastor, when presenting new members to the board, invited me to the meeting. As the meeting began, he asked their pardon for having invited me, explaining that "she knows the candidates." To me that seemed unjust.

**What about the organization of the work in the church? What help should the Bible instructor expect from the pastor?**

There are few things more discouraging than to have to work under a pastor who doesn't want to work. Bible instructors expect the work to be organized and delegated in a fair way; that the pastor not keep the most promising and leave them with the difficult.

Some may ask, Is it the pastor's responsibility to provide the Bible instructor with work or should she look for it herself? We know that it is our duty to take advantage of each opportunity that presents itself to us, but sometimes we find ourselves in an almost agonizing situation, because we do not have interests and cannot see any preoccupation on the part of the pastor to secure any for us. For a Bible instructor, it is a tragedy not to have adequate work. We know that unless we have a great number of interests to study with it will be impossible to produce that which is expected of us. The pastor has other areas of output, but if we fail in this, our only area, we have nothing with which to justify our existence.

I believe that it is very important to respond immediately to the pleas for spiritual help from the interests. And it is gratifying to observe a pastor who does not look at his watch or his calendar before reacting to such cries for help. Even though the Bible instructor may have been the one most closely associated with these individuals, there are times when a visit from the pastor is necessary.

I like to work with a pastor who is on time for meetings and other appointments. In my opinion, this speaks well of him.

**It is true that there are difficult moments in the experiences of all Bible instructors. Do you believe that the pastor can do something to help her in these crises?**

In the duties of the Bible instructor can be found much happiness and satisfaction from rescuing souls for Christ. But there are also moments of discouragement and sadness that come when we realize that the harvest is not as great as it might have been. It is at these times that the Bible instructor needs the understanding and support of her superiors.

There is no doubt that our work is God's work, but it must not be forgotten that we are human and when we do the best within our capacity we like to be encouraged either personally or in some other way. Perhaps by way of a letter. There is nothing which motivates us to greater achievements in soul winning than a word of sincere appreciation. At the same time this brings to the church and to the interests a confidence in our work. There is no human being who is all good or all bad. And we are no exception. We know that we commit errors. But we also know that we get results.

Finally, an instructor wants to be a part of a team. We are daily surrounded by incredulity, doubt, problems, et cetera. How much we need to know that our pastor is interested in our work, so much so that he is willing to make visits with us. When there are triumphs they are *ours*, and when there are failures they also are *ours*. (Sometimes we feel that we are part of a team only when they want to know how many candidates we have for baptism.)

**Do you believe there is something that could be done to augment the number of Bible workers?**

I believe there are two principal reasons why we do not have more women in this work. The first is that there are so few interested in using this method of saving souls. Then, too, the students in our colleges are attracted to other branches of work which they consider easier or offer greater financial returns, such as teaching, secretarial sciences, nursing, et cetera.

The second reason is, I believe, of a much more serious nature than the first. Too often there is not much demand for Bible instructors, and some finish college only to be employed in other occupations for which they have not really been trained or do not really have an interest or skills. What a paradox!

In my opinion, the solution is to inspire young women of talent and vocation to enter into the Bible ministry. This could be done through promotion campaigns in the local churches. At the same time measures could be taken to employ more Bible instructors, for, from the economical point of view, we are inexpensive; and from the output point of view, we are effective. Many souls have been brought to decisions through the instruction of Bible instructors. Ellen G. White, in commenting on their value, stated that we should have twenty where now there is only one.

There is a challenge here that should linger in the hearts of all of us. To the pastors who have the joy of a Bible instructor in their churches we recommend that they encourage her joyfully to fulfill her mission. To the administrators we would say, Make a place in the budget to have more consecrated women doing this holy work. And all of us can join in searching for those who could make the Bible instructors' work their life. We should urge them to receive a full preparation in college, then dedicate themselves to soul winning.

Let us not forget to pray often for these women of God, asking Heaven for strength and protection for them so that their mission might be completed. □

## Quotations From Prof. W. F. Albright's Writings

SIEGFRIED H. HORN

**S**EPTEMBER 19, 1971, William Foxwell Albright died at the age of 80. With his passing the world of Biblical and archeological scholarship lost one of the greatest minds of recent times and probably the greatest orientalist who ever lived. In an era of specialization he had the rare gift of competence in practically the whole field of Near Eastern studies, as his hundreds of published scholarly articles and his numerous books clearly show.

Let me briefly point to a few areas in which Dr. Albright made important contributions. In the field of Egyptology he published a book on the vocalization of ancient Egyptian, a vexing problem that has engaged generations of scholars because the ancient Egyptian writings contain no vowels. His unpublished doctoral dissertation dealt with an Assyro-Babylonian subject, the Gilgamesh Epic, and many articles of his early years were devoted to matters dealing with ancient Mesopotamia. He was the first to suggest the identification of Tell Hariri on the Euphrates with the large ancient city of Mari, which up to that time was unknown, an identification that later proved to be correct. He also made major contributions to Phoenician and Ugaritic studies, and showed the relationship of these nations with the Western world,

notably the Greeks. He excavated in southern Arabia and was actively engaged in the recovery of the history and culture of the ancient Arabs.

In Sinai he studied the Proto-Sinaitic inscriptions and later published a book on the decipherment of this earliest of all alphabetic scripts, the ancestor of practically all alphabetic forms of writing. But his greatest contributions were made in Palestine, the country of the Bible par excellence. Where he lived for more than a decade, and excavated several Biblical sites such as Gibeah of Saul, Bethel, and Tell Beit Mirsim (possibly Kiriath-sepher); here he became the greatest pottery expert of his time, and laid the foundations for Hebrew paleography, a science that made the dating of the Dead Sea scrolls possible when they came to light. Professor Albright was also a first-class Old Testament scholar who entered into discussions of every conceivable Old Testament subject, as the many scores of articles show that came from his versatile pen. And last, but not least, he can even be counted among New Testament scholars, as proved—if proof is needed—by his last published book, a commentary on the book of Matthew, co-authored with C. S. Mann, in the Anchor Bible series.

I valued Professor Albright as a respected teacher and dear friend. I read his articles and books as

they came off the press during the past forty years. In the early 1930's, when I was a missionary in Java and Sumatra, I became a member of the American Schools of Oriental Research and of the (now defunct) Palestine Oriental Society, two organizations in which Albright was very active. By reading his published works I became at that time a fan of his. Later I had the privilege of being one of his students at Johns Hopkins University for a year. The friendship then formed remained strong until he died.

In his younger years Albright was strongly influenced by Paul Haupt, his teacher at Johns Hopkins University, who was a forceful defender of the critical Old Testament school of Julius Wellhausen. No wonder that Albright also became a higher critic. However, the years he spent in Palestine and in archeological work there changed his outlook with regard to the historical reliability of the Bible. His first confession in this respect was made in an obituary written in memory of Prof. Melvin G. Kyle, his fellow excavator of three seasons at Tell Beit Mirsim:

The writer used to meet Dr. Kyle occasionally, before coming to Palestine in 1919, at learned society meetings. In those days, the fact that we were apparently at antipodes with regard to most crucial biblical and oriental problems seemed to preclude all real friendship. In the spring of 1921 Dr. Kyle came to Jerusalem with his family for a stay of several weeks as lecturer in the School, during the writer's year as acting director. The acquaintance then de-

veloped soon ripened into friendship. . . . We seldom or never debated biblical questions, but there can be no doubt that our constant association with the ever-recurring opportunity for comparing biblical and archaeological data has led to increasing convergence between our views, once so far apart. To the last, however, Dr. Kyle remained staunchly conservative on most of his basic positions, while the writer has gradually changed from the extreme radicalism of 1919 to a standpoint which can neither be called conservative nor radical, in the usual sense of the terms.—*Bulletin of the American Schools of Oriental Research*, No. 51 (September, 1933), pp. 5, 6.

Repeatedly he mentions in his writings the changes in outlook that he experienced as a result of his archeological work in Palestine. Referring to the first fifteen years after arriving in Jerusalem in 1919 he said:

During these fifteen years my initially rather skeptical attitude toward the accuracy of Israelite historical tradition has suffered repeated jolts as discovery after discovery confirmed the historicity of details which might reasonably have been considered legendary.—*History, Archaeology, and Christian Humanism* (New York, 1964), p. 309.

The result was that Dr. Albright's views after his Palestinian sojourn can be labeled as those of a man who belongs to the middle of the road. He was no longer a liberal critical scholar, nor did he become a fundamentalist in the usual sense of the word. He stated this quite clearly in 1938 after discussing the benefit of critical Biblical studies in certain areas:

By now the reader doubtless considers the writer an extreme liberal, full of enthusiasm for the triumph of scholarship, as represented by Wellhausenism, over obscurantist orthodoxy. Actually, this is not true, and the writer's position is as far removed from the former as it is from the latter.—*American Scholar*, vol. 7, No. 2 (Spring, 1938), p. 179.

Already in his first book, *The Archaeology of Palestine and the Bible*, published in 1935, Albright began to defend the historicity of the patriarchal stories against the views of Wellhausen and his disciples, as the following statements show:

The orthodox critical attitude toward the traditions of the Patriarchs was summed up by the gifted founder of this school, Julius Wellhausen, in the following words: "From the patriarchal narratives it is impossible to obtain any historical information with regard to the Patriarchs; we can only learn something about the time in which the stories about them were first told by the Israelite people. This later period, with all its essential and superficial characteristics, was unintentionally projected back

into hoary antiquity, and is reflected here like a transfigured mirage." . . . Practically all of the Old Testament scholars of standing in Europe and America held these or similar views until very recently. Now, however, the situation is changing with the greatest rapidity, since the theory of Wellhausen will not bear the test of archaeological examination.—Page 129.

After referring to many discoveries that provided parallels to certain patriarchal stories, Albright came to the following conclusion:

In view of these parallels it is difficult to see anything very remarkable in the conclusion which has been forced upon us by recent archaeological discoveries, that the saga of the Patriarchs is essentially historical.—*Ibid.*, p. 145.

Conservative scholars are, we believe, entirely justified in their vigorous denunciation of all efforts to prove the existence of fraudulent invention and deliberate forgery in the Bible. They are equally within their rights in objecting most emphatically to the introduction of a spurious mythology and a thinly veiled paganism into the Bible.—*Ibid.*, p. 176.

At about the same time Albright wrote a long treatise on "Recent Discoveries in Bible Lands" that was published as a Supplement to Young's *Analytical Concordance to the Bible* in 1936 (published

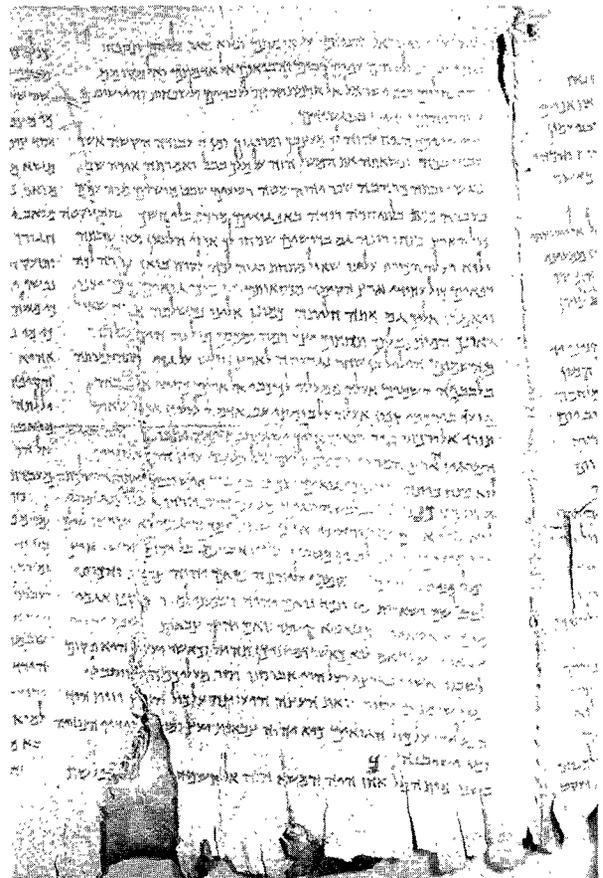
separately and revised in 1955) in which he said about the discoveries in Bible lands:

Nothing has been found to disturb a reasonable faith, and nothing has been discovered which can disprove a single theological doctrine—except that of verbal inspiration, which is not included in any standard Christian creed.—Page 4 (1955 ed.).

Almost twenty years later, in 1954, appeared a brief but remarkable article from Dr. Albright's pen, in which he summarized the results of archeological discoveries in relation to the Bible during the twenty years since his book, *The Archaeology of Palestine and the Bible*, quoted above, had been written, discoveries that easily dwarf "the sum of all relevant discoveries during the preceding century in" their "total impact on our knowledge of the Bible." After discussing many Biblical subjects which had benefited from recent archeological discoveries, he concluded his article with the following remarks:

In conclusion we emphasize the fact that archeological discovery has been largely responsible for the recent revival of interest in biblical theology, because of the wealth

Dead Sea scroll of Isaiah, Col. 12 (Isaiah 14: 1-29), showing an ancient repair of the much-used document (1Q15a).



of new material illustrating text and background of the Bible. As the reader will have seen from this article, new archeological material continues to pour in, compelling revision of all past approaches to both Old and New Testament religion. It becomes clearer each day that this rediscovery of the Bible often leads to a new evaluation of biblical faith, which strikingly resembles the orthodoxy of an earlier day. Neither an academic scholasticism nor an irresponsible neo-orthodoxy must be allowed to divert our eyes from the living faith of the Bible.—*Religion in Life*, vol. 21, No. 4 (1952), p. 550.

Shortly before this article appeared, Dr. Albright had contributed a chapter entitled "The Biblical Period" to a work entitled *The Jews, Their History, Culture, and Religion* (New York, 1949). This chapter was later published separately and is still available as a Harper Torchbook under the title *The Biblical Period From Abraham to Ezra* (New York, 1963). Here he says with regard to the patriarchal stories of the Bible:

Eminent names among scholars can be cited for regarding every item of Gen. 11-50 as reflecting late invention, or at least retrojection of events and conditions under the Monarchy into the remote past, about which nothing was thought to have been really known to the writers of later days.

Archaeological discoveries since 1925 have changed all this. Aside from a few diehards among older scholars, there is scarcely a single biblical historian who has not been impressed by the rapid accumulation of data supporting the substantial historicity of patriarchal tradition.—Pages 1, 2.

When *The Christian Century* celebrated its fiftieth anniversary in 1958, a series of articles appeared written by American and foreign theologians who discussed the current religious climate in the world. Invited to contribute to this series, Dr. Albright wrote an article significantly entitled "Return to Biblical Theology." In this remarkable article that is worth reading in its entirety he dealt with many subjects, such as the Dead Sea scrolls, Old and New Testament problems, and current theological trends. He stated with regard to the benefits the Bible has obtained from modern discoveries:

Thanks to modern research we now recognize its substantial historicity. The narratives of the Patriarchs, of Moses and the Exodus, of the Conquest of Canaan, of the Judges, the Monarchy, Exile, and Restoration, have all been confirmed and illustrated to an extent that I should have thought impossible forty years ago.—*History, Archaeology, and Christian Human-*

*ism* (where the article is republished as Chapter 14), p. 293.

In his concluding observations Dr. Albright points in this article to the fact that "Christianity stands today at one of the most critical junctures of history," being besieged by Communism, secularism, paganism, neo-Gnosticism and other non-Biblical religious movements. He voices the following clarion call to a return to the Bible:

There is only one way out of the apparent impasse: we must return again to the Bible and draw new strength from the sources of Judeo-Christian faith. Like John the Baptist and Jesus, who turned back to the Prophets of Israel for inspiration, and like the great Reformers, who sought guidance from the Word of God, so must we reconstruct our religious thought on Biblical foundations. To all who believe in the eternal value of the Old and New Testaments, it is clear that God has been preparing the way for a revival of basic Christianity through enlightened faith in His Word.—*Ibid.*, p. 297.

The intensive studies with the Dead Sea scrolls that soon after their discovery in 1947 came to Professor Albright's attention in the spring of 1948 while I was a student in his classes, led him to the conclusion that the Hebrew text (against all expectations) had been transmitted through the ages in a rather faithful way. He recognized that:

The greatest textual surprise of the Qumran finds has probably been the fact that most of the scrolls and fragments present a consonantal text which is virtually indistinguishable from the text of corresponding passages in our Masoretic Bible.—*Bulletin of the American Schools of Oriental Research*, No. 140 (Dec., 1955), p. 28.

When he recognized this fact early in his studies of the Dead Sea scrolls, he realized its implications with regard to the scholar's obligations toward the text and warned the Biblical scholarly world against lighthearted emendations of the Hebrew text, a common practice of all commentators of the Old Testament, samples of which can be found on almost every page of any modern liberal Bible commentary:

It cannot be insisted too strongly that the Isaiah Scroll proves the great antiquity of the text of the Masoretic Book, warning us against the lighthearted emendation in which we used to indulge.

In a footnote to this sentence he adds:

This stricture applies equally to the writer,

who reacted against the excesses of Duhm and Haupt (his teacher), but who still emended the text much too lightheartedly.—*Ibid.*, No. 118 (April, 1950), p. 6.

This warning was repeated and strengthened five years later when Albright, in the republication of his supplement to Young's *Analytical Concordance to the Bible* in book form, said:

Nearly all other Hebrew biblical MSS from Qumran are very accurately copied and scarcely differ at all from the consonantal text of our Masoretic Bible. This fact proves conclusively that we must treat the consonantal text of the Hebrew Bible with the utmost respect and that the free emending of difficult passages in which modern critical scholars have indulged, cannot be tolerated any longer.—*Recent Discoveries in Bible Lands* (1955), p. 128.

Finally, I want to present two quotations from Dr. Albright's writings in which he defends the apostolic origin of all New Testament books against a host of modern liberal scholars who date the origin of several New Testament books in the second century.

In general, we can already say emphatically that there is no longer any solid basis for dating any book of the New Testament after about A.D. 80, two full generations before the date between 130 and 150 given by the more radical New Testament critics of today.—*Ibid.*, p. 136.

All serious arguments for dating any of our N.T. books after the eighties of the first century A.D. have been swept away.—*Journal of the American Oriental Society*, vol. 76, No. 4 (Oct.-Dec., 1956), p. 238.

The foregoing quotations are samples of conclusions Dr. Albright reached through his long and careful studies of the material, to a great extent discovered in recent years, that sheds light on the Bible. In all fairness to him it should be pointed out that he did not believe that the first eleven chapters of Genesis were historical records. Therefore his remarks made in defense of the patriarchal period should not be used with regard to the Biblical Creation story or the story of the Flood. The same is true with regard to certain other views held by Dr. Albright that do not in every respect converge with those held by Seventh-day Adventists. On the other hand, the statements presented in this article show how an honest scholar through his archeological work came to conclusions that led him to defend many aspects of the Scripture, of which the foregoing quotations are no more than a sampling. □

# Seventh-day Adventists and the World Council

## Doctrinal Agreements With Member Churches

P. SCHWARZENAU

*Since 1965 regular informal conversations have been taking place between Seventh-day Adventists and representatives of the World Council of Churches. From the very beginning it was made patently clear that there is no plan for the Seventh-day Adventist Church to become a member of the World Council. However, various areas of mutual interest have been explored. Subjects discussed have included religious liberty, proselytism, Sabbath and Sunday, apocalyptic prophecy, revelation and inspiration, and the social responsibility of the church. The discussions have been beneficial. They have helped to place in clearer relief agreements and disagreements. Dr. Paul Schwarzenau's paper that we are publishing sheds light on the areas of doctrinal consonance. This article has already been published in the **Ecumenical Review** and the German **Oekumenische Rundschau**.*

In 1957 the General Conference of Seventh-day Adventists sponsored a careful and representative exposition of their church's doctrine that was published under the title, *Seventh-day Adventists Answer Questions on Doctrine*. That study simplifies the task of this paper to show where they agree doctrinally with the churches and communions belonging to the World Council of Churches.

On the other hand, we have to

*Paul Schwarzenau is a Lutheran, and in 1971 was appointed professor of religion at the German State Technical University of Dortmund.*

face the difficulty that the ecumenical movement is not itself a church but a fellowship of churches holding different doctrinal positions and traditions that are, moreover, subject to divergent theological interpretations even within the individual churches themselves. It would hardly be ecumenical to restrict our attention here to those doctrines which are common to all the churches in the ecumenical movement. Often, then, we shall be able to speak only of agreement with some (many or few) churches and theological trends. In many instances, agreement is only with the substance of a doctrinal position or with a doctrinal tendency, while in other respects there are still undeniable differences in the respective doctrinal formulations.

In addition, it must not be overlooked that in many ways the whole of a church's doctrine is an inseparable entity, and thus, dividing it into constituent parts is somewhat problematic.

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### Basic Agreements

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To begin with, it would appear that the Seventh-day Adventist Church is not in disagreement with the theological basis of the World Council of Churches, as voted at New Delhi in 1961: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The member churches of the World Council of Churches and Seventh-day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient church symbols—Apostolicum, Nicaeno-Constantinopolitum, Athenasium. This agreement finds expression in unqualified acceptance of the doctrines of the Trinity and the two natures.

Seventh-day Adventism arose largely in a Protestant setting, and, thus, historically speaking, it is quite natural that Adventists show considerable affinity with the churches issuing from the Reformation. This does not mean that Adventism shows no doctrinal affinity with other religious traditions, for example, Eastern Orthodoxy. However, due to lack of historico-theological contact (separation was enhanced by official religious intolerance vis-a-vis Adventists in countries where Orthodoxy was the state religion) such agreement has not been so apparent. Seventh-day Adventists fully agree with the Protestant Scripture principle (*sola scriptura*) and the Reformation doctrine of justification by faith (*sola fide, sola gratia per Christum*). They also share the Protestant linking of justification and sanctification. Good works are not the means of justification, but its fruit.

