

to make man whole now

the Ministry

"The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one."—*The Great Controversy*, p. ix.

God's Church Under Attack*

GOD has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God they will become witnesses in the world of the power of God unto salvation.

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? . . .

The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil.

ELLEN G. WHITE

How Big Are We?

THE great disappointment of our day, and one of the reasons why we are not accomplishing as quickly as we should the task God has assigned us, is that we still turn "every one to his own way." We move largely independently of one another and most of our plans are made without regard to what others are planning and doing.

What a wonderful thing it would be, for example, if each pastor cooperated as fully with all of our radio and television programs as if they were his very own. What a new day it would be if all the interest created by all of our communication agencies would be followed up as carefully as if they were created by his own personal effort. What a comfort it would be if every new convert were given the same tender loving care that is given to a newborn baby. What a joy it would be if all of our programs, all of our magazines, all of our evangelistic efforts, and all of our church organizations were to work as a team—each sensing the vital part that the other is to play and all working closely and thoughtfully together as if our very lives depended upon it.

Is there room in our denomination for special groups to make special contributions to the advancement of God's cause, and to the work of saving souls? Must The Quiet Hour, Amazing Facts, The Hour of Prophecy, and others that we might mention, continue to be looked upon as off-breed programs just because they are locally sponsored rather than by some "properly recognized by policy" group that has the official blessing?

I am not pleading that we glorify the individual project, but I am pleading that we take these programs and projects in and let them be regarded as part of the great denominational endeavor to get on with the job and accomplish our unique world mission.

While we threaten and intimidate one another by our organizational procedures and prejudices,

souls are perishing and the coming of the Lord is further delayed. While we meet in committees until we are nearly immobilized by them, cities, counties, and countries are facing doomsday. Are we so bound by tradition that we cannot see what needs to be done in order to be ready for the end?

Our problem isn't that we are too big, but that we aren't yet *big enough* to throw our whole support, our full backing, to every voice and every effort that is made to prepare a people for the coming of the Lord.

N.R.D.

"Unknown Tongues"

SOME languages have words or syllables that don't mean anything at all. They just indicate pauses or positions of words in a sentence. Judging from some of the preaching I have heard recently, the English language is apparently beginning to add some of these.

Exhibit A—One minister I know continually uses the word *strength-uh*. Try as I might I haven't been able to find a dictionary that has as yet listed this as a variant for the word *strength*.

Exhibit B—Another minister often uses the pseudoword *duh*, as in "responded-duh." This new and interesting form has not yet been added to the dictionary either, as far as we have been able to determine.

It is thrilling to be told that God loves us, but I'm a little puzzled about "loves-uh us." And I'm very glad to be assured that I have been redeemed. But I'm not so sure about "redeemed-duh." Also I do get a little confused about the distinction between "listener" and "listen-uh."

If it isn't our intention to confuse, we can rather easily correct this special twist we may be giving to the English language. All we have to do is tape a few of our sermons and listen carefully to them.

If, in doing this, you find that you are one of the "duh-uh"

preachers, please make a conscious effort to avoid these unintelligible sounds. After all, speaking in unknown tongues doesn't edify the church, does it?
J.R.S.

the Ministry

the voice of the Seventh-day Adventist ministry
volume XLVI. no.11

Let Us Speak Out!

THE importance of church leaders' speaking out in clear, distinct, and resonant tones has been brought to our attention by a letter from a concerned layman. We quote the writer in full, trusting that his words will accomplish the purpose for which they were written.

"For some time I have looked for someone to publish an article on a subject vital to our membership, namely, a better approach in speaking. Whether it be in the pulpit, Sabbath school departments, or prayer meetings, there is little worse than not being able to hear the speaker. Often the cause is from the speaker's looking down, his being too far from the microphone, or his poor delivery. Too often he focuses his speaking only to the front row, instead of to those in the last row of seats. . . .

"I have found this failure to hear (and not many of them are deaf) has caused some to excuse themselves and stay away from the assembly. I read in *Gospel Workers*, page 90, that workers do 'injury by their defective manner of speaking.' And in *Christ's Object Lessons*, page 335, the following counsel is given:

"There are many who read or speak in so low or so rapid a manner that they can not be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones, that are painful to the hearers. . . . This is an evil that can and should be corrected.' "

"Too often we hear our dear people comment, 'I might as well not attend the meeting since I cannot hear.' "

May our leaders strongly encourage reform in all departments of our work. O. M. B.

* Reprinted from *Testimonies to Ministers*, pages 50 and 51, and used here as a guest editorial because of its special significance to Adventist ministers and church workers today.

CONTENTS

Editorials	2
The Pastor and the Law	4
A. Everett Graybill	
A Neglected Opportunity Beckons	8
J. L. Shuler	
The Last Words of David	9
M. M. Claveria	
To the Preacher, From the Pew	12
Denton E. Rebok	
Laodicea's Long Winter Nap	14
Thomas Dunbebin	
Bible Reading and Prayer in Visitation	17
Howard A. Kuhnle	
Management by Objectives	18
George E. Knowles	
Biochemistry and the Study of Evolution—Part 1	20
Eric Magnusson	
Music—How It Affects the Whole Man	
Part 1—Physical Effects	24
H. Lloyd Leno	
Evangelism in West Africa	26
Sherman A. Nagel	
A New Look at an Old Remedy—Charcoal	29
An Allegory on Health Attitudes and Natural Remedies	30
Ralph B. Moore	
Miracles and Doctors	34
Paul Felt	
"We've Never Had So Many Baptized"	36
Michael Petricko	
Charismatics in the News	42

DEPARTMENTS

By His Side	38
Health Evangelism	26
News Briefs	48
Parley	44
Profiting From His Prophet	37
Recommended Reading	46
Shop Talk	41
Spotlight on Health	32
The Local Church Elder	23
World of Archeology and Science	20

IN THIS ISSUE

Our objective in each issue is to try to balance the practical with the intellectually stimulating, the pastoral with the evangelistic, and to include such features designed to benefit our worldwide readership as those listed under "departments" in the table of contents. In this issue Graybill makes a unique contribution in "The Pastor and the Law." Leno begins a three-part series discussing the effects of music on body and mind. Note Magnusson's explanation of the distinction between using "taxonomic tree" and "phylogenetic tree." We think Dunbebin's description of Laodicea's long winter nap is quite timely, and Petricko and Felt help give a proper perspective to our emphasis on health evangelism. Is a minister's wife also "called" to the ministry? See this month's *By His Side*.

STAFF

N. R. Dower
Editorial Director

J. R. Spangler
Editor

O. M. Berg, Leo R. Van Dolson
Executive Editors

J. Wayne McFarland, M.D.
Health Editor

E. E. Cleveland, R. Dederen, A. C. Fearing, H. Habenicht, M.D., M. G. Hardinge, M.D., R. F. Waddell, M.D.
Associate Editors

Joyce McClintock, Shirley Welch
Editorial Assistants

H. W. Munson
Art Director

G. W. Busch
Layout Artist

Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$6.75 a year; 60¢ a copy. Price may be slightly higher in Canada. For each subscription ordered in the United States to go to foreign countries other than Canada, ADD 60¢ postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

The Pastor and the Law

A. EVERETT GRAYBILL

THIS article is intended to present a brief discussion of the development of Anglo-American common and statutory law and to trace that development along those avenues of concern to the clergy in their professional responsibilities. It is particularly intended to explain a bit of the rationale of the law so that it might better be understood by persons not especially trained in it, and also to point out certain areas of danger for the pastor.

History

The beginnings of our law are found in the courts of common law of England after the conquest of the country by William the Conqueror in 1066. Those courts recognized the need of the distilled wisdom of their predecessors in resolving the entanglements resulting from human interrelationship, both commercial and personal. Commercial exchanges gave rise to a body of civil law. Personal relationships produced the need for what we call criminal and/or tort law.

We refer to the "body" of the law as the result of following the doctrine or principle that the decisions of the court should stand as precedents for future guidance. The problems presented to the courts for judgment are so varied and complex as to render any other method of determination hopelessly inadequate. Without the application of that prin-

ciple, known in the profession as "*stare decisis*," the decisions would soon become as confusing as the problems they were intended to resolve.

The church has always had a significant influence in government, including the development of the law, particularly the civil law. In England during the feudal system there were two branches of the court system, law and equity. The civil law courts were presided over by common law judges who were guided entirely by the doctrine of *stare decisis*. Their judgments were inflexible in civil matters. When a civil plaintiff or defendant had a plea or defense that did not fit neatly into one of the judge-made pigeonholes, he was without a remedy in the law court. His plea would be made to the king, who assigned the matter to his chancellor, who was, invariably, a clergyman. The activity of the chancellor became known as the court of equity. A plea or defense that could not be recognized by the law court might be heard in equity, and if the equitable issue was raised in the law court after litigation commenced, the proceedings were stayed while the litigants repaired to the court of equity for decision on that issue. The chancellor had superior jurisdiction and could render judgment of the entire matter or decide the equitable issue and return the case to the law court, as he chose to do.

Our law developed in a professedly Christian society and bears the imprint of Christian moral principles. The influence of the clergy

A. Everett Graybill is a practicing attorney in Pasadena, California. He holds the L.L.B. degree from Willamette University in Oregon.

in applying those principles to resolve interpersonal problems is clearly reflected in the manner in which judges temper their decrees according to the "equities" of a case.

Modern American Procedure

The distinction between law and equity has long since disappeared insofar as separate forums are used. In our American system there has been almost a complete merger of "law" and "equity." The only vestige of distinction is the right to a jury trial in "law" cases, which was never a right in "equity."

The concern of the pastor with the law, as need may appear in his pastoral relationship with the members of his congregation, is predominantly in the civil area. Unfortunately, criminal questions do arise at times, but apart from the pastor's emphasis on following the Christlike way of life, little can be done to prevent such occurrences.

We live in a period when society pleads for "law and order." But society looks in vain for "law and order" to legally constituted authority when the moral fabric of that society has degenerated to a mere form. When the personal integrity of large numbers of people composing the social body has disappeared, the law enforcement agencies, including the courts, are impotent to fill the gap. The remedy lies in an individual return to those concepts that produced a relatively stable social order.

Rationale of the Law

We are all familiar with the doctrine of the criminal law that, under our system of justice, the accused is presumed to be innocent until proved to be guilty beyond a reasonable doubt. We are not all so familiar with the parallel doctrine in the civil law that everyone is presumed to have acted in the utmost good faith. Before a challenged act or omission can be successfully questioned it must be shown that good faith was not present or that the conduct fell below acceptable standards for persons in the same or similar circumstances. And the burden of proof is on the person calling the conduct in question.

These presumptions are reasonable. In fact, they form the only basis from which society can proceed in an orderly fashion to resolve disputes between persons or, in the criminal area, between the people and the accused. Any other concept would endanger persons innocent of any wrong-doing. We would do well to bear these concepts in mind in our day-to-day personal activities, and we should emphasize them in our counsel to others.

Particular Areas of Concern

There are certain fields of law that are of special concern to the pastor because of his

profession. He is called upon for counsel in matters of contract, creditor and debtor, family law, finance, and, perhaps, to a lesser degree in the law of torts. More often than not the matter comes to his attention only after possibility of prevention has disappeared and cure is the only remedy. It may be that the only remedy is through the court system, beyond the capability of the pastor. It is not my purpose here to do more than briefly touch upon those areas of law mentioned, and then only in the form of pointing out the pitfalls to be avoided.

Contracts. The pastor's interest in the law of contracts will be largely restricted to transactions between his church as an entity and third persons. It may be in the purchase of a site for a church or school. It may be in relation to the purchase or sale of supplies or material or in the employment of individuals to serve the church or school in some capacity for compensation. Care should be taken that the church does not become obligated inadvertently.

The traditional elements of a contract are "offer," "acceptance," and "consideration," and no enforceable rights appear until all three are present. The courts of equity, however, have developed substitutes for the traditional elements, particularly that of "consideration." One of the parties, unintentionally, may find himself bound to a contract merely because the other *relied*, to his detriment, on representations made.

In this area a clear record, in writing, of everything that passed in the negotiating process is a vital necessity. A good rule is to mean exactly what you say and say exactly what you mean, in writing. A clear, complete, and exact record of the minutes of the meetings of your church or school board is of great importance. A church clerk or school board secretary who is fluent and precise in the use of language and who does not shrink from giving a recital, not alone of the final action taken at a meeting but of the discussion that preceded it, is an invaluable asset.

Debtor-Creditor. In the area of debtor-creditor relationships the pastor has concern both as leader of his church flock in matters of their corporate interest and as a counselor of his members, individually and collectively. The body of law dealing with debtor-creditor problems is a segment of the larger body of contract law. An agreement under which one becomes indebted to another is an enforceable contract if all the elements of a contract are present.

A common mistake in this area is for one to conclude that, in the case of a written contract, an oral agreement between the parties has been reached that modifies the terms of the writing. A defense on that ground often

fails because of the presumption that the writing is an expression of the entire agreement. The evidence of an oral agreement might be inadmissible. This point is important for both the creditor and the debtor. As in all important agreements under which benefits are expected or obligations are incurred, a full expression in writing is essential.

It should not be overlooked that *oral* agreements create enforceable rights and obligations. They create vexing disputes for the obvious reason that the testimony is invariably in conflict and the truth is hidden somewhere beneath it.

From the creditors' position caution should be exercised that rights are not lost through inattention. In California the statute of limitations on an oral contract is one year; that on a written contract is four years. If no payment is made (of either interest or principal) and no other act is performed that would renew the obligation or extend the period an action to recover is barred. The debt, however, is not extinguished by the statute, but only the right to enforce it. The moral obligation remains, but in most cases it is of little comfort to the creditor.

The debtor should be impressed that, if he is not already aware of it, the good name of the church is at stake if the relationship is between a member and a nonmember and harmony between believers is disturbed when it is between members. The counsel of Scripture to owe no man anything is worthy of great respect.

Domestic Relations. The breakup of a church member's home is a tragedy and a problem of great difficulty for the pastor. The widespread collapse of moral standards is both a cause and a reflection of domestic conditions. In this field the law is unable, generally, to bring any relief except to dissolve the marital relationship and separate the disputants. Indeed, the law, through the legislature, has confessed its impotence by making dissolution a matter of little moment. The courts, despite the valiant efforts of some high-minded individuals, have generally limited their interest to settlement of disputes over property and custody of children. Preservation of the home is given but little more than lip service. The church, which gave rise to the courts of equity in the interest of moral as opposed to strictly legal values, has now become the sole barrier separating society from total disintegration of the marriage institution. And the church, unfortunately, has largely abdicated its responsibility in the face of formidable odds mostly resulting from its own neglect.

A pastor can be given no help from the legal profession in his effort to prevent dissolution. The profession can only point out the dangers that should be noticed and cautions that should be observed.

Tort Law. There is a large body of law entitled the law of torts. A tort is a civil wrong as compared to a crime in the field of criminal law. A tort is an unprivileged act or omission that results in damage to another. The remedy is an award of money for damages suffered. An award of damages, in the law of torts, can be either or both compensation for actual loss (compensatory) and punishment for intentional wrongdoing (punitive).

Torts of which the pastor must be particularly aware are those of invasion of privacy and character defamation. The work of the pastor necessarily involves him in the sensitive area of personal matters that are usually kept secret from all others not directly concerned. The confidence thus bestowed must be respected and the information carefully guarded. The consequences of failure to do so could be disastrous both to the employing organization and to the pastor individually.

Persons of experience have learned to respect the axiom that there are at least two sides to every question. A disclosure of sensitive information can be actionable, even though the party making it was convinced of its truth, and even though disclosure was not the primary object.

Circumstances arise when the pastor must communicate to a church or school board information that would otherwise be privileged. The standards of the church, at times, make it necessary to censure, disfellowship, or dismiss from employment persons whose conduct may be in violation of those standards. The standards of the church are often regarded as puritanical. They are not generally accepted. Juries may be unwilling to find in favor of the church or its representative when action is brought alleging defamation, even though no intention to defame is present.

As a precaution against litigation on this ground great care should be taken that information of a sensitive, personal nature be narrowly restricted to those only whose decision is essential, who have a right to know, and who can be depended upon that no further communication will be made.

Pastor-Parishioner Privilege. The term "privileged communication" is one of special meaning in the law of evidence. Public policy requires unhampered communication between persons in need of counseling or treatment and the professional who is regarded as qualified for the particular purpose. It would defeat that purpose if the information disclosed or the knowledge acquired in that process could be forced from the professional. Therefore, the relationship between the individual and the professional is said to be one of "privilege," and what would otherwise be admissible in evidence is excluded in respect of the privilege.

The pastor-parishioner relationship is one

of those "privileged communications." The privilege, however, is that of the parishioner, not of the pastor. The pastor can assert the privilege only if disclosure would injure the parishioner. He cannot claim it for protection in an action against himself or in collateral matters unrelated to the interest of the parishioner. Death of the parishioner does not, necessarily, extinguish the privilege.

