

to make man whole

april 1973

M. the Ministry

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient."—Patriarchs and Prophets, page 342.



Editorials

UNION AT UNION COLLEGE

PUTTING doctors and ministers together in the grand work of saving souls is not impossible as in the case of Humpty Dumpty, who couldn't be put together again. Proof? Let's turn time back to the week of January 28 to February 3 at Union College and see what two doctors and a minister tried to do for the students at a spiritual emphasis week. Whether the students and faculty were blessed we cannot say (many said they were), but the medical-ministerial trio were surely blessed by the experience.

Union College President Robert Brown, well over a year ago, invited me to conduct a Week of Prayer. I suggested that we try an experiment using the right arm along with the rest of the body as an approach. He agreed. J. Wayne McFarland, M.D., and I started off together, dividing the time for six meetings. Then Cyril Hardy, M.D., chief psychiatrist at the Washington Adventist Hospital, joined me for three meetings. Instead of our dividing time, we used a dialog format.

At the beginning of the week heavy emphasis was given to the physical aspects of man and the importance of maintaining good health habits in order to have not only a healthy body but also a healthy mind, so that the Spirit of God can more effectively reach a man's spiritual nature. Constant stress was laid on the fact that man is an indivisible creature. When one part of man's nature suffers, the rest of his being also suffers. In order to have the happiest, most satisfying life possible, all phases of a man's life must be properly cared for. What affects the mind affects the body, and what affects the body affects the mind.

If anyone needs this health instruction, surely students in our colleges do. Many are under heavy study loads that all too often result in negative attitudes and depressed feelings. Such things as a daily physical exercise program are omitted. Irregularity of eating habits, failure to start the day off right with a good breakfast, plus other poor health habits contributes to a frustrating experience for more than a few of our youth.

So we started off by announcing a physical fitness program beginning at 6:15 A.M. How pleasantly surprised we were to see that more than 100 students were interested in coming out morning after morning to take certain tests and learn new ways and means of keeping physically fit.

The latter part of the week was spent in discussing the mental and emotional aspects of man, especially as they relate to conversion. To hear a Christian psychiatrist unequivocally state that a man is either under the control of the Spirit of God or the spirit of Satan is indeed refreshing! We discussed practical subjects such as how to control the will, how to overcome temptations, what to do with depression,

and proper attitudes toward sex and marriage. All discussions were based on the Bible and the divine commentary, the Spirit of Prophecy.

An overhead projector and screen were used throughout the meetings. Even though none of us were artists, the points made by simple drawings and lists of terms not only polarized the audience but made a deeper impression on minds, because we used both the ear and the eye avenues for reaching those in attendance.

This was a new experience for the speakers, and certain improvements will be in order for next time. Yet we felt that this approach yielded certain benefits. For instance, the reception by the students appeared far more open and friendly than when I conducted Weeks of Prayer alone. Using the health approach enabled us to reach hearts much more quickly. If we can gauge success by certain responses, we believe we achieved our objectives. For example, when the importance of breakfast was stressed, someone stated that three times as many students as usual turned up for breakfast. One thing certain, we all had to wait longer to get through the line! We asked for a show of hands as to which students were breathing deeply, drinking more water, and so on, and by far the majority indicated that they were participating actively in the health program. Since we directly tied the health and the spiritual avenues, we have reason to believe that many had a similar increased activity in spiritual things. And our assumptions were confirmed by the comments of several students.

Much more could be said, but as a member of the team and one who can compare this particular spiritual emphasis week with those I have conducted in the past, I can state quite frankly that I felt that this type of program is far more beneficial than just presenting a spiritual message without touching the other areas of man's life.

The spirit at Union College was excellent. This is a tribute to the president and to his faculty, who are doing everything possible to help these young people find real meaning in life. □

J. R. S.

NEW APPROACHES TO AN OLD CONCEPT

THE SANITARIUM idea is definitely not outdated, although the term may be. This month's health section focuses on some of the current attempts being made by Adventist hospitals, medical groups, and individual practitioners in applying to modern medical practice the instruction the Lord has given to us concerning the sanitarium work.

A whole new breed of professionals is being developed to help implement this new approach to an old idea. The title that designates these new professionals is that of hospital health educator. In in-

dividual or group practice the title clinical health educator is being used. Currently, thirteen hospital health educators are employed in our denominational institutions, and several who fall into the category of clinical health educator are now serving Seventh-day Adventist physicians and medical groups.

Of course, not all of these health educators or the programs they are carrying on are included in the brief section allotted to health evangelism. But we have tried to pick representatives from various categories to show what is being done and the great potential that exists in this kind of medical missionary work. We have also included a report on the neighborhood church clinic concept that has been developed by Dr. Granger Westberg. We hope this emphasis will stimulate interest on the part of both doctors and ministers in developing innovative programs in this field. We would very much like to report in future issues of the health section such programs that are being successfully implemented. □

L. R. Van D.

CHECK UP ON YOUR CHURCH

There are guides to good hotels, good restaurants, and what have you. Now, according to Religious News Service, the Roman Catholics of London have published the Good Church Guide.

This means that their churches are apt to be vis-

ited at any time by anonymous inspectors who will be checking to see "where Mass is almost inaudible" or "where the liturgy is slipshod," just as inspectors might show up at hotels or restaurants.

The program, with its thirty critics, is sponsored by the *Clergy Review*, a Roman Catholic journal that circulates mainly among the clergy (sort of like THE MINISTRY). The first printed reports were of two of the fashionable churches of London. Obviously, there was room for improvement.

You might do well to check up on your church service. Who knows what THE MINISTRY staff might come up with next? □

O. M. B.

In this issue

All will do well to read Ellen White's article on temptation several times, using a red pencil to underscore the most important statements.

A frequent query of pastors is how they might best organize their time to encompass their work. Excellent suggestions appear in Ralph Blodgett's article entitled "How to Save Time in the Ministry."

Dr. Horn is rendering outstanding service in providing us with current data in the field of archeology and science, and the article featured this month by Robert Brown deals with the important question of radiocarbon dating.



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How to Meet TEMPTATIONS*

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:2-7.

WHAT greater promises could be given us than are found in these verses? A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure.

On the other hand, he who once yields to temptation becomes spiritually weak, and yields more readily the second time. Every repetition of sin blinds his eyes, stifles conviction, and weakens his power of resistance. Thus while the power of the human race to resist temptation is continually decreasing, Satan's skill and power to tempt are continually increasing. This is one great reason why the temptations of the last days will be more severe than those of any other age.

The admonition of the Saviour is, "Watch and pray, that ye enter not into temptation." If Satan cannot prevent persons from exercising faith, he will try to lead them to presume upon the willingness and power of God, by placing themselves unnecessarily in the way of temptation. Presumption is a most common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. Those who profess to be followers of Christ, and who claim by their faith to be enlisted in the warfare against all evil in their nature, frequently plunge without thought into temptations from which it would require a miracle to bring them forth unsullied. Meditation and prayer would have preserved them from these temptations by leading them to shun the critical, dangerous position in which they placed themselves.

Although the promises of God are not to be rashly claimed by us when we recklessly rush into danger, violating the laws of nature, and disregarding prudence, and the judgment with which God has endowed us, we should not lose courage when temptations come upon us. If we do not knowingly place ourselves in the way of temptation, it is our privilege to claim the promise of the inspired word: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Those who have weighty responsibilities to bear in connection with the work of God are the ones that will be beset with the strongest temptations. If Satan can cause them to waver from the

right, he not only takes away their own strength, but he destroys their influence for good over others. They lose their confidence in God, and feel that they hardly dare approach him in prayer; for they are under condemnation. Acting upon the principle that Christ presented in his prayer, "I sanctify myself, that they also might be sanctified through the truth," they should take the position that they will be steadfast to God under every circumstance, that they may exert an influence to make others steadfast.

The temptations of Satan are manifold; but those to which our attention is called in the text are unbelief and impatience. "Knowing this, that the trying of your faith worketh patience." Impatience, then, is the result of a lack of faith. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If we do not maintain the grace of patience, we shall never reach a state of perfection. Some of us have a nervous temperament, and are naturally as quick as a flash to think and to act; but let no one think that he cannot learn to become patient. Patience is a plant that will make rapid growth if carefully cultivated. By becoming thoroughly acquainted with ourselves, and then combining with the grace of God a firm determination on our part, we may be conquerors, and become perfect in all things, wanting in nothing.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." It is our privilege in our great weakness to take hold of the strength of the Mighty One. If we

* Address delivered to the Swiss Conference and European Missionary Council in Basel, Switzerland, Sept. 23, 1885.

ELLEN G. WHITE

think to meet and overcome the enemy in our own strength, we shall be disappointed. It may seem at times that when we pray the most and try the hardest to do right, we have the greatest temptations. This is because Satan is perfectly satisfied with our condition when we are clothed with self-righteousness and do not realize our need of divine aid; but when we see our great need of help, and begin to draw near to God, he knows that God will draw near to us; therefore he places every possible obstruction in the way so that we shall not come into close connection with the Source of our strength.

The exhortation of the apostle is, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." It is by engaging in this work, and by exercising living faith in God, that we are to perfect Christian character. The work of cleansing the soul-temple and preparing for Christ's appearing must be done while we are in this world of temptation. Just as Christ finds us in character when he comes, so we shall remain.

We should make daily advancement in the work of character-building. When we try to separate from us our sinful habits, it may at times seem that we are tearing ourselves all to pieces; but this is the very work that we must do if we would grow up unto the full stature of men and women in Christ Jesus, if we would become fit temples for the indwelling of the Holy Spirit. It is not the will of God that we should remain in feebleness and darkness. He would have us put on the whole armor, and fight valiantly the battle against sin and self. And after we have truly repented of our sins, and done all that we can to

overcome them, he would have us manifest a calm, unyielding trust in the merits of a crucified and risen Saviour.

If we make an entire surrender to him, leave our life of sin and passion and pride, and cling to Christ and his merits, he will fulfill to us all that he has promised. He says that he will give liberally to all who ask him. Cannot we believe it? I have tested him on this point, and know that he is faithful to fulfill all his promises.

Let not him that wavereth think that he shall receive anything of the Lord. When persons begin to draw nigh to God, Satan is always ready to press in his darkness. As they look back over their past life, he causes every defect to be so exaggerated in their minds that they become discouraged, and begin to doubt the power and willingness of Jesus to save. Their faith wavers, and they say, "I do not believe that Jesus will forgive my sins." Let not such expect to receive anything from the Lord. If they would only exercise true repentance toward God, at the same time possessing a firm faith in Christ, he would cover their sins and pardon their transgressions. But, instead of this, they too often allow themselves to be controlled by impulse and feeling.

When Satan tells you that your sins are such that you need not expect any great victories in God, tell him the Bible teaches that those who love most are those who have been forgiven most. Do not try to lessen your guilt by excusing sin. You cannot come near to God by faith unless you realize your sinfulness. Then you can place yourselves right on the promises, and with unwavering faith can claim a share in the infinite sacrifice that has been made for the human race. Cling closely to Jesus, and his great heart of love will draw you unto himself.

I cannot bear the thought that any should go away from this meeting without having their faith greatly strengthened. There are those here who will develop into good and useful workers. But every advance step they take must be a step of faith. If they have a religious experience that is rich in faith, one can chase a thousand, and two can put ten thousand to

flight. But all the talents that they may possess, all the skill and eloquence that they may acquire, will effect nothing unless they are consecrated to God.

I am so anxious that those who labor in the cause shall have all the strength, and peace, and joy that Christ has for them. I want them to have the consolation of the Holy Spirit. The apostle Paul desired that his brethren should be comforted with "the consolation wherewith he was comforted." The Christian finds constant comfort and strength in Jesus. And when he complains of weakness and darkness, he gives good evidence that he has not a close connection with Jesus.

Brethren, let us have an eye single to the glory of God. Let us not allow anything to interpose between us and him. "If we follow on to know the Lord," we shall know that "his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." If we are partakers of the divine nature, we shall reflect in life and character the image of our divine Lord. We cannot be indolent in seeking this perfection of character. We cannot yield passively to our surroundings, and think that others will do the work for us. "Every man that hath this hope in him purifieth himself, even as He is pure." We must be workers together with God. Life must become to us a humble, earnest working out of salvation with fear and trembling; and then faith, hope, and love will abide in our hearts, giving us an earnest of the reward that awaits the overcomer.

A relentless and determined foe has prepared his wiles for every soul that is not braced for trial, and guarded by constant prayer and living faith. We cannot individually, or as a body, secure ourselves from his constant assaults; but in the strength of Jesus every temptation, every opposing influence, whether open or secret, may be successfully resisted. Remember that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Therefore "be sober, be vigilant."—*Historical Sketches*, pp. 133-136. □

How to Save Time in the Ministry

part 1

RALPH BLODGETT

A MINISTER once polled his congregation through a questionnaire to discover how much time they felt he should be spending each week on various activities: sermon preparation, administration, counseling, committee and board meetings, church and prayer meetings, youth activities, pastoral visitation, shut-in visitation, and community activities.

To his great amazement the answers averaged a total of eighty-two hours of work a week—double the normal man's work load. One zealous member's list actually totaled two hundred hours of work per week, not realizing, obviously, that a week has only 168 hours.

Psychiatrists tell us that feverish activity to encompass all the related responsibilities is one of the major causes of ministerial breakdowns.

What should we do, then—shirk our various obligations and settle for a mediocre ministry? In the words of Paul, "God forbid!"

Rather, what we need is to become more efficient, more—shall we say—"executive" in our activities. We need to improve the use we make of the hours given us. Here are six suggestions that have helped me:

1. Delegate Responsibility

As the early Christian church started growing and the apostles were smothered with increasing administrative, pastoral, and welfare responsibilities, a special meeting was called and a church election held. Seven laymen were chosen to take care of the welfare work and miscellaneous church business (Acts 6:2, 3). Thus God's workers could give themselves "continually to prayer, and to the ministry of the word" (verse 4).

Our error today is often that of the apostles—spending too much time table-serving, leaving insufficient time for the *real* work of the ministry—soul winning, prayer and study, and "the ministry of the word."

A wise executive decides what is major and delegates what is minor. That is the secret of execu-

tive leadership in business. Likewise, a wise minister puts twenty men to work, rather than trying to do the work of twenty.

"But I don't know anyone who can do my work as well as I can," some ministers protest.

Perhaps not at first. But they *can* be trained and, given time, perhaps may do the job even better. These tasks may include church bulletins, mimeographing, filing, outside bulletin boards, janitorial work, record keeping, and telephoning members for special meetings.

Flow of Authority

People often look to their pastor for solutions to problems that other church officers could and should take care of. Someone calls late Friday evening to report in sick and unable to take his morning Sabbath school class, and the pastor spends the next hour on the telephone searching for a substitute.

How much better to have the teacher educated to call the Sabbath school superintendent. He or his assistant should take care of such changes in teachers.

Called out of town unexpectedly on conference business, one minister spent an hour trying to arrange for the midweek service. A better solution would have been to leave the matter in the hands of the head elder, whose responsibility it is to serve as the pastor in his absence.

An excellent method of educating church members in the channels of responsibility is to call a special church officers' meeting immediately following the annual election and there outline the various responsibilities.

But be specific! The Sabbath school superintendent is in *full* charge of the Sabbath school. The head elder is the assistant pastor, and is responsible for appointments in the pastor's absence. The head deacon is in complete charge of the physical church plant. All repairs, or suggestions for upkeep, are to be cared for through him. And on down the line.

Once the officers have this clearly in mind, present the same plan of responsibilities to the whole church. It may take a while for some members to adjust to such a program, but persevere. It will free the pastor of untold time-consuming trivia and petty problems.

One caution. Wayne Dehoney, a Southern Baptist pastor in Jackson, Tennessee, said it well: "In delegating responsibility, delegate authority too.

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Don't try to keep your hand on what you delegate to someone else." It's proper to supervise or oversee, but not to the extent of eliminating all opportunity for individual incentive and creativity. And above all, give credit wherever credit is due. Nothing inspires quality work like well-deserved praise.

2. Plan Ahead

One of the great time wasters in a minister's life is last-minute sermon preparation. You know—that eight-thirty Friday night scramble for a topic and appropriate illustrations. Actually, most of the outline should be well in mind weeks and even months ahead.

Andrew W. Blackwood in his book *Planning a Year's Pulpit Work* (Abingdon Press, 1942) says: "A living sermon matures slowly. . . . In order to give each message time to develop, according to the spirit of life in its seed, the pastor should have in his homiletical garden sermons in various stages of growth."—Page 16.

In *Planning Your Preaching*, J. Winston Pearce (Broadman Press: Nashville, Tenn., 1967) lists seven reasons for advance planning:

1. Gives the Holy Spirit a better chance to do His work with and in the preacher.
2. Helps the minister preach the *full* gospel.
3. Tends to inspire a teaching ministry.
4. Aids in developing a better worship service (integrating hymns, special music, etc.).
5. Helps the minister to grow and remain fresh in his preaching.
6. Makes for timeliness in preaching.
7. Saves time.

The Pastoral Year

How is such planning accomplished? First take time to analyze the pastoral year. List the fifty-two Sabbaths, indicating relevant events in connection with each: *Liberty* campaign, *Signs or These Times* campaign, Easter, Fourth of July, Thanksgiving, special offerings, et cetera. Next, list subjects that pinpoint the needs of the people in your congregation. Include one or more series of studies, perhaps expository in nature. Plan for practical as well as doctrinal subjects. Above all, let each grow out of personal study of the Bible.

Next, assign subjects to specific Sabbaths. At the same time prepare file folders for each subject into which you can drop pertinent data, illustrations, and materials discovered in daily reading, study, and observation. Also place a list of the Sabbaths with subjects on your office bulletin board for daily reference. A loose-leaf notebook with fifty-two pages numbered and titled to correspond to the posted list will also help in preserving pertinent materials.

Such a plan keeps one alert to relevant thoughts and allows the sermons to mature over several months' time. It also eliminates the last-minute scramble for subject and supportive material.

3. Make a Schedule

A former seminary president and professor at

Wheaton College, Dr. Edward Hakes, once said, "When you budget time, you discover that you don't have enough time to 'buy' everything (as when you budget money), so you 'buy' with time only those activities worth 'buying'."

The pastor who complains, "I don't have enough time," is really saying, "I don't manage my time wisely."

Select Priorities

In planning for wise time expenditure, determine priorities. Set aside, first of all, time for prayer and personal devotion, then study of the Bible, the Spirit of Prophecy, and select books. Next might come correspondence and administrative planning, then hospital and pastoral visitation.

Many pastors divide their weekdays into three rough categories: mornings—study and office work; afternoons—visitation; and evenings—Bible studies or meetings. One day each week, often Mondays, should be totally free from pastoral responsibilities except in cases of dire emergency. This day is for the family.

One enterprising denominational leader actually puts down an appointment every Monday for his wife and family. Then when someone requests his services, he whips out his appointment book and replies, "Sorry, but I have another appointment that day. Can we make it some other time?"

Efficiency experts agree that keeping an accurate record of one's waking hours for a week will reveal many time wasters. It will help to sit back and evaluate such a record. Where can time be saved? What odd moments could have been utilized?

An effective method of reducing time spent in correspondence is to use the GrayLine "Snap-A-Way" speed letters with three parts: a white top copy, plus yellow and pink carbon sheets. The speed letter sheet is half the length of a regular letter and half of that is for a reply.

Or an alternative might be six cent post cards, purchased fifty or one hundred at a time. Such devices encourage shorter, to-the-point letters and save many hours.

Set Deadlines

Chief Justice of the Supreme Court, the late Charles Evans Hughes, set aside exactly nineteen minutes for lunch with such accuracy that the Capitol restaurant waiters could set their watches by his comings and goings. He understood the true value of time scheduling.

Growing ministers should set goals for book reading—so many pages a day—placing pertinent notes in the files for future use.

If one does writing, he should set specific goals for achievement. Self-discipline is essential.

Flexibility, however, should be allowed in a time budget. The budget will serve as a guideline, but emergencies are to be expected, which will necessitate changes. Still, having a time budget will add much to an effective and fruitful ministry. □

To be continued

Six Steps to a Successful VISITATION PROGRAM

A SIMPLE and workable plan for visitation for Seventh-day Adventist pastors and evangelists is a must. Needless hours are often wasted prior to public evangelistic meetings in organizing the names that are hopefully interests, not to mention the loss of needed contact during the development of the interest. Also, the local pastors often labor under many self-styled types of visitation programs that are often of little help to the next pastor. In turn, the new pastor spends much time and labor setting up what seems to be a better organization.

This is not to suggest that the following six-point plan of organization is to replace all others, but it is a simple one that has proved successful. It is shared that there may be a more abundant harvest of souls.