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### Revelation and Inspiration

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In accordance with the Protestant view, acceptance of these doctrines takes place not on the authority of the church, but on the basis of Holy Scripture as the rule of faith. This also applies to the respect in which the writings of eminent doctors of the church are held. Such writings are only authoritative to the extent that they are in agreement with the Scriptures. There is, nevertheless, progress in the understanding of Scripture. In this sense, certain doctors of the church and certain events in the history of the church acquire an increasing significance. Many aspects of the biblical revelation can only be clearly understood and given precise formulation as church doctrine at certain historical junctures. The doctrinal traditions which come within this category

do not, however, constitute any addition to the canon, but are the historical development of the truth contained in Scripture. There are within World Council of Churches ranks various views regarding revelation and the inspiration of the Bible. Many Christians in the World Council of Churches member churches hold views very similar to those presented by Adventists.

Seventh-day Adventists express considerable agreement with conservative evangelical Christians and with the historic confessions of Protestantism. Specific mention should be made here of the following doctrines: the inspiration of Holy Scripture, the virgin birth, the atoning death, the bodily resurrection and ascension of Christ, the literal view of the return of Christ, of the resurrection or "taking up" of the saints, and of the general judgment, the work of the Holy Spirit, the church as the body of Christ. There is also, however, in some sense an affinity with modern theologians, too. Modern Protestant theologians do not, in fact, intend to deny the statements of biblical interpretation and of the historic creeds of the ancient church and of the Reformation, but rather to re-interpret them, (recognizing that every credal statement is historically conditioned). This applies particularly to the common belief in the inspiration of Holy Scripture. Since God speaks through the words of men, diverse views arise regarding the role played by man and his history in the biblical writings and in the final redaction of these writings into a single whole.

Seventh-day Adventists for the most part see the connection between the Old and New Testaments (especially in reference to the Old Testament sacrificial system) in typological terms (type and antitype). Many non-Seventh-day Adventist theologians are equally fully committed to a typological exegesis of the Old Testament, in opposition to an allegorical interpretation.

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### Nature of Christ

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In agreement with the main doctrinal tradition of Christianity, Seventh-day Adventists under-

stand the Son of Man as the Incarnate Son of God. Over against this view is that of modern exegesis that sees the Son of Man primarily as the pre-existent prototype of mankind and of the people of God, to whom as such the judgment of the world has been committed. But Adventist theology to a large extent embraces this circle of ideas by its interpretation of the term 'Archangel Michael' as a christological title (cf. Dan. 10:5, 6, 13, with Rev. 1:13-15).

Seventh-day Adventists understand the resurrection of Jesus as resurrection in a glorified corporeality. The earthly Jesus and the risen Jesus are one and the same. The member churches of the World Council of Churches hold officially the same view.

Seventh-day Adventists reject the doctrine of double predestination traditionally held in some churches. Adventists stress the conditional character of divine promises and warnings. Man is gifted with a free will to choose or to reject. Yet a rapprochement is taking place, because in many churches that hold the doctrine of predestination, the view is gaining ground that this doctrine is not to be interpreted in the sense of a naked determinism or of an absolute decree. It has, therefore, been reinterpreted in various ways, allowing more room for genuine human decision, and has even been rejected by some as contrary to the Gospel and as positing a conflict of wills in the Godhead. Modern exegesis of the teaching of the prophets has, in particular, brought out the conditional character of the divine promises and warnings. Man's freedom is important for God too; but that freedom does not make it impossible for God to achieve His purpose of redemption, even if it means that He does so in ever new ways that take human decision seriously into account. God remains the author of the conditions of ultimate salvation and its surety. It may, therefore, be said that there is here a convergence of standpoints.

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### The Ten Commandments

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The Seventh-day Adventist Church regards the Decalogue to be a permanent and unchanging

divine standard of life. Segments in Protestantism are engaged in a discussion of the absolute claim of the Ten Commandments on the Christian. Along with the Law has not the Decalogue been abrogated by Christ? Statements tending in this direction are found not merely in the works of modern theologians but even in Luther. On the other hand, it has been Protestant doctrine, at least since Melancthon (with Luther's assent), that in the Ten Commandments God reaffirmed and expressly emphasized the *lex naturae* established in and with creation. In connection with this doctrine, a distinction has been made in Protestantism since Melancthon, between the Decalogue which is permanently valid, and the ceremonial law which has been abrogated. Discussion is far from being closed on this issue, and it should not be prematurely broken off, since both positions are concerned to affirm the Gospel on the basis of the testimony of Scripture.

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#### Baptism and Foot Washing

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In the Adventist view baptism is to be administered by single immersion; it needs faith on the part of the candidate. In harmony with other followers of the Baptist tradition, Seventh-day Adventists thus reject infant baptism, believing that there is no Biblical warrant for this custom. Although many churches defend infant baptism as scriptural, it is impossible to ignore the lively debate that has opened up in these churches on this subject. It will, moreover, be readily acknowledged that the total immersion of the baptismal candidate is strongly attested to both in the Bible and in early Christian practice. Few would deny that the Christian's baptism, in accordance with Adventist teaching, into the once-for-all death, the once-for-all burial, the once-for-all resurrection of Christ (Rom. 6) is more clearly represented by a once-for-all immersion, than by a threefold dipping, sprinkling, or pouring with a Trinitarian reference. Difference in baptismal practice, however, does not exclude a consensus so far as the theological affirmation made by Adventist practice is concerned.

The same may be said of the Adventist association of the foot washing (ordinance of humility) and the Lord's Supper. This is Biblically defensible, even if there is still a difference of view as to whether we are dealing here with a command and institution of Christ which has to be strictly observed. At least there is agreement about the substantial point that Jesus' sacrifice and service for us finds its true continuance in brotherly love and humility (John 13:15).

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#### Nature of Man

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Seventh-day Adventists believe in the conditional immortality of man and reject Immortal Soulism (i.e. that the soul has a separate, innate, indefeasibly immortal existence from the body). As a sinful creature, man is subject to death and will rest in the tomb until the resurrection day. Eternal life is available only in Christ. The unjust will be destroyed forever. It is interesting to note that the Biblical view that the human soul possesses no innate immortality is gaining ground in the churches. Similarly, the insight is also being accepted, if slowly, that the threat of eternal death is not to be equated with the threat of everlasting torments in hell.

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#### Prophecy

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There is a broad tradition of doctrinal agreement in the interpretation of Biblical prophecy, and of apocalyptic in particular. Historical criticism has, however, often produced divergent findings and these deserve attention. But preoccupation with the interpretation of prophecy in terms of its contemporary historical setting can easily lead us to forget the total context of prophecy on which traditional interpretation rested.

Despite differences in detailed interpretation, we share the conviction that God speaks to us even about our own times and about the future, sometimes in an indirect symbolic way through prophecy. The full truth of prophecy will only be clearly unveiled to us, of course, as history unfolds itself. But prophecy in any case sharpens our awareness of the imminent parousia of Christ, however well or

badly the fulfillment of prophecy may have been understood in fact since the early days of Christianity. Christian faith is vivified by belief that the day of the Lord is at hand. It is thus a forerunner and a sign pointing to the future of Christ. Whenever such a prophetically inspired faith appears in Christendom, it is always a prophetic sign for the whole church. A vigorous advent hope is an essential mark of Christian faith.

Although complete abstention from alcohol and tobacco and adherence to a specific health program, as advocated by the Seventh-day Adventist Church, would hardly be endorsed by the majority of other churches, there must certainly be respect for an entire church that assumes a responsibility that in other churches is shouldered only by special societies (e.g. the Blue Cross movement\*). All the more so, since the Adventist Church does not adopt an exclusive attitude to other churches and does not make adherence to a health program a condition of salvation. Here again, however, there is an underlying common ground, namely, that the Christian in his service of God has responsibility for his health.

Seventh-day Adventists believe that religious liberty and the interests of both church and state are best preserved and served when each operates in its domain (see Matt. 22:21) under the policy of what is generally called separation of church and state.

However, even in churches which still have a more or less close connection with the state, the call for the separation of church and state is growing. For many Christians today, what Marx called "the removal of the Church from the State into society," includes the mighty relevance of their faith to contemporary society. Service of the world—"God so loved the world" (John 3:16)—by no means implies an empty secularization, but rather applying the gospel of salvation to the needs of mankind. □

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\* This refers to the Blue Cross movement that exists in several European countries (e.g. Germany, Switzerland) and is essentially a temperance (abstinence from alcohol) movement.

# YOUTH SPEARHEAD

MARGARETE HILTS

**B**RIGHT young men in conservative dress slacks, white shirts, and ties, clean-shaven, hair trimmed well above the collar and ears, rigorously trained in the culture and language of the country, two by two (elder with elder), going from door to door; and likewise two by two (sister with sister), modestly dressed young women—these are the missionary young people of the Mormon Church in all parts of the world. These eighteen- to twenty-one-year-old youth are the ones who have spearheaded the phenomenal growth of the Mormon Church within the last decade.

A visit to the church's Language Training Mission in Provo, Utah, is an inspiring and exciting experience. The earnestness, religious motivation, and zeal of the 350 to 1,000 in attendance at one time are unbelievable. Almost unbelievable also is the enthusiasm of the language teachers, 140 carefully selected recently returned missionaries, now students at Brigham Young University, who teach their younger brothers and sisters the languages they need to know and who constantly talk about "my mission."

When one realizes that at the present moment, 16,000 eighteen- to twenty-one-year-olds are knocking on the doors of the world, and that these young people serve for

two years, one begins to understand the large number of missionaries who are trained each year at the language center. Six to seven thousand a year, in classes of six to ten members maximum, study the grammar and syntax of a language, learn the vocabulary necessary to invite thousands to get acquainted with Jesus Christ.

The center began quite by accident. About ten years ago, because of technical difficulties, a group of missionaries were unable to go directly to their missions. To occupy their time while waiting, the church decided to send them to Brigham Young for an intensive language course. Because these missionaries were so much more effective in their field than those who had preceded them without language training, the church has continued and expanded its program. From a modest twenty-nine in the first intensive language classes, those in attendance now number thousands each year.

Up to this time the Mormon Church has been operating three such centers, the largest being at Brigham Young University. Here the student undergoes intensive language training in the language of his "mission"—Afrikaans, French, German, Portuguese, Spanish. A center in Idaho offers intensive study in the Nordic languages, and a college in Hawaii specializes in oriental tongues. However, the church now plans to send all recruits to Brigham Young where the facilities are better and where the problem of getting qualified teachers is less than at the two smaller colleges.

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## "My Mission"

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A visitor to the center is immediately aware that "my mission" is

the one expression most widely used by both students and teachers. Since the two-month intensive language training period comprises part of their two-year service record, all who study here often refer to "my mission." This phrase, caressingly used by recruits and teachers alike, represent the most hallowed words in the vocabulary of a Mormon young person. These recruits are not student missionaries but full-fledged missionaries with the title of elder and sister. They have been selected upon the recommendation of the ward leader and confirmed by the apostles.

Just a word on the organization of the Mormon Church will help to clarify some of the terms. The leader, called the prophet, and the twelve apostles comprise the formal organization. The ward leader, somewhat analogous to the pastor of a local Adventist church, serves without pay. Although a layman, this ward leader has also worked as a missionary and is qualified to recommend young people from his ward for this the highest service a Mormon can render his church. His recommendation goes directly to the prophet and the twelve apostles, who decide where each young person will serve. If his mission is to a country where his native language is spoken, the recruit will proceed directly to his field. If not, he must study at the mission language training center.

Life in the center simulates as much as possible that on the mission. On his mission the recruit will work all day and study in the evening. Here at the center, he will study all day and all evening. From 6:00 A.M. to 10:30 P.M., his day is regulated. Three three-and-one-half-hour classes per day, each class taught by a different teacher,

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# MORMON GROWTH

and three hours of intensive study on his own or with a group, leave him time only for recreation and personal devotion.

Not only is personal devotion encouraged, but missionaries, as soon as they enter the institute, are admonished to pray often with their assigned companion. Although they may not necessarily work in the same classes, companions must always be in the same building, whether in study or in play.

Saturday afternoon is the only time that the program is not strictly prescribed. On this one afternoon only students may do their laundry, write letters (no more than one letter a week to any one person), and make necessary purchases. Sunday, on the other hand, is as strenuous as any other day with church services in the language, lectures, and readings on the culture and civilization of the people in their mission. Teachers and students alike live their language.

In fact, "Live Your Language" is the motto of the institute and is written on all bulletin boards and on all instructional materials. Students who have not studied the language before attending the center are expected to converse entirely in the language within a week. Others begin the day they enter. In order to enforce this rule, "Live Your Language," no visitors and no telephone calls are allowed. These young people are already on their mission.

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## From Training Center to Mission Post

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New recruits enter the center each week as those who have studied there for eight weeks leave. The recruit immediately be-

gins his intensive work because he has to go through a large five hundred- to six hundred-page book within the eight-week period. When he arrives at his mission he will be assigned to a new companion, an experienced missionary, with whom he must always work and study. After the two have worked all day, the experienced missionary will, in the evening, guide the recruit through another text as large as his first. Upon his mastery of this advanced language course, the recruit will be ready to take on a new missionary companion. Within the two-year period, a missionary may have as many as three or four different companions.

In his field the recruit will be supervised by a president. This president, a layman and called by the church to serve for three years, is in charge of the mission. The expense to the church for this mission is the president's salary and his home, which is usually large enough for the president's family, guests, missionaries, and storage for the literature needed by the missionaries.

The influence of the Mormon Church as a result of its missionary program is rapidly becoming apparent. Because of their tremendous reservoir of knowledge of languages, the culture and civilizations of other peoples, their know-how in dealing with people, Mormon graduates are entering the top schools in international relations. In fact, the largest percentage of students in these advanced schools is Mormon. Within a few years these Mormon young people will doubtless hold high positions in sensitive areas of international relations. Like Daniel and his friends, and like Joseph, they will greatly influence men in

government positions all over the world. In fact, the impact of their language training program and their missionary zeal will, without doubt, one day soon astonish the citizens of our globe.

What a tremendous program, and how like the instruction given to the church by its founder and leader, Jesus Christ. "The Lord . . . sent them two and two" (Luke 10:1) to "every nation, and kindred, and tongue, and people" (Rev. 14:6). And "every man heard them speak in his own language" (Acts 2:6).

What a challenge for the Adventist Church! We rejoice in the way God has led us in our past history and what through His grace has been accomplished. We recognize, however, that the greatest days for the church are still future. Although the methods employed by others in their outreach may not always fit into our needs, still we can often find among them suggestions well worth our study as we plan and pray for a larger work.

In studying the program of the Mormons, we are reminded of the counsel given us by the servant of the Lord: "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. . . . If young women . . . would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages." —*Testimonies*, vol. 3, p. 204. Hundreds of young people should have been preparing to enter foreign missionary fields. "My brethren, we have erred and sinned in attempting too little."—*Ibid.*, vol. 5, p. 391. □

# Faith and Order, and the New Ecumenical Approach

RAOUL DEDEREN

*In harmony with our policy of keeping our ministry informed on current developments in the ecumenical world, Associate Editor Raoul Dederen, professor of religion and Christian philosophy at Andrews University, and unofficial observer for our church of the World Council of Churches, reviews Faith and Order, Louvain 1971, a publication of the World Council of Churches.*

**I**S THE World Council of Churches, and in particular its Faith and Order Commission, shifting from a "churchly" ecumenical orientation to a more social-activism form of ecumenism? Has the Faith and Order Commission, traditionally concerned with doctrinal and theological issues, set a new course away from an essential interest in faith in God and unity of the church toward an over-preoccupation with ethical action programs in the world?

There is little doubt that, as a commission of the World Council, Faith and Order has been led increasingly to put greater emphasis on the contemporary context in its investigation of the church's calling and mission. Some have reacted, strongly at times, against this shift of emphasis, described as a move "from God to man," while

World Council leaders have retorted that it is wrong to impale the ecumenical movement on the horns of what they regard as a false dilemma.

Whether or not, in choosing greater involvement in secular issues, Faith and Order is following a new path in its approach to church unity, remains for many an open question. But its latest gathering held at Louvain, Belgium, in August, 1971, will probably be memorable for the energy with which the commission faced the issue and tried to define its mission and future in the modern world. It cannot but have a determinant influence on the future of the whole ecumenical movement. Of special importance for Christians interested in the development of the ecumenical movement, therefore, is the recent publication, by the World Council of Churches, of *Faith and Order, Louvain 1971*.<sup>1</sup> This 264-page volume provides us with most of the studies, reports, and documents submitted and accepted at Louvain.

In order to understand the significance of this meeting, one must keep in mind that the main theme selected for the Louvain gathering was "Unity of the Church and Unity of Mankind." This theme was discussed in five sections, each of which met seven times, and was debated in several plenary sessions. In addition to the main

theme, the Louvain meeting considered a certain number of Faith and Order reports that had been requested by previous meetings and completed since the last meeting of the commission at Bristol in 1967. These reports were reviewed by five committees, each of which met six times. Each committee presented a report for general discussion at plenary sessions.

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### Two Major Concerns

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In other terms, two major concerns retained the attention of the more than 150 theologians, church executives, and ministers from Orthodox, Protestant, Anglican, and Roman Catholic traditions who came together for this two-week gathering. They are clearly reflected in the two parts of the book. The first part brings together nine study reports presented to the commission, all of great importance. They owe much of their interest to the fact that they are not the work of one particular individual, but the result of a long process of discussion on the national and international levels. These study reports cover some of the issues traditionally associated with Faith and Order.

Whether it sets out to investigate how far the Bible is authoritative for Christian thought and action (pp. 9-23), the meaning of baptism and the ethical implications of its full mutual recognition in the life of the churches today (pp. 35-53), the question of intercommunion, the common celebration of the Lord's Supper (pp. 54-77), the nature of the Christian ministry in general and ordination in particular (pp. 78-102), et cetera, each study has a way of forcing all churches to consider the formulation, relevance, and adequacy of their answer to each of these issues that still divide them. Although the reports sometimes do barely more than point to some of the most salient features of the problems, they all lie at the very heart of the Christian faith and are a concern of the ecumenical movement. They indicate the present state of discussion and suggest how efforts at a solution can be furthered. They should not be read independently

from the committee reports that as mentioned earlier, each committee put before the whole commission for its reaction (pp. 212-238).

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### Apostolicity and Proselytism

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All nine reports are of great interest to Seventh-day Adventists, although some of us will undoubtedly point out, and rightly so, the unusual importance of "Catholicity and Apostolicity," and "Common Witness and Proselytism." Both, interestingly enough, were completed by a joint theological commission on the initiative of the Joint Working Group of the World Council and the Roman Catholic Church. The first study (pp. 133-157) deals with one of the fundamental issues that continually arise between the Roman Catholic and the other churches: the concept of apostolicity. Quite open in its approach and marking a distinct advance beyond the traditional Roman Catholic concept, this document bespeaks an important step forward in bridging the gap between the World Council and the Roman Catholic Church. The second study (pp. 158-168), on "Common Witness and Proselytism," is bound to be of particular significance for us. It is an attempt to state what Faith and Order regards as the implications of the Christian churches' obligation to avoid in their mutual relations and evangelizing activities "whatever is not in keeping with the spirit of the gospel." Representing a wide area of consensus among World Council member churches, this paper is presented to the churches as a study document for their consideration, in order to arrive at a line of conduct where they live and witness together, "concerned to do nothing which could compromise the progress of ecumenical dialogue and action" (p. 164).<sup>2</sup>

In summary, some of the studies and reports presented at Louvain remain insufficiently mature and inadequately formulated. The wide range of convictions they express is often contradictory. But Faith and Order continues to pursue, slowly to be sure, its original aim of overcoming divisions among

Christian churches in doctrine and in polity. While the old differences remain, it seems possible today to see them in a new light permitting theologians to discuss possibilities of progress.

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### Social Involvement

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The second part of the volume deals with the more controversial aspect of the Louvain meeting, its social involvement. The main theme, "Unity of the Church and Unity of Mankind," had not been arbitrarily or hastily chosen. It grew naturally and gradually out of pressures inherent in Faith and Order and in other ecumenical spheres. The 1968 Uppsala assembly gave it an added impetus. In these pages of *Faith and Order, Louvain 1971* we find Louvain's answer to the proposal that Faith and Order no longer seek to achieve Christian unity by dealing exclusively with the differences in doctrine, church order, and worship that separate the Christian communions. And it offers an affirmative answer, declaring that it is both possible and productive for the commission to view its historic theme of church unity in a new context, specifically in the secular context of contemporary man, willing to listen to modern man and to learn from him what the words peace and unity signify for both the churches and mankind.

The two opening addresses, of Cardinal Suenens (pp. 171 ff.) and Dr. Max Kohnstamm (pp. 179 ff.), touch on the main theme. Dr. Lukas Vischer's "Report of the Secretariat" (pp. 200 ff.) and the "Conspectus on Studies to Be Carried Out" (pp. 239 ff.) express a concern and an attempt to bring Faith and Order work more explicitly into the center of World Council thinking, thinking that has been dominated in recent years by items of the secular side of the agenda. The formal introduction to the main theme was given by Fr. John Meyendorff, the newly elected commission chairman. His address, unfortunately, is reduced to its main points. The Eastern Orthodox theologian's outlook, indeed, highly theological, contrasted sharply with the more

anthropocentric and humanistic approach of the other speakers.<sup>3</sup>

The main theme was also discussed in sections, five of them, each related to some particular aspect of the subject. They dealt with the "Unity of the Church and the Struggle for Justice and Peace," the "Encounter With Other Living Faiths," "The Struggle With Racism," "The Handicapped in Society," and "Differences in Culture." The sections' discussions revolved around one major question: How can our common understanding of the unity of the church be illuminated, sharpened, and challenged by our experience of situations where human individuals are divided on such bases as social commitment, race, and cultural differences? (pp. 190 ff.).

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### A New Direction

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In my opinion, Louvain's study is unfinished. Its results are inconclusive. But this gathering, and its conclusions, might very well be of decisive importance for the future of the World Council in general and of the Faith and Order Commission in particular.