Stewardship by Will. Seventh-day Adventists hold, as a fundamental principle of faith, that the Christian is only a steward of his Master's goods, he is not the owner of them. The word *steward* is practically unknown in legal terminology. A word somewhat parallel in meaning expresses the idea in legal thought. That word is *trustee* and is defined by Webster as "one to whom property or funds have been legally entrusted to be administered for the benefit of another." The courts have said, "Every person is deemed to be a trustee to whom the business and interests of others are confided, and to whom the management of their affairs is entrusted."

A trustee is charged with the duty of returning to the trustor the rents, issues, and profits of the trust. He is also charged with the duty of administration of the trust in such a way as to produce the greatest return (with reasonable regard for safety) to the trustor.

The trustor, in this concept, is the God of all. We are His trustees. The relationship between trustor and trustee is termed a fiduciary relationship and the trustee is also called a fiduciary.

Courts have said of fiduciaries that "the law requires the utmost good faith between them [trustor and trustee] in all their dealings because of the opportunity to take an unfair advantage by reason of the confidence reposed."

Seventh-day Adventists hold that these principles apply to all Christians in relation to all they possess—time, talents, and material things, including money and other forms of property. We are charged with the wise disposition of means both during this life and as to what we must leave behind. It must all be devoted to the trustor's (God's) benefit. It must not be allowed to escape into the enemy's cause to be used for his purposes by his servants.

This high concept of duty is not generally shared by non-Seventh-day Adventist Christians and is abhorrent to non-Christians. To fulfill our fiduciary obligations we must risk the disfavor of those who do not share our convictions. This becomes an especially sensitive problem for Seventh-day Adventist parents in families where the children, or some of them, are not members of the church and may even be waiting to inherit benefits from the parents. What is the duty of the pastor in that situation and what precautions should be taken?

The pastor's duty includes that of instruction as to the members' "trusteeship." This instruction can be given from the pulpit. In addition he is often sought out for personal counseling regarding this problem. This writer does not propose to instruct as to what the counsel should be, but only to suggest cautions to be observed so as to avoid frustration of the members' purpose (assuming that purpose might offend the "natural objects" of the trustees' bounty) by a successful challenge that there was overreaching by the church or that undue influence was exerted.

Courts are sympathetic to the claims of the "natural objects," especially if they are children or grandchildren. The courts reflect the general conviction that benefits flowing from an estate to charity, particularly to a church, should be minimal. This attitude, of course, conflicts with the Seventh-day Adventist conception of duty. Unfortunately, the issue will, in case of challenge, be resolved in a courtroom and probably by a person or persons who do not share Seventh-day Adventist concepts.

Great care should be taken to avoid the development of a plan of disposition (usually a will) under circumstances where it can be presumed that undue influence was exercised. The plan should be developed by the testator in counsel with himself alone or, even better, with the aid of wholly disinterested persons. And it should be reduced to writing under circumstances that eliminate a contention that the plan is not that of the testator.

An effective preventative measure is to begin early. It is an error to leave will-making to the period of old age. If it is intended to return, at death, the means God has entrusted to one, that intention should have as long as possible a period of expression. Such a program will not only reduce the chances of a successful challenge after death but may condition the prospective contestants to an acceptance of the disposition.

Direct involvement by the pastor should be carefully avoided.

Conclusion

Except for the different attitudes toward strictly religious concepts peculiar to the Seventh-day Adventist faith, our system of justice resolves disputes along the lines of common sense. Indeed, the law is an attempt to give expression to common sense solutions to those disputes. The uninitiated seem to regard the ways of the law as mysterious and subject to maneuvering by clever manipulators. While it cannot be denied that instances of that kind have occurred, yet the law will serve man's needs if we will let it. No better rule than the golden one has been developed, not only to prevent disputes from arising but to resolve them afterward. □

A Neglected Opportunity Beckons

J. L. SHULER

THOUSANDS of additional baptisms could be gained each year in our evangelistic crusades by employing an easy, simple method that is not being used.

The Master Evangelist compared soul winning to fishing. One of the first steps in landing a fish is to get a bite or a strike. This is comparable in evangelism to finding a person whose interest can be aroused to learn what God wants him to do.

We all know that the more interested persons we find, the more baptisms there will be. Any effective method that does this (and there are many), will increase the baptisms from the crusade. This is as sure as the fact that the more wheat you put through the hopper in the mill, the more flour you will have.

Thousands of dollars are being spent in newspaper advertising in our crusades. In this advertising we are missing a splendid opportunity for finding some potentially interested persons who will

J. L. Shuler is a retired minister living in National City, California. Among other responsibilities this veteran evangelist served as president of four different conferences, and for 13 years as professor of evangelism in the SDA Theological Seminary. He authored the first Bible course lessons that led to the Bible correspondence plan.

not attend this meeting.

I refer to the plan of using about three inches at the bottom of the ad in a free offer. The words "Extra Special Offer" in large bold-faced type will gain attention. Then offer an attractive booklet, and a Bible correspondence course, which will be mailed free from Los Angeles or Thousand Oaks, California. There should, of course, be a coupon on which a person can fill in his address. On the coupon a local post office address to which it is to be mailed should be indicated.

Make no mistake about it, this will result in names of interested people who will not attend the meetings at the first, but may be aroused to attend later. If they don't attend, they will be indoctrinated by taking the Bible course.

In the free offer, a local telephone number should be listed. Many do not want to bother with responding by writing and mailing. They prefer to call for it by telephone. The local telephone number should be at the home of some Adventist who has agreed to receive the calls and make a list of the names and addresses. Of course, the right type of person should be chosen for this.

The booklet is mailed to those who respond by mail and telephone. A mimeographed letter is enclosed telling that the first lessons of the free Bible course, which they requested, will be sent to them in due time by the Voice of Prophecy or Faith for Today.

Then in a few days a worker makes a follow-up visit to each of these homes. He inquires whether they received the material they requested in the mail. He urges them to attend the meetings. It is good to hand them copies of the first two sermons of the crusade. These will help to stimulate their interest to attend. He urges them to be sure to follow through on the Bible course. The worker also endeavors to estimate what type of interest the person has.

After he leaves the home he writes on the card bearing this person's name some relevant information concerning this interest. Further follow-up for a series of Bible studies is made as seems appropriate.

These people may not be won in the campaign during which their names were secured, but they may be good interests for a subsequent campaign in this same city. Thus one campaign can help prepare the way for another. In every evangelistic series we ought to sow as well as reap.

If in addition to the ad for publicizing the opening of the crusade other ads are used as the meetings progress, there should be a free offer at the bottom of each ad. This could offer a free copy of the opening sermons or some other free literature.

Here is something from my personal observation. It took place in a city with a population of 750,000. Directly adjoining it are a number of smaller cities that make a total population of around one and a quarter million. Two large central crusades were held, with all our churches in the area taking part.

There is a morning and afternoon daily paper published in this city, with a combined circulation of 300,000. It is an excellent medium for reaching this populous area. The rate per column inch for church advertising is \$12.29.

At the opening of each of these crusades large ads costing more than one thousand dollars were placed in this newspaper to help secure an attendance of non-Adventists.

In neither crusade were free offers of the kind suggested in this article used to reach the many readers who did not attend the meetings. What a splendid opportunity was missed. Hundreds of names of potential interests, in addition to those who came to the meetings, might have been secured for another crusade or for a series of Bible studies by qualified laymen.

Think of the newspaper ads that were used in MISSION '72. If all of them had contained at the bottom an appropriate free offer, thousands of additional interests would have been contacted. These with the right follow-up would have been fine material now for MISSION '73. I appeal to my fellow evangelists to begin now to include this feature in all newspaper advertisements. □

The Last Words of David



M. M. CLAVERIA

"HE THAT ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:3, 4).

The verses before the ones quoted above indicate these were the last words of King David. I do not know whether or not he was dying when he spoke these words, but it must have been at a time when he felt he would not live very long. In our country the last words of a dying man are as binding as any written law.

HARRY ANDERSON, ARTIST

Certainly, they contain valuable counsel richly deserving study and consideration.

David indicates that everyone who is in a position of responsibility should rule in the constant fear of God, always conscious that his leadership comes by divine appointment and that Heaven holds him responsible for every decision.

That is why David placed such importance on the concept that the first attribute of a ruler is that he be just, ruling in the fear of God. In my younger days I always wondered why it was necessary for us to fear a loving heavenly Father in order to please Him. I learned later that guilty fear is to be contrasted with the reverential fear that characterizes an upright and perfect man. The Lord said to Satan concerning Job, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?" (Job 1:8).

As a leader and a king, David rose from the ranks. He was a humble shepherd boy in the hills of Judea, tending his father's sheep. He would rise up early each day before the sun was up to lead his sheep to pasture. There he witnessed the break of day as the sun rose from behind the hills. There were rainy mornings, cloudy mornings, foggy mornings, and occasionally bright mornings. In his last days, as he fondly recalls the days of his youth, he remembers a particularly bright morning when the sun was rising over the distant hills without any cloud obstructing the beautiful scene. He likens a just leader to the grandeur of this recollection in the beautifully worded metaphor: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds." The man who rules for God, he indicates, will be as the sun, bringing

to the earth light, warmth, and blessing.

"Light" and Leadership

As the sun brings light to the earth, so must a just leader bring light to his flock. One of the inherent characteristics of light is that it is transparent. The pen of inspiration has this to say about sunlight in relation to the life of a Christian: "Everything that Christians do should be as transparent as the sunlight."—*Thoughts From the Mount of Blessing*, p. 68. There should be no clouds of doubt to hide a leader's life. He is an open book, the same man inside as outside. There is no pretense in him. He is a man of integrity, a truthful, sincere, and upright leader.

The invention of plastic wrappers was a boon to business. Much time is saved because we can see through the wrappers and examine the contents of packages offered for sale without opening them. But some goods are still wrapped in opaque wrappers, such as the dry banana leaves used in wrapping salt offered for sale in small grocery stores in my country. During a prolonged rainy season in the Manila area the salt beds were flooded so that the price of salt rose from 20 cents a *ganta* (standard measure) to one peso. I sent my boy to buy a package of salt from one of the small grocery stores near our home in the city of Cebu. The five centavo package came home the usual size, so I thought the city of Cebu was not affected by the rise in the price of salt. However, when the banana-leaf wrappers were opened, there were three or four layers of thick banana leaves inside and only a few grains of salt. The grocery store had put one over on us since we weren't able to see inside the wrapper.

"There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."—



RUSS HARLAN, ARTIST

Testimonies, vol. 9, p. 23. If such a life is expected of every member, how much more should it be of leaders of the flock?

"Warmth" in Leadership

A leader for God should not only bring light but warmth to his ministry. Those of us born in the tropics do not appreciate the heat of the sun as do those born in temperate and cold regions. We do not like to be exposed under the heat of the sun, so it's hard for us to understand why people in other regions love to sun themselves in the hot sun at beaches or in their own yards. I never really appreciated the warmth of the sun until I was assigned to help audit in the northern part of our division. It was spring, but the evenings were cool and rather uncomfortable for me. After completing my work there, I flew directly from Tokyo to Manila. The temperature announced before the plane landed in Manila was a little more than 98° F. As I stepped out of the plane the heat penetrated my body like a soothing balm. It was a welcome surprise to me. This was the first time I had opportunity to experience the pleasant sensation felt by those who come into the warm sunshine after having been deprived of it for some time.

As leaders, are we warm and soothing to those with whom we come in contact? Are we

M. M. Claveria is president of the South Philippine Union Mission. After several years as auditor and treasurer in the Philippines, he served as assistant auditor of the Far Eastern Division before assuming his present position in 1969.

approachable, or are we cold and almost beyond reach? Have we established rapport with our workers? If someone wants to see us in our office, does he hesitate about asking our secretary for an appointment? Are our workers relaxed in our presence, or are they tense?

After taking the night flight from Manila at one-thirty in the morning, I was sleepy when I arrived in Davao City. It was a national holiday, so I thought I'd catch up on my sleep. But a young evangelist from one of the local missions came to see me very early. I learned that he could not continue his meetings as his lighting equipment had given out and he needed more than 400 pesos for replacements and repairs. I told him that he should take this problem to his mission president because there wasn't much I could do for him. He said he had, but his president would not make any decision. "He just kept silent and closed his eyes as if in deep meditation," he informed me. "Then what did you do?" "I told him that I would come to see you." "What did he say?" "He did not say anything, so I had to come to you for help." I sent him back to his mission president and also personally contacted the mission officers, asking them to meet and decide what they could do to help solve the problem of this young evangelist.

Certainly, it's impossible to give everything asked of us, as most of the time our funds are very limited. However, we don't need to give our fellow workers the cold-shoulder treatment. Instead we need to take pains to explain in a very kind way why we cannot help. Perhaps we can encourage them by saying that as soon as funds are available we shall remember their needs. At least our workers will feel that we are interested in their work and are trying to help them solve their problems.

The Blessing of Good Leadership

As the sun brings blessings to the earth, so should a leader of God bring blessings to his field. When finances and membership gains are down and workers seem

discontented, is it always due to such natural causes as a long drought, poor harvest, or difficult territory? Or could these statistics be the result of the law enunciated by the apostle Paul to the Galatians: "For whatsoever a man soweth, that shall he also reap" (chap. 6:7)?

Jacob stayed with his father-in-law for many years. The time came when he wanted to be on his own and return to his country, so he approached Laban for permission to leave. "Send me away," he pleaded, "that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee." Note his father-in-law's answer. "I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake" (Gen. 30:25-27). Can it be said of our leadership that our people were blessed because of our stay with them?

King David also likened the right kind of leadership to "tender grass springing out of the earth by clear shining after rain." Just as the grass springs forth as a result of the ministry of sunshine and showers, so the man who rules is able to bring a train of blessings if he carries out his responsibilities justly and in the fear of God.

Have you ever noticed very young sprouting grass? It is not only very tender but also very straight and pointed. Leaders need to be firm, straight, and pointed along with their warmth and tenderness. A leader also needs to keep cool under pressure. Someone has said, "Men are like steel—of little use when they lose their temper." To lose one's temper is to also lose one's influence. One retired minister who once held a very responsible position in our work probably revealed more to me than he intended when he said, "I have lost my sting now."

There was an office janitor in one of our local missions who did not seem to know his job very well. He would apply polishing wax to the floor even if it was still dirty, leaving thin layers of sticky mud around. He was shown

time and again the proper way of waxing the floor but he never did seem to learn. At last he applied varnish to the floor so it would be shiny without waxing. When this happened we wanted to sting him real hard by telling him to look for another job.

Realizing that he had a wife and two children and also discovering that he had a knack of taking good care of his personal finances, we decided to give him another chance in another position. We sent him out with the colporteurs at the time of their deliveries to assist in collecting.

He was an excellent collector and did a fine job, accounting for every centavo collected. We later assigned him to look after a book depository in another city. He also excelled in this job. He was later promoted to book and periodical agency manager, then district leader, and finally ordained to the gospel ministry because he was active in evangelism. He is now lay activities and Sabbath school secretary of one of our local missions and considered one of our strong workers. Instead of "stinging" those who seem not to fit their jobs, it's our duty as leaders to find that place where they can most effectively serve.

"Whenever you see or hear something that needs to be corrected, seek the Lord for wisdom and grace, that in trying to be faithful you may not be severe. It is always humiliating to have one's errors pointed out. Do not make the experience more bitter by needless censure. Unkind criticism brings discouragement, making life sunless and unhappy.

"My brethren, prevail by love rather than by severity. When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not seek to bruise and wound, but rather to bind up and heal."—*Gospel Workers*, p. 496.

May we be leaders characterized by integrity and warmth. Leaders who bring a blessing to all they touch. Leaders who measure up fully, by the grace of God, to the challenge found in the last words of David. □

DENTON E. REBOK

IN RECENT years I have written very little, thinking that *old retired* workers should be neither seen nor heard. My work now is on a local level, and my place among the laymen in the pews affords me a safe and comfortable opportunity to see the church move forward in better and younger hands.

You are God's men, with God's message, doing God's work, in God's own way. Quite a responsibility, quite a privilege, and quite an honor all wrapped up in one human being.

The church is watching to see how well you discharge your duties. The world is watching to see what kind of fruit results from your ministry. The universe is watching to see how God's plan is working out under your care.

But Christ is waiting for the manifestation of Himself in His church, of which you are appointed to act as an undershepherd.

What a work to be done! What a man required to do it!

They are expecting to see revealed in you and me *The Christ*, who has come into our hearts to abide and to be *The Lord* of our lives.

They are not impressed with our rundown houses and yards, our careless dress and appearance, our lack of courtesy, and our poor manners.

They expect to see Christ in you and me, in your way of life and in mine. We belong to the royal family, and we must act our part. We are never off duty, never on vacation from our vocation, never free to do just as we please.