Visitation Organization

1. Alphabetize by last name all interests on a 3- by 5-inch Roto-file. Record basic visitation information as space permits. Appoint one competent secretary to be in charge of this file (head

receptionist, interest secretary, or hospitality chairman).

2. Make duplicates of interest cards on 4- by 6-inch cards for visitation.

3. Divide the territory into areas, considering any town an area until there is enough interest to divide it into sections. Group neighboring routes into areas first, and then, if needed, section them. Make note of these divisions on a master map so that new interests can be easily assigned to the correct territory and visitor.

4. Assign someone as guardian of all interests in each section and area. The guardian does not necessarily visit but has the responsibility of recording meeting attendance and keeping track of the state of interest in his territory.

5. Group the duplicate interest cards (4 by 6 cards) by area or section and give each batch to the person responsible for that territory. Basically, this card contains the name and address of the interest as found in alphabetical Roto-file card, plus helpful information for visitation.

6. As visits are made, interests should be graded (A, B, or C, for example). The grading of an interest might be in several different areas of concern, such as his interest in a public evangelistic meeting and his apparent interest in Bible studies. The grade placed on the card will represent how the

interest responded in relation to the purpose of the visit.

Use of the File

What to do with changes: Channel all changes through the person in charge of the alphabetical Roto-file, who will make note of the change, whether it be dropping disinterested persons, adding new ones, entering change of address, et cetera.

What to do with "A" interests: Have the persons in charge of all areas and sections make a list on a blank 4 by 6 card of all the "A" interests in their area, section, or sections. The pastor or evangelist should be given these lists of top interests and should be kept informed as to the state of each interest.

What to do about records of meeting attendance: Someone should keep a record of who attends meetings and when. After each meeting this information should be first entered on the alphabetical 3 by 5 Roto-file rather than on another list. Then in order for those doing visitation to know about the attendance of people in their areas or sections, they or the guardians (the ones responsible for areas) should check the Alphabetical Roto-file for the new attendance data. This information should then be passed on to the person in charge of each section and marked on all 4 by 6 visitation record cards. □

Joe Hagan is a 1972 graduate of Columbia Union College, and is now an intern of the Potomac Conference attending Andrews Theological Seminary.

JOE HAGAN



Southwestern Union College Field School group with some of the wives. On the front row, far right, is Jere Webb, pastor and speaker. Next to him is Elden Walter, field school director.

CRUSADE PILOT PROJECT REPORT

**Witnessing+Follow-up+Bible Studies=
Crusade Results**

ELDEN WALTER

A YEAR'S experience had proved the effectiveness of the witnessing concept at the local church level. We wondered what now might be the potential of this concept when combined directly with a crusade. We had the summer field school of evangelism crusade coming up for Southwestern Union College and decided to experiment.

We had five weeks and only \$300 for advertising. We put it together like this: First two weeks, train the students in New Testa-

ment Witnessing and knock on doors daytime and evening with a goal of 200 professions. (That is, one who professes to accept Christ as Saviour and Lord after a gospel presentation on our first visit.) Then open the crusade with three meetings that weekend. Concentrate the next week on visiting the 200 professions with the gift-Bible doctrinal studies.

We started each person who professed Christ with the series of six "Steps to Eternal Life" within hours of their acceptance of Christ, and then transferred them right on to the gift-Bible lessons. We left three lessons at a time and called back twice each week.

Then we had another weekend of three meetings followed by the week of visitation with Bible lessons. The last, or fifth week, we had meetings every night, reviewing the doctrines with the whole audience, baptismal class style, using decision-type sermons. We

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also had a baptism every night.

The real test of the whole concept was to see what might be done with very little money (we did not even put an ad in the newspaper) in a church where there were no waiting children or interests to be baptized. (The pastor had been diligent in gathering in the prospects and having regular baptisms.) In other words, *Could the New Testament Witnessing plan provide a viable audience of interested visitors who could be gathered in immediately by a crusade?*

Exciting Results

The answer is an exciting "Yes!" The eight teams of field school students were all making successful gospel presentations within a couple of days and saw well over 200 accept Christ as their Saviour. Almost all of these were basically outside the circle of the influence of the church. Many had never known anything of Seventh-day Adventists before.

Three fourths (more than 160) began the follow-up Bible lessons. About one hundred came out to some of the meetings. Forty-two made decisions to be baptized and join the church. Half of these did so before closing night. About fifty more are continuing the Bible studies. It is likely we will ultimately baptize fifty to seventy-five of the two hundred. Reaching as many brand-new people as we did, we are seeing more chain reaction with relatives and friends than usual. The potential of the follow-up is increasing as a result.

Obviously, we are thoroughly convinced that this new plan of evangelism is the best answer to the challenge the average minister faces—small budget, few interests, and no sensational program or preaching to provide any unusual attraction. (In this field school crusade, an intern pastor did the preaching and students provided the musical program.)

Everyone involved is enthusiastically recommending the plan as a pattern for future evangelism. However, all are persuaded that the time frame should be longer, even for a field school, where you have students to visit five or six hours a day. And certainly where

the pastor of a local church would use trained laymen to get the basic group of professions and carry on the follow-up lessons, it would be best to plan for an over-all time frame of at least twelve to fourteen weeks.

Bonus Advantages

I was not surprised by the success of the over-all plan. It made sense and carried out the inspired instructions. But I was not prepared for what, to me, was a bonus advantage. The effect on the soul-winning expertise of the students was amazing to me. I have been conducting field schools of evangelism for colleges and the Seminary since 1958. I have watched the development of many students in evangelistic work. But the effect the New Testament Witnessing training program had on these students, giving them confidence and skill in leading souls all the way through to baptism was something else. They did not experience the usual anxieties when decision time came. They had learned how to lead a soul to accept Christ as Saviour and Lord as the first step in their work. And this knowledge in leading a person to that first *big* decision made the subsequent doctrinal and baptismal decisions seem the natural thing to do.

It might also be recognized that when the interest has been led to Christ and His truth by this divinely recommended way, it is not nearly the crisis for him. It is when we ignore this counsel and teach all the doctrines and standards *first*, and then appeal for a decision to join the church, to be baptized and accept Christ all at once, that we create the tension of a breach birth in the delivery room! No wonder beginners feel inadequate when it is done that way! I have never seen a group of young men as mature in their soul-winning skills as this group of students. They are eager to get at it on their own.

Greater days are ahead for evangelism if we write the formula: New Testament Witnessing + Gift Bible Doctrinal Lessons + Decision Meetings = Souls for Eternity! □

It Is Time to

THOMAS CARLYLE, the English essayist and historian, once attended a New Year's Eve party at a home in Northern England. Late in the evening he became bored with the trite, idle talk and quietly slipped out into the dark night and walked to the seashore.

According to the story he was amazed at a sudden change in the atmosphere. Heaviness settled around him. It was dark and dismal, and soon a storm began to rage. The sea was rough and the waves were high, the breakers crashed and the thunder roared.

He stood bewildered, confused, and frightened. The change in weather had come unexpectedly. His thoughts were turned inward. And as the old year merged into the new the soul of that philosopher was caught up in the bigness of it all, and he cried out, "I stand at the center of immensities, at the conflux of eternities."

That is where the remnant church stands today. The climate of our society and the whole international scene has changed. Let us arise and finish the task. Man is plunging uncontrollably into abysmal depths—depths of moral chaos, political dilemma, atheistic Christianity, and uncontrolled science. Science has reduced time and space almost to the vanishing point. By radio the world is one seventh of a second wide. Man has circled the earth by jet plane in fewer than 40 hours. He has landed on the moon. He has walked on it. He has ridden a vehicle on it. Man has penetrated

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Finish Our Work

B. L. ARCHBOLD

outer space. But he has never been so far from heaven.

Humanity has gone into waters far beyond its depth. The psalmist exclaims under a similar situation in his day: "All thy waves and thy billows are gone over me" (Ps. 42:7). Man is afraid of what he knows. These twentieth-century immensities stagger the imagination. We are indeed at the conflux, or crossroad, of eternities. We may well ask ourselves, What is the message in all this immensity for the church?

The prophet Isaiah sensed the terrible condition of his day. Amid it all he was weighed down with a burden for lost souls. Impelled to step out and give a message of hope and salvation, he exclaimed:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth (Isa. 62:1).

This is the time for the remnant church to preach as never before. It is the challenge of the century.

Our Commission

The message to every leader, minister, worker, and church member is found in the commission, "Go . . . and teach all nations" (Matt. 28:19). "Go . . . preach" (Mark 16:15). This commission was given to the ministers, leaders, and people. It is the charter of foreign missions, the international charter for the church. With this charter Jesus tears away the wall of partition. He abolishes prejudice and nationalism. He causes to cease all territorial lines and artificial distinc-

tions of society. He makes no difference between neighbors and strangers, friends and enemies. Out of our vocabulary will go the words *those foreigners*.

Christ teaches us to look around, to look across the seas, and see every needy soul as our brother and the world as our field. Plans should be laid now that will bring the greatest evangelistic thrust in the history of the world church.

Someone remarked, "Today theology is in shambles." I read recently in a religious magazine that most churches are hollow religious shells with no power. They are not reaching the people. Members are dying spiritually. People are leaving the popular churches. They say their ministers are watering down the message they have been preaching for years. There is a slump in Christianity. People are tired of sentimental platitudes. They are not getting spiritual direction, so they are leaving their churches in search of truth. Note these facts: In one year 5,000 Baptist ministers resigned from the ministry in frustration. *Time* magazine reported that 25,000 Catholic priests have left the priesthood in the past eight years. In a certain section of Europe a church of 10,000 members has an attendance on Sunday morning of 35.

What a day for the Adventist preacher! How can we hold our peace? People need to know today as never before that there is a great controversy going on between Christ and Satan. They must be told that the world is reaching its end, that the judgment is upon

us, that God has for the world the last warning message of Revelation 14. We as Seventh-day Adventist preachers and leaders need not stand bewildered and confused as do leaders in a political convention. We are compelled with a message of urgency. We have our marching orders. We are not just another church, because we stand in the line of historic revelation.

Watchmen of Inter-America

The prophet Isaiah tells us of the watchmen: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night" (Isa. 62:6).

Twelve months ago at our Inter-American Division annual meeting we lighted a fire. We launched EVANGELISM '72 to celebrate our Golden Anniversary. We set a goal of 39,600 baptisms, and a super goal of at least 40,000. We decided to test God and the dedication of Inter-America personnel. Some said, "Ridiculous." But the division caught fire. There was searching of hearts and revival. Prayer meetings continued all night. There was door knocking. Every division officer and departmental secretary left his office, went out into the field, got behind the pulpit, and conducted at least one crusade. Union presidents, local presidents, and departmental secretaries caught fire and became involved in public and personal evangelism. College personnel and students divided into fifteen evangelistic teams and held evangelistic campaigns. Young people have not only held Youth for Christ crusades but have spent all night in prayer for souls. Colporteurs have combined personal and public evangelism with their sales.

What were the results? The message became attractive to the people because of the burning hearts of the leaders. A whole village in Guatemala turned to God. Sabbath school classes turned into evangelistic units. Soul winning prospered everywhere as men and women of God allowed the Spirit to work.

Pastor-evangelists have had a new dedication. Consecrated laymen joined the evangelistic thrust, and more than 50 per cent of our

church members have become involved. In Bay Islands, Honduras, one family financed an evangelistic team from the Georgia-Cumberland Conference.

Baptisms Doubled

The first quarter of 1972 baptisms were doubled over the first quarter of 1971. During the first six months we almost doubled the baptisms of 1971. We reached and passed our six-month goal of 20,000 by 1,563. On Anniversary Baptismal Day we baptized 7,484—115 more than the membership 50 years ago when the division was organized. In the North Haiti Mission on one day in one place 21 ministers before an audience of 10,000 led 1,043 precious souls into a commitment by baptism. On September 13 we received the following cable from the secretary of the Mexican Union: "Mexico reached its goal. We have 6,223 baptized."

After the first quarter the South Mexican Mission put aside its goal of 1,775 for the year and decided that with the latter-rain power being experienced, they would win 1,000 per quarter. They hoped for 3,223 by the end of September and 4,000 by the end of December. At the end of the third quarter they had baptized 3,223. The mission president set the example of evangelism in a new region when he stood in chilly mountain water at more than 6,000 feet elevation in the eastern Sierra Madres in Northeastern Oaxaca and alone baptized 173.

The 19 ministerial workers of the Dominican conference and mission combined pledged that each one would be a centurion during EVANGELISM '72—each would baptize at least 100 people in 1972. At the time of this writing 13 have reached this goal and two are close to 200. The East Caribbean Conference set a goal of 1,700. At the end of July they had baptized 1,524. The president said, "We plan to reach our goal of 1,700 and move up toward our super goal of 3,260 by December 31."

We are seeing the climax of the ages. We are seeing the day of power. In one of Pastor K. S. Wiggins' crusades in Guyana a preacher of another faith accepted

the message and was baptized. He was so happy with his new-found faith that he decided to attend the SDA college in Trinidad and prepare to preach the Adventist message. A few months after his arrival at the college he had a burden to share his faith. So taken up was he with the spirit of evangelism that he went to the conference president and told him of his burden. He was given permission to hold meetings, and 66 people were baptized. He went over to a nearby island in another series, and 80 were baptized. How can we hold our peace?

Just the Beginning

This is only the beginning. Wait until we see total evangelism under latter-rain power! Wait until we see the revival and reformation that Ellen White saw with unity of the brethren—every color, every nationality, in a brotherhood experience. She saw them in love, making things right, giving up their sins. She saw the meeting of groups pleading for Pentecostal power. She saw leaders, ministers, and church members moving into line. She saw them with Bibles under their arms going from house to house opening the Scriptures to the people.

Do you know what else she saw? She saw closed doors open, miracles performed, "souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches" (*Early Writings*, p. 279). She saw thousands accept the message of salvation in one day.

Wait until we as leaders cease to be spectators in real evangelism activities and engage in practice and participation. Wait until presidents, treasurers, departmental secretaries, light the fire of evangelism.

Wait until we begin to scatter our truth-filled literature like leaves of autumn.

Wait until the church members, those sleeping giants, are awakened from their spiritual slumber. Wait until we all get out of our spiritual hammocks of materialism and ease and give the message in our way.

Wait until we break out of the

strait jacket we are in.

Wait until that other angel descends to earth to unite his voice with the third angel's to give power and force to this judgment-hour message.

Wait until this great third angel's message swells into the loud cry, when influential men will forsake Babylon and take their stand with God's people.

Wait until the world church is lightened with His glory!

What an Hour!

What a dramatic experience awaits us. What an hour to be living. What a glorious day for the church. What a day to be a leader in God's church. What an hour of glory, of wonder, and of power lies before us! God's call in this hour of immensities, at this crossroads of eternities, is to receive the promised fire of the Holy Spirit.

Every leader, every pastor, every worker, must realize that we are in total war against the devil. Total war calls for total evangelism. It is time to light the fire of total evangelism round the world. Have you heard about the curious piles of wood seen by tourists in Africa? The guide explains:

"These piles of wood, ready for campfire, are built by chimpanzees. As they sit up in the trees they see the tourists and others from time to time come by, gather wood and build campfires. When they leave, the chimps come down from the trees and do what they saw. They gather wood and sticks, building their little piles of wood, perfect, ready. But there is no fire. They cannot put fire to their wood."

This church around the world has built her piles of wood too long. Committees, congresses, councils, rallies, conventions, retreats, schools, hospitals—but where is the fire? The fire we are to light is a call for total involvement in evangelism. Let us engage in heart preparation and plead with God for the outpouring of His Holy Spirit for a finished work. Let us all join hands for the greatest evangelistic and soul-winning thrust in the history of our church.

It is time to finish the work and go home. □

He Delivers Them Out of Their Distresses

PAUL H. ELDRIDGE

Editorial Note: This is a suggestive sermon outline to be used with the May 12 Disaster and Famine Relief Offering.

Introduction

- A. Text: Psalm 107:6: "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."
 - 1. Multiplied cries of distress constitute an anguished paradox in today's affluent society.
 - 2. That the Lord hears and will deliver is, next to the promise of salvation from sin, the church's most welcome message.
 - B. Our study today will develop three basic principles:
 - 1. It is in the nature of God to give relief to the suffering.
 - 2. The church is God's agency for delivering from distress.
 - 3. Seventh-day Adventists willingly accept this divine assignment.
- I. *It Is in the Nature of God to Give Relief From Suffering*
- A. "Thy mercy . . . endureth forever" (Ps. 138:8). This is a description of Himself that God endorses.
Of Jesus it was said: He had compassion upon them (Luke 7:13).
 - B. Psalm 107 is a good illustration of God's willingness to deliver those who find themselves in various categories of distress.
 - 1. Refugees—verses 2 to 9.
 - 2. Prisoners, rebels against God and society—verses 10 to 16.
 - 3. Fools, victims of their own mistakes—verses 17 to 22.

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- 4. Travelers in peril—verses 23 to 32.
 - 5. Sufferers from drought and famine—verses 33 to 42.
 - C. God's mercy is not based on the character of those in need, but upon His character.
 - D. The only qualification for deliverance is an anguished cry for help.
- II. *The Church Is God's Agency for Delivering From Distress*
- A. James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."
 - B. Isaiah 58:6, 7: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"
 - C. Illustration: Matthew 14:15-21, the feeding of the multitude. Verse 16, "Give ye them to eat."
- III. *Seventh-day Adventists Willingly Accept This Divine Assignment*
- A. Our broad program of welfare service:
 - 1. Outlined in *Welfare Ministry*, by Ellen G. White
 - 2. Includes:
 - a. Health education and health care
 - b. Regular Dorcas and welfare programs
 - c. Disaster and famine relief
 - B. Our program is motivated by a desire to do the same work in today's troubled world that Jesus did when He was among men.
 - C. This brings a bonus—a favorable public image for the church.
 - D. Offering for Disaster and Famine Relief.
 - 1. This is to prepare for instant service in time of crisis.
 - 2. Give examples of SDA help offered following disaster.

Conclusion

- A. This ministry of delivering from distress will be the distinguishing feature of those who are ready when Jesus comes.
 - 1. Matthew 25:31-46.
 - 2. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (verse 40, last part). □

The Trespass Offering

ALEC C. THOMSON

EVERY offering was ordained to aid man's understanding of salvation. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The offering of Christ our Saviour was the ultimate in offerings, swinging the gate of salvation wide open. All other offerings culminated in this one.

The first offering recorded in the Bible was the sin offering (Genesis 4), the offering of blood as an act of atonement by the sinner. But in the Exodus period God inaugurated through Moses a number of other special offerings. There was the Day of Atonement offering of the two goats. There were also the thank offerings, offerings of first fruits, the heave offerings, and the trespass offering.

Many have the idea that most of these offerings were only for the Jewish people of the Old Testament and that type having met antitype, we need no longer be troubled about them. Although we

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recognize this to be generally so, still they continue to offer precious lessons.

Why the Offering?

What do the Scriptures say of this offering—the TRESPASS OFFERING?

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: and he shall bring his trespass offering unto the Lord for his sin which he hath sinned. . . .

If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him (Lev. 5:5, 6, 15, 16).

In chapter 6, verse 17, where the meat offering is described, we find these significant words: "It is most holy, as is the sin offering, and as the trespass offering." The Holy One who freed us from sin is as the trespass offering—He is holy. The Sabbath also and the tithe are spoken of as being holy.

Further instruction followed: "They shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord" (Num. 5:7, 8).

Modern Application

God has not left us to conjecture as to the application of this offering in the Christian Era and in our day. In her advice to a selfish, scheming man, Ellen G. White said: "You cannot make every case right, for some whom you have injured have gone into their graves, and the account stands registered against you. In these cases the best you can do is to

bring a trespass offering to the altar of the Lord, and He will accept and pardon you. But where you can, you should make reparation to the wronged ones."—*Testimonies*, vol. 5, p. 339. This brings to my mind the cases of two whom I wronged in my college years. I have never been able to ask their pardon, for they rest, but now I can see God's way. There is peace and pardon in following God's provision.

A part of God's plan in initiating many of the offerings was to teach man to hate sin and to deter him from committing sin. The trespass offering does this.

"It would be well to have a trespass-offering box in sight, and have all the household agree that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass-offering box a certain sum of money."—*The SDA Bible Commentary*, Ellen G. White Comments, on Lev. 5:6, p. 1110.

Our congregation has instituted this plan. I am sure as we follow it, we will soon with God's help free ourselves of some of the trespasses that could keep us from His kingdom of love.

Call to Faithfulness

One cause of lack of strength at home and the languishing front line posts in the mission field is that we are not following the blueprint. "Should all whom God has prospered with earth's riches carry out His plan by faithfully giving a tenth of all their increase, and should they not withhold their trespass offerings and their thank offerings, the treasury would be constantly replenished."—*Testimonies*, vol. 3, pp. 408, 409. We no doubt are faithful with our tithes and our offerings given Sabbath by Sabbath, but we have long neglected the trespass offering plan, which I am sure would replenish the treasury and make us more aware of the attacks made upon us by the evil one.