The meeting carried on its deliberations with a keen realization that Faith and Order is undergoing a definite shift from a "churchly" ecumenism to a more radically world-oriented ecumenism, from an essentially ecclesiological basis for ecumenical cooperation to one of social activism. While the Orthodox seem to be opposed to the trend, and many Anglicans are at least hesitant, the Protestant majority of Faith and Order is convinced that the commission should intensify its involvement in the theology of life and action. For most of its champions this is not a new aim, but a new aspect, a new viewpoint from which to examine Faith and Order's historic theme: Christian unity. This approach is regarded as holding great promise for the churches in their quest for unity. It requires, however, that a new method be adopted. Thus, the commission was urged, several times, to make better use of non-theological disciplines in its future studies and meetings. Secular experts should be brought into fruitful dialog with theologians. "We have harvested what can be

gleaned from theological 'advisers' and from earnest conversation in the Commission. Future work requires both more discipline and more deliberate inter-disciplinary approaches" concludes John Deschner at the end of his "Report on the Discussions" (p. 199).

Valuable though it may be, this approach does not meet with universal satisfaction. In discussion groups and in plenary sessions, some have expressed grave doubt about the wisdom of the path followed more recently by Faith and Order. No one at Louvain seemed to deny that there is a legitimate personal Christian concern for peace and justice in the world, and that the ecumenical movement cannot remain indifferent to it. But some deny that the churches, as such, should involve themselves in social issues. Fr. John Meyendorff was not alone in raising serious doubts about the advisability of trying to learn from the world how to make the world better. Joseph Ratzinger, a Roman Catholic, and Roger Mehl, the veteran Protestant ecumenist, asserted that technological communication encourages a positivistic style of thinking that leaves little room for discourse about the ultimate and eternal destiny of man. This, underlined Ratzinger, constitutes a threat to the unity of the church and to the unity of mankind. Interdisciplinarity, affirmed Mehl at the final plenary, is fruitful only when each of the disciplines retains its own identity. Faith and Order, he pleaded, should first of all pursue its own task vigorously, in order to engage in helpful dialog with other bodies and other disciplines.

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### In Pursuit of Unity

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That many feel that in its original orientation Faith and Order had a well-defined project still eminently worth pursuing seems evidenced in the fact that, despite some sharp disagreements, the commission, at a plenary session, adopted a recommendation declaring it "imperative for the future work of Faith and Order that members of the churches attempt to give account of that which they as Christians have received to-

gether, and are charged to offer" (p. 215). Considerably helped by some of the most pertinent remarks of Dr. Vischer's Report (pp. 205 ff.), this attempt to express what the churches share in common rejected—intentionally—any thought of a new creed, catechism or statement of confession. These usually presume a considerable degree of unanimity in doctrinal formulation. But by urging a common "account of the hope that is in us" rather than a confession of faith, the commission avoided unsurmountable difficulties from an ecclesiological, as well as from a practical, viewpoint. It remains true, however, that giving an account of the gospel together would probably make possible the growth of a common tradition, which could very well be one of the surest ways for the Council's member churches to reach the unity they seek.

There are, indisputably, some uncertainties regarding the project, and there will be difficulties to surmount. But if the project ever materializes it will have unmistakable repercussions on the perspective from which Christian unity will be considered. The very fact that such a project could be set up and has been accepted in principle by the commission indicates that, far from being moribund, Faith and Order has conserved a remarkable dynamic.

Much has been happening lately in ecumenical thought of which many of us are not always aware. Unprecedented and experimental doctrinal ventures have been taking place. *Faith and Order, Louvain 1971* gives us a chance to reach a more comprehensive understanding of the initiatives currently taking place in the Faith and Order Commission of the World Council of Churches. The volume makes interesting and informative reading for students of the Scriptures and of Biblical prophecy. □

#### FOOTNOTES

<sup>1</sup> The volume is published in Geneva, Switzerland. It can be obtained in the United States for \$5.95 from the office of the WCC, Room 439, 475 Riverside Drive, New York.

<sup>2</sup> *Ministry* readers will find a very perceptive analysis of the document in Dr. B. B. Beach's "Proselytism Is a Dirty Word," *Liberty*, LXVI, No. 5, Sept.-Oct. 1971, pp. 18-25.

<sup>3</sup> For the full text of this delivery see *The Ecumenical Review*, XXIV, 1, Jan. 1972, pp. 30-46.

# THE BROADCAST INTEREST

## Meeting the Demands of Follow-up

D. E. CASLOW

ONE of the most challenging and rewarding phases of evangelistic ministry is the spiritual follow-up of the interest created by our use of the mass media. For Seventh-day Adventist pastors and laymen this is, specifically, the broadcast interest aroused and developed through the programs of Faith for Today, Voice of Prophecy, It Is Written, and other denominationally sponsored broadcasts.

We might ask, Who are these broadcast interests? What are they looking for? How can we best serve them, especially in the final stage of the follow-up ministry? Certainly, our understanding and attitude toward these people must be something vastly more than is expressed in the verbal quip "Just another name and address from the ..... Bible School or program!"

Seventh-day Adventists can now retrospectively draw valuable observations as they reflect over many years of religious broadcast experience, and particularly as these observations relate to their own programs. The observations come from denominational leaders, as well as from reports of research studies:

The Voice of Prophecy has a special appeal to Bible-loving Christians, to those dissatisfied with the so-called social gospel who seek a more literal approach to Bible truth, to those interested in prophecy and history.

Faith for Today reaches people with problems. According to a survey by the New York-based Motivation Dynamics, Faith for Today cuts a wide swath through the public. But this broad cross section contends with a common need. . . . "All these people, however, seemed to have one thing in common—intensified personal needs. Whatever the difference in their personal backgrounds, they exhibited urgent needs to overcome their sense of deprivation, whether it were spiritual, emotional, economic, or racial."<sup>1</sup>

It Is Written, as a religious telecast, has special appeal to people who are in search of a definitely Biblically-oriented saving faith. The program comes through to the people with a strong inspirational and spiritual appeal.

Through all of these mass media programs and the follow-up listener services, the broadcast interest

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is taken step-by-step from a casual desire to understand the Bible, satisfy a personal need, or progress from some other starting point to a desire to know Christ better. Certainly, the ultimate objective is to know and accept Jesus Christ in the fullness of truth. Many of these people initially would not think of contacting a church, nor do they necessarily think of a church eventually contacting them.

Our specific challenge in follow-up becomes one of building a bridge of Christian friendship so we can communicate with the broadcast interest. The moment we begin the follow-up ministry and make plans for the first visit, it is wise to recognize that we begin with a gap. The broadcast interest identifies with the particular program and its speaker; we the follow-up visitors start as disadvantaged strangers. Again, it must be emphasized the follow-up worker must build a bridge over which the prospect can find his way to Christ and church fellowship.

### **Confrontation Evangelism and Interest Follow-up**

How do we best build this needed bridge in follow-up? What shall be the philosophy and the methodology of our follow-up approach? Shall we consider our traditional methods of follow-up as being adequate as an approach? Do some of the new methods of confrontation evangelism and witnessing have helpful techniques by which we could improve our follow-up?

Traditionally, in our past follow-up many have used the first visit to meet pleasantly the broadcast interest. It goes without saying that this first interview often becomes the opportunity for two strangers to assess and evaluate each other. This will happen naturally. But what else do we make out of it? Do we merely gently probe with our questions to find out whether or not the prospects through their past listening and study have already come to know and believe our distinctive Seventh-day Adventist doctrines? If we find they understand and believe the Bible Sabbath, the non-immortality of the soul, tithing, and the judgment-hour message, do we then consider the bridge is already built? But have we handled the interview in such a way that it has become a mere intellectual check-off list of our truths and a check-off on our system of belief? One wonders how many broadcast interests of the past have received the predominant impression that this first visit was to "pick their brains" as a student of some far-away Bible correspondence school. It is obvious that this method has a weakness if no deep impression is given of the love and salvation to be found in Jesus Christ.

What about the new confrontation evangelism technique as a first approach? In confrontation evangelism, one person immediately confronts another person with Jesus Christ in a brief interview. The gospel is presented in a short list of propositions consisting of about five spiritual facts. The last proposition usually climaxes with an immediate appeal to receive Jesus Christ as Saviour, based on Revelation 3:20, "If any man hear my voice, and open the door, I will come in to him."

The advantages of the confrontation evangelism

techniques are: (1) It is personal; (2) the gospel is presented in simple form; and (3) the interested person is immediately confronted with making a decision for Christ. Satisfactory or unsatisfactory results will vary widely depending upon the spiritual foundation that has already been laid in the life of the prospect, and the timely or untimely use of the method by the follow-up worker. The obvious danger is the untimely use resulting in merely an ecstatic emotional experience producing only a superficial conversion in the life.

Perhaps it would be wise to pause here to state that as a church we believe every prospective Christian needs a good doctrinal foundation of faith; and for this belief to become saving faith, the individual needs a conversion experience in which Jesus Christ becomes his Saviour and Lord. It becomes a question of how follow-up workers can best help broadcast interests to enter into such an experience.

Certainly, Christianity is Christ, and Christ is Christianity. Salvation is through Jesus Christ. In 1 John 5:12 we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

But what about the use of confrontation evangelism? Contemporary evangelistic leaders state that true gospel evangelism calls for presentation and saturation before confrontation can take place. We recognize that our use of the mass media does present the gospel of Jesus Christ. But what about the resulting personal saturation with the gospel? This saturation may vary from interest to interest. Some interests are found to be immediately ready to make their decision and acceptance of Christ. Others will be found who are lacking in spiritual understanding and conviction, needing further study and spiritual counseling before they are ready for a decision confrontation.

A book published in 1970 entitled *Saturation Evangelism* gives some good counsel from George W. Peters regarding the need for gospel saturation preceding the use of confrontation decision techniques to secure sound and lasting results:

There is a time for sowing and there is a time for reaping. This is explicitly taught by our Lord, who knows the laws of the natural and the spiritual and is well acquainted with the fields of the world. (1 John 4:35-38.) Not every field is immediately a harvest field.

Much evangelism specializes in confrontation. This is the right emphasis in areas and among people where the groundwork has been laid and the counsel of God has been taught. Confrontation, however, without the necessary saturation is futile. It may result in numerous responses and professions, but in few regenerations and lasting results. Such failure is not because the motivation is not right in the respondent, but simply because the seed of regeneration is not present and the new birth does not take place.

Careful preparation and the building of new and Biblical concepts of God, sin, and moral accountability before confrontation are at least as significant as a sound follow-through program after confrontation.

However, to fail in confrontation when saturation has taken place may become harmful to the individual. Psychological conditioning to the claims of Christ and the gospel of God may take place. Eventually this makes the message meaningless and impotent. This danger is as real as premature confrontation. This danger hangs like a dark cloud over many Christian institutions, where the teaching of religion becomes just another subject. . . . Great wisdom and deep spiritual insight and guidance are required to know just when God's moment has come to confront people very definitely with the claims of Christ, and to lead them to a definite decision for Christ.<sup>2</sup>

How true that wisdom and insight are needed to know just when the right moment has come to appeal for a decision. Follow-up workers will make sure that gospel saturation that is essential to meaningful confrontation and sound decisions has taken place.

### Follow-up Considerations

In our follow-up ministry we must lead the broadcast interests to accept Jesus Christ fully and completely for conversion and the new life experience. In this sense, our visits with these interests must go beyond merely using the interview to conduct a check-off on a list of truths or our system of belief. We must prayerfully bring them into the love of Christ for a conversion experience. It calls for presenting the wonderful love of Christ in the power of the Holy Spirit. Only through the power from above can the miracle of conversion take place.

Speaking of this new life in Christ, *The Living Bible* in 2 Corinthians 5:17, 18 reads: "When someone becomes a Christian he becomes a brand new person inside. He is not the same any more. A new life has begun! All these new things are from God who brought us back to himself through what Christ Jesus did" (Taylor).\*

Seventh-day Adventists believe in Jesus Christ as Saviour and Redeemer. They believe that to accept Jesus Christ as Saviour brings justification from past sin through His imputed righteousness. Adventists further believe that it is necessary to accept Christ as Lord of the life to receive the daily strength needed to overcome the power of sin and to experience His imparted righteousness for victorious living.

In conversion Christ is established as the center of life and the doing of His will becomes the new Christian's primary concern. In this way obedience to the law and Word of God becomes the evidence, and not the means, of salvation. Surely the new Christian who has made Jesus Christ the Saviour and Lord of his life will give evidence by the fruitage of obedience in godly living.

Many of the broadcast interests will need considerable visitation and personal work prior to committing their lives to Christ in baptism. The visits during this time need to be made deeply spiritual as we seek to move them to surrender fully to the Lord.

Sometimes we have the idea in the follow-up ministry that we have to restudy the doctrines with the interests, but is this needed so much as something else? We agree that any Bible truths that are not understood need study and clarification before the interested one connects with the church, but the Spirit of Prophecy points to some other follow-up factors.

The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. . . . So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing.<sup>3</sup>

The real test of the follow-up ministry comes in being able to help people enter into a genuine conversion experience.

Accepting new theories, and uniting with a church, does not bring new life to anyone, even though the church with which he unites may be established on the true foundation. Connection

with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to anyone if the heart is not truly changed. . . . We must have more than an intellectual belief in the truth.<sup>4</sup>

Obviously, the follow-up ministry calls for winning ways to lead people into conversion and the new life in Christ. A guide for follow-up by pastors, Bible instructors, and visiting lay workers is now available from the Review and Herald Publishing Association. This follow-up guidelines booklet is entitled *Winning Ways*. We highly recommend it for your personal use and in conducting training classes for lay workers who will be visiting broadcast interests.

Now, for some practical helps in building bridges to bring people to Christ. Often this follow-up ministry calls for accommodating our personality without compromising the truth in order to reach all people. The apostle Paul knew how to do this and he explained how it is done:

"I have freely and happily become a servant of any and all so that I can win them to Christ.

"When I am with the Jews I seem as one of them so that they will listen to the Gospel and I can win them to Christ. When I am with Gentiles who follow Jewish customs and ceremonies I don't argue, even though I don't agree, because I want to help them.

"When with the heathen I agree with them as much as I can, except of course that I must always do what is right as a Christian. And so, by agreeing, I can win their confidence and help them too. . . .

"Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him" (1 Cor. 9:19-22, Taylor).

Finding common ground with the broadcast interests and building bridges to bring them to Christ is our special ministry in the local church as an auxiliary of the Voice of Prophecy, Faith for Today, It Is Written, and other programs. Here are some things to which we need to give careful attention if we are successfully to build such bridges for Christian communication with these interested persons:

1. *Care for people.* If we begin our follow-up visits sounding as if we care more about truth than people, they will not listen very long. Our real objective is to win a soul.

2. *Be kind and helpful.* If we make only a single follow-up visit to invite them to church, but have little or no time for them otherwise, we will not win very many.

3. *Communicate Christ.* If, by what we say, we communicate "our church" rather than Christ, we will not close the gap between us. Everything we do and say must exalt the love of Jesus Christ. He is the bridge of salvation.

May God help us to be Spirit-filled living witnesses. The best follow-up workers are those whose hearts have been made warm and whose lips have been made eloquent through a living knowledge of Jesus Christ. □

### FOOTNOTES

<sup>1</sup> Walter R. L. Scragg, *Winning Ways* (Review and Herald, 1971), p. 32.

<sup>2</sup> George W. Peters, *Saturation Evangelism* (Zondervan Press, 1970), pp. 189, 190. Used by permission.

<sup>3</sup> Ellen G. White, *The Desire of Ages* (Pacific Press, 1898), p. 826.

<sup>4</sup> Ellen G. White, *Evangelism* (Review and Herald, 1946), pp. 290, 291.

\* Texts credited to Taylor are from: *The Living Bible*, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

**T**HERE have always been varied opinions and tastes regarding music and its use for the many purposes of the church. Long before the Protestant Reformation the church fathers were struggling to maintain the purity of church music against what they felt to be secular elements. The history of church music shows a pendular swing between austerity and innovation. What is there about today's situation that focuses our attention so sharply on the subject?

Let us be specific. It has generally been accepted among most Seventh-day Adventists of this century that some forms of music are not suitable for Christian performance or listening, whether outside or inside the church walls. This concept has been based upon scriptural and Spirit of Prophecy guidelines relating to separation from the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). And then:

It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. . . . Seventh-day Adventists, above all people, should be patterns of piety, holy in heart and in conversation. —*Counsels to Parents, Teachers, and Students*, p. 321.

Further, it has been pointed out that Satan uses music as one of his most subtle and alluring weapons to hold people in an infatuation with the world (see *Testimonies*, vol. 1, p. 506). Certain phrases describing music have given some idea of the type of music that should be avoided. "Frivolous ditty fit for the dance hall," "frivolous songs and the popular sheet music of the day," "frivolous waltz," "low songs," and other such expressions were used by Ellen White to indicate dangerous music not compatible with serious Christianity. Although most Adventists have never read this material for themselves, they have had a vague collection

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# Today's Religious Music Scene

Part 1

HAROLD LICKEY



of hearsay information on the subject. Throughout the past fifty years or so there have always been some types of "religious" music that partook to some degree of the style of these light, secular, show business and theater types. As in past centuries, some churchmen decried and denounced with generally little effect. Most of us will remember the torchy ballad style of such songs as "Stardust" and "Laura." A gospel song that was written in the same style and became very popular was "Overshadowed." Although the principle is the same with today's incursion of popular music into the church, something about our situation today has brought a sense of crisis to the atmosphere.

Our present church-music (using the term in a very broad sense) controversy began to become more acute in the mid-sixties when religious folk music gained institutional support among us. As I traveled across the country I was asked by many what I thought of the new phenomenon. People who obviously liked it were yet honestly troubled about whether they should! Records

flooded the Adventist Book Centers as the word spread that folk music with a certain amount of "beat" was now O.K. for Sabbath listening. From then until now all bars have been dropped, and those old folk songs that started it all seem mild in comparison.

The idea that any kind of musical style might be incompatible with true spirituality has been discredited by present denominational practice. Church members have accepted the leadership of those in a position to set trends and establish standards of practice. Such widespread and enthusiastic acceptance of this present practice has been achieved that large sums of money are now being happily spent to support full-time performers of pop-gospel music.

Throughout the country many voices of concern have been raised. Approval of the present denominational musical trend is far from universal. We have come to a time of serious crisis in the thinking of many. I personally see music as only one part of a much larger picture of our present stance as a people. It is at this point that I must state that at issue here

is our confidence in and use of the counsels of the Spirit of Prophecy writings. In the hundreds of discussions I have had on the subject in the past few years, I have yet to find anyone really well versed in what Ellen White has had to say on this subject and all the related issues, other than one or two colleagues. Without recourse to her counsels our task would be much more difficult.

During my many years of service in denominational music I have sought to be as knowledgeable as possible on all aspects of our use of music. All Biblical and Spirit of Prophecy references to music have been studied and restudied. In the past few years the need for more intensive study on a broader scope has made itself felt. In recent months it has been my privilege to make a careful review of the entire basis of our outreach to the world about us. I was particularly rewarded by a close study of the books *Evangelism*, *Gospel Workers*, *Christian Service*, and *Counsels to Parents, Teachers, and Students*. In such limited time and space I could not begin even to outline the results of the time spent.

As I seek to apply some of the basic principles found in these sources, let us consider this important bit of advice.

Those who are seeking to know the truth and to understand the will of God, who are faithful to the light and zealous in the performance of their daily duties, will surely know of the doctrine, for they will be guided into all truth.—*Testimonies*, vol. 3, p. 427.

One of the clearest teachings to emerge from divine inspiration is that God's people will be different. In 1 John 2:15-17 we read:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

A second prominent characteristic of God's representatives in the world is their great reverence for sacred things, together with a fine sensitivity in perceiving the difference between the sacred and the common. God's view of the importance of such matters is made clear in the scriptural account of

Nadab and Abihu. These unfortunate men offered strange fire before the Lord and were instantly destroyed. Moses said in Leviticus 10:10, "That ye may put difference between holy and unholy, and between unclean and clean." These men lost their lives so that Israel might learn this important lesson.

Our concept of the nature of God will determine the manner in which we approach Him and the attitude we demonstrate when speaking of Him. We remember the experience of Moses at the burning bush, and we have been told that the angels veil their faces when they speak His name.

The marvelous consideration regarding these concepts of God is that such an exalted view of His nature does not in any way prevent us from having a deep, intimate personal relationship with Him and that the Son would have paid the enormous ransom that He did for any one of us if we had been the only one who needed it!

If we accept these characteristics as based upon solid Biblical and Spirit of Prophecy foundations, then we must seek to relate all aspects of our experience to them. Traditionally, so-called "popular" music has always been considered as part of the world by Seventh-day Adventists. Without going into great detail I think most of us have a pretty good idea of the kind of music generally included under the term *popular*. The oldest among us would think in terms of ragtime, then jazz and swing. Later came be-bop, Negro rhythm blues, country-Western, and early rock and roll. The last decade has seen rock reach heights of violence unimagined. This violence peaked out several years ago; and although hard-rock is still a part of the present scene, many hybrid forms share the limelight. Separation from the world has indicated that these types were inappropriate for Christian listening at any time.

The basis for this has been twofold. First, this music has been judged by the company it has always kept. Its natural habitat has been the pleasure centers of the world, from bordello to nightclub to dance hall. It has been a thriving branch of the show business, theatrical world. One of the most

severe warnings we have in the Spirit of Prophecy is in regard to the theater with its "low" songs and lewd gestures and corrupting influence (see *Testimonies*, vol. 4, p. 652.) Second, the intrinsic quality of the sound (apart from the text) has been judged to appeal to the lower nature of man. "In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind."—*The Desire of Ages*, p. 122.