The world needs in 1973 what it needed more than nineteen hundred years ago—"a revelation of Christ" (*The Ministry of Healing*, p. 143).

It needs a message, not in tame, lifeless utterances, but in simple, compelling, convincing terms; not soft platitudes and pleasing anec-

D. E. Rebok, now retired, spent forty-four years in denominational service, and served in such posts as missionary to China, college Bible teacher and president, president of the SDA Theological Seminary, and secretary of the General Conference.



to the Preacher from the Pew

dotes, but something so powerful that it can disturb the comfortable and yet so soothing that it can comfort the disturbed.

Few, if any, people like to be called sinners, yet your message must convince men that they are just that, and above all else that they need a Saviour with the power to cleanse and transform them into candidates for heaven. That is your business—to seek and to save and to reconcile such men and women, and even children and youth. The very nature of your work will not let you win a popularity contest—nor did your Master.

A Storm Ahead

These are serious times in which you live and work. The prospects are not bright for improvement. What you have to do must be done speedily, without delay. You must indeed be up and about your Father's business. The night comes when no man can work. The Sunday-Sabbath crisis is right

upon us, and the second coming of our Lord and King is imminent. Our people must be ready. Yours is no ordinary task for ordinary times.

It is indeed apparent that you as Seventh-day Adventist ministers and preachers, by the very nature of your mission and your message, will be thrust into the vortex of the storm that is soon to break upon us and bring consternation to the world.

Words fail to convey the seriousness of the task to which God has called you and to which you have dedicated your life. No other line of service in this world can compare to the one you have entered. The eternal destiny of hundreds, yes, thousands, of individuals rests in your hands. On your every word, every sermon, every act, hangs the destiny of some poor soul.

Brand-new Persons

Your great satisfaction comes from seeing people change their

way of life, and that change is well stated in 2 Corinthians 5:17 as it is interpreted by Taylor,* "When someone becomes a Christian he becomes a brand new person inside. He is not the same any more. A new life has begun!" In Colossians 3:12-15, Paul adds:

As, therefore, God's picked representatives of the new humanity, purified and beloved of God himself, be merciful in action, kindly in heart, humble in mind. Accept life, and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone. Forgive as freely as the Lord has forgiven you. And, above everything else, be truly loving, for love is the golden chain of all the virtues. Let the peace of Christ rule in your hearts and remember that as members of the one body you are called to live in harmony, and never forget to be thankful for what God has done for you (Phillips).†

This is but a brief glimpse at the Biblical word picture of *The Christian*, whom you as ministers are commissioned to "make"—to produce as the result of your work, your preaching, your ministry.

"There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love."—*Christ's Object Lessons*, p. 419.

God's Test for His Ministers

However, it is clear that:

God can use the human agent just to the extent that he will be worked by the Holy Spirit. To men who accept positions or responsibility as presidents, ministers, physicians, or workers in every line, I am bidden to say: God will test every man who enters His service. He does not ask, Do they possess learning and eloquence? Have they the ability to command and control and manage? He asks, Will they represent My character? Will they walk in humility, that I may teach them My way? The soul temple must not be defiled by any loose or unclean practice. *Those whom I will acknowledge in the courts of heaven must be without spot and wrinkle.* The Lord will use humble men to do a great and good work. Through them He will represent to the world the ineffaceable characteristics of the divine nature.—Ellen G. White letter 270, 1907. (Italics supplied.)

[1] Those who come out from the world, to stand distinct from worldlings in words and works, [2] those who realize that it is an honor to bear God's sign, will receive power to become His sons. The Lord will have men who can be depended on. . . . *Those who in this sin-cursed earth bear this sign in holy boldness* looking upon it as an honor, *will be recognized and honored by Christ in the courts above.*—Ellen G. White letter 125, 1903. (Italics supplied.)

It would seem that God is more concerned over character than literary degrees and intellectualism, over dedication, consecration, and involvement, than eloquence and brilliant oratory.

Through the apostle God gives a few more practical words of counsel and sound advice to ministers:

I urge you then to see that your "flock of God" is properly fed and cared for. . . . You should aim not at being "little tin gods" but as examples of Christian living in the eyes of the flock committed to your charge (1 Peter 5:2-4, Phillips).

True indeed, the eyes of the flock, the eyes of the laymen in your church, are fixed upon you. They see everything. Nothing in your life is hidden from them. You and your family live as it were in a glass fishbowl, and your members are either very proud of you or they hang their heads in shame because of you. Such is your life and your influence in your church and in your community.

The work of the minister is a noble work, a difficult work, fraught with terrible responsibility. The eternal life or the eternal death of every man who comes within the radius of your influence is at stake and rests to some extent, perhaps to a greater degree than you realize, upon you.

You are ambassadors for Christ, to proclaim His message of salvation. Remember that a lack of consecration and wisdom in you may turn the balance for a soul, and send it to eternal death. You cannot afford to be careless and indifferent.—*Gospel Workers*, p. 35.

The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. . . . A godly example has a power that it is impossible wholly to resist.—*Ibid.*, p. 59.

What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. . . . For the want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race.—*Ibid.*, p. 61.

Who Is Sufficient?

The natural human reaction to all of this is Who is sufficient for such a work? One thing is sure, we cannot do the work of the ministry in our own strength, but God Himself has given us one secret of success, which we do well to contemplate over and over again.

Listen to these words:

If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.—*Testimonies*, vol. 9, p. 189.

Now, that sounds simple enough for any or all of us. But from the same messenger comes still another secret of success:

The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good.—*Gospel Workers*, p. 111.

The following counsel and warning sums up what we have tried to say so far, and sets the direction for further contemplation on this line of thought:

Love will do that which argument will fail to accomplish. But a moment's petulance, a single gruff answer, a lack of Christian politeness and courtesy in some small matter, may result in the loss of both friends and influence.—*Ibid.*, p. 121.

To my ministering brethren may I say a word as one who now sits in the pews with my fellow laymen. We love every one of you. We pray for every one of you. We wish for every one of you Heaven's richest blessing and the greatest success.

But whatever you do or say, please do not be like the young minister who moved into his new church appointment determined to change and upset everything during his first month. When the old-timers approached the young iconoclast with some serious questions and concerns, the answer was "I did not come here to take orders, but to give them. Do as I say."

The members slipped back into their silence, and soon the attendance at Sabbath school and church fell off to a mere handful, and the young man was talking to empty pews.

The moral is, We cannot get along without you and your help, neither can you get along without our help and our support. A shepherd must have some sheep, and the sheep need a good shepherd. □

* From the paraphrase, *The Living Bible*, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

† The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

GRAVEL-VOICED EVANGELISTS are shouting that our civilization has now come upon the edges of winter. Indeed, since 1967 when the Arab-Israeli war caught us without antifreeze in our prophetic pick-up trucks we've shivered in the icy rut of apprehension. But to a comfortable church living in the Christmas Eve atmosphere of Laodicea the newspaper serves only as a convenient starter for the evening fire. In a warm stupor, "Mama in her kerchief and I in my cap Settle our brains for a long winter's nap."

But it is time for the inhabitants of the land of lethargy to wake up, for something more than a fat little man in a red suit is coming to our snow-covered rooftops. We can hear the distant sleigh bells growing louder and louder. Right upon us is the tremendous, blanketing fallout of Satan's snowstorm of deception.

A text that seems to have double application, both for the centuries following the writing of the Holy Scriptures, when the church was developing false and blasphemous teachings, and for the time just preceding the second coming of Jesus, is 2 Thessalonians 2:7-11:

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

I don't think it does injustice to the text to put it this way. "They received not the love of deep, wide awake Bible study, that they might be saved. And for this cause God shall allow them to be deceived by their senses, that they should believe a lie."

In recent months I've heard with almost daily frequency the fundamentalist pastors of the world preaching with power worthy of their pious ancestors the doctrine of the secret rapture of the church. The first I knew about it was when Billy Graham incorporated it in his book *World Aflame*. But events in the Middle East have lent urgency to their prophetic calls. Now you hear it everywhere.

To their way of thinking, every text dealing with the ancient Jewish nation is made to apply to every prophecy dealing with the return of our Lord. Together they are packaged into a delusive con-

LAODICEA'S LONG

THOMAS DUNBEBIN

cept that can be summarized this way: The nations of the world are to converge on the Middle East. But before the great battle of Armageddon, God intervenes to save His church. In a secret, silent second, Jesus slips back into history and raptures His people. They, along with a host of resurrected saints are supposed to be taken to heaven. There they are to dwell for seven years. During this wicked week of prophecy, evil is to be all-inclusive. Antichrist (the man of sin) becomes a world dictator.

According to this interpretation, a time of tribulation is to occur during this seven-year reign of antichrist. Literal Armageddon is to be the culmination of that time of trouble.

Then Jesus comes back. He sets up His kingdom in Jerusalem. Satan is sent down into the demon's dungeon for one thousand years. This enables our planet to become "Disney World" in reality. There is now no temptation, only increasing happiness. Each boy is Tom Sawyer, surrounded by a white-washed fence of innocence. Each girl becomes Alice, in a wonderland of happiness.

The Jew rejoices the most, for his people receive a second chance. God rescinds His rejection of the Jewish nation. The Jews build again. They inherit the territory of the Middle East once promised to Abraham. And on . . . and on . . . go these illusory dreams.

Weave into this prophetic scheme the mixed-up interpretations of Daniel's time prophecies with their applications projected in future fulfillment and you have a deceptive teaching that is making quite an impact among many Christians today.

When I hear these theories propounded I wonder what their significance is to the Seventh-day Adventist Church. Of course, they directly contradict our beliefs. But that is not the most important consideration. At first I thought the whole thing was just a subtle diversion dreamed up to get away from the Protestant dilemma of explaining how there could be a resurrection if those who die in

Thomas Dunbebin is a staff artist for the Review and Herald Publishing Association. He is a graduate of the National Art Academy.



WINTER NAP

PHOTO BY WINSTON POTE FROM A. DEVANEY, N.Y.

Christ go straight "to be with the Lord." But there's more significance to it than that. Actually, it becomes the final fox chase of the world!

In an article about the Ozark mountains in the November, 1970, *National Geographic* magazine, the author describes a typical mountain man's night with the hounds.

"The Ozarker doesn't ride to hounds in a scarlet coat; he dons overalls and rides out in his pickup truck, hounds penned in back. Obliging, . . . 'a good running red fox' leads the dogs in a circle perhaps two miles around. The hunter need only place himself in the center to hear the chase all night. . . .

"A dozen hound dogs . . . went snuffing off into the darkness, sending back an occasional yelp. The men waited, listening, speaking in low voices. Half a mile away, the pack comes on a scent. Now the din grew. 'There it goes! There it goes!' Mr. Riley shouts exuberantly. 'Now boys, you're gonna hear a race. They'll be fairly hammerin' that fox pretty soon.' " *

And in the cold, starlit night, the dogs go running the circle. But in those expeditions occasionally a smarter-than-average red fox comes upon a splashing creek. Then after leading the drooling hounds for several circuits when he comes to the water again he shoots off up the creek bed, leaving

the hounds to wind themselves a couple of more times around the country following a colder and colder trail.

This is a vivid description of what Satan is doing. He keeps the mind from that which is most important. He keeps us from the central, ultimate fact of life—preparation NOW! God doesn't intend that we should sit back and watch a carefully detailed set of events occur, such as the idea that when Russia and Red China move into such and such an alignment then we'll know that it is time to prepare. The time is NOW!

Certainly there are likely to be wars and bloodshed, but the great climactic end is not man made. This earth is reserved for the final judgments of God (see 2 Peter 3:7). The battle of Armageddon is a battle of the kings of earth against the King of kings and not primarily a battle between the nations of earth. It is a contest between good and evil. God is arrayed against the rebellious and fallen Satan and all those who march under his banner, whether by choice or through willful ignorance.

Many are predicting with excited glee their understanding of step-by-step prophetic fulfillment. But they are actually running in circles and setting themselves up for Satan's deceptions. In Revelation 16:13 John tells us that he saw three unclean spirits (spiritualism, Catholicism, apostate Protestantism) taking advantage of the gifts of the great deceiver as a way of proving that God's spirit really hasn't departed from them. Remember, that's what was predicted in 2 Thessalonians 2:7. Miracles are used to deceive an already gullible world into believing that they are on the path to glory. The tragedy of tragedies is that these events happen as the last hours of probation have fallen upon the world like silent snowflakes. Armageddon comes with the sixth plague. Probation closes before the plagues are poured out! If we wait until then it will be too late to do anything about it. The miracles performed by these three unclean spirits gather people to the great battle between good and evil, the last event in the struggle between Christ and Satan (see Rev. 16:14).

For a while God patiently puts up with this world

even in the winter of its deepest sin. Probation can be likened to a snowplow. Frozen rebellion blocks it. Drifts of indifference challenge the operator—God. Persecution barricades the path with fallen intentions. But soon it is all over! Last appeals cease, mercy comes to a reluctant stop. The four winds are no longer held in check by the angels (see chap. 7:1). They blow icy sheets of overpowering deception that close forever the highways to human hearts.

"Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*, p. 36.

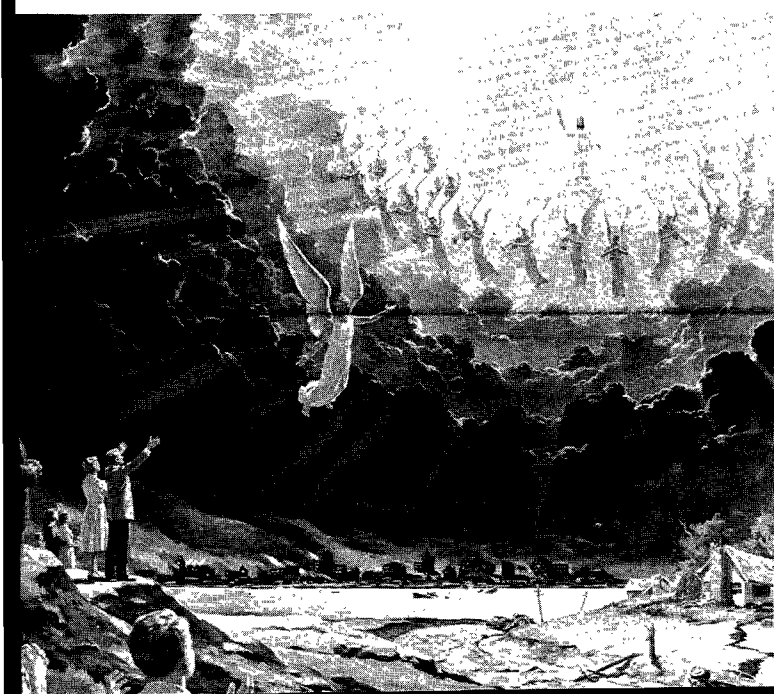
It would be sweet to be able to teach that all Christians are to be taxied to Paradise in the silver sleigh of salvation, but, if we did, the jingle bells would be tinkling a false tune. It would be nice to say that the church would have to pay no price for their allegiance to truth, but it would be a lie. A time of trouble precipitated by the release of wickedness is to be unleashed by the demons of Satan. This will drive man to seek salvation in a last desperate reaching out for a unifying force. That force will be found in "religion." And the credentials of that religion will not be Bible truths, but instead the miracles and deceptions of the antichrist.

No one will be secretly caught away from this icy age of indifference. God's people will be preserved and sheltered from deception only as they meet the chill with Bible-inspired discipline and integrity. How will God spot His isolated people, marooned in the drifts of a swirling storm of persecution and deceit? By Christ's footprints. God's people have lifted their eyes from the tired trail of untruth. They have not followed a circumferential path of meaningless prophecy. Across the stubble of a snow-swept cornfield they have obediently followed in the steps of Jesus.

They are awake. They know and are concerned. They seek to save others. They pray, and plead. They not only preach but live lives that testify that they practice what they preach.

And then He comes! Skies are ablaze with the incandescence of His glory! Hearts and hands reach out! Nothing silent! Nothing secret! A world collapses, but as it does, His people rise "to meet the Lord in the air." And suddenly faith becomes reality. Toes that once tingled in the cold of a hostile world step out of the ridicule and rejection into the eternal warmth of His love—"and so shall we ever be with the Lord" (1 Thess. 4:17). □

CLYDE PROVONSHA, ARTIST



* From Mike W. Edwards, "Through Ozark Hills and Hollows," *National Geographic*, November, 1970, pp. 672, 673. Used by permission.

Bible Reading and Prayer in Visitation

HOWARD A. KUHNLE

SOME ministers do very little visiting in homes. Often it is because they are too busy. Others, however, think of it as a chore they would rather avoid, or even as a waste of time.