When and where should we pay our trespass offering today? As specific as the instruction given to ancient Israel is the instruction to modern Israel. Only it comes in the form of a rebuke for not doing the Lord's will in the past. "Neither

have they come up to the yearly gatherings with their freewill offerings, their thank offerings, and their trespass offerings."—*Ibid.*, vol. 3, p. 510. The great Advent family has no doubt as to the yearly gathering—the camp meeting. We should then bring, or send, our trespass offerings and give them to the Lord, if we have not brought them on another occasion.

God loves the sinner but hates sin. He desires us to know He loves us forever and He desires us to hate sin as He does—forever. The trespass offering will make us conscious of sin and of our need of Him. Those who follow His plan will know that "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). □

liams, Earl Oliphant, Rupert Young, and Earl Clayton were joined by three zealous and godly Bible instructors—Mrs. Kathleen Clarke, Mrs. Doris Hunter, and Mrs. R. E. Dowdie. The conference administrators were also a part of the team.

Pastor Brooks reports: "Seldom has anyone been more diligent in duty, more faithful in attendance, more encouraging in his attitude and speech than the president himself, Pastor Silburn Reid. The ministers' wives and the laymen made a great contribution. There was never a night that did not see a huge attendance, and this was the rainy season. When the work became too heavy for our paid staff, scores of people volunteered and reported to work each day."

There were laymen who owned buses, and night after night they consistently brought visitors—50 to 75 each. Others, including young people, made it a habit to bring 5 or 10 each night. What a pattern for anyone who is serious about finishing the work!

After eight weeks of preaching the message, 323 precious believers were baptized. Ten ministers, served by 20 deacons, stood in the sea and baptized these people in the incomparable blue Caribbean as thousands stood praising God on the beach. On the final night more than 130 men and women answered the appeal to join the church. Pastor Reid reported in his last letter that the total baptized from this series is now 404.

Thank God for the victories! God be praised for the willing hearts of His people in the Montego Bay area. All glory to God for what was done by His power and Spirit. Pastor Brooks will never forget the love, the nobility, the warmth, and the response of the wonderful people of Jamaica. □

404 Trophies in Montego Bay

N. R. DOWER

C. D. BROOKS, field secretary of the General Conference, was invited to conduct a series of meetings in Montego Bay, Jamaica, in connection with the Inter-American Division mammoth evangelistic thrust during the fiftieth year of the division's organization.

From the beginning the adversary fought against this plan. The West Jamaica Conference had ordered a new tent pavilion from London, and at delivery time the London dock strike had spoiled the possibility of this tent being delivered, and created a crisis of sorts. However, Pastor Silburn Reid, resourceful president of the conference, refusing to give up hope that this meeting would go on, finally succeeded in locating a used tent in the States that was flown to the island.

Pastor Brooks arrived on August 15, the tent came the next day, and the opening date was scheduled for August 20. Could the tent be erected and the preparation made so that the meeting could begin as planned? Pastor Brooks reports that he was cautiously optimistic about it all. He intended for the series to begin on time but was prepared to begin with certain inconveniences.

To his amazement, he saw the noble saints rally and rise to the challenge with astonishing enthusiasm, cooperation, faithful-

ness, and skill. He stood watching in wonder as all the people worked, accomplishing the seemingly impossible before his eyes. The president and the ministers were right there working tirelessly. Pastor Brooks noted that as carpenters finished one section of a railing around the rostrum, ladies began draping it with cloth.

"I've never seen anything like it," says Pastor Brooks. "When I saw that, I felt a new surge of confidence and gratitude about the whole meeting."

Benches were assembled for 1,800 people, the sign was up, the lot was cleared, everything was in order, and on Sunday night, August 20, after just four days, the Montego Bay campaign began with standing room only.

A faithful, hard-working staff was assigned to these meetings. Pastors F. Broomfield, Carl Henry, C. C. Nebblett, Isaac Wil-



The concept of MISSION '72 developed too late for most overseas divisions to formulate plans and promote it in their fields. However, there were exceptions, the European union in South Africa being a notable example. Trans-Africa Division president Merle L. Mills shared with us the following report, which is only a sample of what happened in his field.

"There were 24 large public campaigns conducted, 19 of which opened on the same day, February 27, 1972. Four of them opened with four sessions each on the opening day. Three opened with three sessions each. In the capital city of Pretoria on the opening weekend 10,000 people attended three sessions. Among others, one of these sessions was perhaps the largest evangelistic crowd ever seen together in one hall at one time in South Africa—almost 6,000 people. Total opening-day attendances of these campaigns amounted to 32,000 people. To

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date, 65 persons have been baptized in Pretoria.

"The first Portuguese campaign ever to be conducted in South Africa was held in Johannesburg. Very significantly, several of our young ministerial interns did a tremendous work during this program.

"In the Transvaal Conference a young man in his third year after college conducted his first campaign, opening with three ses-

sions and 1,800 people. This young man has had 27 baptisms to date. Another young man in his first evangelistic campaign found it necessary to conduct four sessions despite the fact that he was following up Evangelist L. J. Cherry in East London after a very successful campaign in 1971 that resulted in 100 baptisms. Pastor R. H. Kent in his follow-up program in Johannesburg had 6,000 persons attend the opening day, and approximately 250 were baptized in Johannesburg last year.

"In one of our most isolated districts in northern Cape Conference — Uppington — a second-year ministerial intern began with a church of 28 members and 35 Sabbath school members. He secured the use of a theater free of charge, and on the opening day had an attendance of 600 in this hall that seats only 280. He found it necessary to conduct two sessions. They were opened by a Member of Parliament. The result: 28 baptized, thus doubling the

LISTEN TO THE MAN!

J. L. BUTLER

THE congregation faced a serious financial dilemma. The members, old and young, knew that something had to be done to meet the emergency. They knew they needed a workable plan that the larger part of the congregation would accept and work to implement. All looked to the pastor for leadership.

As the pastor prayed for divine guidance he received it through a channel he did not most readily expect. An elderly widow of modest means telephoned and asked the pastor to come for a visit in her home. He was at her door the next day, expecting a rehearsal of septuagenarian complaints. Not so this visit. Rather, she excitedly invited the pastor in and announced that she had a plan that would lead to the solution of the church's impending crisis.

Of all things! She was not a board member or a member of the special committee soon to meet.

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The most ever heard from this dear, sweet soul would be a subdued but fervent "Amen." Now she announced to the seminary-trained, experienced pastor that she had advice to give him on how to run the church. Alert and sensitive for her years, she sensed the pastor's reservations and assured him that her concern was born of love and a dedicated interest in the church. "I love this church," she emphasized. "I love it more than you do. I found Christ as a young mother in *this* church. My children were reared and sent from *this* church as gospel workers. My husband was eulogized from its altar. You have been here a few years and will be called away in a few more. I will be here until I die. Yes, you love the church, but I love it more."

The pastor relaxed and listened while she laid before him a well-thought-out, prayer-saturated plan to meet the church's emergency. The plan was of the Lord. The pastor accepted it and presented it to the church. It was enthusiastically and unanimously accepted and the problem gave way to a glorious victory.

The Wise Leader Listens

Pastors and other leaders must lead. The responsibility of formulating decisive plans and initiating positive action is what they are trained for. Nonetheless, wise leaders disdain not to listen. Like the

membership of this church, and the Sabbath school membership is up to 120. One of those baptized was the principal of a government school."

Now It's MISSION '73

Now the entire division is deeply involved in MISSION '73. Of special importance is the tremendous evangelistic challenge that opened in Kasia in Zaire, where tens of thousands are looking forward to uniting with our church.

As a part of MISSION '73 Pastor Mills has himself gone into this area holding meetings near the Angola border, where it is reported that 12,000 Sabbathkeeping people are inquiring about joining the Seventh-day Adventist Church.

As this issue of *The Ministry* reaches the field these meetings will be drawing to a close. Let all pray for the rich outpouring of the Holy Spirit throughout the entire world field. □

cagey creature of the woods whose constantly sensitive nostrils miss no nearby scent and whose ears catch the slightest sound of snapping twig or crushing leaf, the real leader listens.

The wise man, Solomon, tells of the little city with few men to defend it that was saved because somebody took time to listen:

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city. (Eccl. 9:14, 15.)

Not a man of royal lineage, not a military strategist—just a poor man with a good idea, whose time had come.

The full, fruitful life of the apostle Paul was saved from an untimely end at the hands of cruel assassins, bound together under oath, because a leader took a young man by the hand, led him aside privately, and took time to hear his story. (See Acts 23:12-22.)

Our churches are generally blessed with a well-trained, God-ordained ministry. No case is here being made for leaders to abandon their position and follow others. However, ideas that can be of tremendous help can and often do come from others.

Discoveries by Nonprofessionals

Earl Nightingale mentions in *Our Changing World* (#2406) that the greatest discoveries in surgery, anes-

esthesiology, asepsis, and roentgenology were discovered by persons who were *not* surgeons. Anesthesia, the blessing of painless sleep during surgery; asepsis, the sterilization of all that comes in contact with the patient during surgery; and roentgenology, the use of X-rays to see what's going on inside a patient—these techniques and procedures are so vital to surgery today that an operation would be unthinkable without them. Yet these were not discovered or invented by surgeons.

Can you imagine a surgeon preferring to do surgery on a screaming, jerking, hysterical patient, telling his assistants, "No anesthesia, thank you. I was taught the old way and I think I'll stick to that." Oddly enough, anesthesia was not welcomed by surgeons with open arms. Many actively opposed it.

Nightingale concludes that in any profession or calling it is certain that there are better ways of doing things. All the ideas for improvement do not necessarily *have* to come from those engaged in that particular work. He suggests that members of professional groups should place a sign where all could see it, reading: "*We know there are better ways to do what we are doing. Can you help us find those ways?*"

Why Members Don't Listen to Preachers

In 1984 George Orwell depicts a world in which all men are supposedly equal, but some are "more equal than others." The dictator is "Big Brother" and in every person's home there is an all-seeing electronic eye. A secreted warning, "Big Brother Is Watching," is fearfully whispered from one to another. In a democracy and much more so in a church family, the proper relationship of leader and people is better symbolized by an ear in every home. The leader who is forever talking and not taking time to listen has few supporters. Because he does not have time to listen to *them*, they give up listening to him.

The resourceful leader listens with a sincere desire to learn. He listens for ideas as well as for facts. He does not permit words, phrases, or ideas to prejudice him against a speaker so that he cannot listen objectively. A good listening leader never judges the worth of what a person has to say by his appearance or style of speech. He is not a know-it-all. Unlike Zophar, the Naamathite (Job 11:1, 2) he well knows that wisdom neither begins nor ends with himself. There are good and worth-while ideas at the grass-roots level.

The dedicated Adventist ministry is aware that the finishing of the gospel will require a team effort utilizing hands, brains, and voices of laity and ministry. Wrote Ellen White:

The work of God in this earth can *never* be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Gospel Workers*, p. 352.

A skillful blending of energies, ideas, and innovations is a must. So when the sincere, dedicated layman approaches his pastor or conference official with constructive, objective criticism or an innovative, interesting idea, don't cut him off, or squeeze him out. Spare the time. *Listen to the man!* □

MANY times parents are led to commit themselves for or against something, and then find out that there are strong arguments against the position that they have taken. We frequently face this problem in connection with radio and TV programs or certain musical selections. Because few things in this life do not have some good in them, the categorization of, for example, a musical number into a "good" or a "wicked" number may be treacherous because of various aspects involved.

Most serious adult and young Christians sense that the devil has music that differs from the music of heaven. Our problem in this regard is to know how to tell the worthwhile and safe things in this life from those that attract us away from God. Inasmuch as God does not give us an index of banned songs, how can we know what is pleasing or displeasing to God?

It would appear that in this area as in so many other areas of life God has given us guideline principles that He expects us to search out and follow under the guidance of His Spirit. In my study of this subject I have noted with special interest several quotations that give clues to the principles of the music that heavenly beings appreciate. Four of these are quoted below:

Good singing is like the music of the birds—subdued and melodious. . . . The long-drawn-out notes and the peculiar sounds common in operatic singing are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone.—*Evangelism*, p. 510.

The sound of these happy, unrestrained voices was an offense to the rulers of the temple. . . . They [priests and rulers] represented to the people that the house of God was desecrated by the feet of the children and the shouts of rejoicing.—*The Desire of Ages*, p. 592.

Satan will make music a snare by *the way* in which it is conducted.—*Selected Messages*, book 2, p. 38. (Italics supplied.)

Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. . . . Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace. . . . He [Satan] is a skillful charmer, luring them [the youth] on to perdition.—*Testimonies*, vol. 1, p. 497.

I am in the age group that is in danger of rejecting anything new merely because it is new or different. The older a person gets the more memory pathways he has with which to reminisce. In these memory pathways are old songs, old concepts, and former ways of doing things. Sometimes age tends to produce a halo about the past. Consciously, I do not want to reject or accept the past or the present because it is either cherished age or modern.

While recognizing the bias of training and habit, let us analyze the parts of music individually in an effort to grade it. At times it pays to be a splitter rather than a lumpner in the field of learning so that the parts of a whole can be examined separately,

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WHAT IS *Good*

MILTON G. CRANE

in depth, before putting it together to see how it functions as an entity. For additional clarity, I shall speak from a diagram. (See diagram.)

It seems to me that we should be able to classify music into three categories and consider it from the basis of seven aspects. Perhaps the number of categories and aspects might be increased, decreased, or renamed, depending on one's training, but this classification has been helpful to me in grading music. With a diagram such as this for each song we should be able to determine where it would or would not be acceptable and proper to perform.

I would prefer not to leave room for personal bias. In this, as in all things of this life, we should court a conscience that is under the direction and education of the Holy Spirit. Ideally, the grading should be as God sees things. Practically, we must use sanctified reasoning from a noncombatant stance with an aim to prefer others before ourselves and avoid things that are disagreeable or are stumbling blocks to those who may be ahead or behind us in the Christian path.

The Three Categories

The three categories for classification should be necessary because there are spiritual things and there are two types of common things. Some of the common things of life are not bad in themselves. Only if harmless common things are used to excess or if they become idols would they be detrimental to us. On the other hand, there are some common things that are evil and degrading.

By way of illustration of the categories let us consider one occupation. The work of a carpenter can be a blessing when done to help others and build something worthwhile. Nevertheless, it is not proper to set up a carpenter shop in a dedicated church of God and run a hammer and saw on the Sabbath. The same thing applies to common musical programs. They may be good in their place. Further than this, common music or sacred, just as carpentry work, can be used to serve the devil.

The requirement is more than good motives, important as they are. Things must be done right, God's way, to be acceptable to Him.

The Seven Aspects of Music

The Melody. It is by the note or chord sequence, the melody of a song, more than by any other aspect that we remember and distinguish one piece of music from another. Melody is the fingerprint of music. It may be distorted a bit by the tempo or by keyboard runs, but the melody still identifies the number. You may change the words or the instru-

Music?

ment on which it is played, yet it can be recognized. Once a piece of music has been written with a set of words to it, those who have heard renditions of it will mentally associate the words, the melody, the tempo, the instrument, and the performer. They will associate it with a certain environment and consciously or unconsciously categorize it. That melody has a copyright on the category of music with those words. It belongs there by mental association.

To illustrate this point let us make some assumptions. Suppose that you have a congregation that is quite familiar with the common song "Home on the Range" and also with the hymn "Holy, Holy, Holy." Let us also suppose that the words of that hymn would fit *musically* with the *music* of "Home on the Range." Now, if someone who is very familiar with the words of "Home on the Range" sung to its own melody were to hear instead the words of "Holy, Holy, Holy" sung to that melody he would have a disturbed mental reaction. This would happen even though the singer was a dedicated Christian and was accompanied sedately by a pipe organ. On the other hand, someone who had never heard "Home on the Range" would have no such mental association pathways and could receive a blessing from the rendition.

In other words, the factors that determine the category a particular song should be placed in are, to a certain extent, determined by the environment or background from which the melody was taken, and this is determined by whether the audience has heard it or not. It might be out of taste to substitute the words; it would be mixing the sacred with the common in the minds of an audience in one part of the world, and yet not be so to someone in another locality who has never heard the melody before.

Let me make one more point about melody. There are certain kinds of classical music that are hard for me to enjoy. I refer to the sort in which the chord or note sequences do not form a melodious pattern

but are disjointed bouts of tones unrelated to each other.

Such music is analogous to modern painting. One sees on the easel a conglomerate of shades and hues. To be sure there are splashes of color, but they are not organized to present a picture. In order to know what the artist had in mind one must accept the word of the artist or a highly imaginative interpreter. I doubt that this type of music will represent a moral problem. It cannot create dissipation any more than the splotches by the modern artist can portray pornography. On the other hand, how can it present a clear spiritual lesson?

Music is more than a series of rock 'n' roll sonic booms played on and on until the musicians tire. It is more than instrumental gymnastic exercises with a label "classical music" attached. It should be melodious.

Tempo or Beat. There probably is no other aspect of a song that can cause so much disagreement among Christians as the tempo or beat of a musical piece. The younger generation inclines toward a tempo that will entice the participation of the physical body with the mental processes and the spiritual nature. It appears to me that a good hymn can be made either spiritually moving or physically moving, depending on the tempo. The criteria then become a bit clearer. Does the musician by the tempo aim to edify his audience, or does he want to foster physical demonstrations by the audience? Physical demonstrations stimulated by the manner in which a song is played might be appropriate under some circumstances, but foot tapping, clapping, shouting, and dancing are not appropriate in a church.

Words. Words to a melody are not always needed to convey a spiritual blessing. On the other hand, many hymns began as poems. The melody came to the musical writer after he heard the words. For a Seventh-day Adventist the words should be made to convey the truth. Sometimes it is wise to rephrase the words of a hymn so that Adventism, instead of apostate Protestantism, is taught by the song. Personally, if I am not permitted to change the words to correct the doctrinal error I would be inclined to select another song, for how can I praise God by singing a known falsehood? Ideally, good words for a hymn will express a depth of meaning that encourages one to appreciate and love God more. They should be more than shallow, nonsensical, hackneyed ecumenical phrases. They should create a desire for inner purity, peace, and holiness; not act as a temporary spiritual distraction or a pacifier.

	Melody or Chord and Note Sequence	Tempo or Beat	Words Stated or Implied	Instrument Used in the Rendition	Musical Performers: Their Life Principles	Type of Program or Environment	Manner of Presentation
Spiritually Uplifting							
Common Neutral Effect							
Morally Debasing							

Those who have studied the words of some rock 'n' roll music point out the danger of the words in such songs. The words range all the way from filthy or sensually provocative phrases to discouraging phrases suggesting suicide or narcotics. How can we condone such as that?

Instrument. The sort of musical instrument that will be used to perform the piece is important to an extent. Some people fail to get a blessing from the words or music of a hymn because the accompanying instrument is a guitar. Perhaps with sufficient time the guitar, the banjo, and the steel guitar may not be associated mentally with honky-tonks, with rock 'n' roll, or with hippie culture, but it would seem to take a while yet.

Here is an area in which education of a congregation could help. They should be led to try to consider the music, the words, the way in which it is rendered, and be less apprehensive about the kind of instrument that is used. A little give-and-take by those on both sides of this issue would be helpful. However, to the musicians I would say, It is not fair to the audience for artists to ignore the background scruples of other souls. Why cannot we "prefer one another" in this regard so that all may receive a blessing?

Performing Artists. It helps me a great deal when listening to a sacred piece of music to know that the musicians have dedicated their lives to God and live according to their profession. After all, the part that the musician plays in church is called ministry.

I would not feel comfortable, regardless of the manner in which the music was played, if the musicians playing a hymn were popular worldly musicians of the sort that boisterously live in perversion and immorality. Their life-style keeps coming into mind during the playing, and interferes with the blessing I should get.

Kind of Program. It would seem obvious that the musical selection and the instrument should be appropriate for the occasion. There is a place for comedy and fun, but we should be careful not to mix the common with the sacred.

God is holy. Angels veil their faces before Him. Services dedicated to Him should be the best that we have to offer with our facilities and talents. In primitive tribes musical instruments may be simple, but they should be the best available. Offering God the best is what He appreciates. Elaborate instruments of civilized society most likely sound as raucous to heavenly beings as the instruments savages play sound to us, but knowing this fact should not lead us to perform in a slovenly way on ill-kept instruments. We should strive to do our best.

Manner of Presentation. Let us go back to the four quotations given in the introduction. The emphasis of the first and third statements is on the *manner* that the music is presented. Many times secular entertainers present a musical piece to call attention to their capabilities as vocalists or their technical agility and finesse as instrumentalists. There are others who by their body motion draw attention to their physique or charms. Some body motions are more than innocent body twists; they are designed to incite thoughts of sexual immorality.