Very specific idioms of the three basic elements of music (melody, harmony, and rhythm) are used to enhance the generally sensuous lyrics that have always characterized popular music. This is one of the most basic issues with which we are dealing. Let's examine a few inspired comments for enlightenment as to whether music without words can be detrimental by itself. "No one who has an indwelling Saviour will dishonor Him before others by producing strains from a musical instrument which call the mind from God and heaven to light and trifling things."—*Testimonies*, vol. 1, p. 510. From this statement it must be very clear that instrumental music alone can create negative spiritual values. This directly contradicts statements made by many that music does not have moral potential in and of itself. The following words from *Evangelism*, page 508, give us further insight: "Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful, yet solemn melodies." Here we see that the quality of a melody can affect the mood of a listener or singer. Ellen White simply confirms what has been instinctive acceptance of man's experience for centuries. She says that music "has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Signs of the Times* (Australian), Sept. 25, 1905. Need I mention the obvious implication that it could be used for other less desirable effects? □

(To be continued)

## SERMON IDEAS

# Sermons From the Life and Teachings of Christ

ORLEY M. BERG

Number 2 of a series

**N**EXT to a familiarity with the Bible itself as a source for sermons we have the Spirit of Prophecy books that help to illuminate the Bible. One called to preach can ill afford to be without these valuable volumes. Several of the books by Mrs. White can be especially helpful in the preparation of sermons. Since our preaching should center above all else on Jesus our Saviour, *The Desire of Ages* is indispensable and should become a familiar book. The most important lessons we draw on to illustrate our sermons will be from His life and teachings.

Preaching directly from the life of Jesus can be a most enriching experience. A wide variety of approaches may be used. Consider for example a few of the characteristics of His life on earth.

1. His supreme dedication to His mission.

- a. The mission defined—to seek and to save.
  - b. What He was willing to give up.
  - c. What He was willing to endure.
  - d. The ultimate price—the cross.
2. His amazing condescension, compassion, and utter selfless ministry.
  3. His complete dependence upon the Father.
    - a. Nights in prayer.
    - b. "Not my will, but thine be done."
  4. His knowledge and use of the Word.
    - a. Studied Scriptures from earliest youth.
    - b. It was by the Word that He overcame temptation.
    - c. He pointed to Himself as the fulfillment of the Old Testament prophecies as the evidence of His Messiahship.
    - d. He was the Word made flesh.
    - e. The impartation of the Word is the impartation of the Life of Christ.
  5. Christ among the people.
    - a. His attitude toward the most sinful.
    - b. His attitude toward His enemies—those seeking His life, Judas, those who hanged Him on the cross.
    - c. His attitude toward the Samaritans, heathen, lower class, publicans, and sinners.
    - d. His attitude toward His disciples—so "slow of heart to believe," so full of prejudice, so self-seeking, even in the shadow of the cross.
  6. Christ's concern for the church.
    - a. Last months of ministry spent primarily in training disciples as the future leaders.
    - b. His prayer for unity (John 17).

- c. No other plan than that the cause for which He lay down His life be carried on by those that would believe on His name. *No other plan.*
7. The supreme measure of His love.
  - a. Gethsemane.
  - b. Calvary.

These are only a few suggestions designed to stimulate the mind to the wide variety of experiences from which to draw in presenting Christ. Each of the points above could be illustrated with numerous incidents from His life. The Gospels would be the principle source. *The Desire of Ages* gives the added insight of divine inspiration.

### Parables of Jesus

Along with *The Desire of Ages* you will find *Christ's Object Lessons* exceptionally useful in preparing sermons from the life and teachings of Christ. Here the great spiritual lessons are drawn forth from the many parables that He gave. Each of these parables could be developed into a good sermon. You may wish to choose three or four as a series to be presented on Sabbath mornings. With prayer meetings to plan for, such a series could be considerably longer.

Equally helpful as a supplement to *The Desire of Ages* is the little volume *Thoughts From the Mount of Blessing*. The Sermon on the Mount was the greatest sermon ever preached. Its lessons on practical Christianity are greatly needed today, and this volume is packed with practical sermonic material drawn from the Master Teacher.

In preaching from the life of Christ, or in drawing upon His life and ministry for illustrations, there are many further suggestions that come to mind. Take, for example, the miracles of Jesus. These are also fine material for a prayer-meeting series. Or consider the personal interviews of Jesus—that with Nicodemus, or with the woman at Jacob's well.

There are also His public dis-

courses. Mention has already been made of the Sermon on the Mount. With the enrichment of *Thoughts From the Mount of Blessing* and other helps, this too could develop into a prayer-meeting series. The second most important public discourse of Christ was that preached in Capernaum on the bread of life. Recorded in John 6, this sermon created the crisis in Galilee that

brought His public ministry virtually to an end. (See *The Desire of Ages*, chap. 41.)

It is easy to see that one could preach for many months on Jesus alone, using the Bible and the Spirit of Prophecy as the major sources of information.

For still further suggestions simply check with the Spirit of Prophecy *Index*. Pages 447 and 448 of

volume 1 outline the events of Christ's earthly life. On page 458 the many characteristics of His life and ministry are listed, fifty in all.

Few are fully aware of the tremendous library of information that God has blessed us with in the writings of Ellen G. White, and what remarkable insight this divine commentary gives to the Scriptures. □

# Using Group Dynamics to Increase Baptisms

K. S. WIGGINS

**N**UMEROUS experiments have shown that group discussions lead to better results than good lectures. People tend to make up their minds better when they talk things over than when they are told what to do.

Dr. Kert Lewin reports that when a nutrition expert told a group of mothers that they should give their babies orange juice, 55 per cent were following his advice a month later. But when groups each consisting of six mothers talked and decided to give their babies orange juice, 100 per cent of them did.

After carefully studying group-dynamics methods I decided to adopt a discussion approach in getting decisions for baptism. I have been able to baptize up to 96 per cent of those taking part in the group discussions and making a decision in the group.

During my crusades I arrange to have my best interests come together on a Sabbath morning after the major doctrines have been

presented. The program does not follow the usual Sabbath morning format, and there is no sermon. I try to have something different happen every fifteen minutes, and the aim is to create an informal atmosphere that will encourage discussion and help the interests feel free to express themselves.

There is a series of short talks designed to create a decision consciousness. For example, someone gives a talk entitled "The Importance of Following Jesus Immediately," and someone else discusses "The Importance of Following Jesus When Young." This last one is appropriate because most of my converts have been under 30 years of age. The people are divided into groups of six or seven, and each group chooses its own chairman. The chairman directs the discussion in his group, collects questions, and asks them publicly on behalf of the group.

The questions are answered on the spot, provided they do not call for information on subjects not yet discussed from the pulpit during the crusade. This question-and-answer period is important for three reasons: (1) Confidence in the evangelist and the message is increased when the people see him answering questions from the Bible without prior preparation. (2) It provides an opportunity to answer objections and remove reservations before calling for a

decision. (3) The nature of the questions reveals whether or not the people are ready to make decisions. Experience has taught me that when many questions are asked about the law, the Sabbath, or the state of the dead, the people are not ready for a decision. I then spend some time clearing up the misunderstandings concerning those doctrines. However, if the questions are merely on Christian standards and health reform, I know the people are ready to make a decision to unite with the remnant church.

At this point I say: "I can see that you believe that what you've been studying is the truth. The only thing an honest person can do with truth is to accept it and act on it. I believe that is what all of you will do; but I cannot tell the church this until you give me permission. Therefore, I am going to ask you to discuss this among yourselves for three minutes and then tell your chairman to report to me what you have decided to do about the truth you have learned."

After three minutes the chairmen of the groups report the decisions, and there is usually a hundred-per-cent decision for the truth and baptism. My experience has been that these decisions are more trustworthy than the ones made during an altar call. In short, this method results in more decisions and better decisions. □

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# Laodicea and the

**Y**EARS come and go, decades pass into history, and still the long-sought harvest rain does not fall. Where is the latter-rain promise? What has happened to the prayers of our fathers? Will our own prayers never be effectual? Have we preached a message in vain? The answer lies in the heart of the Laodicean message, a message whose purpose is to call the remnant to the latter rain; dormant because it can only live and move and have its being in the hearts and lives of people who truly understand, and who fully submit to its operation.<sup>1</sup>

The True Witness pictures a people who, with false allusions, await the latter rain while spiritually unprepared for the fulfillment of even the fulness of the early rain promise.<sup>2</sup> Two conditions are specified—demand and reception. The latter demands special consideration, for it is “according to our capacity to receive”<sup>3</sup> that He responds to our demand. “The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit.”<sup>4</sup>

We have been trying to accomplish this objective, but more is involved than the decision or effort to rid ourselves of thoughts and motives that pollute the heart and deform the life. Christ’s parable of the empty house and the seven devils reveals the necessity of overcoming evil with good. Satanic influences must be removed by continual confrontation with God’s own Spirit, who only awaits our understanding decision, to enter and cleanse the heart by instilling His own pure motives.

Christ now offers Laodicea a threefold early rain gift.<sup>5</sup> Brokenhearted, He remains at the heart’s door pleading for entrance, for this gift, designed to prepare the heart to receive the latter rain, must be delivered personally. The independent heart is bound by chains of selfishness that can only be dissolved by the power of Christ’s own presence. This alone can free man to experience “the faith that works by love and purifies the soul.” Receiving Him, we receive the self-sacrificing love that must penetrate the depths of our motives, so transforming our psyche as to reproduce His thoughts in our minds and thus His Righteousness in our experience. The Spirit, by which He enters, will so bathe our spiritual eyes with healing ointment that we will clearly perceive God’s will and recognize every perversion, however subtle.

Why haven’t we received this long-offered and eagerly sought gift? Surely not because we have been ignorant of it, nor because efforts have not been put forth to secure it. There seems to be a twofold

cause-and-effect reason. Man’s perspective is largely determined by his unconscious motivation. This means that he usually sees what his mind is prepared to see. As yet, we have been unwilling to pay the price demanded by the reception of such a precious gift, and thus we have not understood its inner demands. Conversely, our failure to understand its tremendous significance, including the freedom-releasing power, keeps us unwilling to pay the price.

The latter rain’s delay stems from self-satisfaction, which both causes and results from an inadequate conception of the nature of sin and of righteousness. But God foresaw this emergency and revealed its solution two thousand years ago. The Laodicean message was “designed to arouse the people of God, to discover to them their backslidings, and lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.”<sup>6</sup> He then chose to lay bare the cutting edge of this “straight testimony” through the counsels of His messenger, Ellen G. White. The urgency of comprehending the nature of sin, as well as of righteousness, can be seen in the emphasis she places upon the origin of sin and the fall of man in portraying God’s purpose for the human race. A summary of the principles involved may help clarify why we do not yet have the capacity for receiving the latter rain.

## **Independence and Self-exaltation Block the Channel**

“Ye shall be as gods,”<sup>7</sup> promised the one who designed to establish his own throne and “be like the most High.”<sup>8</sup> The basic sin principle involves the desire of a creature to exercise the prerogatives of his Creator. Sin originated when Lucifer, created to occupy the highest position any creature was capable of filling, became dissatisfied with directing heavenly beings in fulfillment of God’s will and aspired to an independent rule governed by his own will. If Lucifer’s ambition could have benefitted him and the heavenly beings, God would Himself have initiated the change of status. Knowing the chaos and destruction that must result, however, and being unable to persuade him to repent, Love demanded his removal from his position of influence. His spirit of independence and the grasping for a position that he was constitutionally incapable of filling, so changed the character of the one who stood next to God that he was no longer fit for the companionship of heavenly beings and thus had to be expelled from heaven.

That Lucifer gained control of this planet was the result of man’s own decision. Being in the image of God and holding dominion over all the earth, man was, nevertheless, a dependent creature. It was to symbolize that dependence and permit man to exercise the power of choice that God reserved one tree for Himself. Had Adam obeyed God, Satan

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# Latter Rain

Part 1 of Four Parts

A. LEROY MOORE

could never have made this earth his home, for only at the tree was he permitted access to man.<sup>9</sup> Invasion of other planets was only prevented by total boycott of the respective trees, the eating of whose fruit symbolized the experiential knowledge of evil. Far from making sovereign his own will, man's declaration of independence placed him under a new master, who promptly seized his dominion by enslaving his will. Too late did man come to understand the blessed freedom that had accompanied loyal dependence upon God.

The exercise of reason and will, faculties distinguishing him from the animal kingdom, must be guaranteed by the One upon whom he chose to depend. God's satisfaction derives from love relationships with rational beings whose service is prompted by love. But Lucifer, whose rebellion against God is a rebellion against love, finds his fiendish delight only from absolute domination of his subjects. Love relationships and freedom of will, representing as they do the character of God and His government, are special objects of his hate and destructive power.

Violation of two fundamental principles characterizing all intelligent creatures, dependence on God and self-sacrificing love, so perverted man's once-perfect nature that he lost his capacity to govern even his own life. To restore that lost dominion by removing man's spirit of independence and self-exaltation, God has committed Himself and every resource of heaven. Through the latter rain and the subsequent time of Jacob's trouble, He intends to demonstrate before the entire universe the complete and willing submission of redeemed man to His sovereignty. Satan's charge of tyranny will be forever dispelled, and God will be fully justified in restoring man to his Edenic dominion.

When the remnant wholly repudiates the principle of sin and in faith claims Christ's power over it, the latter rain will fall. The essence of sin is not evil behavior, but a state of mind characterized by the desire for independence and self-exaltation. Sin's abhorrent character stems more from its root than from its fruit. Overt or gross sins are not mentioned in the indictment of Laodicea. Failure to submit fully to the authority of God's word, failure to trust entirely to the power of His presence, marks the church as being "wretched, and miserable, and poor, and blind, and naked." Our inability to receive the latter rain is traced to our independence, failure to open fully the heart's door to receive our Lord in its innermost recesses as Master. The full and final display of God's character in His people demands total surrender to His will and entire dependence upon His power. "The soul must be delivered from all that is opposed to loyalty to God"<sup>10</sup> before the fall of the latter rain.

In 1897 Ellen G. White wrote, "It is the time of the latter rain."<sup>11</sup> Four years later she sadly stated, "We

may have to remain here in this world because of insubordination many more years, . . . but . . . His people should not add sin to sin by charging God with the consequence of their own wrong course of action."<sup>12</sup>

Acknowledgement of our responsibility for the more than seventy-year delay is necessary, but it will not in itself produce the latter rain. We must overcome self-centered tendencies to evil, which are continually stimulated by a pervasive society whose chief gods—science, intellectualism, and materialism—encourage independence and pride. That church members are so often more concerned with position and influence than with service and responsibility reflects a very serious problem. When gospel workers speak openly and unblushingly about promotion and prestige; when ministers, teachers, and doctors are disturbed over their relative influence within the church, how can any of us experience the humble dependence that is essential to the falling of the latter rain?

Our hope is found in the Laodicean message. The requisite repentance-based humility is a divine gift now being urgently and longingly offered. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."<sup>13</sup> We must prayerfully examine all that His messenger has revealed concerning our condition and His great purpose. We must submit to the authority of His Word, claiming His power to demonstrate the principles of His character within our lives. In doing so, the "straight testimony" that reveals independence and selfishness in even our best efforts, need not depress us. The disquieting voice of conscience can and should elicit grateful praise, for it evidences His purpose to restore in us His image and represents His offer of the necessary gift of repentance. To reveal adequately the root of sin, He must permit the growing apostasy within the church to exhibit more clearly its fruits, while longingly entreating us to accept His solution to the sin problem by submitting to Him in total dependence. Through the continuance of this choice, the capacity to receive the Spirit becomes unlimited. As we then demand the showers of the latter rain He is free to reveal in us the full power of His presence that will "finish the work, and cut it short in righteousness."<sup>14</sup>

## FOOTNOTES

<sup>1</sup> See *Testimonies for the Church*, vol. 3, p. 260.

<sup>2</sup> See *Testimonies to Ministers*, p. 506.

<sup>3</sup> *The Desire of Ages*, p. 672.

<sup>4</sup> *Testimonies to Ministers*, p. 507.

<sup>5</sup> Rev. 3:18.

<sup>6</sup> *Spiritual Gifts*, vol. 2, p. 224.

<sup>7</sup> Gen. 3:5.

<sup>8</sup> Isa. 14:14.

<sup>9</sup> *Patriarchs and Prophets*, p. 53.

<sup>10</sup> *The Desire of Ages*, p. 330.

<sup>11</sup> *Testimonies to Ministers*, p. 512.

<sup>12</sup> *Evangelism*, p. 696.

<sup>13</sup> Rev. 3:19.

<sup>14</sup> Rom. 9:28.

## THE CHURCH'S EXPECTATION OF MEDICINE AND RELIGION

DAVID H. BAASCH

**I**N THIS time of specialized medicine and of increasingly exacting spiritual ministry, very few individuals are qualified effectively to encompass both fields. This fact offers a challenge for Christian ministers and physicians to unite their special talents and continue the work of their Master who "came not to be ministered unto, but to minister."<sup>1</sup> This union when effected is formidable and in many circumstances is unbeatable. It results in the ideal team, for it is prepared to meet human need at many levels with the capability of approaching the individual when he is most susceptible to the impressions of eternal truth.

### The Ideal—What Should Be

From careful study of the Spirit of Prophecy we understand:<sup>2</sup>

1. That ideally, in God's plan for the gospel work, no separation or distinction is intended or even envisioned between the work of the physician and the minister.
2. That the gospel of health and

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the ministry of the Word are to be firmly linked together and can actually be one as they were in the ministry of Christ.

3. That more can be accomplished for truth through this union than through the ministry alone.

This then is the ideal! Can it be reached? Or is it impossible? Even if it were impossible, should we not strive to reach the ideal? As Sir William Osler said, "To have striven, to have made an effort, to have been true to certain ideals, this alone is worth the struggle." But we do not believe it is impossible, for we do not believe God requires the impossible. Furthermore, we know it is not an impossible ideal, for we have seen it reached! And it works!

### The Present Situation—What Is

As we consider the ideal we strive to reach it. This is as it should be. But somehow the nagging thought persists that in spite of all that is right and wonderful about our church and its ministries, our performance could be closer to the ideal and in some instances much closer. We have problems and they are problems that cannot be ignored. Let us point briefly to some

of them, focusing primarily on the interpersonal relationships between ministers and physicians in the Seventh-day Adventist Church. As we identify the problem areas we are impressed that the great adversary has seen in the medical-ministerial team a powerful agency for the gospel and has determined to neutralize its potential. We are also impressed that he is using human frailty to accomplish his devastating purpose.

Probably the most obvious and generally recognized problem hindering the full efficacy of the medical-ministerial team is frequent lack of real confidence between ministers and physicians. Some causes for this are to be found in our history. There are skeletons of the past projected onto the present: the fear of some among the ministry that the medical work will take over the church; and in the medical sector the fear of some that they will be *used* and *controlled* by the clergy. This fear can be identified at several levels in the church: at the level of the minister/physician relationship in the local church, up through succeeding higher levels to the highest level of institutional/organizational relationships in the denomination. At each level the result is the same—disintegration of the team concept in the gospel work.

In discussions with various denominational leaders several factors were identified that, in our opinion, tend to undermine mutual confidence and consequently disintegrate the team concept in the physician/minister relationship:

1. *A lack of commitment to spiritual goals.* The physician may not consider himself a medical missionary and consequently his practice is limited to secular medicine. Because he is independent in an organizational sense from the church he may feel released from the spiritual ministry and consequently disengaged from the main purpose of the church. The minister may lack personal commitment to the gospel of health and/or show inconsistency between his preaching and his practice in this area.

2. *The tendency to use the other partner in the potential team.* The minister may seek to take un-

due advantage of the physician's community relations, his professional influence, and his money. The physician may tend to use the church as a shelter for his conscience, an outlet for his ego. He may become overly conscious of his financial influence in the church, yet in fact invest very little in personal commitment to the ideals and mission of the church.

3. *Misunderstanding due to differences in approach to life situations.* Granted some exceptions, physicians tend to be technicians, while ministers tend to be philosophers. Physicians are trained to be precise and scientific in their thinking. Ministers may often allow for wider differences of approach to given problems. Physicians are accustomed to making independent and relatively immediate decisions. Ministers more frequently must work by persuasion and through consensus or committees which often takes longer.

4. *Disparity in life-style.* In North America most physicians are not in denominational employ and consequently are not on a fixed salary. The practical outworking is a significant disparity in life-style between the minister and physician. Theoretically, physicians have an unlimited income while the minister's income is fixed. Frequently the physician is obviously more affluent, with all this can imply in human relations. Even when he is a fully dedicated medical missionary the physician may appear to be able to enjoy the best of both worlds, while the minister, somewhere along the way, has had to make an either/or choice. On the other side of the coin, the minister's relatively less-structured daily schedule may often appear to the physician to afford him a much easier, less-tension-filled life. By comparison, the physician may feel that the minister has it easy.

5. *Fear of being overshadowed.* The minister is probably more susceptible to this than the physician. Community and social acceptance of the physician is almost automatic, while for a Seventh-day Adventist minister such acceptance is guarded at best. People will easily approach a physician because they feel they need his help. Very few feel they need a preacher. Consequently, in most cases the medical missionary can quickly exert greater influence. From the team standpoint, this can be a tremendous advantage,

but from the standpoint of personal relations, it presents some potential problems.

6. *Absorption in one's own profession.* This often results in the exclusion not only of participation in the potential team but even of concern or appreciation for the other team partner in the potential team.

Without a doubt the adversary greatly fears the influence for good and for the gospel that is exerted when the minister and the medical missionary combine as a team. The above factors he uses effectively to keep the team split. What God would join, he characteristically wishes to tear asunder! Can we not thwart the enemy? Can we not as brethren rise above these problem factors and unite our ministries in the imitation of our Master's, and in obedience to what God has told us should be?

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### The Church's Expectations

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What are the church's expectations of its ministers and its physicians? Based on our appraisal of the current opinions of denominational leaders we can state that the church continues to believe in the ideal exemplified by our Master: a medical and evangelical ministry with "no division between"<sup>3</sup> in which a perfect blend should exist, in which "ministers and medical missionaries . . . go forth to proclaim the gospel message;"<sup>4</sup> a team in which the physician is to some extent an evangelist and the minister, a medical missionary.

The church leadership believes:

1. That by following God's plan for medical-ministerial cooperation abundant blessings and success can be ours.
2. That the present problems and obstacles can be surmounted.
3. That the dichotomy which now exists can be caused to disappear.

It also believes the ideal is being pursued and reached in some places by ministers and physicians who have discovered that God's plan really works. These instances are not overlooked, but they occur so rarely and so relatively few ministers and physicians are involved and so few churches and communities are benefited that it cannot be said that we are doing all we should do.