When I retired in 1970 as pastor emeritus of my last parish, I came to Grace Lutheran church, a large congregation in Buffalo, New York, as part-time associate pastor, with visitation as my chief work. This has been very rewarding, especially as I have become accustomed to including the reading of a Bible selection and the offering of a prayer in each visit I make. The people now take it for granted that I will take time for such devotional periods and seem to appreciate it very much.

I usually carry a New Testament and Psalms with me. This conveniently-sized volume gives a wide selection of passages for every possible occasion. Sometimes, I may use only a "penny gospel," which is even less bulky. Some ministers carry a complete Bible. This has the advantage of suggesting to people that this pastor makes a practice of always reading the Bible in connection with his pastoral visitation. In whatever form, the minister should have at least a portion of the Bible with him at all times.

There are many Bible passages that are especially appropriate for these visits. Sometimes they are from the Epistle or Gospel used in our services in the church.

Howard A. Kuhnle is associate pastor of Grace Lutheran Church in Buffalo, New York, and pastor emeritus of St. Paul's, Richmondville, and Zion, Seward, New York. He is a graduate of Lutheran Theological Seminary in Philadelphia.

The Psalms are very helpful, although a caution should be raised as to their appropriateness for every occasion. Even the twenty-third psalm may not always be appropriate. On one occasion I said that I would read the twenty-third psalm when a husband was critically ill in a hospital, but his wife asked me in a highly emotional way to read something else.

In my earlier ministry I used the Scriptures only on special occasions, such as in hospital visitation and in homes where someone was ill. Having changed to the plan of reading the Bible as a part of each call I make, I wish to testify to the added blessing it has been.

In my New Testament I carry a little card that keeps me alert to questions I might ask or points I might make as I try to make the call as helpful as possible. The card includes the following:

Do you know anyone that I ought to visit? (This is especially necessary in a large congregation. I have in mind especially the sick, the elderly, those who are not attending regularly, and prospective members.)

Are there problems where I can be helpful?

When did you last take part in the communion service?

Are you a member of some of our church organizations?

Suggest ways that the person may help in the church.

Draw attention to coming events in the church.

We need a plan of visitation, or much needless talk may develop. A brief reference to the weather or some late-breaking news, or questions about the family may be helpful in breaking the ice. But beyond that we must guard against that which may lead the conversation away from spiritual matters.

We must also avoid the urge to preach a sermon. Sometimes the lay member may be over-talkative. Then the conversation may be terminated with some appropriate remark, such as "Before I go, let me read a Bible selection and offer prayer."

The Bible reading and prayer will help to make a true pastoral visit out of what might have been only a friendly or social call.

There are some problems that arise in connection with devotions

in pastoral visitation. Perhaps the people are just ready to leave for an appointment. The appointment is important—it must be kept! I stay only a moment and then depart. The television or radio may be on. Many people turn it off immediately. Some turn down the television. There have been times when I sat down and watched a program through because the people being visited really wanted to see it to the end. Sometimes I suggest that we turn down the television, at least for the reading of Scripture and prayer.

What do we do when the person we are visiting seems completely dead spiritually or entirely uninterested? There have been times when I have omitted the Scripture reading and the prayer. Upon looking back, however, I usually concluded that I had made a mistake. If devotions had been held, there would have at least been a distinctly Christian witness.

From informal conversations with many ministers that I have been asked to speak to concerning pastoral visitation, I would estimate that only about half of those who visit include Bible reading and prayer in their contacts. Some who omit Bible reading do pray occasionally, perhaps when requested to do so. To some the plan of conducting devotions on pastoral visits is too "old-fashioned." However, my personal experience with this program has led me to encourage ministers to follow this plan.

When I was a hospital patient in 1971, some visiting ministers offered devotions; others did not. A hospital chaplain remarked that he conducted devotions only if he were asked. I think more is expected. Chaplains should take the initiative, at least asking the patient whether he would like to have him read a scripture and offer prayer.

The blessings that come from associating Bible reading and prayer with pastoral and hospital visits need to be understood and emphasized. My experience since being assigned to this particular area of ministry suggests that we should never, except under very unusual circumstances, omit this essential part of the pastoral call.

□

Management by Objectives

GEORGE E. KNOWLES

AN EXPRESSION frequently heard in business circles is "management by objectives." This refers to the managerial process of defining objectives and then devising ways and means to reach these goals. The principle is—decide what you want to accomplish and then figure out how to do it; decide where you want to go and then figure out how to get there.

Certainly this principle applies to the Lord's work. The greatest business of all—His business—requires the best of managerial skills.

Our objectives are clearly defined in the Bible and the Spirit of Prophecy writings. We are to "preach the gospel to every creature" (Mark 16:15), to "carry The Word of God to every man's door" (*Evangelism*, p. 434).

These are over-all objectives. The next step is to redefine these objectives in terms of the area of our responsibility. Which specific people and which specific doors am I responsible for?

With the gospel commission in mind we have a world organization, the General Conference, which is subdivided into divisions, unions, local conferences, and districts. At this point our organizational plan seems to break down in many cases. Within the district we seldom find a subdivision of territory specific

George Knowles is associated with the General Conference Radio, Television, and Film Center as associate director of It Is Written. He served previously as Ministerial secretary of the Oregon Conference and of the Canadian Union.

enough to encourage efficient work. The result is similar to what might be expected if a conference president were to exhort his workers to service without assigning any specific territories—extreme inefficiency.

The answer, of course, is to assign territories within the districts and specific responsibilities within these territories. In some instances the church membership will not be large enough to cover all its territory. It will prove best not to assign unrealistically large territories. As the work grows it can be extended to unentered areas. If we are ever to reach our objective it is better to make a beginning and cover only a fraction of our territory than to cover none at all.

It is almost unbelievable that an organization recognizing its objective and obligation to "carry the Word of God to every man's door" would fail to institute a plan to accomplish this goal. Divine directives are clear:

"It is not preaching that is the most important; it is house-to-house work."—*Welfare Ministry*, p. 60.

"This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Evangelism*, p. 110.

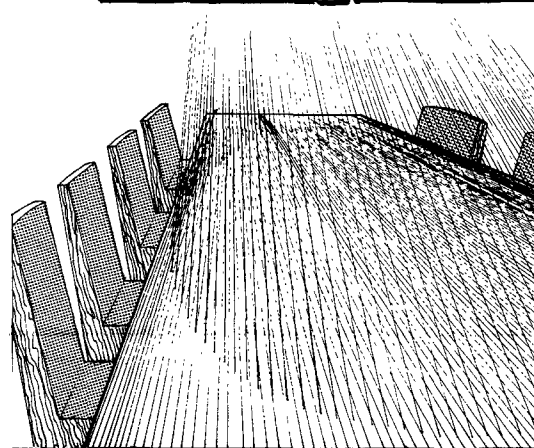
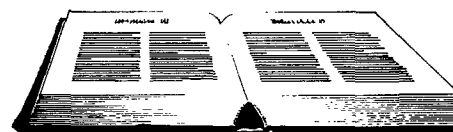
Surely this is the church's blind spot. Are we willfully blind? Why is it that every other activity seems to take priority over that which inspiration says is the most important? The readers of this journal, empowered by the Holy Spirit, can change this order.

If the Son of God worked from house to house, what

excuse can we possibly plead for not following His example? "The Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. . . . And as men and women listened to the truths that fell from His lips, so different from the tradition and dogmas taught by the rabbis, hope sprang up in their hearts. In His teaching there was an earnestness that sent His words home with convicting power."—*The Acts of the Apostles*, pp. 364, 365.

But you say, "There are not enough workers. We could never reach every man's door." Again we learn from the example of Jesus. He didn't go alone. He took disciples with Him so that as He worked, He was training other workers. He devoted three and one-half years to training twelve men. "It did not matter how small the group was to start with so long as they reproduced and taught their disciples to reproduce."—Robert E. Coleman, *The Master Plan of Evangelism* (Revell, 1963), p. 106.

Billy Graham was asked, "If you were a pastor of a large church in a principal city, what would be your plan of action?" He replied: "I think one of the



first things I would do would be to get a small group of eight or ten or twelve men around me that would meet a few hours a week and pay the price! It would cost them something in time and effort. I would share with them everything I have, over a period of a couple of years. Then I would actually have twelve ministers among the laymen who in turn could take eight or ten or twelve more and teach them."—"Billy Graham Speaks: The Evangelical World Prospect," *Christianity Today*, Oct. 13, 1958, p. 5.

To reach the objective of world evangelization, we must make specific territorial assignments at the church level and provide on-the-job training. With the clear directives that we have, it seems incredible that we have done so little towards making every church a training center. "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. . . . There should not only be teaching, but actual work under experienced instructors."—*The Ministry of Healing*, p. 149.

As we look to Divine counsel instead of other denominations for direction, we will become innovators instead of imitators and leaders instead of followers.

We are challenged to devise ways and means. "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done."—*Christian Service*, p. 61.

We have the tools: personal witnessing materials; the Gift Bible Plan; Bible correspondence courses; radio and television programs; religious, health, and temperance journals; medical missionary, welfare, and Community Services programs, et cetera. We could cover our territory once a quarter with a different approach. We know what needs to be done. We have said it all before. What we need now is to do it!

It isn't enough simply to attempt a little more than we did last year. Our people need more than exhortation and inspiration. They need specific direction. They need specific assignments and training to equip them to realize their objectives. "The elders and those who have leading places in the church should give more thought to their plans for conducting the work.

They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life."

—*Ibid.*, p. 62.

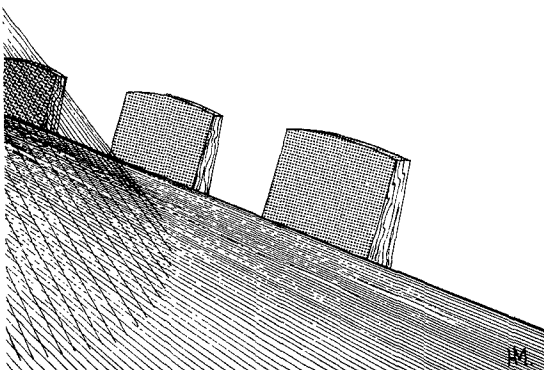
Many churches go on from one year to the next with nothing more than vague exhortations to do better in the future. Let us be specific. What did you accomplish last year? Do you know the growth rate of each Sabbath school class and of the congregation as a whole? Have you counseled together with church officers to determine what would be reasonable objectives for growth during the current year? Do you have a definite plan to reach these objectives with God's help? Have you assigned specific responsibilities and territories? This is what management by objectives is all about. □

Bible-Lands Tour

An extensive study tour to Bible lands is being co-sponsored by Andrews University and the Academy of Adventist Ministers, May 23 to June 23, 1974. The tour will be under the codirection of Dr. James Cox, professor of New Testament at the SDA Theological Seminary, and Orley Berg, of the AAM. Places visited will include Persepolis and Shushan in Iran; Babylon, Ur, and Nineveh in Iraq; as well as the more frequently visited sites of Egypt, Israel, and Greece. High lights will include trips to Mount Sinai, Petra, and Cyprus.

Special host and guide for areas including Iran and Iraq will be Pastor Kenneth Oster, instructor in archeology at Middle East College, who has spent many years in these historic lands. There will be orientation lectures throughout the tour, as well as pretrip study assignments. Graduate credits will be granted from the seminary, as well as membership credits toward AAM.

Since the number of participants will be limited to assure maximum benefits, interested persons should write at once for further particulars to Dr. James Cox, Andrews University, Berrien Springs, Michigan 49104, or Orley Berg, Ministerial Association, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.



PEOPLE COMMITTED to the evolutionary explanation of the history of life on earth often compare the evolution of living things to the growth of a tree. Originally there is only one shoot; the first twigs produced from it correspond to the initial divergence of two or more species from the single form of life originally present on the earth. The process continues and the differences accumulate. Fairly soon there are major divisions in the trunk (the plant kingdom, animal kingdom, bacteria kingdom, et cetera), and the major branches of each correspond to the major groups of living things present at that stage of evolutionary history. Each limb bears branches, and each branch bears smaller branches and, finally, twigs. Each twig (each species) can be classified by naming in order the various larger twigs and branches from which it grew.

Ultimately, in evolutionary theory, the tree attains its present size. The major branches from each of the main divisions of the trunk typify the major unit of classification of plants and animals, called a phylum.¹

People who question the evolutionary account still find it useful to picture animal and plant species by the twig-branch-tree analogy, but they call it a taxonomic tree rather than a phylogenetic tree. In other words, the tree is used for displaying similarities and classifying species, but not for saying anything about the "genesis of the phyla." At this point the proponent of evolution interrupts to say that the fact that species can be so conveniently represented on a tree is indeed very strong evidence that they grew like a tree. To sub-

Biochemistry and the Study of Evolution

Part 1 / Eric Magnusson

stantiate his claim he turns to the detailed comparisons made by physiologists and anatomists between living animals and to the comparisons made by paleontologists between living animals and fossils.

With this as background, we deal here with the recent claim that biochemical studies of living animals also support the hypothesis of an evolutionary origin of the twigs on the tree, substantiating the claims made by paleontologists. The biochemists claim that information about the structure of proteins in living cells supplements what is known from studies of physiology and anatomy and actually enables a scientist to deduce the evolutionary history of a species without needing to know anything about its fossil

precursors. Much publicity has been given to this field of research and to the supposed confirmation of the theory of evolution provided by it.

Our appraisal of the results of research in biochemical evolution leads us to the conclusion that there are still two ways to account for the origin of species and that biochemical studies of evolution provide no excuse whatever for excluding divine creation as one of the alternatives. Indeed, many parts of the evidence are difficult to accommodate to any naturalistic theory.

Protein Sequences

Proteins comprise the vast variety of the enzymes responsible for living processes in cells and they are crucial to our under-

Eric A. Magnusson is president of Avondale College in Australia. He first began teaching at Avondale in 1961 and has been in his present position since 1971.

standing of living organisms. Other important proteins are the antibodies of the blood as well as many of the hormones, and many of the structural materials used in living cells. Composed of hundreds, sometimes even thousands, of links, each protein chain is folded into a structure uniquely determined by the kinks and twists and coilings of the amino acids that comprise it. To perform their functions precisely—without simultaneous precision in hundreds of enzymes, life in even the simplest cell would be impossible—it is necessary that the twenty different kinds of amino acids used in nature be precisely incorporated into enzyme chains. Provided that the specifications have been followed exactly and the amino acids linked together in the correct sequence, the protein will assume its proper structure and perform its proper function.

It has been a triumph of biological science that molecular biologists have been able to discover the actual mechanisms used by cells to record the specifications for the structure of proteins, and then for automatically decoding this information to control the synthesis of proteins with the exact sequences required for their function as enzymes, hormones, et cetera.

The sequence of amino acids is now known for a very large number of enzymes and other proteins found in nature. The first complete amino acid sequence for a protein was worked out by the British chemist Sanger for the hormone insulin. This protein has fifty-one amino acids in its chain, but sequence studies on very much larger molecules are commonplace today.²

Protein sequences are usually determined today by using enzymes to split a protein chain into small fragments. The fragments are further digested in a way that splits off the amino acids one by one and permits them to be identified in turn. Automatic machines greatly reduce the labor required, but the work is still exceedingly tedious and demanding. The number of laboratories that currently report protein sequences is an indica-

tion of the importance that the scientific community attaches to this information. On the one hand, there is a desire to understand what it is in the structure of an enzyme that gives it its remarkable efficacy in catalyzing the chemical reactions of the cell, and, on the other hand, there is the urge to understand the supposed evolutionary pathways by which the proteins of present-day species were produced from the proteins belonging to earlier forms of life.

Molecular Mechanism of Evolution

From what has been said above, it is clear that different species of plants and animals are different in function and form because of the differences in their proteins and in the genes that code for these proteins. All organisms use the same genetic code for storing information about protein sequences and all use the same mechanism for translating the code when proteins are synthesized. Consequently, it is very clear that any explanation of progressive differences between organisms must begin at this point.

Mutations, errors in gene code script caused by substitution of one code letter for another so as to change the meaning of a code-word from one amino acid to another, are the raw material of evolution.

To be specific, each amino acid

is coded by a set of three DNA base-pairs called a "codon." Three typical examples are:

Glycine	GGA
Alanine	GCA
Serine	TCA

where the letters G, C, T, A, refer to the base-pairs of which the DNA is made. Mutations occur when one base pair is exchanged for another in the DNA of the genes; the amino acids above are seen to be exchanged for each other in a protein by single mutations. Mutations that delete base pairs are also known. Mutations probably occur during the copying process—rarely enough to prevent their consequences from being disastrous to the species but still frequently enough for their effects to be noticed.