A godly, unselfish musician would present a musical number humbly to produce joy and happiness from the music, not to draw attention to his performance. The Christian musician should by all means try to avoid attracting attention to himself, but, rather, by his selection of music and his manner of rendition, direct the listener unconsciously to the message and the Person who is the object of his ministry in music.

In summary, I believe we should examine the music in our churches, schools, and homes and the background music we play in our hospitals and other institutions on the basis of at least these seven aspects. We who love the Lord should be a light to guide the world. We should unite to frown down (see *Selected Messages*, book 2, p. 29) the objectionable aspects of music and encourage good music appropriate for the occasion.

Perhaps one way to guide us in our decision on music for an occasion would be to ask several questions such as these: What is that music usually associated with? Where does it have its origin? Did it originate in the barroom? Was it designed for the dance hall? Is it associated with drug- and sex-oriented rock festivals?

Before the age of Victrolas, radio, and television, home entertainment revolved around homemade folk music. Many of these songs tell innocent tales. Their origin and association make them good in their place. Others are no better than some operas with their atrocities.

Relating a piece of music to its environment or association is needful, because this is what will happen within the minds of the listeners. The answer is this: Do you, a musician or a broadcaster, want your audience to think that you approve of the dance hall, barroom, or hippie culture or do you want to turn their minds to innocent pleasures or spiritual things?

The rule of guilt or innocence by association cannot be freely followed, for we see a new aspect. In the past few years many strange activities have been seen on the platforms of some major churches in America. In essence they are saying, "Anything goes." Beware. Babylon is falling!

In the last days Satan will try to get each person to do his own thing. He wants each individual to be the judge of his own activities. He would lead us to believe that standards are of no value. He directs our thoughts in the line that whatever is, is right. He wants us to think that a thing is right merely because it exists or can be done. (See *The Great Controversy*, pp. 554, 555.) He wants to blur the distinction between the sacred and the common.

We must seek God to enlighten us so that proper guidelines can be established. We should plan in all functions, musical or whatever, to please Him. We cannot do things as the people about us do. Even though God did not condemn the Philistines for hauling the ark of God on a cart, David could not do it as they did. We as God's children who have received greater light must come up to the standard that God has given us. And His standards are not grievous. They lead to inward calmness, peace, and happiness. □

Answering Questions Concerning Radiocarbon Dating

ROBERT H. BROWN

ARGUMENTS against the historical authenticity of the book of Genesis appear with increasing frequency. Because radiocarbon dating is used in many of these arguments, those who are endeavoring to proclaim the everlasting gospel depicted in Revelation 14: 6-12 should understand this dating technique.

The radiocarbon "age" of an object is determined by relating its level of radiocarbon to a standard of carbon-14 activity supplied by the U.S. National Bureau of Standards. The greater the ratio, the more recent the specimen; the smaller the ratio, the older the specimen.

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As long as a plant or animal lives, it ingests radioactive carbon, which has been created by cosmic-ray bombardment in the earth's upper atmosphere, oxidized to carbon dioxide, and mixed throughout the atmosphere and in the water. Death of the plant or animal terminates this process. Since radioactive carbon is unstable, it converts to nitrogen but at a rate slow enough to be useful in measuring objects of antiquity.

A radiocarbon date is, in the strictest meaning, A.D. 1950 minus a radiocarbon age. For example, a radiocarbon age of 4000 corresponds to a 2051 B.C. radiocarbon date (A.D. 1950-4000=2051 B.C.). Common usage often makes no distinction between the terms *radiocarbon date* and *radiocarbon age*.

A radiocarbon age is the usual way of reporting a measurement of the relative amount of radioactive carbon (carbon with isotope weight 14) in a specimen with a chemical composition that includes carbon. Measurements made at various laboratories throughout the world have determined that within 5,730 years half an initial amount of carbon-14 will have spontaneously transformed to nitrogen. This carbon-

14 half-life measurement of 5,730 years is precise to within less than one hundred years. Measurements of radioactive carbon content in specimens of historical interest are reported in terms of the time that would be required for radiocarbon activity characteristic of the carbon dioxide in Earth's atmosphere during recent time to diminish to the level exhibited by the specimen.¹ Given the assumptions upon which this procedure is based, any carefully determined radiocarbon age is correct, for it is actually a report of a contemporary situation.

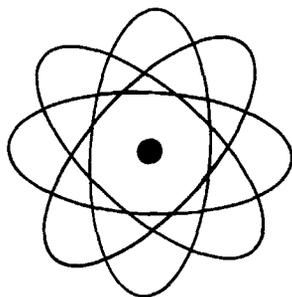
Interpreting Radiocarbon Age

An interpretation of a radiocarbon age in terms of real time (or of a radiocarbon date in terms of an actual calendar date) may be speculative, for the amount of radioactive carbon in a given specimen depends on two factors—(1) The amount of time that has elapsed since the specimen ceased to exchange carbon with its surroundings (died), and (2) the concentration of radioactive carbon that the specimen contained when carbon exchange ceased. Knowledge of one of these factors is necessary for conversion of a radiocarbon age measurement into a determination of the other. Remains of a plant or animal that derived its carbon from the atmosphere at a time when the ratio of carbon-14 to carbon-12 was the same as has been characteristic of recent time would have a radiocarbon age equal to the time since death of the organism that furnished the remains (assuming there has been no subsequent contamination with carbon from a different period of time). No certain real time interpretation of a radiocarbon age can be made without knowledge of the carbon-14 concentration that characterized the specimen at the time it ceased to maintain equilibrium with the carbon in its environment.

The maximum sensitivity of present means for detecting carbon-14 corresponds to a radiocarbon age between 40,000 and 50,000. Anthracite coal, gas, and oil from deep wells, as well as shells, bones, and fragments of

vegetation from the deeper portions of the sedimentary column, have been found to contain no detectable amount of carbon-14. Such materials are described as of infinite radiocarbon age. The radiocarbon dating literature contains a large number of references to plant and animal remains that have radiocarbon ages in every portion of the range between zero (contemporary) and infinite (greater than about 50,000).

If a person assumes a one-to-one correspondence between real time and radiocarbon ages in excess of 4500, he finds his data to be in contradiction to the inferences concerning time based on the eleventh chapter of Genesis and supported in the testimony of Ellen G. White. According to the Masoretic text for Genesis 5 and 11, one would not



expect this planet to contain plant or animal remains older than about 6,000 years of real time. The Septuagint extends this period to about 7,500 years. One must presume either that the eleventh chapter of Genesis has little historical validity other than a selected listing of prominent men who lived over a period of time exceeding 40,000 years, or that radiocarbon ages in excess of 3,500 to 4,000 describe initial radioactive characteristics rather than a lapse of time. According to the latter viewpoint the Flood came at the end of a period during which Earth's biosphere contained less than 1/300th as much carbon-14 in proportion to carbon-12 as has been characteristic over the past 3,000 years.

The Earlier Periods

Radiocarbon age has been firmly correlated with real time over the past 3,000 years by means of wood fiber that has been dated

by dendrochronological techniques (study of growth rings) and by specimens to which a firm historical age can be assigned. For times earlier than 1000 B.C. correlation becomes increasingly uncertain. Radiocarbon dates for ancient Egyptian material are *younger* than those that are generally accepted by archeologists, the discrepancy ranging from about 250 years for the time of Ramses II (c. 1200 B.C.) to about 600 years for the first dynasty (generally considered c. 3000 B.C.).² A chronology of Bristlecone Pine growth striations has been developed that extends to 5300 B.C., but the radiocarbon age for the oldest dendrochronological dated Bristlecone Pine fiber is about 1,000 "years" less.³

The conclusions of archeologists and Bristlecone Pine dendrochronologists require a *decreasing* carbon-14 concentration in the atmosphere between 6000 B.C. and 1000 B.C. The limitations imposed by Genesis 11 and Ellen G. White comments require that the available radiocarbon ages be interpreted to indicate an *increasing* carbon-14 concentration between the Flood and the latter part of the second millennium B.C.

One can suggest that dendrochronologists are unacquainted with Bristlecone Pine growth characteristics that may have existed during the first millennium following the Flood, and that both dendrochronologists and archeologists have been influenced by the prevailing attitudes concerning evolutionary development over long periods of time. In an article that will soon be published in the *Signs of the Times* the author presents evidence for an increase in the relative radiocarbon content of the atmosphere during the period between the Flood and the middle of the second millennium B.C. □

FOOTNOTES

¹ R. H. Brown, "Radiocarbon Dating," in H. G. Coffin, ed., *Creation—Accident or Design?* (Washington, D.C.: Review and Herald Publishing Association, 1969), pp. 299-316.

² T. Säve-Soderberg and I. U. Olsson, "C-14 Dating and Egyptian Chronology," in I. U. Olsson, ed., *Radiocarbon Variations and Absolute Chronology* (New York: Wiley Interscience Division, 1970), pp. 35-53.

³ D. W. Ferguson, "Dendrochronology of Bristlecone Pine, *pinus aristata*," in Olsson, ed., *Radiocarbon Variations and Absolute Chronology*, pp. 237-259.

the Local church elder

SERMON IDEAS

Drawing Lessons From Sacred History

ORLEY M. BERG

Number 4 of a Series

THERE are two chapters in the Bible of which the Lord's messenger declares, "I urge that these chapters be read at least once every week."—*Testimonies to Ministers*, p. 98. Notice that Mrs. White does not suggest that they be read, but urges it. And she is not content to say that they should be read once a week, but at least once every week.

These chapters must be important. What are they? They are "the one hundred fifth and one hundred sixth psalms."—*Ibid.*

What do these chapters consist of? and why are they so important? Read them over, and you will discover that they bring to us the history of ancient Israel. Why are they important? Because they contain "lessons of warning that the people of God in these last days especially need to study."—*Ibid.*

In this series of brief articles we are discussing source materials for preaching. We have a vast and extremely important reservoir of material in the history of God's people as recorded in the Scriptures. Paul declares: "These things happened to them to make them a lesson to others and were written down to warn us who are living when the world is coming to an end" (1 Cor. 10:11, Beck's Translation).

The lessons God designed to teach ancient Israel are also for us. This being so, we must become familiar with them. Notice the following:

Through His people Israel, God designed to give to the world a knowledge

of His will. His promises and threatenings, His instructions and reproofs, the wonderful manifestations of His power among them, in blessings for obedience, and judgement for transgression and apostasy,—all were designed for the education and development of religious principle among the people of God until the close of time. Therefore it is important that we acquaint ourselves with the history of the Hebrew host, and ponder with care the dealings of God with them.—*The SDA Bible Commentary*, Ellen G. White Comments, on Joshua 4:24, p. 994.

Sabbath sermons or a series of prayer meeting studies based on the experiences of Israel, their sojourn in Egypt, their period of wandering in the wilderness, or their final conquest of the land could be very helpful to us who have now wandered so long and must make the preparation to go in and possess the heavenly Canaan.

The later experiences of Israel in Canaan also teach precious lessons. Special study might well be given to the great revivals that came to them. Various approaches may be used in studies such as those here suggested. Psalms 105 and 106 may form the basis, with lessons drawn from the particular experiences recorded. Hebrews 11, the great faith chapter, may form the setting. The experiences and lessons would then be drawn from the great Biblical characters there portrayed.

The story of Israel's deliverance from Egypt and the wilderness wandering is recorded in the books of Moses. As a divine supplement or commentary to this subject study carefully the appropriate chapters in *Patriarchs and Prophets*. The *Index to the Writings of Ellen G. White* will lead you to many other helpful references.

Of special value to the remnant church today is the book of Joshua and the story of the conquest. Of these experiences Mrs. White declares:

Study carefully the experiences of Israel in their travels to Canaan. Study the third and fourth chapters of Joshua, recording their preparation for and passage over the Jordan into the promised land. We need to keep the heart and mind in training, by refreshing the memory with the lessons that the Lord taught His ancient people.—*Ibid.*

The book of Joshua is the "Acts" of the Old Testament. As Acts does, it tells the story of the accomplishment of impossible things through the power of the Holy Spirit. Above all else these two books—Joshua and Acts—teach the importance of relying completely upon divine power. This, in fact, is the grand theme of all the Bible.

The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power.—*Patriarchs and Prophets*, p. 717.

This is surely evident in the miraculous way in which Israel entered the Promised Land—the crossing of the Jordan, the capture of Jericho, victory in the valley of Aijalon when the sun stood still.

The manner in which all their victories were achieved were such that they could never claim the credit for themselves. Before the battle of Jericho the Lord said to Joshua, "See, I have given into thine hand Jericho" (Joshua 6:2). Later, after the setback at Ai (the only record of failure in the entire book), the Lord said, "Arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land" (chap. 8:1).

God gave them the land. Through His power the enemy was routed and the impossible task accomplished. Likewise, it was through the power of the Holy Spirit that the early church went out on her divine assignment and the world was turned upside down for Christ. The lesson is clear. It is only as we come to recognize our own inability and come to trust God and Him alone for the victories we must gain and for the finishing of the task entrusted to us that the church will be made ready and the work will be completed. We are told:

The first thing to be learned by all who would become workers together with God is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ.—*The Desire of Ages*, p. 250.

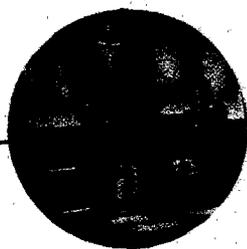
These are but a few of the lessons to be drawn from the experiences of Israel of old. There are many, many more. □

A Personal Letter to My Fellow

Emilio Knechtle is well known to thousands of Seventh-day Adventist ministers and laymen, having spoken at many workers' gatherings and camp meetings. Leaders of the Greater New York Conference have recently called him to serve as treasurer for KEY 73 for New York City. Some *Ministry* readers may not know that Brother Knechtle has for many years enjoyed a close spiritual and social fellowship with Dr. Billy Graham.

At the time he accepted the Advent message Brother Knechtle was president of the Protestant Council in New York. This brought him into close contact with more than three thousand ministers as well as hundreds of evangelical leaders. When he speaks of God opening up avenues in such centers as New York it is not an idle dream. It is conviction born of firsthand knowledge.

With Charles Sohlmann, Brother Knechtle is author of *The Gospel of Jesus Christ*, *A People Ready for the Return of Jesus*, and *Christ's Message to the Last Generation*. The material contained in these three books has been condensed to 28 lessons appropriate for use in preparing a person for baptism. They are available from the Greater New York Conference.—R. ALLAN ANDERSON.



New York Center

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Dear Brethren and Sisters:

You cannot imagine the joy in my heart that the Lord has made it possible for me to join hands with the brethren in New York City in proclaiming the three angels' messages on a full-time basis.

A few weeks ago my wife and I had the pleasure of meeting with Billy Graham in Charlotte, North Carolina, where I could tell him of the new work the Lord has given me in the Seventh-day Adventist Church. Billy was most gracious and demonstrated in the way he talked to my wife and me that he includes our church in the family of evangelicals. He also promised to read three books I gave him.

I believe that the Lord is about to give us New York City, that we will soon see the fulfillment of the words of Ellen White that in Greater New York "let all that is done be a symbol of the work the Lord desires to see done in the world."—*Evangelism*, p. 385. Such a breakthrough in New York has to be preceded by a spiritual revival and reformation that is grounded on the experience and preaching of workers and laymen who have found an intimate union with Jesus Christ. I believe this is happening by the guidance of the Holy Spirit through our able conference leaders.

Workers

A Personal Letter to My Fellow Workers - 2

Jesus Christ and His imparted life through the Holy Spirit are the only remedy for the church and mankind. The everlasting gospel, the keeping of His commandments, and the faith of Jesus are different expressions for the same thing, namely the righteousness of Christ. It is His righteousness, possessed by faith, that gives added witness to our church will accept the call to revival given by our Lord in Revelation 3:14-21. This not only means a reception of Christ but also a full surrender of the ego to Him (Matt. 16:24). Christ longs for a spiritual love relationship with every one of us when He says, "I in them, and thou in me" (John 17:23). When this spiritual union occurs in the hearts of workers and laymen everywhere, our church will appear in the beauty of holiness. To this great moment of destiny God calls us now. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy City" (Isa. 52:1). Before God can send us out into the world to proclaim the heaven-sent messages of the three angels He first has to prepare His messengers. This principle was seen in Israel and the early church. We must preach this message first to ourselves and absorb it in our own lives. Otherwise the world will say to us, "Physician, heal yourself first." On-lookers would see a terrible gap between our profession of faith and its practical application. Who could bridge such a gap?

Soon the Holy Spirit will open the doors to people of wealth and great influence. We will be offered unprecedented opportunities to proclaim to them Jesus Christ, His beautiful gospel, and His wonderful teachings that He has entrusted to Laodicea. For years I have believed that in time multitudes of born-again Christians of other denominations would desire to know our truths. Are we not now on the verge of that time?

Standing on the same platform with you, I pray for the soon finishing of this glorious task given to us by Jesus Christ, the proclamation of His last message to a world of sin.

Sincerely your brother in Christ,

Emilio B. Knechtle
Emilio B. Knechtle

OUR sanitariums are to be an instrumentality for reaching the people, an agency for showing them the evil of disregarding the laws of life and health, and for teaching them how to preserve the body in the best condition. Sanitariums . . . are to be centers from which a work of healing, restoring, and educating shall be carried on."—*Counsels on Health*, p. 207.

Medical care in the United States began with the bleeding of our founding fathers. Calomel was used as a cathartic, strychnine—with iron and quinine—was freely prescribed as a tonic. The early practice of medicine in this country may have hastened more deaths than it prevented. The quackery of the early 1800's, combined with the nationally advertised patent medicines, produced a crisis in health care.

It was against this backdrop that Ellen Gould White (just a few weeks after the organization of the General Conference of Seventh-day Adventists in May, 1863) was given a vision that had far-reaching implications for the church. The broad field of health maintenance and preventive medicine was presented to her. The high points on the causes of disease were outlined.

On Christmas Day, 1865, Mrs. White came to the church with another message from God. We were to establish institutions to care for the sick and to teach individuals the principles of healthful living. In September, 1866, the Western Health Reform Institute, later known as Battle Creek Sanitarium and Hospital, was opened. In 1878 the Rural Health Retreat, later known as St. Helena Sanitarium and Hospital, opened its

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A Conditioning Center— "The Sanitarium Idea"?

ALAN RICE

doors. At one or the other, or in some cases both of these institutions, health lecturers such as John Harvey Kellogg, Sylvester Graham, and Ellen White began to present a program of preventive medicine. A more healthful diet, a routine exercise schedule, sanitary health care, and natural rather than chemical treatments were encouraged.

The fear of hospital care brought the attention of thousands to these health reformers and Americans began to come to these institutions to learn and practice the principles of healthful living. These facilities seemed to stand like beacons of light in the dark ages of nineteenth-century medicine. To them came the rich and the famous and those who had been turned away by others as hopeless.

With the acceptance of the germ theory and the onset of the twentieth century came an era of pharmaceutical discoveries. Together with sanitary hospital care, these innovations changed the image and character of medicine in the minds of the public. Results from the treatment of disease be-

came more predictable and Americans began to depend less on the prevention of disease and more upon its treatment. The era of health reform was gradually overshadowed amid the developments of a new age of chemical therapy and still more recently of vital organ transplants.

These many changes have had a bearing on the operation of Seventh-day Adventist facilities. In many cases through the years we have changed our approach to the method of delivering medical services. Furthermore, cities have grown up around our institutions, and the length of time a patient stays in one of our facilities has been shortened from twenty-eight days to six or seven days. One by one, our sanitariums have been demolished or closed and merged into general hospitals to be used as space for new emergency rooms and new surgical units. A few sanitariums still strive to exist and operate primarily as senior citizens' resident facilities or extended-care operations.

The question is raised, Is the "sanitarium idea" relevant today?

Today in our technologically developed society the diseases that are killing us are not the infectious diseases. These have largely been brought under control.

The majority of deaths and a substantial proportion of the disability are related to chronic degenerative diseases, particularly those associated with the cardiovascular and pulmonary systems. The cost to individuals, private industry, and government is estimated to be in excess of \$30 billion annually. This is an economic disaster, and the human loss is unacceptable.

An increasing amount of persuasive evidence from medical research links certain habits of living and certain attributes of an individual to his chances of developing premature disease. These characteristics include:

1. Cigarette smoking
2. Obesity
3. Sedentary patterns of living (physical inactivity)
4. Elevated blood pressure
5. Emotional and stress factors
6. Elevation of blood fats (cholesterol, triglycerides, lipo-proteins)
7. Nutritional factors
8. Electrocardiographic abnormalities at rest and during exercise.

These characteristics are called risk factors because they tend to shorten life if left uncorrected.