What then, should be done? Let us first be a little positively negative and state what we believe should *not* be done.

We should not point fingers. This would do no good. No one

should point to another and say, "This is your fault." Nor should we point back in history and say, "This was their fault." Except for the lessons we may learn from the past, we should not dwell on "what they did back in 1900" or "what the brethren did in the 1940's regarding the medical workers' wage scale." What should concern us most is, What can we do now? What can the church do? What can the ministers do? What can the physicians do? How do we reach the ideal together? We are here today and the Lord is coming soon. What can we do now to develop the correct working relationship between us as ministers and physicians?

The first step must be to refocus the ideal in the minds of men. If any correction is to be made it must be made in the minds of men, for the problem is not with the ideal, with God nor with the church and its teachings. The problem is with men—with us.

We must reach up and learn—learn what God has said about our life and our professions and how they can be used to carry His message of salvation and eternal life in Jesus Christ to the world.

We must then apply what we have learned to the problems that exist and specifically to the problems identified earlier. For each individual the learning and its application will be different. The physician, for instance, may need to change his approach to the practice of medicine—from practice only as a secular physician to practice as a medical missionary. The minister may find it necessary to reform his life and his preaching to present a consistent message in all aspects, including the gospel of health.

Both the physician and the minister may need to evaluate each other again through eyes of humility. By God's grace "there must be no room for rivalry and personal vanity among you, but you must humbly reckon others better than yourselves. Look to each other's interest and not merely to your own."<sup>5</sup>

The minister may need to share more fully with the physician in his ministry for the church and in plans for the church's witness to the community. If so, he will endeavor to work with the physician as a partner in the perfect blend of ministry which, when properly combined, "is a most effective instrument."<sup>6</sup> For best results this should not be done as an afterthought or an appendage to previ-

ously laid plans, but from the very beginning and in a relationship as coequal members of the team.

The physician may need to make a fuller commitment to service as a medical missionary and, as a coequal member of a team, accept the same ideals of life and personal conduct as the minister.

The physician may need to be more understanding of his minister partner's approach to problems and of the often slow, even cumbersome, machinery of the church. On his part the minister may need to sharpen his thought patterns and working procedures for increased precision in communication and greater efficiency in handling church business.

Both the minister and the physician may need to place less emphasis on the material aspects of life and greater emphasis on personal spiritual growth and commitment to service. This will result in less preoccupation with any real or supposed differences in living styles, and an ever-growing concern for the spiritual values of life and missionary service.

The minister may notice that the community and even some church members are reacting more easily and openly to the physician than to himself. Jealous humanity will cry for equal recognition, but sanctified judgment blended with humility will convince him that this situation is really a great asset and that in time and with patience he will share in the results of this team endeavor.

In this situation the physician may have problems with his own humility, but humility and a balanced view of his role in the team will keep him from misusing his innate advantage at this point. He will be supremely satisfied in the expanded experience of helping to offer healing not only for men's bodies but for their souls.

Up to this point we have referred mainly to relationships between the individual ministers and physicians. We have looked as it were at the final product. But how does the church get that product?

Should we publish articles on this topic in the *Review and Herald*, in *The Ministry* magazine, in the *Alumni Journal*, or in *Spectrum*? This could and probably should be done, but would probably have only relatively short-range results.

Or should we urge all ministers and physicians to read the "red books"; the ministers, *Medical Ministry*, and the physicians, *Gospel Workers* and *Evangelism*? This would be good and if every-

one would apply what he read there undoubtedly would be a marked change for the good.

Or should we organize more ministerial-medical retreats and area councils where these concepts can be discussed and localized specifics planned? This also would be helpful and where this has been done regularly much progress has already been made.

Certainly we should continue to include medical missionary workers in the staffing and councils of the church at all levels.

Yet if we are serious in our acceptance of the medical-missionary team approach in the work of the church, it seems that through medical and ministerial education we may assure the greatest long-range progress toward the ideal. As a beginning we make three suggestions which would require little if any additional material resources and no change in existing structures within the church.

First, we suggest increased communication between the faculties of our professional schools at Loma Linda University and the Theological Seminary at Andrews University. The lines of communication already existing should be maintained, and should be strengthened for this particular purpose. Communication should be structured in such a way that contacts can be on a continuing and natural basis, not problem-oriented. The purpose should be to develop and maintain teaching approaches in the ministerial and medical area that will prepare ministers and physicians to assume the proper relationship to one another and to the church in the practice of their profession.

Second, we suggest a continuing and regular contact between church leadership and the faculties of LLU professional schools and the Theological Seminary. Such contacts should not be administrative *per se*, nor limited to administrative channels but should be direct. They should be for the purpose of discussing objectives, philosophy, and teaching approaches as they relate to the church and its total program. They should not be crisis- or problem-oriented.

Third, we suggest introduction into the curricula of the LLU professional schools and the Theological Seminary instruction oriented to the minister-medical missionary-team concept. The content should be weighted in favor of the clinical and field aspects of this concept—the prac-

tical. The aspiring physician would learn how to relate medicine to the spiritual needs of men, how to win souls, how to work in a minister-physician team and how to relate to the church organization at the local and general levels. Likewise, the aspiring minister would learn how to relate his ministry to the physical needs of men, how to recognize the physical and mental sickness of humanity, and how to work effectively with a medical-missionary teammate.

If we truly believe the instructions given to us by inspiration, can we do less? This statement keeps haunting us: "I want to tell you that when the gospel ministers and the medical missionary are not united, there is placed on our churches the worst evil that can be placed there."<sup>7</sup> Conversely, what a blessing the union of these two areas of missionary endeavor can be to the church!

Dr. Wayne McFarland told me about his visit with one of his classmates, Dr. Edmond Good, LLU-SM Class of '39, who is a practicing physician in New York City. Said Dr. Good, "If I see this patient needs more than an injection or the removal of a gall bladder and if he has something in the field of guilt or worry or fear that is eating away on him, or perhaps if his home is not happy, I tell him, 'You know, I think you need more than this medicine. You need an opportunity to talk things over with somebody who understands this type of problem. I have a special clinic that I run with a clergyman. We have it right here in my office. If you'll come on such-and-such a night, you will be with a group of other patients and we will try to find an answer to this problem that is really bugging you and produces your migraine, your ulcers, or whatever it happens to be.'" In his church, Dr. Good can point and say, "You see that row of people there? Those are all patients of mine! And those three people there? Those are my patients too." Could any minister ask for a better teammate?

Could any physician ask for greater satisfaction? □

#### FOOTNOTES

<sup>1</sup> Matt. 20:28.

<sup>2</sup> *Medical Ministry*, pp. 250, 259, 263; *Testimonies*, vol. 7, p. 111; *Ibid.*, vol. 9, pp. 169, 170.

<sup>3</sup> *Medical Ministry*, p. 237.

<sup>4</sup> *Evangelism*, p. 397.

<sup>5</sup> Phil. 2:3, 4. From The New English Bible. © The Delegates of The Oxford University Press and the Syndics of The Cambridge University Press 1970. Reprinted by permission.

<sup>6</sup> *Medical Ministry*, p. 240.

<sup>7</sup> *Ibid.*, p. 241.

# Inquiry

**Q.—Isn't the world waxing old like a garment, and doesn't this affect the quality of cells in fruits and vegetables? Are foods grown in depleted soils sufficient to nourish the body?**

—A minister in Maryland

**A.—**One key to the answer is found in the Spirit of Prophecy. The inspired author states:

If the land is cultivated, it will, with the blessing of God, supply our necessities. . . . We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease.—Ellen G. White, *Testimonies*, vol. 6, p. 178.

Dr. Mervyn Hardinge in a LIFE AND HEALTH editorial entitled "Enough Is Enough!" (November, 1972) asks the question, "Can we rely on our foods to provide all of the essential nutrients in appropriate amounts?" He illustrates his answer by referring to strawberries. "The idea that you can have a beautiful-looking strawberry but that the strawberry has no food value just isn't so," he states. "Strawberry cells to be strawberry cells must have the minimum of all their essential nutrients—protein, fats, carbohydrates, vitamins, and minerals for their structure and function."

Allan R. Magie of the Loma Linda University School of Health faculty of environmental health meets this question head on in his article entitled "What About Organic Foods?" in an issue of LIFE AND HEALTH.

The basic question is this: is the fruit of a tomato plant growing in soil fertilized "nature's way" more nutritious than a tomato

produced by a plant growing in soil receiving only inorganic (chemical) fertilizers?

Three things must be kept in mind regarding a discussion involving the growing of food crops: 1) a plant product that has matured has had, of necessity, all the nutrients required for its growth supplied through the soil in which it was grown; otherwise it could not mature. 2) The nutrients contained in a given plant product are needed by the plant for its own growth and metabolism and are not there only for human benefit. 3) No human deficiency diseases (with the possible exception of goiter) have been directly related to the failure of plants to supply nutrients normally found in them. The conclusion then may be that variations in the nutritive value of crops grown on different soils are of little importance in the diet.

He goes on to point out the value of organic gardening, but decidedly contradicts the concept that an organically grown fruit or vegetable is nutritionally superior in the following statement:

To say that an organically grown tomato is better than one grown by inorganic methods (under the same conditions of availability of required nutrients, state of ripeness, et cetera) is to misunderstand the biologic processes. Heredity will determine what elements (minerals) the plant will take from the soil and what it makes from them. "Organically-fed" plants absorb the nitrogen compounds and minerals they need, the same as they would from chemical fertilizers. Plants are no less endowed with vitamins and minerals when grown under one method or the other.

The most important factors in determining the nutrient level of a crop, considering that heredity is the same, are the environment (sunlight, moisture, temperature) and the harvesting, handling, storage, and processing of the plant product. But there is often a difference in amounts of nutrients contained in plant products grown in soils of different nutrient levels; this has no relationship to the fertilizer, however. It is because of a mechanism operating within plants that regulates the level of nutrients they contain, according to the supply available to the plants. This means that a plant may take in more of a given element than it actually requires for its own optimal growth (*luxury consumption*), but even when an excess is available in the soil, it will not accumulate more than this maximum. As a general rule, the plant levels vary only minimally, whether grown in near-deficient soil or in soil so loaded in nutrients that it may become toxic to plant growth.

Send your inquiries to: MINISTRY, 6840 Eastern Ave., NW., Washington, D.C. 20012. Please enclose stamped, addressed envelope for your reply. Names will be withheld on request. □

## News Notes from Asdan

Miss Muriel Howe, the outgoing president of ASDAN (Association of Seventh-day Adventist Nurses), is director of nursing education at the Tsuen Wan Adventist Hospital in Hong Kong. As outgoing president, in her farewell message (recently published in ASDAN FORUM) she challenged SDA nurses to participate in MISSION '74, as follows:

"In the mission field I have always made it possible to have all my nurses involved in our mission efforts. A fifteen-to-twenty-minute health talk precedes the service and the response has always been wonderful. But I noticed in America whenever a mission [evangelistic] effort was held, there was no health talk included in it. I

wondered if people were too sophisticated to feel the need of any health instruction. Then came Reach Out for Life. Gil Bertochini, of the Temperance Department of the General Conference, asked me to go to Montreal, Canada, to assist him in this program. I was delighted to find that people in Canada and in America need to be given the gospel of health. They are eager for help in physical fitness, child care, hygiene, a balanced diet; and who can give them this information better than a nurse?

"You know that the big drive in 1974 is going to be on physical fitness and a worldwide effort will be made to bring our health principles before the public. It is time

we became the head and not the tail. We belong out in front because our health message has stood the test of time.

"Dr. Wayne McFarland, of the General Conference Health Department, in talking about his plans for 1974, said if he could only find fifty nurses who would be willing to take a vacation with their families to some designated area and help with one of the efforts, it would be a wonderful thing. . . . When this was brought to the attention of the members of ASDAN at the retreat, twenty-three nurses signed up as being interested.

"The personnel of the Department of Health in the General Conference are in the midst of preparing materials to be used all over this vast continent; in fact, all over the world.

"Our health message is what the world needs today. So please be ready to preach 'Radiant Health.' "

# WHOLENESS, HEALTH,



**A**T THIS moment in history the church and its clergymen are going through difficult days. Many are questioning the place of the church and the minister in our culture. It is my conviction that the present sickness of the world can be ministered to in a most effective way by the church through its people, if and when those in positions of leadership get a new vision of the

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quality of resources that the Christian faith has to offer to people in our times.

To me it is both hopeful and exciting to consider the development of a ministry in the area of wholeness, health, and salvation. The minister's own health of spirit will grow out of joy and pleasure in doing his job when he is convinced that specifically the kinds of things that he can do are desperately needed by his fellow men. Too many ministers think their job is not worth doing. They have been beaten down by analysts and commentators of the contemporary scene who see clergymen as rather innocuous persons in our society. But new voices are being heard, new writers are pleading that something be done about the spiritual dimension of our lives.

And these pleas are coming from unexpected places—from the halls of science.

The Christian faith can become a source of health and healing in our time. The dedicated, sensitive, well-equipped pastor can be a dependable guide for those who are seeking meaning and purpose. The constructive leadership of Christian clergymen will grow in direct proportion to their being convinced that the basic concerns of their vocation do have meaning for a world in crisis. It is well then that we spend less time analyzing the mistakes and problems of the clergy of yesterday in order to get on with a discussion of what we can do today and tomorrow to call out the best in them.

As ministers of Jesus Christ we are sent out "to preach the kingdom of God, and to heal" (Luke 9:2). In this brief statement we have the essence of what Jesus asks His disciples to do—Go, preach, and heal! If we claim that He is our Lord and we want to be described as His disciples, then we must take these three words very seriously.

People usually think of the task of the minister as that of preaching. It is the physician's task to do the healing. Furthermore, we are not supposed to muddy up the areas of specialization. It is not my task at this point to say much about preaching. We generally accept that as our responsibility when it comes to Christ's command to heal.

We hesitate to use the word "heal" in referring to our pastoral work because it is so closely tied up with "faith healing," or magic, or the miraculous. And if we use the word in its secular sense then we think of scientific healing, of hospitals, and of doctors. We say this is no responsibility of ours.

But it is not that easy to evade our healing responsibilities. Everything about Christ's ministry indicated that to heal, from His point of view, means more than just

# AND SALVATION

GRANGER E.  
WESTBERG

physical healing. When He asked His disciples to heal, He was talking to a group of men, not one of whom was a doctor. Or remember His first public utterance in the synagogue when He stood up to read? It is significant that He chose to read from that section of Isaiah where the prophet declares that true healing takes place only when we bring: (1) the gospel to the poor, (2) healing to the broken-hearted, (3) deliverance to the captives, (4) recovery of sight to the blind, and (5) liberty to them that are bruised (Luke 4:18).

There is a growing evidence to suggest a concern on the part of the laymen both in and out of the church that preaching and healing should not be limited to specialists—the clergy and physicians. To heal is coming to be understood in a wider context than just the dramatic healing of physical diseases. It includes everything we mean when we speak of the “sickness of society.” It takes a multitude of different talents to heal a sick society and every possible person is needed. *The hope is that eventually every member of every congregation will assume his share of the healing ministry of the church.*

Now let us look very briefly at what the healing picture is like in our day. While there are many people involved in helping to heal the sickness of society, much of the helping is being done in specialized areas by groups of professional people who are somewhat isolated or even totally isolated from each other. In the last few years many of these groups have begun to question their isolation, and this is a good sign. Further, some have begun to explore the basic philosophical presuppositions underlying what they are doing, an exploration that is quite like a religious quest.

This leads us to ask whether now is the time for the church to provide a forum in which conversations between the helping pro-

fessions can take place. Is not the church a logical place where both techniques of healing and the philosophy of healing can be discussed? How do you get deep-level conversation going between members of helping professions, particularly in regard to the spiritual dimensions of their work?

From personal experience over a number of years I must say that it is not easy, but it is not impossible either. Doctors and ministers are talking to each other as they never did twenty years ago. In the past they have not known what to say to each other. Doctors thought of the minister's work as concerned with “religion,” whatever that was, and it had to do with praying, church-going, doctrines, and dogmas, which had nothing to do with healing a sick person. The movement toward real dialog is most necessary.

After attending a meeting of a county medical society, I was driven to the airport by a physician and two of his colleagues. As we drove through an area of sparkling new homes, I commented on the beauty of this community. I was startled by the response of the three doctors to my remark. Here is a composite of their comments.

“Those beautiful homes,” they said, “hide a great deal of illness. This is one of the sickest communities we have ever seen. They keep us doctors going day and night. The sad thing is that we are fighting a losing battle. The physical symptoms that they complain of are for the most part only symptoms of a crazy mixed-up society where everybody is striving for the wrong things. These people don't need physical care half as much as they need spiritual care.

“As doctors we have hesitated to tell them this because we have felt that such advice is out of our line. We have bent over backward in the past to say that our patient's moral life is none of our business. Now we are not so sure. So here we are, tinkering with bodies that

are out of adjustment as if we were mechanics in a garage. In a discussion in the medical staff at the hospital we were talking about whether we had better go deeper in our medical treatment and find out something about what our patients think about life. It is a cinch that we can't be very helpful to people when they go right out and continue to break all the laws of healthy living as soon as they leave our office.

“And we are not just talking about diet or sleep. We are talking about the lack of stability in these homes, the bickering, envy, jealousy, moral laxity, wife-swapping. These people don't know what inner stability is. They just keep wanting things. They keep buying things on time, things they don't need. They want, always want something, because their lives are so empty. They have never heard of self-discipline or sacrifice. Pastor, this is too big a job for us alone. We need the help of the clergy and we had better learn how to work together.”

Of course the whole area of healing is too big a job for any one profession. The healing that must go on in every community is the task of all of us. And to treat the sickness of a person as if he were not constantly influenced by his family and his community and his job is only partially to treat a person. If, when he leaves the doctor's office or the hospital, the patient goes back home into an environment that breeds more of the same symptoms, he can never really profit from the treatment. And the doctor is using his medical knowledge and his personal energy in a fragmented approach to a problem that is seldom ever just physical. Science alone is not enough! The physician-scientist is saying to the minister, “I need help.”

What can the church do? Let us look at a typical congregation at worship. How can the people gathered in front of the minister take Christ's command to heal

more seriously? As the minister looks over his congregation he may see there a cross section of townspeople: a town councilman, a judge, two or three lawyers, management people from the town's industrial plants, workers from several of these factories, a policeman or two, several nurses, dentists, doctors, storekeepers, schoolteachers, mothers and housewives, students from a nearby college, two or three professors in addition to high school and grade school children with their parents.

Sometimes the uniqueness of the church is forgotten. It is about the only institution in the community that can be a person's second home from birth 'till death. It includes all ages and all types of people, people who might normally have nothing else in common the rest of the week. One thing draws all of them into the same building for worship services, the realization that despite their differences they all belong to the same family of God.

Now a church, which I am assuming is typical of churches in general, symbolizes the fact that if it is possible for such an unusual combination of people to talk to God, they ought to learn how to talk to one another. But this is what troubles us. When the service is over they walk out the door, nod politely to a few people on the steps, and then go back to their isolated lives again. Each one of us, whatever our occupation, is in a sense a specialist. During that hour together we felt a sense of oneness, like a family, then we lost it.

Sometimes I get the urge to call out to the people as they are about to hurry off and say, "What's your hurry?" (There really is nothing to hurry about.) "Where are you going?" (Home, to lie around.) "Weren't you inspired by this hour in church to do something about healing the wounds of our society?" (Yes, but nobody is giving us any suggestions of how to do it and we don't know where to start.) "Well, then, why don't we all stay around and talk about specific things we can do?"

This call *is* being given in a growing number of churches around the country. And your church may

be one of these. I hope it is. There is a magnificent rebellion against a religion that only preaches and fails to heal. Imagine what any congregation of people could do if, instead of rushing off after church, they took time to sit down in small groups to work out a strategy for dealing with a particular problem that faced one or more of their fellow townsmen. With so many different specialists represented in those discussion groups they just might come up with new ideas of Christian service in which each person in a cooperative manner could bring healing to at least one portion of a sick community.

In pioneer days the congregation often took potluck dinner together after the service, and they stayed together most of the afternoon to discuss their common concerns. When a discussion takes place in the context of the church—just following a worship service—there is a slightly better chance that Christian insights might be brought to bear on the problems.

There is little doubt that there is a need to integrate the many healing activities of our day, but around what center? Could it be that the local congregation might once again, as in pioneer times, serve as the center or hub for these activities? Could the church provide the forum where communication between the healing arts and the sciences could take place? If this conversation could take place in the unique setting of the church, it would be most natural to ask the philosophical and religious questions that need to be asked of all of us who work with people.

We need to be confronted daily with such questions as "Why are you doing all this for people? What is your ultimate goal in helping someone? What do you really mean by health? What has all this to do with salvation?"

No thoughtful person in the helping sciences actually believes that he can show people the way to true health and wholeness simply through a balanced diet, or through the use of drugs, or by removing a gall bladder, or even by moving a family to a better neighborhood.

Professional journals of health sciences are admitting their lack of ability to bring positive health

only through present scientific methodology. They admit that there is something missing in what they have to offer. The time is ripe for real communication between the sciences and religion. Never has there been more humility and openness, both in religion and science.

The church has not assumed its share of responsibility for the health of the community. It has defined health in too narrow a fashion. In its own concern for the sick it has, in recent times, limited its care almost entirely to people who have physical illness, diseased tissue or broken legs. While we are greatly indebted to those churchmen who have gone before us and have established hundreds of great research and teaching hospitals all over the world, yet as one famous hospital chaplain, Anton Boisen said, "If a man has a broken leg, the church will take care of him in one of its excellent hospitals. But if he has a broken heart, then he can go to a state hospital."

During the past half century or so, many people have left the established churches because the church has insulated itself from real life. These people who were disappointed in the church have carried on works of mercy to their fellow men apart from the church, work that should have been done under the aegis of the church. It has taken two world wars, a depression, the influence of Sigmund Freud, the development of social work and the establishment of a new denomination called Christian Science, to shake us who belong to the church out of our complacency, and to make us re-think the command to heal.