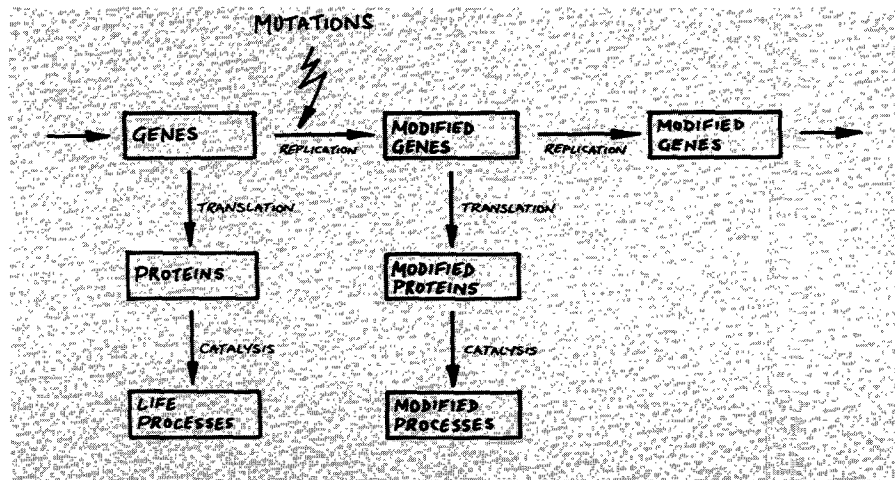
As yet, mutated codons for amino acids are very difficult to locate in the genes, as sequence studies on DNA are not easily carried out, but their effects on proteins are immediately apparent as soon as amino acid sequences are reported. Here, then, is the molecular mechanism of evolution: the changes in anatomy and physiology on which natural selection operates are due to changes in protein function due to changes in protein structure due to changes in protein sequence due to mutations.

Comparisons of Protein Sequences

Protein sequences for different enzymes in the same animal are decidedly different, of course, but very similar for the same protein from different animals. Table 1 shows a comparison of some sequence data for hemoglobins. Hemoglobin is the oxygen-carrying pigment of the blood of

FIGURE 1

Unchanged amino acid sequences are retained for proteins from generation to generation only while the corresponding genes remain unchanged. Gene mutations are expressed by the synthesis of proteins, with changed sequences and, usually, defective functioning.



many species and is one of the most easily studied of all proteins. Its function is crucial to the survival of the organism.

TABLE 1

Human	D	A	L	T	N	A	V	A	H	V	D	D
Dog	D	A	L	T	T	A	V	A	H	I	D	D
Gray kangaroo	D	A	L	G	Q	A	V	E	H	I	D	D
Chicken	E	A	I	T	N	A	I	E	H	A	D	D
Carp	G	A	V	G	D	A	V	S	K	I	D	D
Amino acid number	80	81	82	83	84	85	86	87	88	89	90	91

An alignment of an eleven amino acid segment of the protein sequences of five vertebrate hemoglobins (alpha chains) showing individual differences, as well as the underlying similarity in this important oxygen-carrying protein. The differences are greatest between animals with the greatest differences in physiology such as dog and carp. (Data obtained from the reference in Footnote 2.) The amino acids are each represented by a single letter of the alphabet in a standard code: A = alanine, D = aspartic acid, H = histidine, V = valine, et cetera.

The data in Table 1 are typical. As expected, small differences are superimposed on a common general pattern. The reason for the expectation is that the protein is doing the same job in each case and naturally needs a specific structure in order to do a specific job.

An enzyme is thought to function by providing a cleft of precise dimensions to accommodate the molecule it is designed to affect. Changes in the sequence of amino acids in the region of the "active site" are unlikely to preserve its precise dimensions. Therefore, mutations that lead to the substitution of one amino acid for another in parts of the protein chain near the active site are usually too drastic for the animal to survive and they are rarely seen. Changes elsewhere in a large protein molecule are much more common, however, and although the effects of these mutated genes in producing modified proteins are almost universally harmful the animals often survive, especially when protected from the intense competition of the wild. Some proteins are exceedingly sensitive to mutations, others are more capable of change.

Generally speaking, protein

sequence differences are greater between animals that are far apart on the tree of life than in those that are relatively close together. The point is illustrated in both Figure 2 and Table 1. There are two explanations for this. The requirements for the effective functioning of an enzyme will vary slightly from one animal to another but the greatest differences will be found between animals whose physiological requirements differ most. Thus, for example, although all hemoglobins are required to carry oxygen from the lungs to the tissues of an animal via the blood vessels, the conditions under which this is done are much more different between sharks and snakes than they are between snakes and lizards.

Since all parts of a protein molecule, not only the active site, are involved in the effective functioning of the molecule, it is perfectly reasonable to see large variations between different proteins of the same kind as provisions for carrying out delicate tasks under different conditions. It is true that the animals that lie

farthest apart on the evolutionary tree also show the greatest differences when their protein sequences are examined. But this information, by itself, does nothing more than merely confirm that the animals are different and that the conditions under which their enzymes operate are different; it says nothing about how they became different. The facts are consistent with both the evolutionary and the creationist models.

In next month's conclusion to this study we will demonstrate that unique sequences of amino acids capable of operating within such close tolerances as the enzymes of living cells could not possibly originate by the same process of mutation and selection that allows for minor variations in them once they have originated. In this way it can be seen that divine creation is the only plausible explanation for their origin. □

To be continued

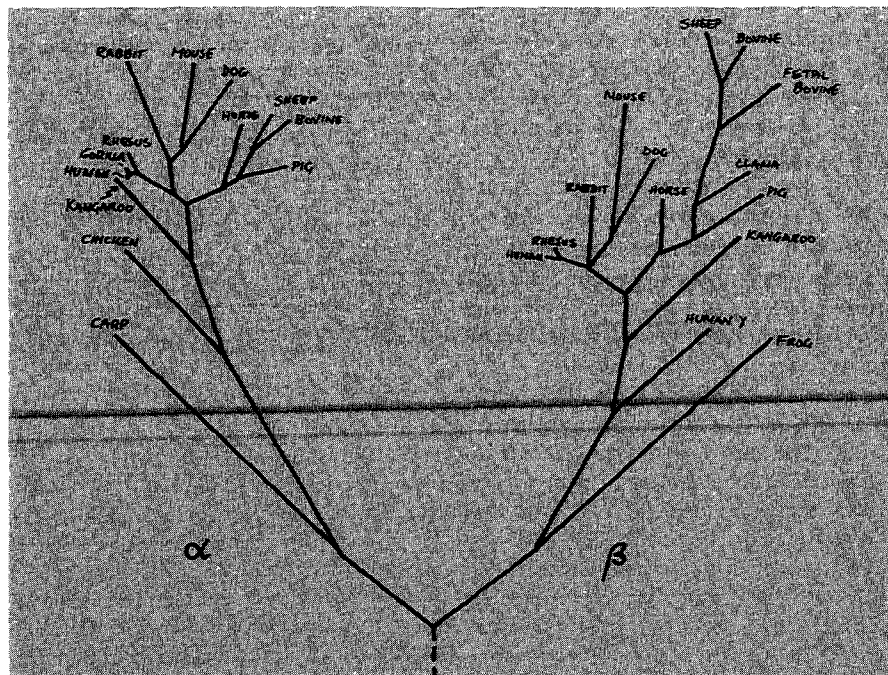
¹ The terms for the taxonomic groupings used by biologists for classifying organisms are, in order:

Kingdom
Phylum (plural: phyla)
Class
Order
Family
Genus (plural: genera)
Species

² A frequently revised compilation of protein sequences is found in *Atlas of Protein Sequence and Structure*, M. O. Dayhoff (Editor), 5th Edition, 1972, National Biomedical Research Foundation, Washington, D.C. This book places great stress on the evolutionary significance of protein sequence data and contains numerous chapters that explain the way in which those differences might be accounted for by evolutionary mechanisms.

FIGURE 2

Differences in amino acid sequences of hemoglobins from various species permit the animals to be placed in a tree diagram above a hypothetical common ancestor (after the reference of Footnote 2). Interpretation of such diagrams as evidence for descent is based on the hypothesis that the pathways in the diagrams may actually be traversed by the natural selection of mutations, but biochemical evidence about protein function is against this.



the Local church elder

Preaching-4

"For Instance?"

Steven P. Vitrano

"WHAT you say is not quite clear. Could you illustrate?"

Have you ever said that? Did anyone ever say it to you?

We illustrate to clarify. In his book *The Art of Illustrating Sermons*, Ian Macpherson says: "To begin with their most obvious function, illustrations can help us to make our meaning plain. Clarity is a first essential in preaching, and word-paintings are of high value because they can assist us to be clear."—Page 13.

Illustrations are necessary for clarity in all manner of discourse, but in preaching the necessity is greater because, more often than not, the subject matter is abstract rather than concrete. Jesus recognized this when He taught in parables. His burden was to clarify for men the great truths of the kingdom of God. He talked about such things as truth, love, purity, holiness, and how men ought to live as children of God. In addition He talked about God, the Holy Spirit, heaven, hell, angels, and demons. All this He sought to clarify by using many illustrations and parables.

Macpherson suggests sixteen other functions a sermon illustration may fulfill in addition to that of making the meaning plain. He suggests that the illustration may:

1. Help persuade the audience.
2. Help the sermon come alive.
3. Help beautify the sermon.
4. Help give the sermon variety.
5. Help keep the sermon as short as possible.
6. Aid rhetorical repetition.

7. Bring a sermon down to earth.

8. Help preserve a proper balance in the divisions.

9. Make smoother transitions.

10. Appeal to all classes.

11. Help establish rapport.

12. Help "rest" the audience.

13. Help the memory.

14. Indirectly enforce a point.

15. Touch the heart.

16. Lead to conversion.

But for many a young preacher, including the church elder who does not claim to be a preacher, the use of illustrations in a sermon constitutes a major problem. The first question—the one most often asked is, Where can one find them; where do sermon illustrations come from?

It might help in answering this question to first consider the kinds of illustrations that may be used. One could look long and find nothing if he didn't know what he was looking for. W. E. Sangster, in his *The Craft of Sermon Illustration*, discusses the following kinds of illustrations: 1. Figures of speech; 2. Analogy; 3. Allegory; 4. Fable; 5. Parable; 6. Historical allusion; 7. Biographical incident; 8. Personal experience; 9. Anecdote.

The use of fables might be questioned since we believe in speaking only that which is true, and yet all of us can think of a nursery rhyme, or a famous fable we have heard in childhood that might illustrate a point in a sermon. One rule of thumb to follow, perhaps, is that the fable always be identified as such so that there is no chance of misunderstanding.

Illustrations may be found in many places. They may be found in what you read—books, magazines, and papers. Many will come from personal experience. Life is filled with lessons to be learned if only we are alert and aware and convinced that such is the case.

Books of illustrations have been published. Some are better than

others, but I have not found them too helpful. They are "canned" illustrations, and they sound like it unless used with great skill.

The ability to see sermon illustrations in everyday life is called the homiletic bias. If you live with a homiletic bias, you will see illustrations of great truths all about you—in the comment of a child, in the flight of a bird, in the miracle of electronic communications, in a discussion between friends, in reflection upon your own thoughts and reactions to life situations.

Sermons that I have heard or read have been among my best sources of sermon illustrations. I find it easier to use an illustration gleaned from this source because I have heard it or read it in context. I see how it is used to make the point.

Which brings us to the matter of making the point. An illustration is used to make a point. It is thus that it clarifies a truth. If the illustration makes no point or if it fails to make the point, it is confusing rather than clarifying, it is distracting rather than illuminating.

I will long remember the student who came to me one day filled with joy because he found a great sermon illustration a preacher had used in a sermon. The student related the story with much enthusiasm and quite a bit of effectiveness. My first reaction upon hearing the story was one of agreement. It was a good story. But then I asked the student a question, "What was the point of the story—what did it illustrate?" His countenance fell a bit and he looked at me wonderingly. He couldn't remember. The point had escaped him. Great story—but to what point? Sometimes the story can be so dramatic that it ceases to be a useful illustration.

Illustrations are used to make truth clear. Illustrations must illustrate. □

SEVENTH-DAY ADVENTISTS base their philosophy of life not only on faith in divine revelation but also on factual evidence. It should follow therefore that a philosophy of music should develop not out of rap sessions and opinion polls but rather on reliable information and inspired counsel. An understanding of the nature of man, as well as of the nature of music, is involved. Lack of knowledge in both areas has caused much confusion and dissension.

The question of whether music can affect emotions, attitudes, and behavior is obviously the central issue. Some reject this idea because they observe that people vary in their responses to music. They will insist that a given selection or type of music that seems to elicit a certain response in some persons "does not affect me that way at all." They therefore conclude that response to music is predictable only if it is a learned or conditioned response. Others believe that in matters pertaining to aesthetics morality is not involved; that music is *amoral*.

Although the subject of the effects of music on the individual has intrigued man since ancient times, very little scientific investigation in this field took place until late in the nineteenth century. The first major impetus came after World War I when many behavioral scientists in the United States became intrigued with the possibility of influencing human behavior through a therapeutic use of music.

The Perception of Music

Probably the most important development in the scientific investigation of music was the discovery that music is perceived through that portion of the brain receiving the stimuli of emotions, sensations, and feelings without being first subjected to the brain centers involving reason and intelligence. The significance of this fact for the music therapist is explained by Schullian and Schoen:

H. Lloyd Leno is an associate professor of music at Walla Walla College. He received the Doctor of Musical Arts degree from the University of Arizona.

Music -

How It Affects the Whole Person

Part 1-Physical Effects

H. LLOYD LENO

Music, which does not depend upon the master brain to gain entrance into the organism, can still arouse by way of the thalamus—the relay station of all emotions, sensations, and feelings. Once a stimulus has been able to reach the thalamus, the master brain is *automatically invaded*, and if the stimulus is continued for some time, a closer contact between the master brain and the world or reality can be thus established.¹ (*Italics supplied.*)

This mechanism makes it possible to reach mentally ill patients who cannot be contacted through the spoken word.

Music, Moods, and Body Chemistry

In a nationwide investigation Schoen found that music induces a markedly uniform mood on a large majority of an audience.² According to Podolsky the influence of music has been demonstrated experimentally. He states that research has shown "that musical stimuli in certain well-known conditions determine the transient functional reactions in the body that characterize emotion."³ He reminds us that moods have a biological foundation. Not only do they depend on the activity of the brain and the circulation of the blood but also on body chemistry. Tests have shown that music has a direct effect on pulse and blood pressure, rising or falling in relation to the rhythm; it also affects the ductless glands and therefore the emotions. Charles Hughes, a contributor to the book *Music and Medicine*, affirms the direct relationship of the emotional response of the listener to the music and points out that "this response is accompanied by the same physiological changes that accompany emotional states as they oc-

cur in life situations." He further explains:

Such a response is a response to the total and complex effect of music. Yet an examination of the pieces employed to test the emotional effect of music would indicate that rhythm is a primary factor in determining the kind of effect produced. It is not only the presence or absence of a pronounced rhythmic pattern which is involved here, but also the general rate of movement, be it fast, moderate, or slow.⁴

Cannon, the eminent Harvard physiologist, held that music "releases adrenaline and perhaps other hormones."⁵

The influence of music on the electrical conductivity of the body is reported by Soibelman.⁶ Given the knowledge of the role of electrical potential and electrolyte balance in the human nervous system, we can gain additional understanding of the use of music in encouragement of moods and mood changes.