On the basis of the study of the Inter-Society Commission for Heart Disease Resources it was recommended, and most enlightened medical authorities now agree, that we should be dedicated to the early identification of high-risk people. These individuals should then be placed on a professionally supervised program that is especially designed to modify the major risk factors.

The treatment in the United States of high-risk people, defined as having one or more of the risk factors mentioned, involves 20 to 30 million people. (If their families are taken into consideration, we are talking about 80 to 100 million people.)

A mass of information is available on the importance of reducing the risk factors that have just been outlined, and yet actual

statistics demonstrate that most Americans are not taking advantage of this information. This is mainly because it has not been organized and presented as a pattern, and because no full-time, understandable plan has been available to provide education and implementation in a practical setting.

Interest is growing today in the prevention of disease, and it is becoming increasingly clear that people and organizations are willing to pay for a program and take the necessary time if the instruction is professional, the setting is pleasant, and the participation is exciting and interesting.

To meet these needs, numerous conditioning centers (sanitariums) should be constructed and operated by the Seventh-day Adventist Church.

As Seventh-day Adventists, we have an obligation born of opportunity to evaluate our medical programs and particularly the educational components. Most of us are perhaps observing the early stages of what needs to be done in the next few years to translate the concepts of the "sanitarium idea" into modern terms and apply them to our worldwide medical work. It will be done. The question is, Will we as a church be the ones to do it?

The basic hypothesis is that the incidence of disease can be significantly reduced by active education that considers the dietary habits, cigarette usage, sedentary living, and emotional stress and tension. Through the operation of a resident facility where each guest or patient is actively involved, the participant becomes much more susceptible and willing to accept change in his mode of life.

Many conditioning centers have already been established within the past twenty years in numerous European countries. Development of such centers in the United States has been much slower.

To many experts today it seems that the present health-care crisis

facing us in the United States stems from the fact that our entire medical apparatus is oriented to meet the patient when he is already diseased. We need more emphasis on prevention of disease before the patient becomes critically ill and it takes a much greater outlay of money and personnel to diagnose and treat him. Often such treatment is too late to do much good. This too-much-too-late approach finds us making the least productive health investment possible both in manpower and in money.

Despite all of this, it was interesting to note that at the November, 1972, meetings of the American Public Health Association in Atlantic City, there was a growing debate among legislators and aggressive leaders in the health-care system over patterns of delivering medical care as well as over the mechanisms for financing this health care.

In some respects the European system of delivering medical services is being considered a model of things to come. In some countries, particularly Germany, it has been calculated that it is cheaper to send "healthy" individuals to a conditioning center (sanitarium) to prevent diseases rather than to treat them after the onset of illness.

Today, as much as at any time in this earth's history, men need to be educated in regard to healthful living. This is why the board and staff of St. Helena Hospital and Health Center did not reject this "sanitarium idea" when the opportunity presented itself in 1966-1967 at the time of the demise of the old sanitarium building. Instead, it was voted to construct a modern hotellike facility where the unique objectives of the church's medical program, as outlined in the Spirit of Prophecy, could be promulgated.

The program at St. Helena had a modest beginning. The board, with encouragement from its chairman, Elder James Chase, and the hospital administrator, Charles Snyder, moved ahead in faith, accepting the possibility that several years might pass before the direct and indirect expenses of offering such a program would be covered from the income.

Through the initiative of the chaplain, Dieter Hain, the first inpatient health education and stop-smoking class, with an enrollment of eight participants, was offered in April, 1969. Some fourteen persons from the hospital staff were involved in some way in making this program a success. Through the summer and fall of 1969 one six-day class was offered each month, with an average attendance of six guests a month.

In the fall of 1969 Alan J. Rice, a trained health educator from the Loma Linda University School of Health, was added to the staff. Six programs were offered during the first six months of 1970, with a total enrollment of sixty-eight patients, or an average of eleven patients per month. The second six months of 1970 another six programs with 149 guests participating were offered.

During 1971 nearly two hundred patients participated in the nineteen programs conducted. In the first six months of 1972 eleven health-education courses were offered with an average attendance of twenty-five patients per month.

At no time prior to the second six-month period of 1972 was the income from the health-center programs sufficient to pay for even the direct expenses incurred in operating the health-education and physical-conditioning courses.

Because of the growing participation and interest in the weight-management aspects of the health-center programs, beginning in July, 1972, a separate weight-management program was instituted.

From July through December, 1972, health-center-program participants totaled 318. A total of eighteen programs were offered with an average attendance of fifty-three patients per month.

During the second half of the year 1972 the direct obvious expenses incurred in offering the physical-conditioning and health-education courses at St. Helena have been met. Unfortunately, due to the indirect expenses involved with operating a new building in conjunction with the hospital operation, the total program has been kept from being completely self-supporting. Thirty

personnel are directly and indirectly involved with keeping the conditioning programs running effectively.

Beginning in 1973 an additional adjustment in rates will be made and with the growing number of Bay area physician referrals the board and administration at St. Helena have faith that the total conditioning-center concept will be a self-supporting one. The work of the chaplain in such a program is invaluable. At St. Helena the chaplain's role is unmistakably clear and he participates in the program and becomes acquainted with the guests on a day-to-day basis through the tension management and will power dynamics classes, which he conducts.

Though St. Helena Sanitarium and Hospital has changed its name, our purpose remains the same. The program at the health center has been organized to guide and instruct men and women in modern times how to attain optimum health. It has been designed to meet the needs as expressed by many of the nation's health leaders. These are, interestingly, the same needs as outlined by Mrs. White more than one hundred years ago.

Whether the guest at St. Helena is participating in an inpatient stop-smoking program (designed especially for the heavy smoker who has not been successful in his efforts to stop smoking in less concentrated programs), a weight-management course, or a comprehensive executive health-care program, a day at St. Helena includes various medical evaluations to determine his health needs (e.g., tests to measure heart function, blood chemistry, and lung function), an exercise program, medical lectures and group discussions, physical therapy, nutritional programs, diet therapy, mental hygiene, films, and various outdoor activities. The total program is implemented away from the pressure of work, in an atmosphere of clean mountain air.

As the program continues to grow and more programs are added, we are encouraged to see people learn that it is not too late to turn the trend of the disease process in their own lives.

The sanitariums of yesterday and the conditioning centers of the future are unique in at least three respects.

1. Medically, they are places where the primary emphasis is placed on three therapeutic procedures: mental hygiene, physical medicine, and diet therapy.

2. Educationally, they are places where an earnest endeavor is made, not simply to cure the immediate malady but to instruct the patient in basic principles of health and, if possible, to generate in his mind enthusiasm to carry out these principles in his future living.

3. Spiritually, they are places where these health principles are presented in a religious setting, with the hope of furnishing the patient a spiritual incentive to live in harmony with physical laws, and to find release from the tensions of life through fellowship with God.

In a recent policy statement of the executive board of the World Health Organization, this statement was made:

Coronary heart disease has reached enormous proportions, striking more and more younger subjects. It will result in coming years in the greatest epidemic mankind has faced unless we are able to reverse the trend by concentrated research into its cause and prevention.—"The Primary Prevention of Atherosclerotic Diseases," *Circulation*, Vol. XLII, December, 1970.

The board expressed a wish that countries most affected by cardiovascular diseases increase their efforts both to set up efficient services for control and to carry out more extensive research programs.

We live in a distraught world troubled with increasing cases of nervousness, tensions, and breakdowns; a world where bodily ailments now stand revealed as being too often attributable to dietary errors; a world that is doctoring itself with every kind of medication, most strikingly, sedatives. Such a world stands singularly in need of the help of institutions that specialize in mental hygiene, diet therapy, and physical medicine. Such institutions that seek to prevent disease will not lack patient business. If properly administered, they will always have a waiting list. □

The Neighborhood Church Clinic

The Editors Interview Granger E. Westberg

Granger Westberg, Th.D., is a pioneer in developing neighborhood church clinics where patients are seen jointly by physicians and clergymen. About three years ago he began operating such a unit in the educational building of the Good Shepherd Lutheran church in Springfield, Ohio. Four area churches sponsored this program in a neighborhood where the people were not receiving adequate medical care. The district is about two thirds Apalachian white and one third black. Although this clinic was set up as a free clinic, it took about three months before it began to attract patients in large numbers. Now it has been limited to serving a three-block radius around the church, and appointments are being made two weeks in advance.

Dr. Westberg has recently moved to Chicago and has been conducting lay-training classes in the Union church of Hinsdale in his course entitled "How to Talk With People Without Doing Too Much Harm." This prepares those attending to work in a neighborhood church clinic. He also has been conducting seminars at Hinsdale Sanitarium for area clergymen and physicians. His plan is to experiment with the neighborhood-church clinic program in a middle-class district where a fee would be charged for services. This fee would be split between the physicians in attendance and the church. As expressed in the following interview, he would also like to develop a church-clinic college that would serve as a training school for clergymen and physicians around the country.—EDITORS.

Dr. Westberg, what is the basic philosophy behind your interest in developing neighborhood church clinics?

Pastoral care must not be carried on apart from a holistic concern with the patient's total needs. For too long, pastoral counseling has been seen as something unrelated to health care as given by physicians. It has been my growing conviction that at least 50 per cent of all patients who visit a general practitioner in his office have problems that are more in a clergyman's field than in a physician's. Some say this figure should be as high as 90 to 95 per cent. By this we mean that such problems are the human problems of life related to family, job, self, and religion that seriously affect a person's physical health. Those clergymen who have been actively engaged in pas-

toral counseling for many years have always sensed the close tie between physical and spiritual problems, but have never been in a position to demonstrate this conviction in a health center where their opinions and research evidence could be placed alongside the work of physicians.

The neighborhood church clinic was set up not as a psychiatric clinic or as a pastoral counseling clinic, but rather as a general health clinic interested in the holistic approach to patients' problems. It was made clear to the physicians who volunteered their participation that this church clinic was not just another medical clinic where traditional medical care was dispensed. All patients were to be seen both separately and jointly by physicians and clergymen. It was in this unique but real-life setting that this project dealing with new forms of pastoral counseling was placed.

The question asked of patients in the past has often been, "What have you been eating that has made you sick?" The church clinic seeks to ask an additional question, "What is eating you that is making you sick?" Unless both of these questions are answered, the patient who comes for health care is only partially treated.

Since you also have the objective of training doctors and ministers to work together in a clinical situation, how do you emphasize this in your program?

The clergyman is, we think, a very necessary person on the health team at both the diagnostic and treatment level. This is a completely new role for him in the health-care setting. One of the objectives of the program we have developed is that of enabling seminarians to gain confidence in their effectiveness with patients as they work side by side with physicians.

For every three hours we spend seeing patients we try to spend one hour in a religion-medicine case conference where the doctor and the nurse and the ministers and students talk about how we are doing and what we are doing. We consider the religious dimensions in each problem. So it is a teaching program from start to finish.

Our advantage in moving now to the Chicago area is that there are more theological students in

Chicago than in any other city in the world. And there are five or six medical schools. We would like to have these students and clergymen and physicians who are interested come to the church clinic college here in Chicago and work with us for a period of at least one month and preferably for three months, learn how to do it, and then go back out and do it.

In the church clinic you conducted in Springfield, Ohio, did you find ministers responsive to this kind of training?

One of them said that he found himself with a deep calling and a deep kind of relationship with people, having much more of that going on in the church clinic than he had in his own ministry in his church around the corner.

What you are saying, then, is that the minister has a unique field of ministry in this kind of situation; he is not trying to be a pseudo-psychiatrist or a mini-physician, but has something unique to offer?

That's right. You see, if religion means "binding together," then I would say that the religious dimension has to do with putting it all together into a wholeness so that man is no longer seen as just a sum of his parts. There is something more than that. You can't divide man up as we have done scientifically for so long without really losing the man in the process. We find ourselves talking with people about things that no one else has ever bothered to ask them.

One patient came in to us and complained, "You know, I just pray to God that I can get over this thing. I have had these headaches for so long."

Instead of our saying, "Tell us about your headaches," we asked, "When you say 'pray to God,' what do you mean by that?" Nobody had ever asked him what he meant by that before.

He said, "Well, you know, I pray to God."

"O.K., but tell me how you pray. What do you say when you pray?"

"Well, I say, 'God help me.'"

"Tell me about any other kinds of praying that you do." And we begin talking about prayer. No one had ever helped him to find the way of salvation, or the way through prayer, or the stages of prayer, or had shown him that there are selfish kinds of prayer. Now that doesn't mean that we forget about the headaches. We stay with the headaches too. But we see the headaches in the context of all the things that he is facing in life in a lonely way without the help of God because he has never really felt he knew how to talk to God. It comes so natural that you hardly know that you are talking about religion.

We have ministers of all types. Very fundamental ministers. We have Catholic priests and others. And they are always surprised that so much of their discussion with people turns out to be religious discussion.

We have a series of questions that we tested out in Chicago some years ago. You find out about a person by just asking a question such as "What is your favorite Bible verse?" If he says, "I don't know

anything about Bible verses," then we say, "Well, what sounds like a Bible verse to you?" And then we want to know why it is his favorite Bible verse.

If he can't think of a Bible verse we ask, "Who is your favorite Bible character?" We have discovered that everybody knows something about the Bible even if he never goes near a church. He may choose Moses for instance; then we ask, "All right, why Moses?" When he tells you why he picked Moses it tells you all kinds of things about him.

A woman patient might pick Mary Magdalene. "Why Mary Magdalene?" "Well, you know, she was a sinner and Christ still loved her anyway."

"Oh? Tell me more." Pretty soon you see that she is identifying with Mary Magdalene, and she has all kinds of problems inside that no one has ever bothered to help her deal with. For the first time in her life someone is really taking her seriously.

I just think this kind of experience is the most meaningful that a minister can ever have. This is real pastoral counseling. But you get the people to come in under the aegis of the words "health care." We find that they will come in needing health care much sooner than they will come in needing spiritual care.

Do you find that there is resistance on the part of the community to coming to a clinic that is located in a church building? Would there be any advantage in the church's sponsoring this kind of clinic in a more neutral location?

I want it in the church. I want it in the church because I want people to walk into the church building and get the feeling and the aura of the place. I want them to hear the choir practicing. I am basically a pastor and I am interested in how I can make the church come alive for our age. When we use the traditional forms of ministry, which often create just a formal spiritual ministry with no touching of the person's other needs, I don't think we do that. So I am saying that I want this patient to come into the church building. I want him to hear the choir practicing, see the Boy Scouts and the ladies aides, and whatever else is going on, hoping that he will then want to participate in some of these activities himself.

One night I was talking to a man in his fifties, and the choir was practicing. He stopped talking and said, "I hear the choir."

And I said, "Oh, do you sing?"

He replied, "I sang with the Navy Blue Jacket Choir." And then he began telling me of their wonderful engagements—singing for the President of the United States, and all kinds of great things.

I said, "How about singing in the choir?" I wish I could finish the story by telling you that he joined the choir and became well. But I never could get him to join the choir. Someday, though, I hope to get somebody to join the choir, and the choir would be as therapeutic as anything I could ever do in the study.

So I just think the church building is a natural, plus the fact that it will give an image to the non-Christian community that the people in that church really care about people. They are convinced when

you show them that you are doing things for the body as well as for the soul.

One of our first patients was a barmaid who lived down the block from the church. She wouldn't dream of ever coming into the church for a religious service. But she came to our clinic. She came in with a terrible headache and thought she had a fever and all the rest. The nurse took her temperature and found she didn't have a fever, so we said, "We won't call the doctor now, but why don't we just sit and talk and take your temperature again in a little while. Then if it is up we will call the doctor."

There were a seminary student, the nurse, and myself talking with the woman. She had walked past this church every day for the past twenty years to get to her work, but had never even thought of coming in. During our interview she began telling us a lot of things about her life in general and saying things about religion. Pretty soon she was damning the church and the ministry and "those hypocrites" and all the rest. Suddenly she stopped and said, "Oh, here I am in a church and I'm talking like this!"

If we had gone to her two days before and invited her to church, she would have had all kinds of excuses why she couldn't come, such as not having the right clothes. And she didn't have the right clothes; she had gym shoes on and a few other things. But when she was hurting physically she came right down and was taken care of. And I think that is the kind of evangelism outreach that this kind of clinic can have.

When a person like this comes to the clinic for specific medical care, how do you go about getting him to talk to a minister?

Well, two women meet the patient at the front door and they explain what the clinic is all about. They say, "In this clinic you are seen not only by a doctor but also by a minister."

The patient may say, "I don't need a minister. I just want to see a doctor."

"Oh, there's no extra charge. Everybody gets to see a minister too." And they put it so positively that he can't say much.

Besides that, they push a button and ring for the clergyman to come. So if I am the next one up I come out and I have a seminary student with me, because that is the way I teach, and I'm introduced to the patient. Many times his wife is with him because they usually come together, and then two of his four children. So I say, "Let's drop your children off at the nursery as we go by, and we will find ourselves a Sunday school room where we can take your history before you see the doctor." We have two or three volunteers in our nursery and we may have anywhere from ten to twenty children. If the attendants see anything in a child that they think we ought to know about for the total family case history, they write us a note and that's put on the chart also.

We drop the children off, and then we walk down the hall to one of the Sunday school rooms. There is a little table in it and we sit around the table. Usually the student nurse joins us because we are working with the local hospital.

I usually begin by saying, "Now, you know I am a minister. I am not a doctor."

And the patient says, "Yes, they told me that at the front desk."

"Why do you suppose a minister would be interested in your health problems?" I ask him.

I would say that an increasing number of patients over the two and one-half years we have operated such a clinic would say things like, "Well, sometimes if you worry a lot it makes you sick."

I'd say, "Oh, do you know what worry is?"

"Boy, you can say that again, Reverend!"

"Oh, like what?"

So he begins to tell me, and if he forgets anything, his wife reminds him of those items. We may get into quite a discussion this way. Then I ask permission to take notes to show the doctor and they always say Yes. He may worry about the doctor's missing him. And I say, "Don't worry, the doctor will be here. He is usually a little late. But I have plenty of time. I only see five patients in an afternoon. The doctor has to see twenty."

After I finish talking with the patient, I take him and his wife down to the lounge where we have two or three more volunteers. We have a retired man there who shows filmstrips on health-education subjects. We are constantly bombarding them with things to think about on health care.

There is also a woman who explains to them that whenever there are two or more people, or even one, who would like to talk about nutrition, cooking, sewing, budgeting, what makes us sick, sex education for parents, or any other such topic, we have volunteers who will be delighted to come down and meet with these groups. I think that it is of utmost importance to recognize that the church is an educational institution. It always has been and therefore this fits so naturally, because we are interested in preventive medicine rather than just cure.

The church clinic is fast convincing us that the best health care can be given to people who live within walking distance of the unit and where members of the church clinic staff can visit regularly in the homes to help keep people well.

One final question, Dr. Westberg. What implications do you see for training of theology students as a result of your experiments with the neighborhood church clinic?

The growing mood of theological education is to consider how we might move out into the world to get away from the quiet and peaceful atmosphere of the monastery. At least part of the cause of the traditional and static character of most educational enterprises could be that teaching has been shackled to the buildings given by generous people. We predict that a characteristic of the theological seminary of tomorrow will be flexibility—flexibility to experiment with a variety of patterns that will bring about the best learning situation for students. The church clinic project has greatly impressed us with how the milieu in which teaching is done can reinforce, complement, and add to all that can be given by way of lectures, books, and discussions. □

LOSING WITH LEO

LEO R. VAN DOLSON

JACK SPRAT could eat no fat, his wife could eat no lean." According to the Metropolitan Life booklet entitled *Four Steps to Weight Control*, both subjects of this nursery rhyme were pulling nutritional boners.

Fats are essential nutrients in every diet. But 40 per cent or more of the average American diet is made up of fats, according to estimates, and nutritionists believe that's too much.

Fats are the most concentrated source of calories in the food we eat. They contribute twice as many calories (or more) per portion as an equal amount of protein or carbohydrate (the latter found mainly in foods high in starch or sugar content). On that score alone, reducing the amount of fats we eat makes sense in a weight reducing program.¹

The *Four Steps to Weight Control* booklet is one I would recommend as being quite helpful. We have a limited supply on hand that we'll make available on a first-come, first-served basis. Perhaps you ought to ask for it, before writing us, at your local Metropolitan Life Insurance office. It is booklet 380 L.W.

Some very helpful bits of information in this booklet are the following:

No two overweight people are precisely alike. Overweight can be traced to custom, lack of information, food preferences, emotional troubles. While there are many facets to the problem, the fundamental pound-producers remain too much food and too little activity.²

Beware of crash diets and so-called wonder foods that promise rapid results. There are no safe short cuts or miracle methods for taking off weight healthfully. Even if they seem to work at first, how long can you keep them up? The only sure way to slim down for keeps is:

1. Increase your daily activity.
2. Eat less.
3. Eat fewer high-calorie foods.

Your goal is weight control—not a zig-zag between losing and gaining. That goes for those who want to *prevent* overweight as well as those who want to *maintain* their loss.³

The Four Steps to Weight Control are:

1. *See your doctor.*—His guidance can make the difference between success and failure and unsupervised dieting can be dangerous.
2. *Set your weight goal.*—Try to lose half of it over a period of two to three months. A weight-reducing plan is easier for most people to follow

if they tackle it in slow and relatively easy stages.