It is entirely probable that Christian laymen when given proper education, can fit themselves for a quality and range of healing service beyond anything imagined. The healing of troubled individuals, as well as the healing of troubled homes and troubled power structures in the community, will be carried out more and more by dedicated and trained laymen. Such healing presupposes that true health comes only when meaning and purpose are brought back into the lives of individuals and communities. □

# LOSING WITH LEO

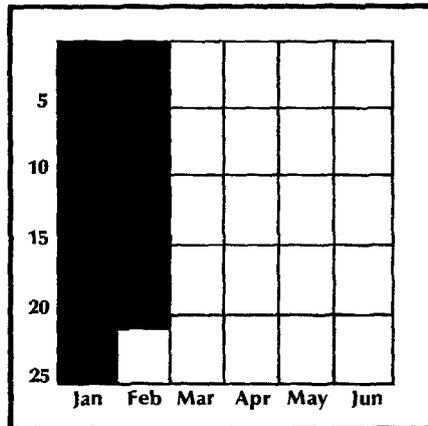
LEO R. VAN DOLSON

**F**OR the first three weeks this past month everything really went well. I lost two pounds per week and almost began to think that it was going to be easier than it seemed at the start to follow the plan of losing gradually. People who lose more rapidly are more likely to regain lost weight quickly because it's harder to stay on the more drastic programs. My goal, as you may remember, was to lose five pounds a month, and I had bettered that in the first three weeks.

Then came gloomy Thursday! I'm still not sure what happened. On Wednesday I ate a good breakfast as usual, a respectable lunch, and in the evening thoroughly enjoyed a large glass of grape juice. There were times during the previous weeks when I had eaten more than that, but the next morning the scales were up four pounds! I clambered on and off three times before I could accept the fact that the scale was actually reading four pounds more than it had the day before. During the following week I lost two more pounds and ended up with a four pound loss for the month rather than the five pounds I had planned.

The physicians I talked to about this turn of events seemed to think that what happened was not at all unusual. They explained that often there is a weight fluctuation of as much as four pounds in a day, depending upon such factors as the amount of salt eaten and the amount of fluids drunk. This can be helped some by limiting the intake of salt. There is also a tendency to level off after three weeks on a diet, owing to the body's ability to adapt to less caloric needs. One thing that helps alleviate the latter problem is to combine more activity with the caloric-reduction program than ordinarily. It was also suggested that some find it is helpful to avoid discouragements like the one described above by weighing only once a week or even once a month.

The pressure of my work and its sedentary nature are such that I don't get as much exercise as I should. So my plan for this coming month is to attempt consciously to get more exercise. Some dieters are discouraged about exercise when they hear that it takes a very large amount to burn up enough calories to contribute to much weight loss. For instance, you would have to ride a bicycle for approximately 61 minutes to burn up the calories gained in one malted-milk shake. And in order to lose one pound of body fat you would have to walk rather briskly for fourteen hours.



But the point is that we don't *have* to lose so much all at once and we don't *have* to do it all by diet. By combining a reduction of just 300 calories per day and adding enough activity or exercise to burn up another 200 calories each day, we can lose one pound per week, since it takes about 3500 calories to make one pound of weight.

There's another advantage to exercise that has intrigued me as I have been reading about it recently. Considerable research has been done concerning what it is that regulates our appetites and signals us as to when we've had enough to eat. It really isn't the feeling of fullness in our stomachs. Instead, the researchers believe that there's an "appostat" in our brains, located in the hypothalamus, which is the appetite-control center and signals us when we've eaten enough. But studies done by Dr. Stanley Schacter, a social psychologist at Columbia University, and other researchers indicate that for many obese persons this appostat doesn't work as effectively as it does for the normal weight individual.

One way to help your appostat function the way it should is consciously to avoid gulping food down. Eat more slowly. Savor your food more. Purposely lay down your fork every once in a while and join in the conversation at the table.

In order to secure healthy digestion, food should be eaten slowly. . . . The benefit derived from food does not depend so much on the quantity eaten as on its thorough digestion; nor the gratification of taste so much on the amount of food swallowed as on the length of time it remains in the mouth.—Ellen White, *Counsels on Diet and Foods*, p. 107.

It also has been found, although not yet adequately explained, that the appostat works well only in active people. In recent studies rats that were allowed to exercise ate less and remained at normal weight as compared with rats that were

prevented from getting much exercise. The less the rats exercised, the more they ate. The conclusion is that if we increase our activity level a little we will actually end up eating less. Of course, an unusual amount of activity might result in a desire to eat more. In these days

when we use so many labor-saving devices and mechanical means of transportation most of us have to devise ways of getting an adequate amount of exercise. It doesn't have to be strenuous, but in order to help control our weight it should be consistent.

To those of you who feel the need but have not yet joined the Losing With Leo Club, come join the battle of the bulge. You have nothing to lose but some excess pounds! And our watch-your-weight-word for this month is "Exercise." □

# Are You Fit for the Ministry?

Part 2

G. D. STRUNK

**I**T IS worth re-emphasizing that the purpose of an exercise program for the minister is not that of being able to outrun or outswim a competitor, nor to develop a set of biceps or leg muscles of which we can be proud. The psalmist tells us that the Lord "delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man."<sup>1</sup>

Rather, as we pointed out last month, the minister will seek to improve his physical condition so that his spiritual capacity will be increased and his ability for Christian service will be enlarged.

## Your Exercise Program

When planning an exercise program, two preliminary considerations deserve mention. First, our level of physical fitness is similar to what has happened if we have become overweight. We did not get that way in a day and we cannot correct the situation in a day. This is no time for crash programs! A very long-range, enjoyable, new dimension of physical culture needs to be developed. It may take six months, a year, perhaps two years to reach our optimum level of physical fitness, and then a lifetime of maintaining its benefits.

Second, just as a two-week, annual vacation rest cannot replace the weekly Sabbath requirement,

so one day off per week for recreation cannot compensate for the daily exercise requirement. Physical exercise sufficient to maintain physical fitness is to be a part of every day's program.

*Some of our ministers feel that they must every day perform some labor that they can report to the conference, and as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.*

*Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, He loves us, and He does not require any of His servants to abuse their bodies.<sup>2</sup>*

The absolute minimum of fitness exercise is three days per week. Less than this interrupts residual benefits and may produce more trauma than benefit.

## Determining Your Pulse Rate

Body movement in exercise requires energy. This energy comes basically from muscle fuel (glycogen) stored in the muscles. Glycogen is burned in the presence of oxygen, giving off energy for work, as well as heat and waste products. As the oxygen is utilized, carbon dioxide—a by-product of the combustion—is produced. The heart receives the signal to beat faster in order to circulate more blood so that more oxygen may be brought to the muscles, and in order to rid the blood of carbon dioxide through the lungs. Thus the heart really becomes an "oxygen pump" bringing fresh, oxygenated blood to the exercising muscles.

Because of this relationship (and because of convenience), the heart rate or pulse rate becomes the layman's primary monitoring system of how much stress is being placed on the body in exercise; i.e., how much energy is being used.

One must, therefore, be able to take his own pulse rate accurately. In a resting state or during very mild exercise, it may be convenient to take the pulse at the wrist. This is most easily done by resting one wrist, palm up, in the palm of the other hand. The fingers of the supporting hand curl naturally around the wrist to lie in the groove on the thumb side of the inner wrist. Gentle pressure will usually detect the pulse. If it is not found right away, move the fingers slightly back and forth toward the fingers and elbow, or across the wrist.

During exercise this method may be impractical. It may be more convenient to take the pulse rate at the carotid artery located on either side of the "Adam's apple" in the throat. This takes practice, and it may be necessary during the exercise routine to stop in order to take the pulse rate accurately. In the latter case it must be

taken *immediately* upon stopping because the pulse rate begins to drop as soon as the exercise ceases. But if taken within a few seconds, this count is accurate enough. With practice, the carotid artery can be located quickly, even during exercise.

Count the number of beats within ten seconds and multiply by six, or the number of beats within fifteen seconds and multiply by four. When counting, always begin with zero: 0, 1, 2, 3, et cetera. A rather rough way is to count the number of beats within six seconds and simply add a zero to your count. Checking for accuracy can be done at leisure by comparing your multiplied count with a pulse rate taken for a whole minute—the surest method.

### Are You Getting Enough Exercise?

Using any of the exercises recommended for obtaining physical fitness and using heart rate (HR) as the primary indicator of exercise load, how vigorously should you exercise and therefore what HR should be obtained during exercise?

Remember to get your physician's clearance before starting an exercise program. Unless there are abnormalities revealed in the evaluation testing or in your doctor's physical examination that contraindicate its usage, the procedure described below is recommended.

There is a difference between your resting heart rate and your maximum heart rate. The work of Karvonen with treadmill running<sup>3</sup> indicates that the heart rate must be increased to the value obtained by adding to your resting heart rate 60 to 85 per cent of the difference between maximum and resting heart rates. Here is the way to calculate your exercise heart rate:

RHR = Resting Heart Rate, determined by taking an average of your pulse rate for three to five days just as you awaken in the morning, before getting out of bed.

MHR = Maximum Heart Rate. The MHR represents the maximum number of beats per minute the heart can safely perform normally. The MHR is age-adjusted. To determine, subtract your age from 220. The remainder is an estimate of your maximum heart rate.

EHR = Exercise Heart Rate. This is

the heart rate which must be reached and maintained during an exercise routine in order to attain training effect. It is determined by the following formula,<sup>4</sup> using the above-defined values:

$$[(MHR - RHR) \times 60\%] + RHR = EHR$$

For example:

Age 37

RHR = 50

MHR = 220 - 37 = 183

$[(183 - 50) \times .60] + 50 = 130$

This individual must reach and maintain a pulse rate of 130 during his exercise peak for the first three months of his exercise program. Since with regular exercise the Resting Heart Rate decreases, he needs to rework the formula with new figures involved, approximately every three months.

This gives a picture of what an exercise program is attempting to do. Just how long that exercise heart rate is to be maintained during one exercise session will be discussed in detail in the next article.

### Physiological Basis for Your Exercise Program

One of the major benefits of training effect should be described here, however.

The heart muscle itself is nourished by small arteries called the coronary arteries. Should one of these become plugged (occluded), a person suffers a heart attack (coronary occlusion) that blocks the blood supply to a portion of the heart muscle (myocardium), which may produce a death (necrosis) of that area where oxygen from the blood did not reach. This necrotic area is called a myocardial infarct.

When the heart is in the act of pumping blood to the body, it is in a state of momentary contraction (systole), followed by a period of relaxation (diastole). Two thirds of the vital coronary blood flow that nourishes the heart itself occurs during diastole when the heart is at rest. The fewer times the heart beats within a minute, the more time is available for the heart to rest and for blood to flow through the coronaries. During exercise the heart rate is markedly increased (e.g., from 60 to 180 beats per minute), and the ability of the heart to squeeze itself with a powerful muscular contraction increases if the exercise is of sufficient intensity and duration to obtain training effect. With this increased con-

tractility, (the ability of the heart to force more blood out of itself into the aorta with greater and *more rapid* force), more blood is supplied to the peripheral system with each beat. This lengthens the time before more blood is needed and the heart has longer to rest between contractions.

After several weeks or months of obtaining training effect, a person's resting heart rate may decrease from as high as 70 beats per minute to 50 beats per minute, thus providing much more time throughout the day for the heart to be nourished with blood. So even if some irreversible narrowing has occurred in the coronary arteries from cholesterol deposits, more time for blood flow can provide the same, or at least adequate quantity of blood to sustain the heart.<sup>5</sup>

Of course, the fewer beats per minute that are required to maintain the body's blood supply the less wear there is on the heart and the longer life it should enjoy. If a person were to reduce his resting heart rate from 70 to 50 beats per minute, he would reduce the number of heartbeats from 100,800 to 72,000 per day; a saving of 28,800 per day. That's economy!

During exercise, while the heart is working vigorously, a greater demand for blood is made. Some research physicians believe this stimulates additional growth of blood vessels to nourish the heart, so that branches from coronary arteries on one side of the heart may overlap into an area on the other side of the heart.

If this is true, an occlusion occurring in a coronary artery in the heart of an individual who has not been in a good physical fitness regime might produce an infarct in the area supplied by that artery. But if exercise has stimulated the growth of additional blood vessels to nourish the heart, a blood supply would still be available to that region, preventing the infarct.

Thus, endurance exercise correctly performed can play an important part in heart-attack prevention.

(The conclusion of "Are You Fit for the Ministry?" will appear in *The Ministry* next month.) □

#### FOOTNOTES

<sup>1</sup> Ps. 147:10.

<sup>2</sup> Ellen G. White, *Counsels on Health*, p. 564.

<sup>3</sup> Herbert A. de Vries, *Physiology of Exercise* (William C. Brown Company Publishers, Dubuque, Iowa, 1971), p. 333.

<sup>4</sup> Fred W. Kasch and John L. Boyer, *Adult Fitness Principles and Practices* (All American Productions and Publications, Greeley, Colorado, 1968), p. 29.

<sup>5</sup> De Vries, *op. cit.*, p. 67.

**I**N A thought-provoking article entitled "It's My Life, Isn't It?" in the October, 1968, *Reader's Digest*, Author Evan Hill proposed that one's life *isn't* entirely one's own.

He related how, as a college professor, he asked one of his students why he took the risk of smoking. The young man felt that it wasn't anyone else's business whether he ruined his health by smoking. He reasoned that it was *his* lungs, *his* health, *his* life, and that he should be free to do as he wished as long as he didn't harm anyone else. He felt that this philosophy covered all areas of his life. If he wanted to speed down the road at one hundred miles an hour he should be allowed to do so if the road were empty and he had no passengers.

The professor couldn't agree with that viewpoint. "It's such a bleak and lonely view of man," he told the student. "It's as if you felt you had no value."

In his article, Professor Hill went on to say that each man's life is intertwined with the lives of others, and that his life is affected and molded to some degree by those he meets, even as he helps shape their lives.

Although a man may consider his body his own, he does not have the right to abuse it, the professor continued, and then referred to Scripture to substantiate his belief: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" says the New Testament. "You are not your own" (1 Cor. 6:19, R.S.V.)."

He told of a man he knew who was warned by his friends that his heavy drinking was endangering his health. The man said he was harming no one but himself and asked his friends to mind their own business. Ten years later, married, and having difficulty holding his job, he was discovering the impossibility of obtaining insurance because he had cirrhosis of the liver. "During his carefree, unmarried, drinking years, he was steadily damaging a girl he was not to meet for at least five years; he was harming children yet unborn," Professor Hill pointed out.

Since our lives are all interrelated, we have an interest in one another and should do our utmost to help one another really understand the value of life. Evan Hill's article demonstrates the fact that health evangelists need to present clearly the value of life to those they are instructing. Here is a basic philosophy that can make a real difference in whether or not a person responds to our efforts at health-behavior change. How can this best be done? I'd like to suggest the following development of ideas as a workable approach for such a presentation.

At Creation, God introduced the breath of life into the man He had formed from the dust of the ground and made him a living soul. In the human life there are two counterparts: (1) the body, and (2) the breath of life. **BOTH ARE GIFTS OF GOD.**

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# "Ye Are Not Your Own"

When life was first given to Adam and Eve they were perfect—made in the likeness and image of God, and theirs was the possibility of living a perfect life.

The first we hear of the end of human life—*death*—was when God was instructing his newly created children in the art of living.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [dying thou shalt die]" (Gen. 2:17).

We all know the story of what happened. They disobeyed God, and in the act of their first sin Eve and Adam had to evaluate their lives. Actually, they did not understand fully what life was worth until they lost it and began to die.

The struggle between life and death has been going on ever since. It begins at birth and ends at the grave.

The first actual death recorded is that of Abel, son of Adam, killed by his brother Cain. As the blood of Abel drained from his body, the breath of God—the breath of life—departed, leaving Abel a dead soul.

Modern science has tried in vain to make a dead soul into a living soul, but only God possesses the breath of life. Dr. Alexis Carrel, a great scientist, was able to do extraordinary things with life. He kept alive a piece of chicken heart for thirty-eight years. This piece of tissue—this bundle of cells—was suspended in a solution, and as long as it was kept nourished and the wastes removed, it continued to live and grow.

Most of us have seen the human body after life has departed. A few of us have seen at birth the human body before the breath of life is given. A note of satisfaction is always expressed when a newborn baby takes its first breath—as well as a sigh of relief that the uncertain moment has passed and the baby *has* breathed. In this moment God again has placed in human nostrils the breath of life.

Similarly, at the end of life there is a tense moment of uncertainty, and the body, which has begun to die, slowly or suddenly lets the breath of life depart.

At birth little thought is given to the value of life except by those in attendance; unless, of course, tragedy occurs; then much thought is given to it by those who are bereaved.

The end of life is characterized by different atti-

tudes on the part of the individuals concerned. As a physician I have seen some face this crisis with confidence because they have let God rule their lives and they are at peace with Him. They have no desire to prolong life beyond His will. But in every case I have seen where death approaches and the individual is not at peace, I have found that the person would give all in his power to put off taking that last breath *for even another five minutes*. Often such a death is accompanied by considerable panic and fear.

On the other hand, one mother in Israel whom I knew, who was at peace with God, looked forward to her sleep until Jesus would come to waken her. At the age of 86, a short time before her death, she thought of what lay ahead and wrote two poems—"Thoughts of Home" and "Rest." For her there were no terrors.

One morning in answer to an emergency police call I arrived on the scene of a disaster at about 2:45 to attempt by both human and prayerful means to prolong the lives of those who had so narrowly escaped death, yet had marks of the threat to their lives on them.

A ship, the *Noronic*, in Toronto harbor had caught fire with 1,300 people on board. Many died in the flames and smoke. Others were badly burned. Some suffered broken bones when they jumped from the ship onto the pier.

Here was strikingly portrayed for me the panic that comes with the threat to human life—panic to those in danger, to onlookers, and to rescuers alike.

Certainly in such a situation we can do nothing to help the destinies of those who succumb, but we can inwardly pray that the hearts of those who are touched and bereaved by disaster may be humbled to draw closer to the Master whose coming draws nearer and nearer with each tragedy by land and by sea.

At such times we are led to contemplate *the value of human life*: (1) To God, (2) to Christ, (3) to the devil, (4) to others, and (5) to ourselves.

### **1. What value does God place on human life?**

He gave His only begotten Son to save man from his own willful choice. He gave His Son just as willingly as He gave the breath of life in the beginning. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Eze. 18:32).

However, even though God values all life, which He has created, when a person or a people choose to turn away from God that value is negated by the choice they have made, and consequently they must be destroyed.

### **2. What value does Christ place on human life?**

He was willing to take the form of human life to save man, and He says that if only one life is saved for eternity His sacrifice will have been worth while. He also says that He will empty heaven of its angels, if necessary, to save a life. His great interest in human life was expressed often.

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

When Paul tells us in I Corinthians 6:19, 20 that

"ye are not your own," he explains, "for ye are bought with a price." Christ paid that price, gladly yielding up His life for us. "He suffered the death which was ours, that we might receive the life which was His."—*The Desire of Ages*, p. 25.

Yes, Christ knew the value of human life.

### **3. What value does the devil place upon human life?**

First of all, he places a low value on human life, because he offers temptations to sin and draws man down to the depths of degradation.

Also, he has no use whatsoever for the life that is righteous, because it does not serve his purpose.

The unrighteous life, although of little value in the eyes of Satan, is the one he desires, because that individual is useful to him. He says of human life and its value, "All that a man hath will he give for his life" (Job 2:4).

### **4. Consider how some of the Bible characters valued human life.**

Cain placed a low value on life, both his own and his brother's. Abel's life to Cain was worth less than his own selfish spirit; yet, when the Lord placed a punishment on him which threatened *his* life, he said it was more than he could bear and asked God for some consideration.

Noah placed a high value on human life. He obeyed God and finally saved eight lives. He tried to save more, but the world would not listen.

Joseph's brothers placed a very low value on his life. First they left him to starve in a pit and then sold him as a slave into Egypt. But they valued their own lives quite highly when they thought they were starving and food was scarce. They were willing to go to any lengths to save their own lives.

Moses didn't place much value on the life of the Egyptian that he killed, but a great deal on the lives of his brethren, the children of Israel. He even asked God that his own name be blotted out of the book of life if it would save the brethren.

Paul placed a low value on the life of Stephen by consenting unto his death; but being converted, he placed a low value on his own life when it came to suffering persecution for the cause of God.

### **5. What value do we today place upon human life? On our own lives, and on the lives of others?**

Do we place a high value on our lives if we defile the temple of God by poor health habits, by consuming our time in selfish pursuits? Do we place a high value on the lives of others if we keep to ourselves the gospel of salvation?

Are we evaluating life correctly if we enjoy luxuries at the expense of refusing to share with the less fortunate?

When our life is yielded up or snatched from us our work will be done, not only in our own lives and the lives of our families but in the lives of our neighbors, as well!

Then Christ may say to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Otherwise, He will have to say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (verse 45).

What value do you place on human life? □

## What She Means to Me

BEN STIMSON

I DISCOVERED many years ago that in the husband-wife team my wife was at least 50 per cent of our effectiveness. Many men have succeeded in the ministry because a good wife stood by them and gave her full support to the program of the church. Other men who tried and failed might have made it if only the home front had been secure. You and I have known husbands in both these categories.

Let's have a look at these wives of ours. We should give them full credit for all they have meant to us through the years. Certainly I would not want to do otherwise in my own experience.

It is good for us to stop and take inventory. Just how does my wife fit into my pattern of service? What is it about her that makes her the successful helpmeet she is? What are those traits of character that make her indispensable to my success? Perhaps such an inventory-taking might be helpful to other wives and husbands, too. Here's what I appreciate about Elaine.

**She lets me stay out front.** Some wives I might name want to occupy the spotlight, and it becomes all too apparent that the Mrs. runs things in the home and in the church. Elaine doesn't work that way. Although she has a mind of her own (and she shares it with me on appropriate occasions!), I am the pastor. Her help, her counsel, and her encouragement is where it should be—behind the scenes, and it is very much appreciated.