Harrer and Harrer demonstrated that of all the senses, that of hearing has a greater effect on the autonomic nervous system than the others have. In their experiments, all the subjects showed significant changes in pulse and breath rates, as well as a psychogalvanic skin reflex. In one experiment the individual's attention was drawn away from the music through physical discomfort so that he was not even aware that a certain piece had been played. Nevertheless, a strong emotional response registered on the instruments. However, when he was asked to listen analytically to the music, his emotional response diminished significantly. Although it was found that the response depended somewhat on attitudes and readiness, it was discovered

ole Man

that when a particular musical selection had been previously associated with strong emotional experiences by the listener, the emotional response to that selection was intense.⁷

Gilman and Paperte demonstrated that music can lower the threshold of sensory perception. They "discovered that music and rhythmic sounds can improve a listener's eyesight as much as 25 per cent. As little as the rhythmic ticking of a clock, experiments showed, served to stimulate the vision."⁸

As early as 1887 investigation by Urbantschitsch showed that the threshold of color perception is lowered by tonal stimuli.⁹

Rhythm and Sensory Motor Response

In all ages music has been recognized as a unifying and stimulating agent during physical activity. It has been found experimentally to increase or decrease muscular energy. This doubtless accounts for the use of music in connection with work requiring synchronized movements. Workers in many cultures sang not only as a way of relieving the monotony of their toil but also for the unifying effect it had on themselves. Hughes, recognizing that animated music increases pulse rate and respiration, states:

It sometimes appears that young people exert themselves more, and for a longer period, at a dance than at more useful and less rhythmic occupations. In a similar fashion it has been observed that a marching band causes soldiers to forget their fatigue, at least for a time, and permits them to march with renewed vigor.¹⁰

However, Soibelman found that even though rhythmic music was an aid to activity, such as

typewriting, "music has no definite effect on precision or accuracy of movement, if the rhythm is not adapted to the rhythm of the work. It reduced accuracy in typewriting and handwriting, the result being shown in an increased number of errors."¹¹

There can be little doubt that rhythmic music has strong appeal for virtually every human being. Van de Wall seems to sum it up: "Much of what we call irresistible in music is so because we react on this sensory-motor level of functioning."¹²

Because of the relationship of musical rhythm to the rhythm of the body, it is not difficult to understand why rhythm crosses easily from one culture to another. In all primitive cultures, rhythmic activity was evident. In many, a monotonous repetitive rhythmic sequence was used in dances intended to affect the well-being or behavior of the individual or group. The ecstatic seizure was an essential element of ceremonial dancing, secular or religious, of the ancestors of black Americans. Stearns traces the music of the *vodun* (or voodoo) worshipers from the Dahomeans of West Africa to New Orleans, where it remains "a reservoir of rhythm in our culture."¹³ The Chippewa Indians of North America used music that had in it elements of trance and hypnotism. Gaston states:

A frenzy equal to the Greek Dionysian dance recurred repeatedly in the aborigines of North America. In the Ghost Dance of the 1870's the Indians danced monotonously in a circle formation until, one by one, all dropped rigid and prostrate on the ground. It was believed by Benedict that during their seizures these dancers had visions of deliverance from the whites. Other examples of faith in the magical powers of the dance include that of the primitive dancers of northern Mexico and that shown in the Shaman's dances of California. Both of these dances required some component of cataleptic seizure.¹⁴

Referring to the repetitive and monotonous dance rhythms of the Aztec culture, Gaston says, "One is reminded of rock and roll."¹⁵

More recently the field of psychophysiology of music was the subject of study by Soviet scientists, and the relationship between rhythm and body movement was clearly shown.

Specially selected music increases the working capacity of the muscles. At the same time the tempo of the movements of the worker changes with the change of the musical tempo. It is as if the music determines a good rapid rhythm of movement. Another series of experiments on students proved that not only the working capacity changes under the influence of music, but also the pulse and blood pressure.¹⁶

This is but a brief report of some of the scientific studies of music and its effect on the mind and body. Even this limited information, however, brings to the surface some rather significant information: (1) Music is perceived and enjoyed without necessarily being interpreted by the higher centers of the brain involving reason and judgment. (2) Response to music is measurable even though the listener is not giving conscious attention to it. (3) There is evidence that music can bring about mood changes by affecting the body chemistry and electrolyte balance. (4) By lowering the level of sensory perception, music heightens the responses to color, touch, and other sensory perceptions. (5) It has been demonstrated that music effects changes in muscular energy and promotes or inhibits body movement. (6) Highly repetitive rhythmic music has a hypnotic effect. (7) The sense of hearing has a greater effect on the autonomic nervous system than any of the other senses. □

To be continued

¹ Dorothy Schullian and Max Schoen, *Music and Medicine* (New York: Henry Schuman, Inc., 1948), pp. 270, 271.

² Max Schoen, *Psychology of Music* (New York: Ronald, 1940), p. 89.

³ Edward Podolsky, *Music for Your Health* (New York: Bernard Ackerman, Inc., 1945), pp. 26, 27.

⁴ Schullian and Schoen, *Op. Cit.*, pp. 168, 169.

⁵ *Ibid.*, p. 270.

⁶ Doris Soibelman, *Therapeutic and Industrial Use of Music* (New York: Columbia University Press, 1948), p. 47.

⁷ C. and H. Harrer, "Musik, Emotion und Vegetativum," *Wiener Medizinische Wochenschrift*, NR. 45/46, 1968.

⁸ Leonard Gilman and Frances Paperte, *Music and Your Emotions* (New York: Liveright, 1958), p. 28.

⁹ Charles Discerens and Harry Fine, *A Psychology of Music* (Cincinnati: College of Music, 1939), p. 229.

¹⁰ Schullian and Schoen, *Op. Cit.*, p. 146.

¹¹ Soibelman, *Op. Cit.*, p. 47.

¹² Willem Van de Wall, *Music in Hospitals* (New York: Russell Sage Foundation, 1946), p. 15.

¹³ Marshall Stearns, *The Story of Jazz* (New York: Oxford, 1956), pp. 38-50.

¹⁴ E. Thayer Gaston, *Music in Therapy* (New York: Macmillan Co., 1968), p. 329.

¹⁵ *Ibid.*, p. 20.

¹⁶ Leonid Melnikov, "U.S.S.R.: Music and Medicine," *Music Journal* XXVII: 18 (Nov., 1970).



Nana Asiamah II, the chief of Obo-Kwahu.

Evangelism in WEST AFRICA

SHERMAN A. NAGEL

EVANGELISM—that is the only purpose for the existence of the Seventh-day Adventist Church with its various institutions, including our medical school.

Whenever evangelism falls to the background as a driving force, and love for Christ and a passion for His cause become second place in the atmosphere of an Adventist institution, that institution loses its purpose of existence.

In 1972, after a telephone call from the General Conference in

Washington, D.C., Mrs. Nagel and I came to the conclusion that God was calling us back to West Africa.

With nearly twenty-five years of service behind me in mission hospitals in West Africa, I knew how terribly busy these institutions can become. Often it has been a struggle to keep going because of the shortage of doctors.

But I determined not to allow this device of the devil (shortage of doctors) to confuse my values and priorities. I decided that with the help of God, while doing all in my power to keep the wheels of the hospital operating efficiently, I would also make time to put "first things first." And "first things" are the avenues of evangelism that loving medical ministry unfailingly

opens within the institution and without.

Consequently, months before leaving the United States plans were made for active medical evangelism at the Kwahu Hospital, Mpraeso, Ghana, and the communities adjoining it. Equipment and visual aids were purchased. Fellow medical colleagues, the hospital chaplains, the business manager, a large number of the senior members of the nursing and auxiliary staffs, and student nurses at the Kwahu Hospital, were enthusiastic about forming a medical-evangelistic team.

When the dry season was reasonably well established, the evening of December 17, 1972, was set as the opening for a twenty-six night health-evangelistic series of meetings. These were to be conducted at Obo-Kwahu, six miles from the hospital. This large up-country community like so many others has not one Seventh-day Adventist living in it. Why was this town chosen?

Aided by Chief

The first Sunday I was at the Kwahu Hospital I had the privilege

Sherman A. Nagel, M.D., is associate professor of biology at Pacific Union College. He was medical director of the Kwahu Hospital in Ghana when he wrote this report. Dr. Nagel spent 24 years in West Africa as a medical missionary.

of meeting the paramount chief of Obo-Kwahu. He had but recently come to this position of traditional rulership. When his uncle had died, the "king makers" of the town called Nana Asiamah II from the Ghana police force, where he had served as an officer for some years. His influence now not only affects Obo-Kwahu but also some 300 towns and villages in the Kwahu district.

I shall never forget the first meeting in his residence. His cordiality and frankness were not a veneer. During our visit he said, "I will be very pleased if the Seventh-day Adventists will establish a church in my town, and also operate a clinic here." To me this was a clear twentieth-century "Come over into Macedonia, and help us" appeal.

A quick survey of the town of Obo-Kwahu made it evident that an open-air hall would need to be constructed.

An appointment was made with Nana Asiamah II to ask for a centrally located piece of ground, where these meetings could be conducted. A fourth of a mile from the chief's residence was such a piece. At one end of this sloping grass-covered area was the traditional open-air throne of the community's chiefs. Nana Asiamah II's predecessors and he had sat on this throne from time to time to address the citizenry. Here it was that traditional rites and dances had often been conducted.

Because we needed the maximum use of this land, I asked the

chief whether it would be violating any traditions were we to construct the stage over his throne.

"That does not matter; I can sit anywhere," was his reply. This let me know that he, too, planned to attend the meetings. What joy this brought to our hearts.

Over his throne a three-sectioned stage was constructed, on which we placed projection screens. Simple planks set on cement blocks gave seating accommodations for two thousand people. A 100-watt amplifier with four microphones carried the voice a good half mile beyond the open-air hall, which was surrounded on all sides by stores and homes.

One evening the chief was ill, and consequently did not attend the meeting. But he told us, "I could hear every word spoken from the open-air hall, in my bedroom." Only the day of judgment will reveal how many hundreds of others who stayed in their homes during these meetings also heard the words of life spoken.

The Program

The general meetings were scheduled Sunday through Wednesday. Initially the meetings began at 6:45 P.M. with a song service, followed at 7:00 by a health talk of about twenty minutes. As the meetings progressed, the hospital chaplain conducted a stimulating question-and-answer period for ten to fifteen minutes.

Usually by seven-thirty, two-thirds of the hall would be full, but as soon as the lights were

turned off and the Bible study began, the remaining seats would be quickly taken. (There are Nicodemuses in all countries.) Some nights hundreds stood for well over an hour to hear the message. During the Bible study period, we used the "Reach Out for Life" MISSION '72 material, including the slides put out by the Southwestern Union Conference.

Although the slides were not geared entirely to a West African upcountry community, still, Bible texts have power in all languages. As the text was on the large center screen, two assistants with wax pencils wrote in large letters the text in English and in the vernacular using overhead projectors and two smaller, flanking screens. The people in the audience were given pads and pencils to write down the texts and were urged to go home and study each subject for themselves from their own Bibles. I had available thousands of copies of Reach Out for Life sermon summaries. Slips of paper that were handed out had the following offers:

1. I would like a copy of tonight's Bible study.
2. My question (or questions) is written on the back.
3. My prayer request is (or are):

Thousands Attend

At the first meeting an estimated 4,000 persons attended. About a month later, more than 4,000 came to a Sunday night meeting. Nana Asiamah II attended most of the meetings. On three occasions he



Speakers during the Keys to Health and Happiness meetings. Left to right: standing, A. Sarkodie, senior male nurse; E. Eurick, director of nursing services; C. Hartman, dietitian; S. Nyarke, director of school of nursing; S. Aboagyi, senior male nurse. Seated, S. Nagel, medical director; L. Clemonds, business man-



ager; E. Warren, chaplain; S. Dwumoh, church pastor; E. Essery, staff physician; C. Hartman, staff physician.

Right: The temporary house of worship used by the new converts who were brought into the message during the Keys to Health and Happiness meetings. (Capacity 300.)

came to the microphone and encouraged his people (many are pagans and nominal Christians) to accept Christ. One evening he emphasized the text, "The wages of sin is death."

Almost every morning at seven-thirty the Kwahu Hospital medical team met for twenty minutes for prayer and to lay plans for the evening meeting. Special prayer requests from the audience were read to the team and fervent prayers ascended to heaven in behalf of those who made the requests.

After the Sabbath truth was presented, a Friday night and a Sabbath morning meeting were announced for the coming week-end. The chief opened the court of his residence for these meetings. From the very first more than 300 people have come to these special Friday night gatherings. After a health talk and Bible study, the material covered that evening is handed out to those present. On the back of each lesson are questions to be answered on the health subject and also on the Bible study. The next Friday evening the question sheets are returned by those who have studied them during the week.

Thus those convicted are being carefully indoctrinated and prepared for baptism. Quite a number, including Nana Asiamah II, have already requested baptism. Time and again I have tactfully reminded those who have requested baptism that Jesus said, "Go and teach," and then after the new converts were well taught and

had fully accepted Christ as their Saviour, they were baptized.

Approximately thirty individuals attended the Sabbath school and church services the first Sabbath these services were held in the town of Obo-Kwahu. A month later, at the time of this writing, nearly a hundred were in attendance.

The rains were soon to begin. We needed to move indoors. We began looking for a building we could rent temporarily until funds could be found to build a representative house of worship. I asked Nana Asiamah II if he knew of any such building in Obo-Kwahu. He answered, "On a portion of my land is an old church building that was used for years by the English United Mission. They have moved into new premises. I was planning to demolish the building and construct a day nursery on the land. But you may use it until you have a permanent house of worship erected."

This building can seat 250 in the sanctuary, and 50 children in an adjoining wing.

Once again God has demonstrated that when we follow His counsel for evangelism, *combining the medical with the spiritual*, souls are attracted to God's truth.

Not only has it been wonderful to see new souls being attracted to the Saviour by the power of the Holy Spirit but we are conscious of having performed a valuable service to the community in the instruction on health which has been given. Furthermore, these meetings have also enlivened

the spiritual tone of the hospital church. Spiritual activity is spiritual exercise. It is vital for spiritual sound health of the already baptized member.

"My Chewing Stick"

We have received many verbal and written responses of precious souls reached during these meetings. Here is a portion of Adjei Frederick's letter, dated February 6, 1973. He is a student attending an agricultural school in the area. Remember, he is writing in a foreign language.

"Sir, I have taken this step in the name of the Almighty to tell you my feelings about the words of God which cannot be bought with even ₵10,000 (\$7,000) but only by our belief; that is, we can buy the Word of God only with our hearts.

"Sir, in fact, I was very pleased about the way you explained things to the people of Obo. The behaviour of your people, how gentle, humble, and merciful they were, and explained things to the illiterates.

"With respect to what you delivered to us, I was comforted with one Scripture and that is, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"This attracted my heart so well that I could not even sleep without saying it. Since that time it became my 'chewing stick,' and I voice it out every second, minute, and hour! Because for long, I have been thinking of so many problems which I intended (to go) to native doctors for something to solve my problems for me, but the more I go to them the more my problems became.

"But when you told me that there is Someone in heaven telling us to come unto Him . . . at first I thought you were telling lies. So I made up my mind to pray and make the Bible be always my guide. And since then, everything has been going on smoothly for me . . ."

Surely Frederick's testimony is that of every hungry soul who finds his need satisfied by the words of life. With joy we are privileged to share this good news with those who as yet have not heard. □



Open-air hall—capacity 2,000.

CHARCOAL

Ellen G. White Comments:

Inflammations. "When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs, and this in many cases resulted in such severe inflammation that the worker would have to leave his work for some time. One came to me one day in this condition, with his hand tied in a sling. . . . I said to him, 'Go to the place where you have been burning the timber, and get me some charcoal from the eucalyptus tree, pulverize it, and I will dress your hand.' This was done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work."—*Selected Messages*, book 2, pp. 295, 296.

Indigestion. "For some forms of indigestion, it [charcoal] is more efficacious than drugs. A little olive oil into which some of this powder has been stirred tends to cleanse and heal. I find it is excellent."—*Ibid.*, p. 298.

Bowel inflammation and bloody dysentery. For a man "sick with inflammation of the bowels and bloody dysentery," instruction was given "to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. . . . The result was that in half an hour there was a change for the better."—*Ibid.*, p. 299.

Insect and snake bites. "My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered harmless by the use of charcoal poultices."—*Ibid.*, p. 295.

"For several days he [an eighteen-month-old boy] has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once."—*Ibid.*, p. 300.

Did You Know This?...

✓ Hippocrates, as well as ancient Egyptian doctors, suggested the use of charcoal for medicinal purposes.

✓ Charcoal placed in gas masks during World War I counteracted the effects of chemical warfare.

✓ Among the substances known to be adsorbed to the surface of charcoal are poisons (such as lead acetate, DDT, strychnine), drugs (including aspirin, cocaine, iodine, phenobarbital, penicillin), and inorganic substances (among them mercury, chlorine, lead).

✓ Charcoal adsorbs intestinal gas and deodorizes foul-smelling gas or stools.

✓ Bad odors caused by skin ulcers have been eliminated by placing charcoal-filled cloth over plastic casts.

✓ Charcoal is used in water purification, air purification, and for removing undesirable odors and impurities in food.

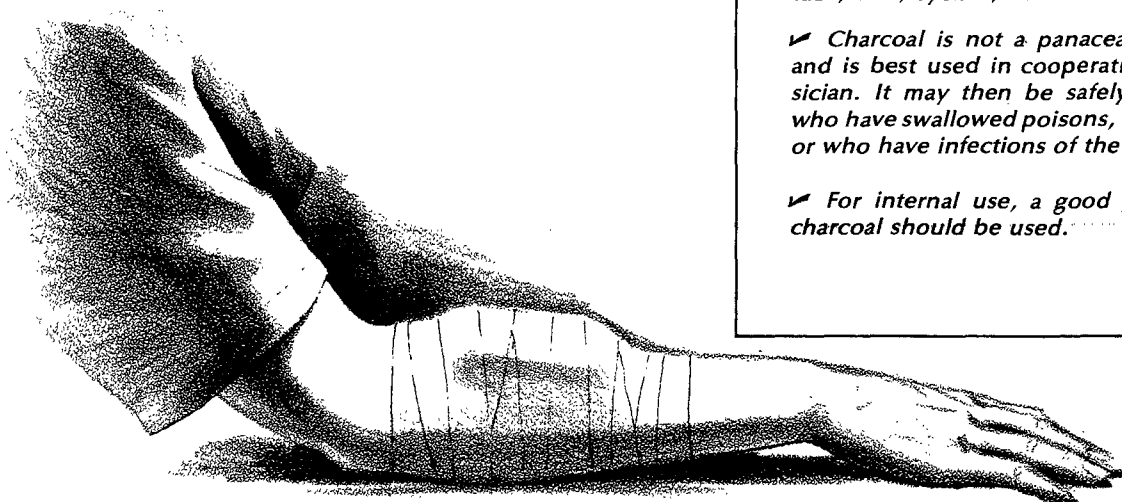
✓ Charcoal is not an antibiotic.