3. *Retrain your eating habits.*—Begin a program that you can live with the rest of your life. One helpful suggestion to avoid too much sugar is that you always study labels on packaged foods. (Taking this to heart, I began noticing how much sugar there is in packaged cereal. The contents are ordinarily listed in the order of the highest level of ingredients. Most cereal-box labels have sugar second in the list.)
4. *Be more active.*—Moderate exercise every day is recommended.

"On a reducing diet, to lose is to win" this booklet points out. You win a greater chance for a longer, healthier life, a more attractive appearance, and a feeling of accomplishment.

This month I also received a newspaper clipping that promotes exercise in a mud bath as an effective way of losing weight. The one drawback that's reported on this method is that it's very bothersome getting all that mud off afterwards.

How are you doing this month, club members? This hasn't been my best month! I did lose two pounds. The first two weeks I was traveling and, as you probably know from your own such experiences, it was hard to stay on a consistent program. It's easy to find excuses and rationalize, isn't it? At any rate, I'm more aware than ever of the need to really concentrate on the weight-control program. We can't afford to become lax at all.

What I intend doing, and if you're having a similar problem you may want to join me in it, is to set my goal for taking off two pounds a week instead of the one-pound-per-week goal I've been following.

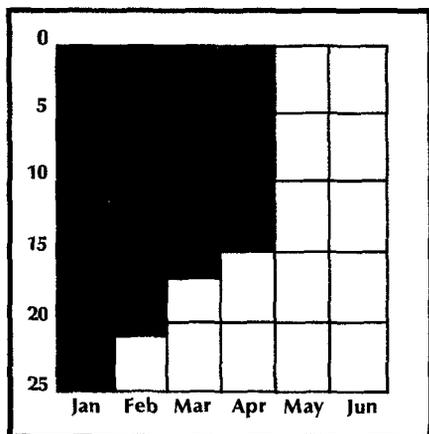
So our watch-your-weight-words for this month are these: "Redouble our efforts, and not our chins!" □

FOOTNOTES

¹ Metropolitan Life Insurance Company, *Four Steps to Weight Control*, Booklet 380 L.W., p. 7.

² *Ibid.*, p. 4.

³ *Ibid.*, p. 21.



Profiting From His Prophet

The Physician as Educator

ELLEN G. WHITE:

"The true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives. He stands as a guardian of both physical and moral health. It is his endeavor not only to teach right methods for the treatment of the sick, but to encourage right habits of living, and to spread a knowledge of right principles.

"Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men."—*The Ministry of Healing*, p. 125.

"A physician who has the moral courage to imperil his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live. . . . He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence, in dressing, in eating

and drinking, in overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers."—*Medical Ministry*, p. 222.

CURRENT MEDICAL OPINION:

"Every physician's office, hospital and clinic, and pharmacy, should become an educational center. This means:

"(a) the physician should prescribe specific educational material for his patient, and

"(b) the physician's waiting room and hospital lobby should be used to teach health to the public, including the patient and his family.

"Educational materials should be developed and used by the physician with his patients. . . . I believe that all physicians should teach. The best teaching occurs when specific questions are answered. . . .

"I recommend we start simply. A small table may be set aside in the lobby or waiting room where pamphlets and brochures may be placed for the patient and his family to read. These pamphlets would teach about cardiovascular diseases as well as other medical problems."—J. Willis Hurst, M.D., President, American Heart Association, *The President's Letter: The Essential Role of Public Education*, March, 1972, p. 2. □

News Note

A very active hospital health education program is being implemented at Hinsdale Sanitarium and Hospital by two graduates of the Loma Linda University School of Health, Roy Wightman and Stephen Lehman. They are cooperating closely with Elder W. C. Graves and the other chaplains, who have enrolled approximately 8,000 smokers in the Chicago area in more than seventy separate Five-Day Plans.

The 1971 year-end report of the Hinsdale health education department indicates that 10,250 people were contacted directly in

the Chicago area through 148 formal health education programs. These included such activities as counseling, lecturing, teaching, discussion, testing, and screening programs. The staff appeared on seven radio and two television programs.

They also had charge of the physical fitness testing program at Illinois camp meeting this year and report that a total of 591 people were tested. Results indicated that three out of eight of those tested were at least twenty pounds overweight, and one out of seven were carrying around at least forty pounds of excess fat. □

A Place of Learning... for All Who Come

V. JOYCE LIM

HE WAS one of eighteen patients entering room 7007 for a seminar entitled "How to Handle Stress and Tension." As he signed the class register he also recorded the hospital number inscribed on his plastic identification bracelet:

John Doe Room 4109 25-36-19.

Just ten days earlier he had lain on the operating table for open-heart surgery. Before he went in, the nurse specialist spent considerable time explaining the surgery and telling him what he was to expect. She called the operation by-pass graft surgery and said it was an effort to supply much-needed blood to his heart.

Now it was "back to school." He must learn how to improve the quality of his life and thus to postpone his next heart attack.

So it is with hundreds of patients who enter Loma Linda University Medical Center. It is truly a place of learning for all who come. Not just for students in the health

professions, but for patients and their families, visitors, employees, and residents of the surrounding community.

Expanded Role of Medical Center

Although the major role of the Medical Center is that of diagnosis and acute care, it is assuming the sanitarium role of health promotion and disease prevention in all its stages. Learning experiences provided by the Medical Center offer alternatives to second-class health status. Simple principles of health maintenance and disease prevention are taught to all who will listen. The example of the Adventist employee who practices sound health principles, on the other hand, reaches all.

The single most powerful element in health teaching, and the one that reaches all who come, is the administration's stand on health principles. This includes not permitting smoking within the Medical Center, and the omission of meat, caffeine beverages, and harmful food substances from the general menu. Our health education has been enhanced because of this stand. It boils down to the simple axiom, "Practice what you preach."

Primary Care

The term *primary care* is one that is used for those areas of medical concern which deal with

prevention of illness. The potential of the hospital as a center for health education is evident when the prevention of disease is considered. The target groups for disease prevention are employees, community groups, and families of hospitalized patients.

Employees. The finest tools available are the pre-employment and the subsequent annual physical examinations. In many instances these have pointed out problems that have been met on an individual basis through health education. However, providing health education for employees has proved to be a most difficult task, perhaps because they don't recognize a need for it.

Ideally, all employees should have an experimental knowledge of Adventist health principles and the ability to communicate these principles when necessary. The actual situation is that many employees are not Adventist, and therefore are not acquainted with the health principles of the church. How can they be expected to communicate these principles to others?

On the other hand, many who are Adventists have scanty knowledge of the scientific or historical basis of the church's health principles, and they too are unable to communicate them to others. Some employees feel no obligation to encourage patients or others to practice those habits conducive to good health. Negligence masquerades as tolerance

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and each person is encouraged to "do his own thing."

Another road block is the department head who does not conduct regular in-service educational programs or provide on-the-job periods for personal health development. Certain job categories, such as receptionists, secretaries, clerk-typists, and telephone operators, have no general time allotted for meetings that would be ideal for health promotion. Very often these individuals do have patient and community contacts, and represent the Medical Center in that context.

Medical personnel have more basic knowledge of health than nonmedical personnel, and it is from this group that teachers for patients and others must come. Many medical personnel need to be encouraged, however, to practice sound health principles and to assume exemplary roles. Evidenced among this group are the same problems afflicting the general population, such as obesity, smoking, drug abuse, and emotional stress.

In spite of the above-mentioned drawbacks, definite steps are being taken to promote the concepts of personal health among employees. At present, weekly presentations are provided for employees in the maintenance, the dietary, and the laundry departments. These sessions are under the direction of a health educator who plans with each department head the programs best suited for his department's needs. Some subjects for these groups include hospital organization, the importance of the non-medical employee in hospital operation and patient care, safety practices, sanitation, nutrition, mental health, a knowledge of human physiology, and general health principles.

Biweekly presentations to new nursing personnel acquaint them with available health-education services. Emphasis is placed on their role as health teachers and the importance of utilizing health-education services for patients and families. More needs to be done at general nursing in-service periods to strengthen teaching skills, and to emphasize the

importance of education as a part of total patient care.

Community Groups. At regular intervals, people from the community may attend seminars and clinics conducted to help smokers, obese persons, parents-to-be, parents with "children problems," unwed mothers, senior citizens, and persons interested in particular aspects of health such as vegetarianism, communication in the home, and nutrition. Occasionally, invitations are accepted to conduct programs outside the Medical Center.

Community groups are relatively easy to work with, as those who participate come on a voluntary basis. For many programs a fee is charged; for others, a doctor's referral and an examination are required.

Families of Hospitalized Patients. Primary prevention is practiced with patients' families with some success, because of the concern for a loved one, and the desire to forestall a similar event occurring with other family members. Much time is spent with the family when changes of habits and certain requirements for care of the patient play a vital role in the post-hospitalization period. Very often this is done on an individual basis; other times in small group sessions. An example is the instruction for families of stroke patients. The family needs to understand what stroke is and how the loved one is affected. Emotional reactions of patients are explained, role changes are examined, and motivation to provide the best climate for convalescence is emphasized.

Secondary Care

What the hospital provides best is secondary care; that is, medical care for a person who is ill or who has symptoms of disease. When primary prevention fails, people are hospitalized, diagnosed, and treated. At Loma Linda they are also taught. Generally this is a time of readiness for learning.

John Doe attended classes two days to learn how his heart works and how to cut the risk factors causing heart disease. He learned about diet changes relating to saturated fats, sugar, cholesterol,

and weight control. He heard reasons given for not smoking and suggestions for quitting were provided. Suggestions for handling stress and tension were also made.

The diabetic is taught proper diet, administration of his medication, skin care, testing procedures, and symptoms indicating a change in disease course. This aids him in being able to prevent frequent readmissions and to provide calm, competent, self-assured care at home.

The colostomy patient is taught to cope with colostomy care, proper diet, and other problems specific to his condition. Specific teaching is done for patients who request help with any health problem and for patients with chronic respiratory disease, kidney disease, general surgery, and mental disorders. Much of patient teaching is done on a group basis. Class schedules are provided. Patients and families are welcome to any classes that meet their needs.

Tertiary Care

Future plans include adding a third dimension to the health-education program. This tertiary care would provide in-home consultation to reinforce learning offered while a patient was hospitalized. A walk-in, health-education clinic is envisioned to meet "now" needs when the patient presents himself.

Health education in the Loma Linda University Medical Center is only possible because the hospital administrator, the nursing service director, and certain key department heads support the program. The scope of this article does not permit a description of the organization of the service. Planning and implementing programs requires participation of clinical nurse specialists, social workers, physical and occupational therapists, doctors, dentists, nutritionists, dental hygienists, chaplains, the community relations officer, and health educators.

Progress has been and will be an uphill effort, but small successes make the climb worthwhile. Successes such as a young newlywed telling how much it means to

know proper eating habits before she begins her family. Or seeing the personality change in a 310-pound man when the scale reads 225 pounds, and he has to buy a new wardrobe. Sometimes success is a family making the necessary changes in dietary habits to forestall the father's next heart attack. Or a young mother breathing properly during her first delivery. Nothing compares with the pride and gratitude expressed by a successful ex-smoker when you meet

him three years after he attended a stop-smoking clinic.

When successful, health education produces behavior change. Brief hospital stays do not permit demonstrable change. However, cursory evaluation suggests that some changes do take place, people have been helped, learning has occurred.

From many aspects, Loma Linda University Medical Center is a positive force in the community. One of these aspects is the health-education service it provides, which is basically a seed-sowing service.

Some may question whether men are being made whole. A few may question whether seed is being sown, and even question the methods used to sow it. None can question that God will override human error and will water the seed that is sown.

For this reason, it is certain that in that last great registration some of the entries will read like this: John Doe Room 4109 25-36-19. □

Health Evangelism in the Physician's Office

MARION C. BARNARD, M.D.

SOME TIME ago a woman came for medical care. She had formerly been a patient in a Seventh-day Adventist hospital and had wanted to know more about Adventists. She had been embarrassed, however, about reading any of the religious literature, since very few people pick up the strictly religious magazines while at the hospital.

After she had been treated for some time, she said, "When I first came to your office, everyone was reading religious literature, so I didn't feel out of place in reading it, too. I knew no one would make fun of me, because everyone else was doing the same thing.

This woman would sit and read in our office, then go home and check to see if what she read was right. When she told us this story she was planning to become an Adventist.

This emphasizes my belief that

the physician's goal is to improve the health of his patient not only physically but spiritually as well.

I also believe the physician has a role as a health educator. In the past he treated the acutely ill. In more recent years he has progressed to the state of interval examinations in order to diagnose disease in its early stages. Tests such as the Papanicolaou smear, to detect cancer of the neck of the womb, have enhanced the physician's ability to forestall fatal disease. It is now apparent, however, that if we who are physicians wish to prolong life, relieve suffering, and decrease illness, we must do more than combat disease—we must help to prevent it.

This responsibility makes it imperative for physicians to enter the field of health education, which should encompass the areas of exercise, diet, recreation, environment, family relations, and proper mental attitudes. A patient may become ill by minor deviations in any of the above areas.

If the physician can secure the right kind of well-trained health educator to work with him, he can accomplish much more than if he tries to do his health education

task himself. The health educator can provide friendly, concerned, follow-up services that enhance the patient's confidence in both the physician and the health educator. By continued contact after the trauma that often accompanies diagnosis, he can explain the significance of a disease in a way that alleviates some of the anxiety that occurs due to the emotional stress at the time of the initial explanation by the physician. The physician can also give his instructions in skeleton form when he knows that the health educator will have another conference with the patient and can take time to explain in more detail and help satisfy the numerous questions that the physician doesn't have time to answer.

For a period of time we had a health educator who worked with us. Although we do not have one at this time, we expect to have one or more health educators within a year's time. In the meantime, we continue to do health education work individually with our patients.

When we had our health educator, however, we gained experience in health educator-patient

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relationships, and sampled patient reaction to health education, which was confined largely to the areas of diet and exercise.

We observed that patients did not realize the importance of little things in healthful living. They often placed inconsequential appointments ahead of health learning or habits. In many cases it was evident that this was the reason for their ill health.

Over the years, we came to feel that we needed more graphic means of impressing the patient with the importance of all health measures on the prevention of disease. Following are some factors that we felt to be the most important in carrying out this type of education.

Methods Used

1. *Group lectures in health education room.* The advantages of getting a group together in the health education room are many. We grouped the individuals with common medical problems together so they attended lectures on the same evenings. This made for better group discussion, and also made it easier for the health educator to prepare his material.

2. *Private consultation in the office.* This feature was instituted the second year that the health educator was with us and was found to be very effective. The patient saw the health educator after his visit with the physician and upon the doctor's recommendation. With this arrangement, practically one hundred per cent of the patients saw the health educator.

The health educator had a private office and concentrated his visual-aid equipment in this office. He used slide pictures with each individual patient. This allowed him to observe the patient's reaction to the material presented, and enabled him to make his lecture more personalized and impressive to the patient. He was able to single out the patients suited to group lectures and arrange the lecture time following the first visit.

3. *Home visits.* Home visits were tried in a limited way. They provided a very personal contact, which people sincerely appreci-

ated. It seems that personal contact is being rapidly lost in the field of medicine today. The health educator's visits to the home acquainted the entire family with the patient's needs, and how these needs could be met. The aid of the family in motivating the patient because of their love for him should not be underestimated. It is our definite feeling that this field should be further explored and expanded.

4. *Cooking school.* A cooking school was held at the end of the lecture series. It was found to be one of the most effective methods of permanently changing the dietary habits of practically all of those who attended. Most people have never been taught how to cook in a healthful manner. We found them most eager to learn and very grateful for the knowledge they gained. It is our feeling that every health educator should know how to conduct a cooking school.

The Physician as Educator

When the physician is not fortunate enough to have a health educator associated with him in the office, he must do what he can on a limited-time basis to give as much health education to each patient as possible. He can, however, probably be even more effective in the area of influencing the patient's Christian experience. There are a number of things that he can do.

For instance, in our office we decided to take out the *National Geographics* and *The Reader's Digests*, and all the other magazines, and put in only our own Adventist literature. We did this because we felt that we could not talk to every patient who came to see us. We thought that every patient was entitled to know something about the message and this was the best way we could do it. We have never regretted this move. We have had several who have read their way into the message in our waiting room, although the first we would know they were interested would be when they would call someone and ask to be baptized. Of the ones who were baptized, none needed Bible studies. They had literally

read their way in our waiting room until they knew the message from A to Z.

We have learned from the Spirit of Prophecy many little things that can be done which make an impression on a person and play a part in winning him to Christ. We have prayer before surgery and prayer after surgery as suggested in *The Ministry of Healing*, pages 118, 119. We send out *Signs of the Times* to everyone on whom we operate, and to anyone who sends us a Christmas card. We have literature in our waiting room.

Another thing we learned is that if there is a death in a family, we should look for interest in spiritual things among the mourners. Also, when a person is converted, we should look for interest among his friends. At one time we watched the friends of a person who was converted and sixteen friends and relatives of that person were baptized. When you treat people kindly, they are ready to listen to what you have to say. This is cultivating the ground.

The science of soulsaving is to be interested in people. Another part of it is to mingle with them; not doing those things that you are not supposed to do, but mingling with them as their friends. The method to be used in soulsaving isn't the same for every soul. What you can say to one person is poison to another. You have to recognize each individual's personality and background.

If I studied that principle so that I really knew it, I could have many more conversions through the office than I now have. I know that I work inefficiently due to lack of knowledge. I would like to say, though, that when I have read in the Spirit of Prophecy and followed the instructions I have found, I have never failed to get results.

By carefully studying the habits of each family, one discovers the needs of each individual. In helping him to meet these needs, an avenue is opened to help him in a Christian way. As the physician and the health educator unite, this gives the greatest opportunity to elevate the patient to a closer likeness of his Maker—physically, mentally, and spiritually. □

A Personal Note From Kay...

Dear Shepherdesses,

Again *the man* was traveling. This time he was homeward bound. Home to his wife, to his own chair, his own regularity of meals (cereal for breakfast, a good midday meal, a tasty fruit salad with crackers and a savory spread for supper), and his newspaper.

With despair he heard the pilot's voice, "There is a snowstorm over Washington. We will proceed there and if at all possible will land. Otherwise we will go to New York." *The man* was weary and longed for home. Then he remembered the manifold providences of David in Psalm 107: "Then they cried unto the Lord in their trouble, and he saved them out of their distresses" (verse 13). This was good news. As the plane winged over the miles he knew God was able. He believed God could still the storm. He claimed God's goodness, and God heard!

The plane landed at Dulles Airport, where snowplows had cleared the runways. The deplaning bus delivered *the man* safely to the terminal, where he was met by a faithful chauffeur who drove him to his desired haven. How great God is! How often we forget the power and the glory that are ours if we only ask.

In my mail recently I received a letter written by Mrs. L. L. Reile to the shepherdesses of the Greater New York Conference. It came at a time when true Sabbathkeeping was being emphasized in our churches.

Mrs. Reile has given me permission to share this letter with you. There are many quotations, and sometimes we tend to scan or skip over such articles, but I hope you will read the entire communication. It spoke to me, and I believe it will speak to you. We all need to be reminded to guard well the truths we know.

Why not call the women of your church together in a meeting "For Women Only" and use the thoughts developed in this letter as a basis for a study group in your churches? In this way you may lead the women to renew their vows toward true Sabbathkeeping so that they and their families might receive the blessing one receives from remembering the Sabbath to keep it holy.

With love,
Kay

RECENTLY a question was put to me that has caused me to do considerable thinking, studying, and also some heart searching. In fact, it has caused me more than a little concern, so I would like to share it with you.

A member of a certain church has a factory job that he has held for some time. On Friday he is always out of work before the set of sun, but when the days are short sunset finds him en route home, riding the subway. So he bows his head and communes with his Maker, beginning the Sabbath in this fashion. Is this proper Sabbath observance?

God is calling for a reform in true Sabbath observance. He wants us to lift the standard high, and ministers' homes must be an example to the believers. In reflecting upon this subject I would like to share with you counsel and advice from inspiration along with a few practical ideas, hoping that this will be a help to each of us.

Not all our people are as particular as they should be in regard to Sabbath observance. May God help them to reform.—*Testimonies*, vol. 7, p. 123.

God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping would be right.—*Ibid.*, vol. 6, p. 352.