This is in direct contrast to some friends of a few years back—Bob and Betty Brown. Bob was a fine fellow with wonderful prospects

when he entered his first pastorate. He was friendly, alert, and a good preacher. Betty also had many talents, perhaps too many for Bob's success. In conversation Bob hardly got a word in edgewise. This would not have been an absolute deciding factor had the aggressive-ness remained outside the church board meetings and other gatherings where plans were laid and decisions made. It was all too evident on such occasions who was running the show. This was not good for Bob or for the church. A few years of this, and Bob took up other work. Had Betty let her husband be the rightful leader of the team the ending of the story might have been a happier one.

**She takes an interest in my work.** Helga Henry, no doubt, is an exception to the rule; at least I surely hope so. Helga works in an office in the city. You see, the Henrys have two children, one in college and the other in the academy. It is not always easy to help our boys and girls receive a Christian education these days on a preacher's salary. So Helga got a job in the city and probably makes as much money as Pastor Henry does.

I don't say it critically, but Helga doesn't take a great deal of interest in Hubert's pastoral program. How can she? There are meals to get, a house to clean, clothes to wash, and many other chores to attend to after a day at the office. Helga is tired when she gets home at six o'clock in the evening. She doesn't feel like making visits with Hubert. She hasn't time to help with the Sabbath school or the youth social. She almost lives in a world of *her* own, and Hubert does his best on *his* own. But it can't be his best when, because of circumstances, he has to fight most of the battles alone.

Long ago Elaine determined she was going to be a wife and a mother first and if time permitted other interests would be attended to in due course. She is capable of doing many other jobs, but I am happy that she wants to make *our* job first. She helps with the Dorcas Welfare program. She makes visits

that are much more effective than if I had gone. She helps in many ways that contribute to the success of my work as a pastor.

**She is careful what she says.** More than one pastor's effectiveness has been nullified because a wife spoke ill-advisedly too frequently. We all make mistakes. We all let words slip that we wish desperately we could recall, but when it is too often, when it becomes a habit, then it is too bad.

I cannot remember a single time that Elaine has gotten me into hot water because she gossiped or spoke out of turn. I have never had to go and straighten out a complicated situation or act as a referee because she talked too much. For this I am most thankful!

**She is careful of her example.** I have sat on enough boards and committees through the years that I know how the conduct of the wife definitely influences the thinking and the decisions of the brethren. I can remember several times when a choice appointment almost went to a worker but the committee had second thoughts when they considered Mrs. Pastor's dresses, her makeup, her decorum, or some other phase of her example that might militate against the success of her husband's ministry.

I appreciate having a Christian wife with good taste, one who never embarrasses me with fashion or behavioral extremes. This means a lot when we live in an age that lays emphasis upon the outward adornment!

**She is very kind and thoughtful in the home.** I am thankful for a wife who manifests the same gracious thoughtfulness when we are at home alone as she does when we are in the presence of friends or attending public functions. Those magic words *Please* and *Thank you*, those words of appreciation, are just a part of her. This never fails to warm my heart and make her more precious to me.

I have known men—good men—who carried a real cross because the mask of charm came off when the visitors left. Whining, peevishness, selfishness, or boorishness

never built a happy home or made for a successful minister's career.

This, of course, is a two-way street. The husband can look for thoughtfulness and kindness only as he, the priest of the household, manifests a little more than his share of these indispensables!

**She gives me some time to be alone.** A minister in the Seventh-day Adventist Church lives much of the time in a goldfish bowl. He is up in front at all public meetings and functions. If he is effective in his ministry he must be a leader. A leader is in the limelight a great deal of the time. He is with people almost continuously. Under such circumstances, every man must have some time to be alone. Before he speaks to men he must speak to God. He must listen to God speak to him. This communion is best experienced alone. He needs to be alone too, just to be alone—to think, to plan, and to relax!

I appreciate Elaine's understanding. She makes those times to be alone possible sometimes at the expense of her own wishes and plans. This means a great deal. Here again we husbands have a role to play. We must not be household hermits. Our wives are confined within four walls much more than we are. They appreciate companionship. They enjoy conversation. They want to know what is going on. Let's not forget our part.

**She prays for me.** When I stand in the sacred desk to speak for God nothing encourages me more than to know that the one I love most on earth is sitting in the congregation praying for me. I know well her walk with God. For years I have seen the precious fruits of the gospel lived out before me in our home. There is no question in my mind but that when Elaine prays God hears. How comforting, how encouraging, how reassuring this is for any minister. I thank God for a wife who prays for me.

It is not easy to be a minister's wife. Of no other woman is so much expected. Perhaps no other woman is watched so carefully. Her every word and action seem to be under scrutiny. Husbands, these wives of ours need our help and our prayers. While they are giving their all to stand faithfully by our sides to make our ministry fruitful,

let us in turn do all we can to make their role a happy and rewarding one.

Every day I thank God for Elaine. It means so much to me to have the home front secure!

## Dear Kay:

Dear Kay:

*In the article written by Molly Rankin (March, 1972) she showed her love in being a minister's wife, but I felt a little perplexed when she commented that when members tell you what a dear man your husband is "you can only agree with tongue in cheek—but agree you must!"*

*I was wondering whether it would be more honest if a wife didn't have to put on a false front, but was more open about innocent things that will certainly cause no*

*disrespect for her husband but make him a human being to the members of the congregation.*

A Bible Instructor

Dear Bible Instructor:

It really would serve no useful purpose for a wife to go into details about why her husband was not perfect.

Molly was suggesting the practice of fitting resolve written for us in *The Adventist Home*, page 180. She wasn't telling an untruth, nor was she telling all she knew. She was guarding her words. Even though she had "tongue in cheek" (she knew who had to put the house in order), she had respect for the dignity of her man and she would not undermine in any way the influence of her husband.

Let us remember that when it comes to personal parsonage activities, in silence there is safety.

## A Personal Note From Kay...

Dear Shepherdesses,

February has many special days, but I particularly like the fourteenth because it is a day I can do something extra for those who are especially dear to me.

I was wondering whether we as a group of women could do something for ourselves this month. Could we follow the instruction of *Inspiration (Review and Herald, July 21, 1904)* by reading the love chapter, 1 Corinthians 13, each day this month? Go to your husband's study and read it in the various versions, paraphrasings, and translations, "and from the reading obtain comfort and strength." Then read the chapter on "Courtesy and Kindness" in *The Adventist Home*, as a commentary. We are advised that this chapter in Corinthians is "the most valuable treatise on etiquette ever penned."

These words have been to men and women a source of inspiration and encouragement. They will be the same to each of us! Let us cultivate the loving traits depicted, so people will know us not to be deluded enthusiasts or ambitious hypocrites, but real born-again, loving women, wives, mothers and shepherdesses.

Mrs. Hedwig Jemison recommended a new book to me the other day while I was visiting in Berrien Springs. It is *To Have and to Hold*, by Jill Renich, a non-Adventist Christian wife, teacher, and mother. It is published by the Zondervan Publishing House, Grand Rapids, Michigan, and is priced at \$1.95. This book could be used as a study guide to help each woman grow into the wife that encourages the highest and best in her husband. It is a heart-to-heart talk to women. It is not another marriage manual, but rather a series of chapters giving practical advice and personal illustrations on how to meet the problems of life head-on and win with God's help.

God bless each of you and help us to be a light—a bright light—shining in our world.

With love,  
Kay



# Help Save Our Children

ESTHER LAUSTEN

**P**ARENTS, teachers, and ministers all wonder why we lose so many of our youth. Many theories have been offered, but as a teacher I have been impressed recently with the conviction that it is because we do not begin early enough the business of saving their souls.

Of course, parents are supposed to have worship with their children and begin teaching them as babes, but did you ever take a poll in any church school to see how many homes have worship once a day, let alone twice a day? It might even be quite revealing to know how many ministers have worship in their homes with their own children. If parents don't care enough to send their children to church school, there is even less chance of their having a family altar.

"Oh, we take them to Sabbath school each week," is a common response received from parents when questioned about the religious instruction they give their children. But how much good does anyone receive from Sabbath school if they have made no preparation during the week? Sabbath school lessons are mostly stories of Bible heroes and offer very little about the real process of obtaining salvation. How many times do we hear someone say, "You be good little girls and boys so you can go to heaven." That isn't even what we believe. They must learn to know Jesus as a Friend and Saviour while they are young

*Esther Lausten is an elementary teacher at South Bend Junior Academy in South Bend, Indiana.*

and receptive. Children aged 6 and 7 are not too young. They must develop a personal relationship with Christ if they are to be really converted and remain in the church. They can understand these things if they are put into simple language.

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## How the Catholics Do It

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We may learn something here from the Roman Catholic Church. There the priest meets with each child every week in confession. In many places he also teaches them the catechism. He works progressively with the children throughout their growing years. No wonder they can say, "Give us a child until he is seven and you will never take him from us." Can we say that?

Our ministers often pay little attention to the children until they are old enough to be baptized and then they may have them in a baptismal class for only a week or so. It is taken for granted that they have been instructed at home.

With our television-soaked generation it takes real consecrated, dedicated labor to make an imprint on young minds. They are so used to tuning out everything but the TV that it takes weeks just to get their attention! Too many times ministers allow the children to grow like Topsy and then assume that at 12 years of age they can go in and reap a real harvest of souls. It doesn't work that way. If one wants to draw a year's interest in December, he must deposit sums in January and all through the year. The same rule works in harvesting souls.

In *The Desire of Ages*, page 515, Ellen White says:

It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years.

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## Telling It Like It Happened

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This fact was brought clearly to my attention this past spring when we had our usual Week of Prayer. Grades five through ten had one session, grades one through four another. When the week was over, the pastor passed out slips of paper for those to sign who wanted to attend the baptismal class. All of the children in grades one, two, and three signed. But in the fourth grade class there were three or four who did not choose to sign. I firmly believe that if they had attended the previous three years they would still have been interested.

When the class met for the first time, there were students from grades one through ten. Since there were too many children and too varied ages to meet all at once, the class was divided. It was planned that grades five through ten would meet on Monday and Wednesday, and grades one through four would meet on Tuesday and Thursday. This was a good plan, but was never carried out as far as the lower-grade class was concerned. There were always other "more important" appointments. The little ones were so disappointed. I hope it didn't make too much of a scar on their eager little hearts.

How often we liken converts to candles. The young children are the candles that can burn the longest for Jesus. Yet how often all those eager little souls are ignored.

I think baptismal classes should be held all year round in our churches too. Why not have a class for public school children? In our church about half of the children are outside of the church school. Their souls need to be sought after.

Are you looking for someone to baptize? Then don't ignore those little lambs among your flock. But be sure to prepare them well first. Then that back door will no longer swing. □

# Feedback

## A NEW IMAGE?

According to the Bard's lament (*Pointers*, May), most "traditional" Bible workers might be gone, "long time passing." So is the little old lady in hand-me-down Dorcas Society clothes advocating one bath a week before Friday sundown, and afraid to put a dab of powder on her little nose (what would all the sisters say?).

A crash-training program for Bible workers may hardly be the answer, but a change of image might.

The educated, professional woman, given recognition as such by the ministerial team, may make the flowers reappear and the desert bloom.

Elfriede Matejisk

## CARING FOR GREATER NEEDS

Your treatment of Dr. Weber's articles (July, Aug., Sept., 1972) was excellent, and it has made quite an impact. In fact, I had a telephone call from one of our ministers in Illinois asking me some questions and giving his overwhelming approval. I feel that *The Ministry* is caring for one of the greater needs of the denomination in that you are giving space for the health message.

Everett H. Shull  
Staunton, Virginia

## "STRANGE FIRE"

Your comments on "Strange Fire" were of great interest to me. Although I am not a musician either by profession or avocation, I have watched with great interest the changes in musical taste that have been taking place within the Seventh-day Adventist Church over the past few years.

I have also experienced considerable anxiety over this change because I felt it was headed in the direction that would produce performances like the two you cite. In my opinion, Satan is a master of the art of gradualism, by which he fully introduces these objectionable changes into the church.

D. E. Casebolt, M.D.  
Brewster, Washington

## WHAT ABOUT THE SDA MESSAGE AND THE KJV?

Is the Seventh-day Adventist message dependent in any way upon that popular English Bible translation the 361-year-old so-called King James Version? Obviously, it cannot be, as it must reach people of hundreds of

languages as well as those who understand only contemporary English (and some little enough even of that).

Just as it is a good thing that Seventh-day Adventists have not put forth a Bible translation lest the message seem dependent upon our own version, so it seems highly appropriate that the article "Which Version Is Best?" (Aug., 1972) came from a non-SDA scholar. It is interesting that he chooses the recent "Jerusalem Bible" (not the *New Jerusalem Bible*) as tops. I quite agree, and have found great delight in reading it through this year. It is the first Roman Catholic translation from the original Hebrew, Aramaic, and Greek rather than from the very problematical Vulgate in Latin.

Ministry readers should know that the *Today's English Version* of the American Bible Society, highly endorsed by Mr. France, is now available for Psalms and Job besides the NT. The aim is to bring out the entire Bible ultimately.

As to the much-loved King James Version, no doubt it will always be preferred until the end—especially at a certain age level and in certain regions of America. But it should be remembered that although Ellen G. White of the Seventh-day Adventist Church used the King James Version consistently (after all, it was the accepted English version in her day and had been for centuries), she also used the new translations that were coming out about the end of the 1800's.

Which is the best translation? I am reminded of what Walter F. Specht, until 1967 head of the department of religion at La Sierra College and presently of the Theological Seminary at Andrews University, has said many times: "I have many pictures of my wife, and I like them all; but I prefer the original." No wonder the church at least expects its budding ministers to get along reasonably well with the original language of the New Testament! One thinks of the Hindu who was well acquainted with the Hindu sacred writings in the original Sanskrit and was shocked to find that the Christian missionary was not even slightly acquainted with his Greek New Testament.

Seventh-day Adventists should, of course, be able to demonstrate the message from the King James Version and either to demonstrate it from other standard versions or to be able to show wherein a passage has been incorrectly translated, as sometimes has

happened. In years of encounter I have never found a single truth that is not as strong ultimately in the original or, in some cases, even enhanced.

Neither should it be forgotten that the King James Version was not always so popular. Recently, the University of Wisconsin Press reissued in facsimile form the Geneva Bible of 1560, translated by Englishmen in Switzerland who had fled persecution by "Bloody Mary." It remained the best-loved English Bible for a generation after the KJV was issued 361 years ago.

The King James Version should, however, not be sold short. For all its old English and unimpressive basic manuscripts it retains points of superiority. Several years ago in the *Review and Herald*, Don Neufeld suggested certain terms in evaluating the versions, which may be strong in "formal equivalence" (as the KJV usually is in giving English expressions corresponding to the originals) and "dynamic equivalence" (in which the Revised Standard Version is often quite successful as it attempts to express the ancient thoughts in words the writers might use were they writing today).

Yet in a passage such as Matthew 27:44 the KJV is the version that captures the dynamics as it translates: "The thieves also, which were crucified with him, cast the same in his teeth." The original has no word there for either "cast" or "teeth," and in this instance the RSV gives the more formally exact though less vivid "reveiled him in the same way."

Or there is the frequent "God forbid" of the NT, where as the original has neither a word for "God" nor "forbid" at such points. Yet a more formally exact "Oh, may it never be!" would hardly do. I would suggest the dynamic "Never!"

Or what shall we say of the ending of the Lord's Prayer of Matthew 6:13? It never was part of that prayer in Luke 11. Yet what would we do without it? Imagine Albert Hay Malotte's justly famed musical setting without it. It evidently was adapted from 1 Chronicles 29:11, and there is no reason not to continue using it; it is thoroughly Biblical.

In short, this message is greater than any translation and can profit by a wise use of the finest.

Royal Sage  
Riverside, California

# More on Colossians 2:14

## Conclusion

W. E. READ

**I**N THE presentation last month did we not have an adequate background for an appraisal and understanding of the texts involved in Colossians and Ephesians? Were not the expressions Paul used familiar to those to whom he wrote? Did they not have their Old Testament Scriptures to confirm his words of counsel? Was he not putting in script the very language they understood? If so, they would know what the apostle meant when he mentioned that something was to be abolished.

### Ellen G. White and the Ceremonial Law

From what we have reviewed it is evident that Ellen White had specific reference to the law of sacrifices as that which was abolished at the cross. Her statements are very clear in this regard:

The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took . . . out of the way, nailing it to His cross." But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven."<sup>1</sup>

The scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, had absented Himself from this gathering. "Then came together unto Him the Pharisees, and certain of the scribes." . . .

As before, the ground of complaint was His disregard of the traditional precepts that encumbered the law of God. These were professedly designed to guard the observance of the law, but they were regarded as more sacred than the law itself. When they came in collision with the commandments given from Sinai, preference was given to the rabbinical precepts.

Among the observances most strenuously enforced was that of ceremonial purification. A neglect of the forms to be observed before eating was accounted a heinous sin, to be punished both in this world and in the next; and it was regarded as a virtue to destroy the transgressor.

The rules in regard to purification were numberless. The period of a lifetime was scarcely sufficient for one to learn them all. The life of those who tried to observe the rabbinical requirements was one long struggle against ceremonial defilement, an endless round of washings and purifications. While the people were occupied with trifling distinctions, and observances which God had not required their attention was turned away from the great principles of His law.<sup>2</sup>

Though they [the teachers of the Jewish nation] said of themselves, "The temple of the Lord, the temple of the Lord are we," yet they crucified the Originator of all the Jewish economy, Him to whom all their ordinances pointed. They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them. The truth, the life, the heart of all their service, was discarded. They held, and still hold, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their own inventions, that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. The greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance. Meats and drinks and divers ordinances were multiplied until ceremonial religion constituted their only worship.<sup>3</sup>

The Biblical testimony speaks of "the handwriting of ordinances" (Col. 2:14) and "the law of commandments contained in ordinances" (Eph. 2:15) as that which was abolished, meaning the law of sacrifices.

Concerning the law of sacrifices, the Spirit of Prophecy states that it has no force after Christ's death (*Selected Messages*, book 1, p. 238; *The SDA Bible Commentary*, Ellen G. White Com-

ments, on 2 Cor. 3:7-11, pp. 1094, 1095), and that it was abrogated when Christ died (*Selected Messages*, book 1, p. 239).

## Other Things Done Away

But there were other things which were done away or nailed "to his cross" (Col. 2:14). These were the multitudinous regulations and injunctions that the Jewish leaders had added to the God-given ordinances, not only of those pertaining to sacrifices, but to all the other divine ordinances of Sabbath observance and other precepts. This was carried to such an extent that religion became an intolerable burden and a veritable yoke of bondage.

Christ was not exclusive, and He had given special offense to the Pharisees by departing in this respect from their rigid rules. He found the domain of religion fenced in by high walls of seclusion, as too sacred a matter for everyday life. These walls of partition He overthrew. In His contact with men He did not ask, What is your creed? To what church do you belong? He exercised His helping power in behalf of all who needed help. Instead of secluding Himself in a hermit's cell in order to show His heavenly character, He labored earnestly for humanity.<sup>4</sup>

The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away.<sup>5</sup>

So these two things came to an end when our Lord expired on Calvary's hill—the law of sacrifices and the Jewish accretions to God's ordinances.

The apostolic church in its very early days had to meet these and many other problems. The leaders guided by the Holy Spirit carefully studied the crucial queries as they arose. To many of the newly converted Jews it was not easy to give up the many feasts and customs to which they had been accustomed, but well-thought-out plans were developed and published, which brought great joy and comfort to

the believers, both Jew and Gentile (Acts 15:31).

"When there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." He reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts and had bidden him kill and eat. When he refused,

affirming that he had never eaten that which was common or unclean, the answer had been, "What God hath cleansed, that call not thou common."<sup>6</sup>

The Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles.<sup>7</sup>

(Read also Acts 15:13-29 and *The Acts of the Apostles*, pages 190-193, to get the full picture.)

One thing stands out clear and distinct. While the law of sacrifices was temporary and the accretions

were unnecessary, the law of Jehovah in its eternal principles and in its expanded form for this sinful world is forever.

All his commandments are sure. They stand fast for ever and ever (Ps. 111:7, 8). □

#### FOOTNOTES

<sup>1</sup> *Patriarchs and Prophets*, p. 365.

<sup>2</sup> *The Desire of Ages*, pp. 395, 396.

<sup>3</sup> *Fundamentals of Christian Education*, p. 398.

<sup>4</sup> *The Desire of Ages*, p. 86.

<sup>5</sup> *Ibid.*, p. 36.

<sup>6</sup> *The Acts of the Apostles*, pp. 192, 193.

<sup>7</sup> *The SDA Bible Commentary*, vol. 6, p. 1111.

## "Eloi, Eloi, Lama Sabachthani?"

(*"My God! My God! Why Hast Thou Forsaken Me?"*)

Oh how can I tell it?! Oh how can I show?!  
No language existeth on earth here below  
To fully reveal or adequately trace  
The unsearchable Love of the God of all grace.  
So Calvary showeth a Picture to men  
And earth's tongues describe it—again and again!  
But there is, in language only God can express  
In terms of His Love and His Righteousness  
In a sentence cried loud from Calvary's tree—  
"My God! My God! Forsakest Thou Me?!"

How loudly that cry sounds from Golgotha's brow!  
God's Love—and God's Wrath—revealed then  
and now  
His wrath against sin—and unfathomable Love  
Is told out eternally in a red pool of Blood!  
God's only begotten and dearly loved Son  
There bore all the judgement for your sins and mine.  
"Eloi! Eloi! Lama Sabachthani!"—Let it echo through  
your soul  
Stand thou then before that cross—as they stood  
so long ago.  
Early morning—soldiers—Peter—John—the throngs  
—and Mary too  
Child of God—or unbeliever—Tell me, where  
stand you?  
Seest thou as God now seeth thee?—In the scene  
round that Judgement Tree?  
As the cry broke forth from the lips of His Son:—  
"My God!—Forsakest Thou Me?!"