✓ Long-continued internal use of charcoal can keep vitamins, hormones, and enzymes from being readily available to the body.

✓ Charcoal has been used externally to effectively adsorb wound secretions, bacteria, and toxins, and in packs to treat infections of the face, ears, eyelids, and extremities.

✓ Charcoal is not a panacea for every illness, and is best used in cooperation with your physician. It may then be safely used by patients who have swallowed poisons, who have diarrhea, or who have infections of the skin.

✓ For internal use, a good grade of activated charcoal should be used.





An Allegory on Health

RALPH B. MOORE

AN ALLEGORY is defined as a story that illustrates a condition that exists that most people won't admit, at least by its first name.

Long ago and far away a very marvelous machine was invented. Through the years this machine proved to be so nearly perfect for its purpose that the model was never changed, but kept rolling off the assembly lines. I understand it was originally invented and built by a master craftsman after a master plan so cleverly devised that by only a few simple manipulations it could be maintained trouble free. It was said that the maintenance of the machine required the knowledge of only a few simple rules and that these rules were effective no matter what part of the very complex machine was being checked.

There was originally an operator's maintenance and repair manual for the machine, but so foolproof was the machine and so common, everybody owning one, that no one became concerned about the fact that gradually all had disappeared who knew how to maintain the machine or who owned a maintenance manual.

As often happens, the owners and operators of the machines on the road grew careless, and their machines began to show evidence of more-than-usual rapid wear and need of adjustment. The folks on the assembly line for the new machines also grew careless, and the new machines were found to be faulty and function inefficiently. Though efforts for repair were on a patch-up basis, all seemed to go along quite well for some time—in fact for so long a time that most folks seemed to forget

how really well the original machines worked.

Finally things reached an impasse, and members of the owners and operators club realized that there was no one who could really be called an expert repairman. The only maintenance information was being gleaned and issued from argumentative writings of the descendants of some dissatisfied workmen of the original inventor.

So while most folks were patching up their machines as best they could, a few of the club members banded together to try to retrace and reassemble a manual of maintenance along the lines of the original.

They knew that the original rules followed a very simple plan, otherwise such a complex machine could not have been kept in good repair by amateur owners. They also knew the plan must be the best (if not the only) plan, for there could not be many plans that could satisfy such a difficult demand—a complex machine with a simple operator.

In desperation they finally realized that there existed only two sources for their search: the machine itself and, if they could be found, the original notes of the inventor. The members searched through the mass of old papers of the inventor and discovered that he had left quite a few old notes and diagrams, which they were able after much study to boil down to a few very simple steps. It appeared that these simple rules were singularly appropriate and actually seemed to be self-suggestive by the very nature of the machine. The investigators in their dedication to this important project eventually came to feel they were actually relating to the very intent of the original inventor as they perused his notes and ap-

Ralph B. Moore, M.D., serves as medical director of Eden Valley Sanitarium in Colorado. A graduate of Loma Linda University, he spent three years as a medical missionary in South Africa.

Attitudes and Natural Remedies

plied his principles. They applied them to the old and broken machines and found it helped remarkably, and to the new machines almost miraculously.

They rushed to the club headquarters with their new manual containing the few simple rules and found many who were eager to apply the rules to their own equipment, but sad to say—sad indeed—there was a majority who had found a certain method of using substitute materials, cast in a mold that was quite similar in most respects to the original parts and they seemed for a time to function quite well. These parts were quite easily substituted and had become quite readily available, especially in the larger population centers.

There were some who got a thrill out of speeding up their machines, since the counterfeit parts gave a certain “looseness” to the over-all function of the machines and gave an almost pleasurable, but deceptive perversion of the original intent of its use by the original inventor.

In another large group were those who were lulled into carelessness concerning the future of their equipment, for they saw less and less respect being paid to the purpose and operation of the machine, and, after all, there were no great projects to which they wished to apply their equipment.

A certain group felt that the original rules were good, and since the rule book had been made available again, and with such careful red-leather-bound additional notes, there was really no great urgency in upgrading their equipment, since after all it did take considerable effort and they were getting along fairly well for the present. Many new and modern ideas were developing.

For a time there was a lot of

perplexity and concern on the part of the conscientious operators, for they could see that this careless attitude of the majority of their old friends and club members actually represented the very character and moral fiber of these owners in all other aspects of their lives.

It is said that the whole dilemma was suddenly and unexpectedly solved for the most part when the company that still manufactured the machines came out with the announcement that all who owned machines found in a perfect state of repair and without counterfeit or substitute parts could exchange them for new, everlasting models. Also it was rumored that these faithful few were taken in as officers and co-owners of the business on an interplanetary scale with headquarters somewhere close around here!

So much for an allegory on health and the natural remedies.

But—may I suggest a *System for More Abundant Health*? Like the Maintenance Manual in the allegory (1) *It must be simple*, if the simplest of us can follow it. (2) *It must be the best* and fool-proof, otherwise we are wasting our efforts. (3) *It's Author* must be the most knowledgeable concerning our body—the *Inventor—Creator—God*.

If our health is of God and if our religion is of God, then it would seem *natural* that from time to time, in our discourses on health, that it would often find a parallel, if actually not lose its identity, in our religion. It is *natural* that as we study the laws of our being we should observe it in that framework and attribute to it its rightful place, a sacred legacy of heaven.

God in His infinite wisdom and love has prepared in man a plan for his maintenance and repair.

True science and the best in the medical field agree that the best treatment of disease lies in the *natural methods*—that is, methods in man's nature. This means following and aiding the plan already arranged and following along the lines of his nature. Be he atheist or religionist, man knows that he follows a law of nature that is in himself and derived from his origin. The practitioner must follow and aid this *natural law*.

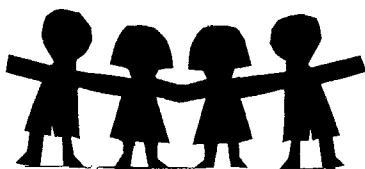
Plants, animals, and men have been endowed with the capability of successfully organizing and thriving on their environment and prospering for their allotted time. Then like the plant, after a time, as it grows older, the same sun that warmed it, withers it. The same water that refreshed it, rots it. The same earth that nourished it, receives it back again. Some, like the monad, complete their cycle in a day, while the lofty redwood spans the centuries. What lessons may we observe in nature for the creature of eternity?

If we seek good health, we should look into the laws of our nature. If we seek eternal life, it is only natural that we should look into the same eternal laws. Add to ourselves those natural and eternal elements that add to our life. Avoid those unnatural diabolic activities that shorten the life span. Then after we have eliminated all that pertains to death, and after we have added all that pertains to the life (all other areas being consistent), it is only *natural* that we should be the best candidates for eternal life, having not earned our salvation by works but by having demonstrated the *reformation* that always follows the true *revival* of our faith in His grace to save us. □

Adapted from *Eden Valley Newsletter*, vol. 1, No. 2, November, 1972.

Spotlight on Health

EXERCISE AND WEIGHT CONTROL

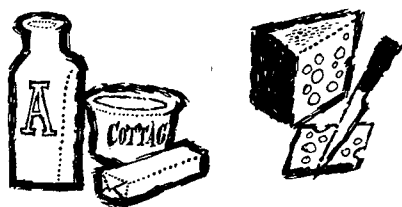


Dr. Jean Mayer of Harvard School of Public Health has frequently stated that physical activity is an essential element in appetite and weight control. An active person usually finds that hunger and appetite are good guides as to how much he should eat. But when one is inactive this may not be true. A sedentary individual often will eat more calories than his energy expenditure requires.

This problem of underexercising, according to Dr. Mayer, is particularly significant for children and adolescents. His studies of obese children show that excessive weight gains usually begin in the late fall and winter, and almost never during good weather. In addition, overweight children spend much less time in physical activities than those of normal weight. He also found that on the average the overweight youngsters ate less, not more, than the non-obese children. The answer to the weight problems of these children is to increase their exercise rather than to decrease their food intake.

The same often applies to adults. Indications are that the average caloric intake in this country has been decreasing since 1900, but the problem of overweight is increasing. A surplus of just 100 calories a day—an apple, for example—above energy needs will eventually result in ten pounds of fat a year. But twenty minutes of walking a day could use up those 100 calories.

Dr. Mayer comments: "Remember that exercise does consume an appreciable number of calories, and if you're inactive, you will still eat that small but, in the long run, deadly surplus each day. Walking, bicycling, swimming—any exercise done at however moderate a rate—will bring your appetite back under control if you do it long enough." (Jean Mayer, "So You Think You Are Exercising Enough," *Family Health* 5:34, 1973.)



NUTRITION LABELING

The Food and Drug Administration has announced a comprehensive program expected to bring about basic, far-reaching changes in the labeling and promotion of food products in the U.S.

Climaxing several years of study and preparation, the new program is, according to the FDA, "de-

signed to provide the American consumer with specific and meaningful new information on the identity, quality, and nutritional value of a wide variety of general and special foods available in the nation's market place."

In addition to nutrient and vitamin-mineral labeling according to a uniform format, the program provides for identification of fats and cholesterol content, establishes standards for products sold as dietary supplements of vitamins and minerals, and sets new rules for the definition and labeling of imitation and artificially flavored foods. The program also consolidates and clarifies existing but piecemeal FDA regulations affecting food labeling.

This is the "umbrella" regulation that governs when and how nutrition labeling will be used. Essentially it would establish these criteria:

Nutrition labeling for most foods is voluntary. If a product is fortified by the addition of a nutrient, however, or if a nutritional claim is made or nutrition information is given in the labeling or advertising, that product must have full nutrition labeling.

Statements that will trigger full nutrition labeling include any references to protein, fat, carbohydrates, calories, vitamins, minerals, or use in dieting.

Levels of vitamins and minerals will be listed as a percentage of a newly established "U.S. Recommended Daily Allowance."

Nutrition information required: serving size; servings per container; calorie, protein, carbohydrate, and fat content per serving; percentage of U.S. Recommended Dietary Allowance for vitamin A, vitamin C (ascorbic acid), thiamine (vitamin B₁), riboflavin (vitamin B₂), niacin, calcium, and iron. (*Nutrition Reviews* 31:36, 1973.)



STUDY OF HEALTH PRACTICES AND OPINIONS

The Senate Committee on Aging several years ago proposed a study of factors that might account for the vulnerability of the elderly to health fallacies and misrepresentations. The project, however, covered much more than the health behavior of the elderly. An extensive questionnaire was used to interview a population considered representative of the entire country.

Some of the high lights of the study: (a) Weight control is a concern of about 50 per cent of the adult population, especially of women and persons with higher incomes; the concern is greater among younger people. Three fourths of those surveyed agreed that eating less is essential for weight reduction; more than a third, however, agreed with var-

ious fallacious concepts of weight control (use of vibrators or massagers, steam baths, et cetera). (b) The power of suggestion seems to be a big factor in vitamin use. Use of supplements increased with higher income and education. Although 75 per cent of the population believe that nutritional supplements provide pep and energy, 86 per cent believe that a balanced diet provides adequate vitamins.

A number of general attitudes were drawn from the data: (a) A sizable proportion of the population is susceptible to unethical or questionable health practices and advertising. (b) There are many negative opinions about the medical profession. (c) Many people engage in questionable practices just because they seem "worth a try," rather than from any definite belief. (d) Many people feel that advertisers in the health field are watched and regulated so closely that serious distortions and fabrications are nearly impossible. This is accompanied by an assumption that quackery and fraud are easily recognizable. (J. W. Buchan: "America's Health: Fallacies, Beliefs, Practices," *FDA Consumer* 6:4, 1972.)



STOP SMOKING AND GAIN WEIGHT? NOT NECESSARILY

Undesirable weight gain often occurs in individuals who stop smoking. This increase in weight is generally thought to be due to an improved appetite with accompanying increased food intake, although there is some evidence suggesting that a metabolic change may be associated with cessation of smoking.

The pattern for many smokers is to "light up" at the end of a meal. When cigarettes are given up they tend to prolong their meals, substituting food for a cigarette, and so overeat. This is especially true in the early period when the withdrawal effects are greatest.

The authors of a recent study observed 124 cigarette smokers who survived a first coronary heart attack. The patients were interviewed by a dietitian attached to the cardiac unit of the hospital. When indicated, they were seen by her at follow-up sessions. All patients were instructed to take regular and adequate exercise. Those patients who were overweight were encouraged to maintain their weight at less than 15 per cent above their ideal weight.

At the end of the two-year follow-up period, of the 124 patients, 60 had stopped smoking, 36 had reduced their smoking, and 28 had continued. No significant initial or long-term weight gain was observed in the three groups. The mean weight of those who continued smoking fell by 0.9 pounds after two years, while there was an increase of 1.6 pounds in those who had stopped smoking.

The investigators concluded that although "reports in the literature confirm a significant weight gain in subjects who stop smoking, . . . in the authors' experience such a weight gain will not occur . . . if appropriate dietary advice and supervision is provided over the long term." (Noel Hickey and Ristead Mulcahy: "Effect of Cessation of Smoking on Body Weight After Myocardial Infarction," *American Journal of Clinical Nutrition*, 26:385, 1973.)



IMPROVING DIETS IN DEVELOPING COUNTRIES

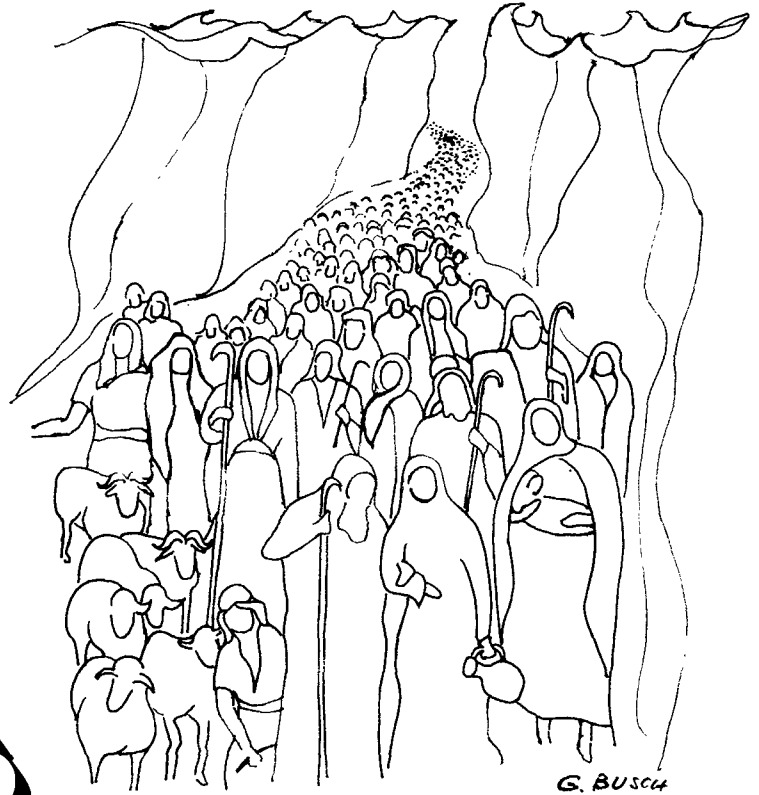
Protein-calorie malnutrition remains the most serious nutritional problem in many developing countries. This is true in Nigeria, where traditional foods for infants and young children are paps, a washed product of cereals and porridge, while adults live largely on cassava and yams with very small amounts of legumes and animal proteins. Thus diets are habitually low in protein and often in calories too. Coupled with poor nutrition are poor sanitary facilities; thus about 50 per cent of live-born children die before they reach age five.

Animal studies were done to determine the supplementary value of black-eyed peas, peanuts, and melon seeds. These foods were selected because they are *locally available* and are *relatively inexpensive* and *palatable* to the native people.

Growth of the experimental animals was significantly improved by each of the three supplements when added alone, but even greater improvements were noted when combinations of these supplements were used in the typical West African diet. Physical endurance as measured by swim time was increased several times by supplementation. In addition, there was less evidence of stomach pathology among the supplemented animals, and the weights of stomach, intestines, muscle, liver, kidney, and heart were significantly greater.

Their data indicated that native staples can be used to noticeably improve the quality of the diet. The investigators commented: "There is hope in making the data the basis for a nutrition education program aimed at improving the quality of the diet, without markedly altering the socio-economic and cultural patterns. Such community nutrition programs are badly needed. . . ."