Instead of the people of God be-

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ELSIE REILE

HAVE YOU

coming less and less definitely distinguished from those who do not keep the seventh-day Sabbath, they are to make the observance of the Sabbath so prominent that the world cannot fail to recognize them as Seventh-day Adventists.—*Evangelism*, p. 233.

Every week God is robbed by some infringement upon the borders of His holy time; and the hours that should be devoted to prayer and meditation are given to worldly employments. — *Testimonies*, vol. 4, p. 247.

Preparation for the Sabbath

All through the week we are to have the Sabbath in mind and be making preparation to keep it according to the commandment. . . . They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them.—*Ibid.*, vol. 6, p. 353.

While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day.—*Ibid.*, p. 354.

Clothing

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness.—*Child Guidance*, p. 528.

In many families [on Sabbath] boots and shoes are blacked and brushed, and stitches are taken, all because these little odds and ends were not done on Friday.—*Ibid.*

On Friday let the preparation for the Sabbath be completed. . . . Let the boots be blacked and the baths be taken.—*Testimonies*, vol. 6, p. 355.

Why not make it a habit to check all clothing before it is put away? In this way loose buttons are detected and the necessary stitches can be taken before Friday. Another good habit is to brush or polish your shoes after each wearing, and in this way shoes will always be in readiness for Sabbath. Let the children help in checking to see that all clothing is in readiness. If the hair

needs to be washed, let the shampooing and setting be done before the Sabbath.

Cooking

On Friday let the preparation for the Sabbath be completed. See . . . that all the cooking is done.—*Ibid.*

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain.—*Ibid.*, p. 357.

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something . . . the family do not have every day.—*Ibid.*

What a boon automatic ovens are! How nice to enter a house and be greeted with the tantalizing odors of a baking dinner! Let us, however, be careful to have our dinners all prepared, ready for the oven, if we use the automatic timer device. If we have baked potatoes, let us be sure to have them scrubbed on Friday.

When boiling potatoes in their jackets on Friday, why not peel them as soon as they are sufficiently cooled to handle? They peel more easily then, and this foresight avoids having to do it on Sabbath.

Have you ever thought of preparing your favorite roast or entree, baking it on Friday, then removing it from the casserole into foil? By wrapping it carefully after it has cooled, on Sabbath it can be popped into the oven and warmed easily and quickly without even a dish to wash.

As we consider our habits and ways, I am sure all of us can improve our preparation for Sabbath in many ways. Let us try to

avoid Friday shopping or unnecessary telephone calls. It seems that Satan is on double duty on Friday trying to divert us and getting us to trample on God's holy day.

Let Us Ever Remember That—

All unnecessary work should be avoided [on Sabbath]. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past.—*Patriarchs and Prophets*, p. 296. (Italics supplied.)

We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss even in temporal things.—*Testimonies*, vol. 6, p. 356.

Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.—*Ibid.*, p. 355.

Surely all televisions and radios with secular programs will be silent in our homes long before the Sabbath begins.

Heart Preparation

There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away.—*Child Guidance*, p. 528.

In the early days of the advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church member endeavored to clear away everything that would tend to separate

REMEMBERED?

him from his brethren and from God. Hearts were closely searched; prayers for a divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged.—*Evangelism*, p. 274.

Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss. It means eternal salvation to keep the Sabbath holy unto the Lord. God says: "Them that honor Me I will honor." 1 Sam. 2:30.—*Testimonies*, vol. 6, p. 356.

Beginning the Sabbath

Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray. *There is need of reform here*, for many have been remiss. We need to confess to God and to one another.—*Ibid.* (Italics supplied.)

At family worship let the children take a part. Let all bring their Bibles and each read a verse or two. Then let some familiar hymn be sung, followed by prayer.—*Ibid.*, p. 357.

Sabbath Day

Parents should have a thorough understanding with their family that the sacred hours of the Sabbath are to be spent to God's glory. They should be up with the sun, and have plenty of time to prepare for Sabbath school without getting into a rush, and perhaps losing self-control.—*Counsels on Sabbath School Work*, p. 54.

The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children.—*Testimonies*, vol. 6, p. 358.

We are given counsel as to various activities we might engage in on the Sabbath that will prove not only a blessing to ourselves but to others. A few of these are:

Walking with our children (see *Testimonies*, vol. 6, p. 358).

Reading to our children (see *Child Guidance*, p. 532).

Explaining Sabbath sermons to our children (see *ibid.*, p. 531).

Comforting the sorrowing on the Sabbath (see *My Life Today*, p. 231).

Doing acts of mercy on the Sabbath (see *The Desire of Ages*, p. 207).

Sabbath Conversation

God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words.—*Testimonies*, vol. 2, p. 703.

The example of ministers should be circumspect in this respect. Upon the Sabbath they should conscientiously restrict themselves to conversation upon religious themes—to

present truth, present duty, the Christian's hopes and fears, trials, conflicts and afflictions; to overcoming at last, and the reward to be received.—*Ibid.*

Sabbath Evening

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor.—*Ibid.*, vol. 6, p. 359.

God's standard is perfection. We each come far short of His ideal for us. Will you join me in putting forth a greater effort to *remember the Sabbath day to keep it holy*? In doing so, there is a beautiful promise we may claim as ours:

Angels were specially blessing with light and health, and special strength those [who keep Sabbath holy].—*Testimonies*, vol. 2, p. 705. □

Dear Kay:

Do you think it is wise for the pastor's family to invite home for Sabbath dinner any church members to the exclusion of others since it would be almost impossible eventually to have all the members because of the large membership?

Dear pastor's wife:

For an answer I will quote from Nebraska Conference "The Royal News," in which an answer was given to a similar question.

"One minister's wife entertains a few couples at a time in her home for a social evening once a month. She either serves just light refreshments or makes it a potluck dinner. The order in which this is done may vary according to your preference. One way is to take the membership list alphabetically. Another method is to invite couples having common interests. Still another could be to invite those in the same age bracket. It is always nice, of course, to include the children.

"Then there are some of us who prefer to invite those who are in similar offices in the church such as the church elders and their wives, the lay activities officers, Sabbath school officers, and so on. This is nice to do at the beginning of the year when new officers take

their positions. The same type of refreshments could be served as suggested above. We do not, of course, wish to leave out those who for various reasons are not able to take an office.

"Personally, we like the idea of having open house (not a housewarming) after getting settled in a new area. This plan leaves no one out, and the expense is minimal. At no other time will the minister and his wife be as free of pressing responsibilities as during those first few weeks.

"We never need fear criticism by inviting the lonely and distressed to our homes, and it is especially fitting to invite to our homes those who have just been baptized. This hospitality will give them a feeling of belonging."

I have known of the pastor's family's inviting their members home to a potluck Sabbath dinner by Sabbath school classes. This plan eventually includes everyone.

Friday evenings also can be used in gathering members by classes or office into the home. A worship consisting of song and prayer may follow the meal, and then each guest might tell how he was brought into the truth. We have had many happy times with our members, listening to God's providences in their lives.

Try it, it can be a real blessing! □

Man's Works and the Latter Rain

Part 3 of Four Parts

A. LEROY MOORE

PREOCCUPATION with the glory and miracle-working power of the latter rain prevents its fall and unfits us to stand through the fearful, subsequent time of trouble. Effectual prayer for God's Spirit must accompany a determination to discover and remedy the cause for His delay. This requires a clear conception of what God intends to accomplish, and how. "It is the darkness of misapprehension of God that is enshrouding the world," says Christ's messenger, and adds, "The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love."¹ Thus, not power but character, the glory of which God desires to display, should occupy our attention.

He intends to penetrate the veil of darkness by a climactic revelation of the splendor of His character of self-sacrificing love. Miracles will only be a means of focusing the attention of the entire world upon that demonstration. When everyone has responded either positively or negatively to this living revelation, the external power and glory will be withdrawn and the universe will witness the ultimate test of the depth of that

character. During the time of Jacob's trouble, the actors will pass victoriously through the fearful crucible of unmitigated persecution and trial, because they have repudiated the principle of power and self-glory and have learned to depend fully upon One whose power can, at this time, be neither seen nor felt.

World conditions give special urgency to the command and promise, "Arise, shine; . . . for, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."² It is obvious that such an experience requires the development of a relationship with God that far transcends theory. This, however, poses a problem that perplexes the ministry and confuses the laity. In developing this relationship, what part must human effort play? How can we avoid assuming responsibilities that God reserves for Himself without neglecting that for which God holds us responsible? We are repeatedly admonished to put forth greater effort and instructed that heaven's agencies are held in check by our failure to act in harmony with God's plan. Here-

in lies our difficulty, because the inner core of our spiritual problem is works and represents not hypo-activity, but hyper-activity.

Righteousness obtained through works forms the basis of all false religions.³ It is also the root of all false religious experience, and constitutes the peculiar problem of Laodicea. "I know thy works," says the True Witness, and then indicts the church with being so satisfied with its activities as to be carelessly unaware of His absence. Christ's own experience, illustrated by His claim, "I can of mine own self do nothing,"⁴ contains the key to the problem. God demands a righteous character manifesting itself in good works, but the value He assigns to man's effort is not determined by its intensity but by its derivation. "Let this mind be in you, which was also in Christ Jesus,"⁵ Paul admonished, as he introduced an important discussion of Christ's incarnation. "Wherefore," he concludes, "work out your own salvation with fear and trembling," and then hastens to explain, "for it is God which worketh in you both to will and to do of his good pleasure."⁶ Man's effort is imperative. However, that effort must reflect divinely implanted motives as well as divinely instilled power. It is evident that works righteousness does not pertain to man's efforts or activities per se, but to the function of the agent of action—the will.

Sin represents the aberration of a diseased will. Its perversion precipitated the fall, while its permanent self-centeredness prevents correction of this fallen condition. Sin is rooted in the will rather than the reason. The wicked are destroyed, not because they are deceived, but because, rather than accept unwelcome truth,

they choose to believe a lie.⁷ Reason is inclined to listen to the Spirit, for it strains to understand and to know truth, but will resists its efforts and perverts its judgment. Jesus, in referring to this problem, said, "If any man will do his will, he shall know of the doctrine."⁸

Thus, the problem of works is the problem of a renegade will bent on serving and glorifying self rather than God. A threefold malfunction involving motive, action, and evaluation explains why the will's natural effort toward obedience inevitably tends to legalism and represents works righteousness. Man wills to do good deeds to satisfy selfish motives. In subsequent evaluation, he wills to maximize their value, ascribing pure motives and identifying self with the imagined virtue. Thus, permeated with self, even man's righteousness is like filthy rags.⁹

Selfish motives may demand good deeds, but only in response to Spirit-implanted motives can man desire righteousness. So bound is he by appetites and emotions that are played upon by evil agencies that he is not free to follow such promptings of the Spirit.¹⁰ By force of will he may succeed to some degree in doing what he knows he ought, but such deeds, representing the flesh, only condemn him. Even the works of the Spirit are polluted when will demands that self be honored by sharing the credit.

Man, who wills to exalt and enthrone self, is so blinded by "I" trouble that even when saying "Thy will be done," he unconsciously means, "th-I will be done." Little wonder that one, eager to use "It is written" as a club to bring others into line, often ingeniously avoids testimony that might cut across his own will. In usurping the throne of judgment, club wielders, those who focus their blows upon fellow members as well as those who specialize on the leadership, unwittingly establish their will-influenced reason as authority. Hence, as authoritative interpreters of the Word of God, they are free to bind that Word upon others while rationalizing its claims upon themselves.

Self-centered will poses a two-fold problem to God: How to bless us without encouraging us to withdraw in self-sufficiency and pride from the source of those blessings, and how to humble us without destroying us. This problem must be resolved before the fall of the latter rain, but its solution depends upon our response to His discipline. Our failure to respond effectively perpetuates the dilemma. God could easily humiliate us, but this would not make us humble. Humiliation only stimulates defense of self in the attempt to avoid further embarrassment, while will demands the discovery of means for re-exalting ego. He could remove our self-confidence by immediate and complete revelation of the magnitude of our sinful nature, but this would destroy our hope, and hope is essential to salvation. His discipline demands time for a progressive understanding of the hopelessness of self, calculated to transfer confidence from the myself to Himself. This, however, requires both the choice to acknowledge the darkness of self-centered experience and the will to fix one's eyes upon Christ, the true hope. Man must experience a disillusionment with self that is matched by a consequent commitment to the One who is able to perfect the function of his will by penetrating it with the power of His own presence.

For this purpose the Laodicean message was given. Through loving and patient discipline it is to draw us into His presence so that His work can be accomplished in us.¹¹ Long persistence in the Laodicean condition, despite His pleas and promises, indicates a serious problem and the urgency of its solution. Continued willfulness and pride symbolize a bondage to works. Wrong habits of thought, when once accepted, become a despotic power to fasten the mind in a grasp of steel. Inherent tendencies to pride and self-will, reinforced by lifelong habits of independence, hopelessly bind us. Only when serious efforts are put forth to exchange pride and independence can we begin to comprehend our problem. The greater the efforts to

challenge the authority of self-will, the greater the sense of utter helplessness. But herein is our ground of hope, for justification by faith "is the work of God in laying the glory of man in the dust."¹²

Vain is the attempt of will to vanquish evil. It is futile to exhaust our energies in a fight against temptation, for sin's infection remains even when we appear to be victorious. Furthermore, sin's fascination often only hypnotizes those who attempt to confront temptation directly. The focus of our efforts should be submission of the will to Christ, who promises to motivate as well as to empower. Faith's first effort must be to acquire a willingness to do His will, for independent human nature cannot naturally desire such dependent obedience as Christ demonstrated. Its final effort must be to claim the humility of Jesus in response to His victory. Self must continue to die in order that man might continually cherish an experience of total dependence and submission. Unless will surrenders up self, victory is impossible. "Let me in," pleads the "author and finisher of our faith," who promises release from the power of self-will. We must make the next move. Failure to choose His plan of victory is a choice to remain under bondage to a perverted, demon-controlled will.

Time is rapidly running out. What will be our response to this gracious message upon which the destiny of the Church hangs? "The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."¹³ Let us respond by claiming His power to focus our attention upon His glorious, self-transcending purpose. □

FOOTNOTES

¹ *Christ's Object Lessons*, p. 415.

² Isa. 60:1, 2.

³ *The Desire of Ages*, p. 35.

⁴ John 5:30.

⁵ Phil. 2:5.

⁶ Phil. 2:12, 13.

⁷ 2 Thess. 2:10, 11.

⁸ John 7:17.

⁹ Isa. 64:6.

¹⁰ Rom. 7:18-24.

¹¹ Rev. 3:19, 21.

¹² *Review and Herald*, Sept. 16, 1902.

¹³ *The Desire of Ages*, p. 671.

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.

THE DIVINE ART OF PREACHING

Some time ago some of the Bible teachers in our colleges, both in America and overseas, asked that we be on the lookout for a good book on preaching that could be used in the classroom in training preachers and at the same time would be helpful to our ministers everywhere.

Although many books on preaching have been published, few are available in our own publishing houses. In searching through my library I was reminded of the tremendous impact that Carlyle B. Haynes's book *The Divine Art of Preaching* had made on me. The suggestion was made to the Review and Herald Publishing Association that it might be well to reprint this book and make it available at a price that would be within reach of every minister and ministerial student. This suggestion has been taken up by our publishing house, and we are happy to announce that *The Divine Art of Preaching* is now available in your local Adventist Book Center.

This is, without doubt, one of the finest books that has been written on the subject of preaching. It is a book that should be in every minister's library for frequent reading and study. A few of the very practical chapters are "The Chief Occupation of the Minister," "Growing Evangelists and Better Evangelism," "Improvement of Ministerial Efficiency," "Effective Preaching," "Preaching Doctrinally," "Preaching for a Decision," and "Preaching That Gains and Holds Attention."

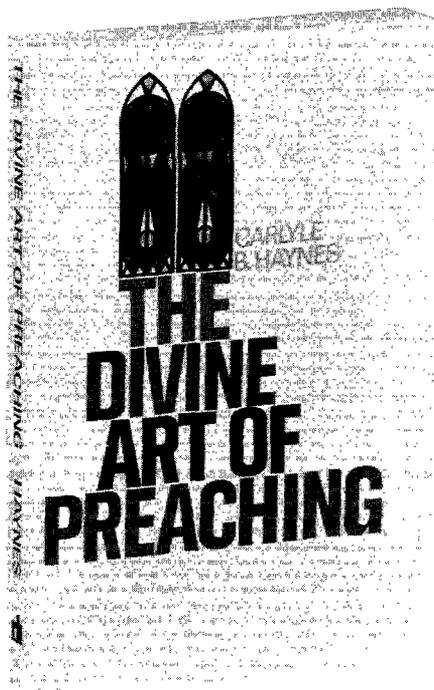
Those of us who have known Pastor Haynes rejoice over this reprint. He was a powerful preacher and one of our most effective evangelists. We commend it to all who are interested in improving their preaching ability and in discovering what it is that really makes preaching the pow-

erful tool that God intends it to be in reaching the world with the saving grace of the Lord Jesus.

When you next drop in on your Adventist Book Center be sure to pick up this book. If you do not intend to go soon, write and ask the manager to send you a copy. The price is \$2.75.

To teachers of preachers we wholeheartedly commend this book as an excellent classroom tool. Each chapter has a syllabus that will be helpful to the teacher, and the subject material is so presented as to make it an ideal textbook for them.

N. R. Dower



BASIC KEYS TO GOOD VISUALS

—Part 1

Let me suggest some elements that are basic and have repeatedly proved themselves in successful visual design.

1. *Legibility.* Legibility means the concept is instantly apparent to and immediately understood by

the viewer without prolonged study and deciphering. Realism and clarity of detail combined with visual accuracy are important qualities to visual perception.

Irrespective of other qualities, no visual material can succeed unless it is clearly legible. Lettering must be readily discernible at the back of the room. It is far better to have large, bold, contrasting letters than letters too small and too low in contrast in relation to the background.

Another facet that strongly relates to visual acuity is brilliance of the projected image. There is no such thing as a too-bright projector. Bright, large visual images in a well-darkened room always carry greater impact. The only projector to buy is the one with the brightest possible light source. Test several projectors before making any purchase. Any standard photo light meter is the only reliable test instrument required.

An even more simplified method for testing two projectors is to project from each of the two projectors onto a screen the same size image from the same distance and make a visual evaluation just with your eyes by standing between the two projectors.

The color temperature (degrees Kelvin) or quality of the light source also affects visual brilliance. Bluish light sources (like quartz iodide or halogen bulbs) are cleaner and more brilliant than orange or yellowish light sources (i.e., Tungsten bulbs), which tend to be low in color temperature.

Screens also have an important effect on your projection capability. (Screens will be discussed in depth in a future article.)

2. *Simplicity.* What success should you expect from a complicated visual? None. Why? Because your audience rejects it. You can "flip the switch" in their minds so quickly and so easily that you might as well be talking to empty pews.

A simple, well-organized concept has a more universal appeal to a larger spectrum of your audience. From children to adults, and from the new convert to the retired theologian, this fact is true, not only in pictorial material but in verbal communications as well.

There is an acute and perpetual weakness among those who teach to include too much on a single visual. The end results of this problem are always the same: (a) lagging interest, and (b) confusion.

Keep it big, keep it bold, and keep it simple!

One single concept portrayed in an interesting way will allow you to develop a progression of ideas that will support and blend toward a cohesive and complete total, like the pieces of a jigsaw puzzle (and I hope your visuals don't leave your congregation puzzled); each independent piece makes a decided contribution toward the complete and perfect picture.

3. *Accuracy.* Needless to say, there is no substitute for accuracy. If you quote, quote exactly, including the exact punctuation. Make sure the reference is included at the bottom and also is legible. (The result will be note-taking parishioners who go home and study.)

Be especially careful that things are not misrepresented by taking selected words or sentences out of context. In preparing a visual, perhaps the sentences before and after the quote should be included, with the selected sentence being highlighted for emphasis.

Data such as statistics, scales on charts, or graphs, specifications, et cetera, must be reproduced with flawless accuracy. We live in a society where the reporting of facts is often distorted and misleading. The credibility gap will widen as this world closes its history. As clergymen let us not be guilty in even the slightest degree.

Mack McClintock
(To be continued)

WORKING WITH MORMONS

Ministers and laymen alike are having unusual results in working with Mormons by use of the pamphlet, "Three Reasons Not to Become a Mormon," by Jay Jacob-

son. The suggested approach is as follows:

1. Thoroughly study Hebrews 6:13 through chapter 10. Watch for the passages that clearly show that the Aaronic priesthood ended at the cross forever, and that only Jesus holds the Melchizedek priesthood now.

2. Study carefully the pamphlet, "Three Reasons Not to Become a Mormon."

3. Pray for divine help.

4. Accept the opportunity to receive the Mormon missionaries into your home, even calling the local Mormon church to inquire if they have a pair of missionaries available to come and explain the teachings of Mormonism.