Oh Yes!—I can see it!—In that cry He said  
In His death the wages of my sin *He* paid!  
Through death for my sins, in God's Son I was slain!  
In the Life He now liveth I too live again!  
"In Christ" I'm accepted—completely and free  
And never shall I cry "Forsakest Thou me?"  
For all condemnation was borne in the Son  
Oh now I receive Thee—"My Lord and My God!"

(Isaiah 53; Mark 15-16; Romans 8;  
Luke 22:39-71; and chapters 23-24)

—Joseph Cowles, 1967

# Recommended reading

*The History of the Reformation*, John P. Dolan, Desclee Company, New York, 1965, 407 pages, \$6.75.

This volume, which has the imprimatur of Bishop Pursley of Fort Wayne, Indiana, is an attempt to give an impartial description of the social, political, and theological views of both Catholics and Protestants. The author acknowledges that the Holy Spirit gave gifts to the church through the individual Reformers, but claims that the Holy Spirit gave these gifts to them through the church.

Dolan recognizes that the church at that time "had become so much a part of the world that they were incapable of appreciating the power and appeal of a spiritual reform" (p. 54). "The Curia had come to halo its privileges, its greed, its lusts with the sacred character of Christianity itself" (p. 54). There were warnings by many voices, such as Catherine of Siena, who "informed Gregory that the stench of the papal court was equalled only by the putrefaction of hell itself" (p. 104).

The church had concerned itself almost entirely with institutional rather than individual reform, feeling that if the Holy Spirit had inspired its growth and development it could not be greatly in error and would not be forsaken by God. The Reform, therefore, consisted only of attempts at conciliarism, but even these were unsuccessful. At the Fifth Lateran Council, although the admonition was issued that "judgment must be made in the house of the Lord," it was not until time had run out and the papal indifference to reform still persisted that the judgment was made by an Augustinian monk in far-off Saxony (p. 145).

The book details the story of Chancellor Gerson of the University of Paris and Cardinal Nicholas of Cusa, who attempted to secure reforms. The reason for their failure was that these men were so deeply involved in the system they attacked that they were not able to bring their reforms to fruition. Gerson died in 1429 and Cusa in 1464 (pp. 146-198).

Chapter V describes the rise of the various Catholic orders with the reasons for their failures, and admits that the lands where the orders were most active "were those very lands that broke away from Roman Catholicism in the sixteenth century" (p. 250).

In chapter VI a description of Luther and details of his movement are given.

Chapter VII is an excellent review of the reform that divided Christendom, giving details of the reasons why the Northern European countries accepted the Reformation.

Chapter VIII describes the failure of the Council of Trent as being due to the opinion of participants that "calling attention to shortcomings was to run the risk of causing more harm than good" (p. 406). Cardinal Newman is quoted as remarking that "it could never be that so large a portion of Christendom should have split off from the communion of Rome and kept up a protest for three hundred years for nothing" (p. 407).

This book is an attempt to promote an ecumenical Catholic church, and it completely accepts the evolutionary approach of another Catholic writer, Teilhard de Chardin, who believed that all revelation was from God and that eventually there would be a uniting of the individual spirit with the universal Christian body into the cosmic spirit.

The book shows that as the Catholic Church organization firmly believed they had always been led by the Holy Spirit, therefore, their complete organizational structure, with its practices and doctrines, must have been guided by inspiration. The author also explains that the doctrine of papal infallibility developed from the necessity of maintaining firm leadership.

The direction of thought throughout the book emphasizes institutional rather than personal religion. In this concept the individual's relation to Christ exists only through the church, which he believes to be the mystical body of Christ. The author describes no salvation other than through the church and considers that church to be in the process of evolution.

The theory of evolution actually is used to explain the problems the book attempts to solve. In this view, the future life consists only of final absorption of the individual spirit into the supposed universal spirit. Since the Catholic organization completely accepts biological evolution, with the only stipulation that God instills a soul in each individual at birth, it is easy for them to accept the theories of social, economic, and doctrinal evolution. The belief in evolution allows the author to excuse both the Catholic and Protestant errors through the Middle Ages at the time of the Reformation and still claim that inspiration guided both Catholics and Protestants.

Although the explanation of the er-

rors of the Catholic church, by evolution, seems to excuse their past mistakes as being a part of evolutionary progress, the associated change from individual to cosmic spirituality proportionately decreases the chances of success of an ecumenical Catholic church on earth.

Henry G. Hadley, M.D.

*Successful Chalk Talking*, Robert Leonard Smith, Baker Book House, Grand Rapids, Michigan, \$3.95.

Here is a book that will serve a very useful purpose. Many times I have been asked whether such a book exists. This is the answer. The author, a commercial artist, has made a worthwhile contribution to the gospel ministry.

Anyone interested in chalk artistry in evangelistic meetings would be greatly helped by this production, which includes more than 100 pages and many pictures. Not expensive, it has laid down principles that even "the less than talented person" can study and apply with success. The author says "chalk talking is not as difficult as it looks." He is now a pastor of the First Baptist church in Pompano Beach, Florida.

I recommend this unusual production with enthusiasm, especially for those who seek to win souls by art as well as speech.

R. Allan Anderson

*Creation and Catastrophe*, Harry Baerg, Review and Herald Publishing Association, Washington, D.C., 1972, 160 pages, \$5.95.

Does the evidence of glaciers covering much of North America conflict with the Biblical account of the Flood? The mammoths of Siberia—were they pre-Flood or post-Flood creatures? How could all the animals and their food be accommodated in Noah's ark?

Why did the dinosaurs become extinct? How did the Indians reach the Western Hemisphere? What changes have taken place in and on the earth since God brought it into existence? How do the evidences of these changes relate to the creationist point of view?

Recent scientific discoveries and conclusions by Seventh-day Adventists and others have tended to enlarge the rather simplistic view some Adventists have held regarding the earth's natural history. Other questions have arisen, however, in the

attempt to correlate the evidences of geology and biology with the statements of Scripture and the Spirit of Prophecy.

Harry Baerg, an illustrator by profession and a naturalist by inclination, has attempted to synthesize the facts to form logical answers to the questions. Baerg lays no claim to infallibility, but he has provided reasonable solutions or at least tenable hypotheses that invite the reader to further study.

The author has targeted the book to readers of academy age and older, and hopes it will prove helpful to parents, teachers, and others who wish they knew more about the natural sciences. The page margins are illustrated with line drawings (by the author) that both invite the reading of the text and simplify its technical points. Indexed and annotated.

Raymond H. Woolsey

**How We Got Our Bible**, Ralph Earle, Baker Book House, Grand Rapids, Michigan, 1971, 119 pages, \$1.50.

This volume is a brief but excellent introduction to the Bible, and it is very useful for classes in Bible survey for either youth or adults. Chapter headings are: 1. Its Origin, 2. Its Preservation, 3. Its Transmission, 4. Its Translation, 5. Its Propagation, 6. Its Communication.

Orley M. Berg

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## BOOKS I TREASURE MOST

REINHOLD R. BIETZ

*Reinhold R. Bietz is a vice-president of the General Conference of Seventh-day Adventists. A graduate of Union College, he first entered denominational employ in 1929 in the North Dakota Conference. Following his pastoral ministry he served as youth leader in the North Dakota, Colorado, Michigan, and Lake Union conferences, then as president of the Texico, Southern New England, Southern California, and Pacific Union Conferences. He assumed his present position in 1968. His major responsibilities are on the West Coast, where he is chairman of the Board of Trustees of Loma Linda University, the Radio-TV and Film Center, the Pacific Press Publishing Association, and Loma Linda Foods.*



**HERE I STAND**, Rolland H. Bainton, Abingdon Press, Nashville, Tennessee.

Each minister no doubt has quite a few biographies in his library. I treasure *Here I Stand* as one of the best. I like to read this volume because it gives me a "big" feeling. Martin Luther's courage, his conviction, his faith, and his humility all have been a help in building my life as a minister.

One can take courage reading about Luther's patience in the midst of slanderous statements such as came from both ecclesiastics and political leaders.

One's convictions in the Word can be firmed up by reading Luther's statement, "If I am shown my error I will be the first to throw my books into the fire. I have been reminded of the dissensions which my teachings engender. I can answer only in the word of the Lord, 'I came not to bring peace but a sword.'"

**THE EXTENT OF THE ATONEMENT**, T. W. Jenkyn, Warren F. Draper, Andover, Massachusetts. Published in 1858. (No longer available except perhaps in some secondhand bookstores.)

There are some books that never grow old. In my opinion *The Extent of the Atonement* belongs to this class.

This volume has helped me greatly to see Christ as the central orb of the entire system of divine truth. It has helped me to keep my preaching Christ-centered.

**WESLEY'S SERMONS**, Vol. II, John Wesley, Wesleyan Methodist Book Room, 2 Castle Street, London. (This volume was published in 1788, three years before the death of Mr. Wesley. Perhaps some volumes can still be found in the secondhand bookstores.)

I find much inspiration and help reading the sermons in this volume. Although the methods of preaching today are different the truths he expounded are up-to-date and eternal. A volume like this inspires one to do more Biblical preaching.

**THE MANAGEMENT PROFESSION**, Louis A. Allen. McGraw-Hill Book Company, New York.

Among the books on organization and management that are in my library I consider this one of the best. This volume would hardly be classified as inspirational or devotional. However, it does offer some very tangible help for spiritual leaders.

It is always in order for the worker of God to study principles of management. The author is interested in helping the leader to give the trumpet a certain positive sound. The suggestions and counsel of the author help the worker communicate better with the people. This calls for an atmosphere of trust.

The four principles of communication are asking, telling, listening, and understanding, and the last of these is by no means the least.

# Shop talk

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

## LITERATURE FOR MOSLEMS

The Middle East Union has been active in the preparation of literature particularly adapted for work among Moslems. All these materials are available in mimeographed form in English and most of them in printed or mimeographed form in Arabic. Pastor Kenneth Oster, director of Middle East Union TEAM (Thrust for Evangelism Among Moslems), writes: "We will be happy to send free of charge any or all of our material to workers with a legitimate interest because of their labor among Moslems. Others will be asked to contribute a nominal amount to cover the cost of duplication and postage. We will be glad to send a list of our publications to any who request it."

Please send requests to Kenneth Oster, Adventist Center, P.O. Box 2020, Beirut, Lebanon.

## TAPE MINISTRY

Every Sabbath thousands of sermons are preached and too often forgotten when they could have a continuing influence and a greater audience. How? By the simple use of the tape ministry. Sermons on tape are becoming increasingly popular. Are we taking advantage of this potential? Cassette players can now be purchased for as little as ten to fifteen dollars. And the tapes can also be purchased in quantity at low cost.

Some churches have purchased cassette players for their shut-in members. Then each Sabbath afternoon the morning service is delivered to them. Evangelists will observe also how their sermons could be profitably used in soul winning. There are always those good interests who miss key subjects.

Why not have a regular church library of tapes and cassette players available on a loan basis. For people who travel or commute a great deal, the cassettes can be a real blessing. The Sabbath sermons, camp meeting sermons, prayer

meeting messages, evangelistic sermons, the Bible and Spirit of Prophecy books on tape—all of these can be a tremendous blessing if made available and their use encouraged.

One further blessing: If the message is to be taped, the pastor will be more diligent in his preparation.

## ARRESTING ATTENTION

Pastor A. F. Oloyede, district leader in Abeokuta, Nigeria, West Africa, has a unique way of attracting interest in his message. His burden is the soon return of the Lord, so on his bag he carries in bold letters the words NEWS: THE LORD IS COMING.

He writes: "I have a personal interest in house-to-house Bible study. I know that the future of the wicked world is not sure, but I have one assurance: The coming of our Lord Jesus Christ is at hand. That is why I have written this on my bag for everyone to read."



## LETTER OF WELCOME

A member of the General Conference staff upon moving into the Washington, D.C., area received a letter from a Protestant church welcoming him to the area and inviting him to worship with them. We believe the letter, adapted as follows, could be used in our ministry:

Dear Newcomer,

Welcome to Washington! The members of the Takoma Park Seventh-day Adventist church would like to welcome you to our community. We hope the Lord helped you during your move and that you had little trouble in settling in your new residence.

We realize that when coming into a new area, especially one like Washington, D.C., there are certain problems faced by each of us. We of the Takoma Park Seventh-day Adventist church offer our help and support in any way we can.

Our church is located at 6951 Carroll Avenue, where Carroll and Eastern Avenues intersect. We would like to invite you to our services, which are held every Saturday morning at 9:30 and 11:00 a.m., and on Wednesday evening at 7:30 p.m.

Again, we welcome you to the D.C. area, and if there is any way we can be of assistance please feel free to let us know. Our doors are always open to you as are the doors to God's kingdom.

Sincerely in Christ,

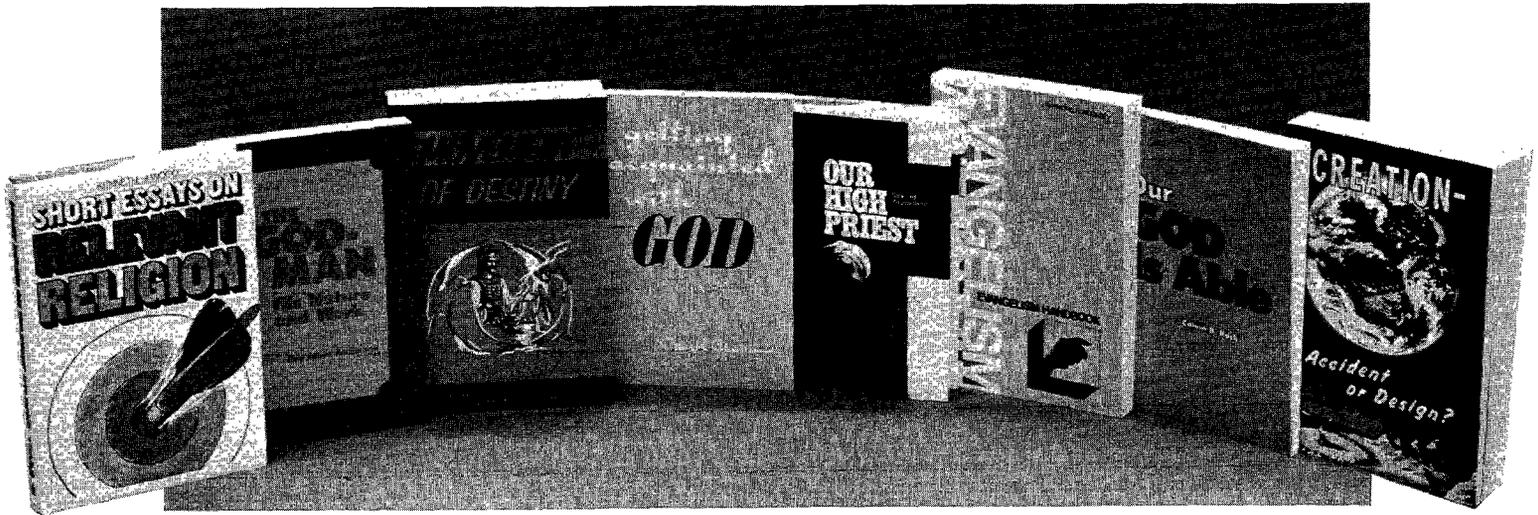
## DIAL "CHRIST JESUS"

"Christ Jesus 265-0730" is a listing in the Albuquerque telephone directory. Dial, and a voice answers, "Christian Embassy." The voice is that of John Leary, a 32-year-old former teacher who is now a hospital nurse.

According to Mr. Leary this venture is "a calculated move to reach troubled or searching people." When callers ask, "Is Jesus there?" Mr. Leary replies, "Yes, He's in our hearts. We are just Christians who want to minister to others."

As stated by Religious News Service, Mr. Leary reports most calls as coming from people really seeking something or in need of help. To these he offers sympathetic listening, an invitation to visit, and the promise of prayer and fellowship.

# Especially for you—the pastor



We are pleased to recommend the following books to help enrich your ministry.

Short Essays on

**RELEVANT RELIGION**, by Kenneth H. Wood  
The best of Editor Wood's *Review and Herald* editorials are divided into eleven sections, each featuring a different topic pertinent to the Christian's life. Cloth—\$4.95

**THE GOD-MAN, HIS NATURE AND WORK**, by R. A. Anderson  
The examination of Christ's life—and His philosophy of life—probes the import of a Being all human yet all God. Paper—\$2.95

**MOVEMENT OF DESTINY**, by LeRoy E. Froom  
An accurate account of how God led in the development of His church and how He will continue to lead His people until He comes to gather His own. Cloth—\$9.95  
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**GETTING ACQUAINTED WITH GOD**, by Otto H. Christensen  
God is alive and vitally interested in the affairs of every man. Paper—\$2.25

**OUR HIGH PRIEST**, by Edward Heppenstall  
A well-known scholar, speaker, and author explores the ministry of Christ in the heavenly sanctuary as our great High Priest. Cloth—\$4.95

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**EVANGELISM HANDBOOK**,

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There are special chapters dealing with hard-to-reach groups, baptism and afterwards, finances, and all other aspects the evangelist must consider. Softback—\$3.95

**OUR GOD IS ABLE**, by Calvin B. Rock  
This book describes what God will do for those who put complete trust in Him, for He is able to begin with anyone and make him someone. Paper—\$2.50

**CREATION—ACCIDENT OR DESIGN?**

by Harold G. Coffin  
The author compares the natural world with the revealed world and points out serious flaws in the evolutionary hypothesis, suggesting a solution to some of the problems. Cloth—\$7.95  
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Please add 25c for each book for mailing and add State sales tax where necessary. (Prices subject to change without notice.)



# News briefs

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

## Twelve Catholics Head List of State Governors

More Roman Catholics, twelve, will occupy governors' mansions in 1973 than members of any other church. And eighteen men, each with Episcopal and United Methodist affiliation, will form the largest religious groupings in the Senate of the ninety-third Congress, according to a post-election tabulation by Religious News Service. Six governors or governors-elect are United Methodist, six Presbyterian, and six Baptist. The Senate in 1973 will have fifteen Presbyterians, fourteen Catholics, and eight Baptists.

## U.S. Catholicism, Pre-1960, Seems Finished, a Report Claims

Citing a decline in Mass attendance and changing perspectives on sexual morality and abortion as indicators, a preliminary report on the status of the U.S. Catholic population suggests that "American Catholicism as it was known before 1960 seems to be finished." Not only are Catholics becoming "virtually indistinguishable from a Protestant denomination," but the indications are that "fewer young people who have been raised Catholic are going to continue to define themselves as members of an organized church." The report, which is the first part of a "yearly monitoring program" to survey the attitudes and behaviour of Catholics on certain critical issues, appeared in the October 28 issue of *America*, the Jesuit weekly review. It was written by Father Andrew Greeley and William McCready of the National Opinion Research Center, Chicago.

Comparing Catholics and Protestants, the report noted a sudden shift in the tradition that Catholics are more frequent churchgoers and observed that "young Catholics are beginning to look more like young Protestants in terms of church attendance." "One conclusion to be reached," the report said, "is that the (Catholic) Church is no longer meeting the needs of younger members . . ." It added that "whether or not . . . young people still define themselves as 'Catholics' is a question yet to be determined." "Whatever the end result," the authors added, "it can hardly be denied that there is evidence of a coming apart of the traditional, tightly knit organization of the Church." Asking if anything remains beyond

superficial ritual to hold the Catholic community together, they said it "seems to be that nothing remains." Asserting that "If our data are any indication . . . the loyalty is gone, the creativity is gone and the meaning system is gone or at least going. The remarkable thing is that no outside foe destroyed us; we destroyed ourselves." Quoting the Augustinian theologian Father Gregory Baum, they said: ". . . if the Blessed Mother expects us American Catholics to survive this mess, she had better send us leaders and prophets— . . . soon."

## Charisma-72 Draws 10,000 Participants in Stockholm

Charisma-72, a five-day charismatic gathering, drew some 10,000 persons to Stockholm from various parts of Europe and the United States. An ecumenical committee that organized the conference was composed of representatives of the Church of Sweden (Lutheran), Methodist, Baptist, Congregationalist and Pentecostal churches, plus members of the Salvation Army, the Evangelical Lutheran Fatherland Foundation and the Roman Catholic Church.

## Washington Paper Hits Court Decision on Abusive Language

A defense of "clean language" has come from a daily newspaper.

The *Washington Daily News* took editorial exception to a decision by the U.S. Supreme Court, which recently struck down a Georgia law making it a misdemeanor to "belabor" another with "opprobrious words or abusive language."

"The 'hero' in this case, now exonerated of the bad-language charge," the Scripps-Howard newspaper states, "merely had threatened to kill a policeman who tried to open a way for draft inductees to enter an induction center in Atlanta: . . ."

"Justice William J. Brennan, who wrote the majority opinion, reasoned somehow," the editorial continued, "that the foul words uttered by the Atlanta man were 'protected' under the free-speech amendment to the Constitution in view of vagueness of the Georgia law. The opinion suggested that 'fighting words' could be punishable, but only under a law somehow more specific."

"Chief Justice Warren E. Burger, in

a dissent, implied the victims of such verbal attacks were being encouraged to 'seek their own private redress.' However, we suspect," the paper said, "that if the cop so assaulted by the 'hero' of this story had retaliated in kind he would have been hauled in for 'police brutality.'"

"While we are ardent advocates of free speech, we are skeptical of the theory, which the Brennan opinion seems to uphold, that the Constitution gives every loudmouth the right to heap menacing profanity on anybody who happens to cross his path," the *Daily News* concluded.

## Why Conservative Churches Are Growing Lauded

*Why Conservative Churches Are Growing*, written by Dean M. Kelley, has been named the most significant book of 1972 by the editors, writers, and reviewers of *Eternity* magazine, the evangelical monthly published in Philadelphia. Mr. Kelley's book, published by Harper & Row, stirred widespread discussion. The central thesis is that strictly disciplined religious groups often uninterested in ecumenism and social action fare better in terms of the commitment of members than liberal denominations having flexible theologies. A top official of the National Council of Churches, the author was not himself overly pleased with his findings based on study of why the mainline churches are experiencing declining membership and enthusiasm.

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