5. When they come, receive them with genuine Christian courtesy. They are earnest, sincere youth who deserve respect. Listen to them kindly. Do not argue. Invite them back. Listen again.

6. On the third visit say the following: "What you have said is very interesting. I am especially interested in the priesthood, and I have found a wonderful explanation here in the Epistle to the Hebrews. May I read it with you? It begins with Hebrews 6:13 and continues through chapter 10." Read it and point out that the purpose of the Aaronic priesthood was fulfilled at Calvary, and that only Jesus holds the Melchizedek priesthood now.

7. The next time they come say, "I have found something very interesting you should know about. Let me read it to you, please." (Hand each a copy of "Three Reasons . . ." and don't permit them to interrupt until you have read it all.) Then appeal to them to accept Jesus as their only High Priest, and the Bible as the Word of God. Plead with them in a kind, Christian spirit. Do not give up easily. Offer to study further with them.

The pamphlet "Three Reasons Not to Become a Mormon" may be secured directly from:

Religious Research Center
Box Number 3
Alta Loma, California 91701

Four or more copies—25 cents each; 50 or more—20 cents each; 100 or more—15 cents each; 500 or more—12 cents each. All prices postpaid.

Also available from the Religious Research Center is a large compendium, *Mormonism—Shadow or Reality?* by Jerald and Sandra Tanner, 1972 edition. Those working with Mormons will find this volume very helpful. The cost is \$8.50 postpaid.

SLIDES AVAILABLE

A complete set of 34 doctrinal studies on 2-by-2-inch slides prepared by J. Walter Rich is available for \$100. For further information correspond directly with H. A. King, 13441 60th Avenue, Surrey, British Columbia, Canada.

Dr. Wedel Sees Beginning of Great Church Revival

The "beginning stages of a great revival of religion" can be seen in the U.S., Dr. Cynthia Wedel said in Dallas in giving her last major address as president of the National Council of Churches. She told the triennial general assembly of the Protestant-Orthodox ecumenical organization that in her three years as president she was impressed with "grass-roots vitality of the Christian faith," growing commitment to ecumenism, and for the earnest searching of thousands for something that "will give meaning and hope to human life."

R. N. S.

Tongue-in-Cheek Ruling on Sunday Work Stirs Nashville

A municipal judge in Nashville who is a United Methodist layman has become something of a national celebrity for instructing police to exempt no one, not even preachers, from violating Sunday blue laws. Judge Andrew J. Doyle has received an avalanche of mail and invitations to appear on radio talk shows all over the nation in the wake of a wire service story on his instructions. In Nashville, the judge's instructions to "close the town down" on Sunday are generally viewed as an attempt to show the impossibility of trying to enforce the ordinances as they exist. Judge Doyle, a member of the large Belmont United Methodist church, smiles when asked if he was serious in holding that preachers should be arrested for working on Sunday. The City Council of Nashville is in the process of trying to revoke many of the blue laws, some of which are contradictory or vague.

R. N. S.

Recommended reading

Up With Jesus, Dick Eastman, Baker Book House, Grand Rapids, Michigan, paper, \$1.95.

This book was written by the pastor of a "Jesus People" church. In the past two years a spiritual revolution has been sweeping North America and many other so-called Christian nations. From a complete denial of Christ and personal salvation has come an outburst of personal Jesus involvement.

The author investigates the confusion in which the teen-ager finds himself within his own thinking. War, drugs, sexual freedom, ecology, parental values, are all examined and the answer given. Most of the problems and their solutions are illustrated from personal experiences with young people who are facing and solving their dilemmas. Definite suggestions are given for making the original contacts, follow-up, prayer retreats, and establishing prayer and evangelism partners.

This well-written highly interesting personal-involvement book will be of invaluable aid to all pastors and youth workers who meet young people today within and without the church who need advice, assurance, and counsel to meet the problems of today's world.
D. W. Hunter

Tables of Stone for Modern Living, Randal Earl Denny, Baker Book House, Grand Rapids, Michigan, 1970, paperback, \$1.95.

Here is one of the most helpful books on the Ten Commandments that I have ever read. It is full of interest, and a chapter is devoted to each of the Ten Commandments. Here are some of the chapter headings: "No Substitutes, Please!" (second commandment), "The Beatitude of Holy Wedlock" (seventh commandment), "The Danger of Wishful Thinking" (tenth commandment), "A Holiday or Holy Day" (fourth commandment). It is interesting that every text this author quotes concerning the holy day is a text relating definitely to the seventh-day Sabbath. He speaks of the Sabbath in no uncertain terms, suggesting that "long weekends are bringing the church to a weak end." He then adds, "When the church is weakened the whole moral structure

of our nation is undercut!" He has some fine illustrations on the reason for cessation of work each seven days. Of course, the author applies this to Sunday and quotes Sir Winston Churchill: "Sunday is a divine and priceless institution. It is a necessary pause in the national life and activity; it is essentially the Day of Emancipation from the compulsion and strain of daily work."

In his chapter on the tenth commandment he refers to an experiment conducted by a sociologist and quoted by Paul S. Rees. The living standards at the turn of the century are compared with the demands of the present generation. In A.D. 1900 the average American wanted seventy-two different things and considered eighteen of them to be important, but today the average American has 496 wants and regards ninety-six of them as essential to his happiness. I would heartily recommend this little book of 120 pages to our ministers.

In Canada it can be supplied by G. R. Welch Company, Ltd., Toronto. In Australia, S. John Bacon Publishing Company, Melbourne. In South Africa, Word of Life Publishers, Johannesburg.

R. Allan Anderson

The Management Profession, Louis A. Allen, McGraw-Hill Book Company, New York, N.Y.

This volume contains 375 pages of good material on management. Although it does not deal with pastoral problems as such, it does emphasize sound principles of management that can be applied in our organization.

There are five parts to this volume: Part 1—Leaders and Managers; Part 2—Management Planning; Part 3—Management Organizing; Part 4—Management Leading; Part 5—Management Controlling.

The author says the outstanding leaders have accomplished great things because of what they are. Their confidence is intuitive and not learned. To emulate them is to try to adopt a quirk of character or an ability that is highly singular and that works only because of the unique kind of person the leader happens to be.

I found the section entitled "Evolution of Leadership" especially helpful. This chapter defines leadership. Men-

tion is made of two key requirements: 1. The leader must have followers. 2. He must cause followers to act with him toward common goals and results. There are two kinds of leaders—the natural leader and the management leader. The natural leader tends to be authoritarian and exercises personal control. He becomes inadequate at times because he rests on a platform of success generated by his own efforts and ability. He refuses to believe that his organization has outgrown him. He lives in the past and is complacent about the future. Finally, he is forcibly replaced.

The management leader communicates, motivates, selects, and develops people. It is the management leader who checks to make sure that the objectives are met. There must be establishment of performance standards, performance measuring, performance evaluating, and performance correcting. In performance standards one must differentiate between the good work and the poor work. In measuring there must be an accurate record of what is done and the results secured. In evaluation the work must be appraised in progress and the results secured. In correcting there are variances that must be studied and corrected by action.

R. R. Bietz

A Man of the Word, Jill Morgan, Baker Book House, Grand Rapids, Michigan.

More than twenty years ago this fine authoress Jill Morgan gave to the world what in my opinion is the finest biography ever written about the late Dr. G. Campbell Morgan. Having known Dr. Morgan personally, I appreciated this rather intimate biography written by his daughter-in-law.

Anyone familiar with the plethora of books that came from his pen, and especially those who through the years heard him deliver his great messages on the Bible, could not help being inspired by the methods of this outstanding scholar. The Christian church owes a tremendous debt to this "man of the Word," and in this biography we get insights into his life from his earliest days to his closing moments. While living in London I passed the Harlington Park Church, where this great man gathered im-

BOOKS I TREASURE MOST

S. L. DOMBROSKY

S. L. Dombrosky is the lay activities and radio-TV secretary of the Florida Conference. He is a graduate of Columbia Union College (then Washington Missionary College) and has taken postgraduate studies at Andrews Theological Seminary and the University of California. He served in the U.S. Army for four years during World War II. Twenty-three years of his service to the church have been in the pastoral ministry, his most recent parishes being the church in Winter Park, Florida, and the Central church in Orlando, Florida. It was from the latter that he was called in 1969 to his present position.



BEHOLD THE MAN! Taylor G. Bunch, Pacific Press Publishing Association, Mountain View, California.

It was a turbulent time in my younger days when I was drafted into military service during World War II. I considered myself a Christian, but one with many whys and doubts. A kindly pastor, A. M. Munson, visited me in Hawaii as I waited to be shipped out to a combat zone and gave me a copy of *Behold the Man!* I read, reread, and studied the volume. This gave me a mountaintop experience, which I had not formerly known, that changed my life.

This volume deals especially with the trial and crucifixion of Jesus. The choice of words, the simplicity of illustrations, and the reasoning from cause to effect, has placed this volume as number one in my library.

THE CHARACTER OF JESUS, Charles Edward Jefferson, Thomas Y. Crowell Company, New York.

This is another treasured gift from a close friend, Paul Omar Campbell, a pastor of many years. This book deals with the ABC's of Christian learning. It endeavors to present certain traits and dispositions that Jesus manifested during His lifetime, as seen through the eyes of men and women, as heard through the ears of His contemporaries, and as felt by their hands. Christianity offends many because of its doctrines and dogma, but Dr. Jefferson attempts to present the character of Jesus in such a way that men will desire above all else to be like Him.

THE PASSION FOR MEN, Edwin Forrest Hallenbeck, Review and Herald Publishing Association, Washington, D.C.

This is a passionate presentation of the importance of every church member realizing that he is his brother's keeper. The theme of the volume is "Go out into the highways and hedges and *compel* them to come in." First, "go"—a little word if measured by the number of its letters. This is the word that scattered the disciples abroad after the ascension of Jesus to tell the then-known world of His redeeming love.

The second section deals with the word "compel." If the first effort fails, try again. If that is unsuccessful, try still again. Yet we cannot force men into the gospel feast. But there is a mightier compelling power than physical force—love.

And third, we must be led by the Holy Spirit. As Philip encountered the Ethiopian eunuch on the desert road the Spirit said, "Go near, and join thyself to this chariot." God had been preparing this man for salvation. And what was Philip's response? He "ran thither." God prepares the most unlikely hearts, then sends one of His servants with the torch of truth.

HOW TO WORK FOR CHRIST—A Compendium of Effective Methods, R. A. Torrey, Fleming H. Revell Co., Old Tappan, New Jersey.

The book was written for ministers and laymen. It suggests to the minister how to make full proof of his own ministry and how to get his people to work. It contains no untried theories, but describes many methods of work that have been put to the test of actual experiment and have succeeded. It is divided into three sections: Book One—Personal Work; Book Two—Methods of Christian Work; Book Three—Preaching and Teaching the Word of God.

petus for his lifework. After spending decades in the United States, he returned to London to pastor the great Westminster Chapel at Buckingham Gate. It was there that I got to know him so well.

For a time the book was out of print; however, Baker Book House has now made a reprint, and it is excellent. Ministers who truly love the Word of God will come to love this man of the Word by studying this excellent biography.

R. Allan Anderson

Broken Bread in a Broken World, Brian A. Greet, Judson Press, Valley Forge, Pennsylvania, paper, \$2.50.

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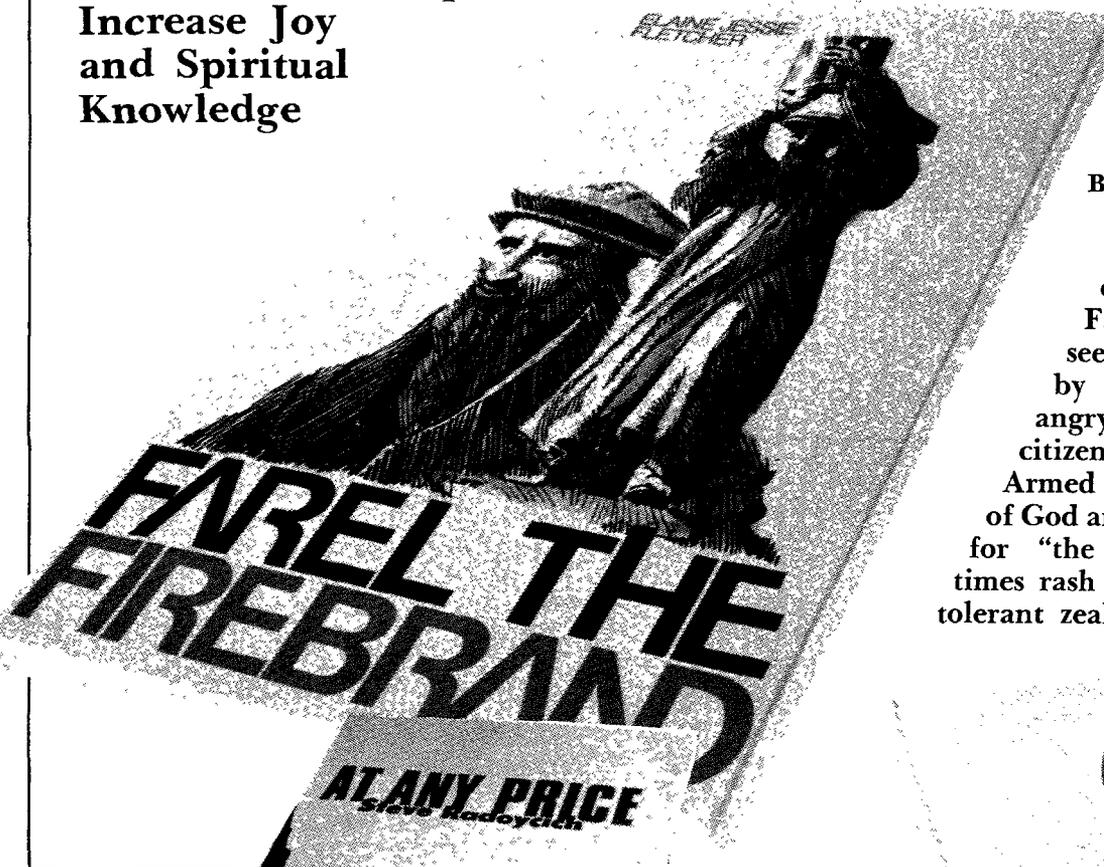
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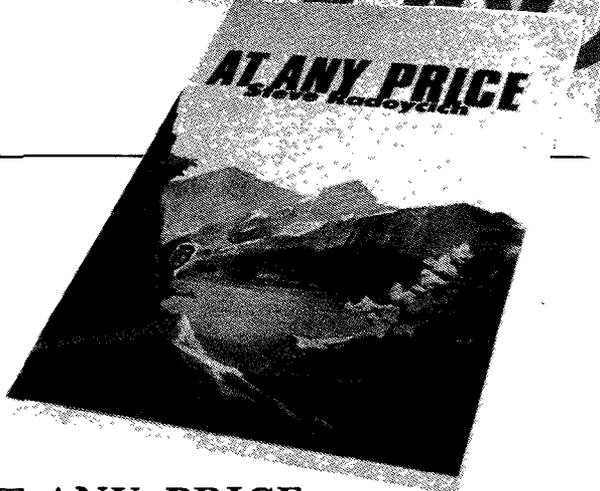
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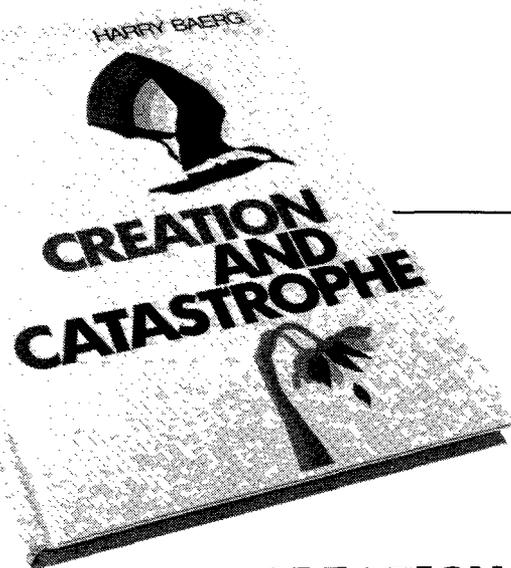
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News briefs

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

47.5 Per Cent of Methodist Clergy Surveyed Report Abstinence From Liquor

More Methodist ministers are turning away from total abstinence, according to a survey published in London. The survey was conducted among 3,580 ministers of whom 2,471 replied to a questionnaire. The return of 69 per cent represents about the same proportion of replies in a similar study made in 1962. According to its directors, the survey was sent to ministers ordained before 1938, to ministers ordained from 1938 to 1947, to ministers ordained from 1948 to 1961 and to ministers ordained since 1961. And the over-all picture obtained was this: in 1962, of those who replied 63.4 per cent were abstainers. This year the comparable figure is 47.5 per cent.

Campus Crusade Leader Foresees 300,000 at Conference in Korea

Explo '74, a mass Christian training conference to be held at Seoul, South Korea, in August, 1974, was recently officially announced in Washington, D.C. William R. Bright, founder and president of Campus Crusade for Christ International, which is sponsoring the conference, told newsmen that he expects some 300,000 persons from all parts of the world to attend. "Korea was chosen as the site of the conference," he said, "because it is the most logical place in the world for such a meeting. There are more Christian leaders (in government and industry) in (South) Korea than in any country of the world except the United States."

Vatican Reported So Short of Funds It Needs Help on Major Projects

It has been learned that the Holy See currently is so short of ready cash that it is unable even to help finance international meetings in Vatican City of official Vatican agencies. Sources disclosed that the financial situation grew so desperate at one point that last January the Vatican was forced to sell a piece of property in Italy just to "help meet the ordinary payroll of the Holy See." Because of the money shortage, Vatican aides said, church funds are now available only for official Holy See travel expenses of the most urgent nature. In at least one case consideration is being given to using some funds donated for worldwide missionary work to pay the travel

and living expenses of Third World delegates to a Vatican agency meeting in Vatican City.

"Believe me," said one Vatican official whose request for funds to help defray the expenses of a secretariat meeting was rejected by the Vatican Secretariat of State, "there is a tight money squeeze on in the Holy See right now and it is hitting everybody from the top on down." The disclosures come in the midst of persistent, but highly speculative, reports that the Holy See is financially well-off. "You read all these speculative articles about the billions of dollars the Vatican has stashed away in Swiss banks in numbered accounts and all the firms throughout the world that it controls," said one Vatican official, adding: "Well, I personally reject this speculation as just that—speculation. The Vatican is hard-pressed for cash and the situation will probably get worse as time goes on."

Memorial Stone From Israel Placed at a Seminary

A memorial stone from the ancient site of Bethel (modern Beit'n) in Israel was dedicated in a pavilion of Bethel Theological Seminary in suburban Arden Hills, near St. Paul, Minnesota. "The stone on our campus will be a visible link with Bethel over there," said Dr. Carl Lundquist, Bethel president. "It is placed with the hope that young men (and women) here will have the same spiritual transformation as (the young) Jacob of old." The stone, weighing nearly a ton, was found in 1970 by a Bethel seminary professor, Dr. Ronald Youngblood, and five companions and shipped to America in the fall of 1971 with the permission of the Israel Department of Antiquities. Dedication of the stone opened commencement weekend activities at Bethel.

Museum Upholds Stress on Evolution During Controversy Involving Exhibit

The Milwaukee Public Museum, during a controversy over an exhibit, has come down on the side of evolution in a dispute with Christians upholding the Biblical account of Creation. A resolution issued by the museum's board of trustees said: "The museum program presents the theory of evolution as the theory accepted by the great majority of the international scientific community and that such a

position thus is appropriate in terms of the essential scientific character of the museum." One of those complaining was Russell H. Leitch, a trade specialist for the U.S. Commerce Department in Milwaukee and a national vice-president of the Bible Science Association. Mr. Leitch challenged the trustees' action. "Their decision definitely reaffirms that they are basing their positions on belief rather than the scientific data we offered them," he said. "This is exactly what we are challenging—dogma."

World's Largest Religious Structure Dedicated by a Buddhist Sect

The Japanese Nichiren Shoshu Buddhist sect dedicated a huge new main temple at the foot of Mount Fuji. Known as the High Sanctuary of the Daisekiji, or Great Stone Temple, the structure is said by the sect's authorities to be the largest religious structure in the world, topping St. Peter's Basilica at Vatican City in height, width, and floor space. The new temple, with a complex of 32 other buildings for pilgrims, administration, and social centers, is the headquarters of the Nichiren Shoshu sect, which is better known in the West by the name of its lay affiliate organization, the Soka Gakkai, or Value Creation Society. According to Soka Gakkai authorities, the temple and its complex took four years to build, at a cost of \$158 million.

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