"Motivation for following these dietary recommendations would include the benefits derived from improved development of body, brain, and muscle. While the present data are with growing animals, similar evidence is accumulating for infants and children. These parameters—normal development of children, maximal brain capacity, and enhanced physical endurance—are real to persons of all educational levels." (A. Sanchez, A. B. Fuller, P. Y. Yahiku, and M. V. Baldwin: "Supplementary Value of Black-eyed Peas, Peanuts and Egusi Seed on the Typical African Diet of Plant Origin," *Nutrition Reports International* 6:171, 1972.)



MIRACLES AND DOCTORS

PAUL FELT

OVER AND OVER again as I have worked with patients, I have found them feeling guilty over having come to the hospital at all for help. This was especially true when I served for more than two years as a nurse in a small, church-operated community hospital. Such patients have confessed, "If only I had had enough faith, I could have been healed through prayer and saved all this trouble and expense."

Such confessions always remind me of the Bible story of King Asa, who ruled in Jerusalem almost three thousand years ago. He was one of the godliest rulers that ever followed King David on his throne. In his old age, however, he made a sad mistake, one that millions of Americans are making every day in our own

generation. Second Chronicles 16: 12, 13 tells us:

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

"And Asa slept with his fathers, and died in the one and fortieth year of his reign."

Note that "he sought *not* to the Lord, *but* to the physicians." And the next words tell us that he died not long afterward. Friend, if it is a matter of choosing between God and all the human doctors in the world, then by all means choose God! He is the great physician.

But is it necessary to make any such choice as this? I'm reminded of the fact that it was Luke, the beloved physician, who recorded so many miraculous healings in his Gospel and in the book of Acts. But there is no evidence that Luke himself was a worker

of miracles. With such natural remedies and wise counsel as were available to the physician of that day, he worked *with* God for the healing of the sick.

Are miracles to be expected at this point in the history of the world? They certainly are! Thousands of people are alive and well today who can testify that these words are true. The Bible instructs us to anoint with oil and pray for the sick, and declares with confidence, "The prayer of faith shall save the sick" (James 5:15). There are, of course, conditions attached to such miraculous healing, as indicated in the Bible and the Spirit of Prophecy writings.

We need to realize, however, that God never works a miracle to encourage us to be lazy. So long as it is possible for us to work together with Him, He prefers to let us do it, rather than do the job without us. This is for our sakes rather than for His. As any mother well knows, very often it is easier

Paul Felt is a pastor working as district representative for the Christian Record Braille Foundation. He has served as a chaplain at Wildwood Sanitarium.

to do the dishes herself, than to go to the time and trouble of letting little Suzy help. But Suzy needs to help. It is an essential part of her training for life.

Do you remember the story of how a whole nation of more than a million people miraculously crossed the Red Sea and wandered for forty years in the desert? And they never went hungry. Day after day, six days every week, God sent the manna. It came with the morning dew and lay over the ground something like scattered popcorn. You can find this story in the book of Exodus, chapter 16. But how about when the children of Israel finally crossed the Jordan River into the land of Canaan? Did the miraculous feeding continue, now that they were in a place where they could plant and cultivate and harvest? Oh, no! When they were where they could provide for themselves, God stopped providing for them.

Or did He? Had God finally stopped providing their food, just because it no longer came miraculously? Not at all! As Paul expressed it long afterward, "God gave the increase." And the psalmist wrote, "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth" (Ps. 104:14). God is very much at work in all that we call nature. But too often we fail to give Him the credit.

Why not then apply this same principle to our health and healing? We live in that amazing day long prophesied in the Bible when "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). We have at our finger tips such a wealth of information as former generations scarcely dreamed of. Much of this information has to do with these wonderful bodies of ours, how they work—we call that physiology; how to take care of them so as to keep well—we call that hygiene; and how to care for them so as to help them get well when we're sick—we call that medicine.

Do you think our loving heavenly Father wants us to throw all this information into the wastebasket in order to show His power to work miracles? Why, this would be presumption! Rather, He in-

vites us to be "workers together with him" (2 Cor. 6:1). This means that the more we understand about the operation of God's so-called natural laws, the more He is going to hold us accountable to act in harmony with these laws in everything we do, including what has to do with health and healing. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

I have come to the conclusion that the greatest act of faith is not necessarily to believe in and expect the working of miracles—even though I do very much believe in miracles. The greatest act of faith is to see God at work in the everyday world in which we live, and to live every moment in complete and conscious dependence on Him.

King David, with all his faults, was this sort of man. God called him "a man after mine own heart." Strong and active as a shepherd boy, he won the admiration of his comrades as a high jumper. He did it, however, not to show what *he* could do, but what *God* could do with a healthy, strong human body. "By my God," he tells us, "have I leaped over a wall" (Ps. 18:29). He himself was just the instrument. If God had picked him up bodily, lifted him over the wall, and dropped him down on the other side, would we not have called that a miracle? But what is so great a miracle as when a David or a Paul can say, "It is no longer I that live, but Christ liveth in me"? So David ran, and he jumped, and did it with all his might. Then, instead of patting himself on the back with foolish human vanity, he gave all the credit where it belonged—to God.

Do you see, then, what was wrong with King Asa when in his time of sickness he "sought not to the Lord, but to the physicians"? The trouble, as I see it, was not that he let the doctors help him. The trouble was that in doing so he became in his own mind dependent upon them instead of on the only one who really has the power to heal. At the very best, the human physician is but an instrument in the hand of God, a worker together with Him. And I

not only want to remember this myself but as far as possible make sure that my doctor remembers it too.

It has been my great privilege to be associated with praying physicians, whose great interest in life is not worldly wealth or technical achievements, but to serve the sick and needy as Jesus did. It is true that their methods are somewhat different from His. But this is only because they live in a different age from the one in which He walked the earth. They are able to be workers together with Him, not only in the exercise of saving faith but also in careful, skillful, painstaking cooperation with the marvelous working of God's laws in the human body and mind.

As wise parents seek to do with their children, the Christian doctor teaches his patients to put their confidence, not so much in himself, as in the Master Physician. He points them upward. He teaches them that their bodies are the temple of the living God and should be treated with reverence and care. They are to believe, not in the medicines or the methods of treatment, no matter how useful they may be, but in the healing hands of the Great Physician, who may use these, if He will, for our help and healing. Then, when all we can do to work *with* God by these natural means has failed—as it sometimes does—to bring the desired results, what a thrill to kneel with a Christian doctor, and follow the Bible plan of anointing with oil, asking God to do that work of healing if it be in accordance with His will.

We do believe in miracles. We believe in the supernatural. But we also believe in the natural, and that the natural is just as much the direct work of God as the supernatural. To all practical purposes, the natural is the more important for us to understand, because we live in it and with it every hour of the day.

But we can understand and appreciate natural laws and their operation only when, like David of old, we give credit where credit is due, to the God who put them into operation and who upholds all things by the word of His power. □

"We've Never Had So Many Baptized"

MICHAEL PETRICKO

A BIG SIGN reading "Health Chautauqua" clamored for attention over the tent pitched at the Y where Main and Broadway came together. Ned Sutton and his wife noticed it for the first time as they drove by on a summer day in 1922. "We've tried everything else for dad," said Mrs. Sutton. "Let's see what they have to say here. Maybe they can help."

Adventists entered Ardmore in the 1890's when Oklahoma was still Indian Territory. They met in homes until 1918, when a church was organized with ten charter members. Things moved slowly for the small congregation in the bustling frontier oil town until Elder W. E. Barr and his "company" arrived in the spring of 1922. Then the team went to work. A big tent was pitched near the downtown area—smaller ones surrounding it. The sign saying "Health Chautauqua" aroused people's curiosity and brought them into the tent to see what was happening.

Inside, the team combined the preaching of the Word with nightly expositions on health.

Michael Petricko is chaplain and acting health educator at the Ardmore Seventh-day Adventist Hospital in Oklahoma. Prior to this he served as pastor in the Texas and Texico conferences and as pastor-chaplain at the Hays Memorial Hospital in Texas.

What to eat, how to exercise, even how to dress were part of the program. Cooking classes were a must for new converts and were open to others who wanted to attend them. Hydrotherapy treatments were given to those who needed them or who just felt like learning how they should be done.

Ned Sutton kept coming, and so did his young wife's family, the John Labbait. Mr. Labbait soon was feeling better and eating differently, too. Before long he and his wife and three children became baptized members of the Ardmore Seventh-day Adventist church.

Within two years about a hundred other new converts joined the church. The struggling congregation was suddenly faced with a space crisis—too many peo-



Alice Violet Labbait and Ned Sutton just prior to their marriage in 1920.

ple for the small church in which they had been meeting for years. Elder Barr stayed on to help erect a new sanctuary, which was used until five years ago.

One day, Mrs. Barr came home from Ingathering with an unexpected donation from a townsman—a "piece of ground and house for a new school," with living quarters for a teacher and the pastor. The two-teacher school had a "complete laboratory for general science." The union paper reported that never before had there been "more marked evidence of the guiding hand of God than in the work at Ardmore."

All of this happened before Ardmore had an Adventist physician or hospital, and was a striking example of the church using its knowledge of health principles to advance its cause, as we were instructed to do in such passages as the following:

In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. . . . By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest.—*Medical Ministry*, p. 239.

Adventists now operate a hospital in this city of 24,000 people—the 105-bed Ardmore Seventh-day Adventist Hospital, largest in the Southwestern Union. Layton Sutton, M.D., son of Ned—one of those early converts—practices medicine at the hospital, having graduated from Loma Linda University's School of Medicine.

The church also operates a new \$15,000 Community Services center; a day-care center licensed for ninety children; and a three-teacher, ten-grade school. Last year the 250-member congregation dedicated a new church structure valued at \$200,000. In addition, the conference operates a very successful branch book and Bible store in the downtown area.

"Even with all this," says an old-timer, "we've never had a time when so many people were baptized as when Elder Barr held the Health Chautauqua. I wish we could do it again." □

Profiting From His Prophet

BATHING FOR HEALTH

Why do we take baths or showers? To get clean, of course.

Perhaps we don't realize that a bath does many things for us in addition to getting our skin clean. "Scrupulous cleanliness is essential to both physical and mental health."—*The Ministry of Healing*, p. 276. With bathing, "the mind and body are alike invigorated" (*Testimonies*, vol. 3, p. 70).

What does bathing do for us physically? It "frees the skin from the accumulation of impurities" and "keeps the skin moist and supple." It makes respiration "more free and easy," and muscles "more flexible" (*ibid.*).

In addition, bathing "promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys and urinary organs." It "helps the bowels, stomach, and liver, giving energy and new life to each. It also promotes digestion. . . . Instead of increasing the liability to cold, a bath, properly taken, fortifies against cold, because the circulation is improved and the uterine organs, which are more or less congested, are relieved; for the blood is brought to the surface, and a more easy and regular flow of the blood through all the blood vessels is obtained."—*ibid.*, pp. 70, 71.

The bath also soothes the nerves (*The Ministry of Healing*, p. 276), which would contribute to both physical and mental health.

How else does bathing help us mentally? By it, "the intellect is made brighter, and every faculty becomes livelier" (*Testimonies*, vol. 3, p. 70). Rubbing the body until it is "in a glow . . . brings the blood to the surface, relieving the brain" (*Child Guidance*, p. 461).

Should the state of a person's health determine his bathing habits? "Persons in health should on no account neglect bathing. . . .

Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores . . . become clogged and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore feeble persons who are diseased surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary."—*Testimonies*, vol. 3, p. 70.

When, generally, does a person gain the most benefit from a bath?

"Frequent bathing is very beneficial, especially at night, just before retiring, or upon rising in the morning."—*Child Guidance*, p. 461.

Should baths be hot, cold, or in-between? "A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation."—*The Ministry of Healing*, p. 237.

"Religion at Work"

S. L. Folkenberg

It is a solemn experience to hold evangelistic meetings in old Athens. We have just finished an excellent Five-Day-Stop-Smoking session, with the little church full. It is amazing to see prejudice melt away. Truly it is a miracle to see them even come to the church. As they see the spiritual power mixed with physical-life problems, they are enchanted. The Christian church as a whole has lost contact with daily life and its problems. This has been observed by many, and as one man expressed it, "I am impressed with this program to help us, because it is religion at work, on the level that can help us."

He but expressed what we have known all along, that personal assistance to mankind via our health message is still the entering wedge to the human heart. For too long we have given lip service to this concept. Here and there have been those who used it. But when it came to training us, with the health message as an integral part of the theological course . . . well . . . where can we crowd it in?

And while we are discussing this subject, what could be done to sharpen the speaking abilities of our embryo doctors? They leave medical school crammed with information that could and should be communicated. Would not their ministry be more effective if this area of training was implemented? How people's hearts warm, and prejudice evaporates, when they see that we are sincerely interested in their good, and can communicate God's plan for real living, in a clear, gripping manner. Last night a retired police official said, at the close of our evangelistic meeting, "I am impressed with the sincere interest you folks have here with the whole man, and the way you make man's relation to God practical. This is what we need in Athens." Yes, that is what we need everywhere—and as you can guess, the evangelistic meetings here are a part of the Five-Day-Plan. The Ministry has taken the first step in helping us with medical information, but what are we going to do about the young fellows coming on?

The Minister's Wife- Part of the Team

R. A. THOMPSON

Presented February 6, 1973, at a Shepherdess meeting in the Wisconsin Conference.

I BELIEVE ministers' wives are called to minister just as much as their husbands are called. Their calling and purpose are entirely different, but they certainly have a vital work.

You are a part of the ministerial team that God has called to do the work in your district.

We expect a lot from our ministers. They must be experts in so many things. They must be many things to many people. The burdens of the church rest upon them. But we also expect much from the wife, because she is the shepherdess, the example for the church ladies, the pastor's helpmeet.

Specifically, I'd like to share with you what one pastor has to say about how you as wives can help your minister-husbands in their influence and efficiency.

The minister's wife as a sweet-heart, companion, and homemaker.

I put this first because I think it is your most important work. Every man needs love and encouragement. Men may be big and strong, but they need tender-loving care.

R. A. Thompson is Ministerial and lay activities secretary of the Wisconsin Conference. He has previously served as a pastor and evangelist in Ohio, Georgia, and Wisconsin.

They're made that way and God made woman able to supply that need.

There is so much unhappiness in our world. The minister continually deals with it. He hears heartbreaking stories all day as he tries to shepherd his flock. If he has an unhappy home life he can never do an effective work for God. He must find a shelter from the storm—a haven of rest filled with happiness.

So be a ray of joy to your husband. Meet him with a kiss as he comes home. Show him you really care for him. Be interested in what he has done. You can do no greater service to God than to help your husband relax and be happy when he is at home. But of course you must be an individual, and as an individual you must act your part. Notice the words that come from God concerning this:

"[The minister's wife] should have a united interest with him to do good. She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family

A Personal Note From Kay...

Dear Shepherdesses,

While vacationing in the Smoky Mountain National Park we visited the John P. Cables Mill at Cades Cove. It was a delightful spot where we bought stone-ground corn meal and saw how people used to live. At one site there was a plaque by some large iron tubs that contained a note a pioneer woman wrote her daughter telling her how to wash clothes.

As I read her directions I thought how thankful we can be for wash and wear fabric, for automatic appliances, for running water, both hot and cold. Listen to these suggestions and be thankful.

1. Build a fire in the backyard to heat kettle of rain water.
2. Set tubs so smoke won't blow in eyes if wind present.
3. Shave whole cake of lye soap in boiling water.
4. Sort things. Make three piles, one white, one colored and one of rags and britches.
5. Stir flour in cold water to smooth for starch and then thin down with boiling water.
6. Rub dirty spots on board. Then boil. Rub colored but don't boil. Take white things out of kettle with broom handle, then rinse, blue and starch.
7. Spread tea towels on grass. Hang old rags on fence.
8. Pour rinse water on flower beds.
9. Scrub privy seat and floor with soapy water.
10. Turn tubs upside down. Put on clean dress. Comb hair.

Brew up tea. Sit and rest a spell and count your blessings."

"Have any of us duly considered how much we have to be thankful for?" the servant of the Lord once asked. "Do we remember that the mercies of the Lord are new every morning and that His faithfulness faileth not? Do we acknowledge our dependence upon Him and express gratitude for all His favors? On the contrary, we too often forget."—*Testimonies*, vol. 5, p. 315.

Have a happy Thanksgiving, drink deeply of the goodness of the Lord and let us share our joy with others.

With love,
Kay

altar, and in conversation at the fireside. The people expect this, and they have a right to expect it."—*Testimonies*, vol. 1, p. 452.

You must be willing to accept irregularities, because no other work is so varied. Time schedules are difficult to keep. There are so many things that can happen. Your husband may be planning all day to be home by six o'clock for supper, but he may not make it until seven o'clock. He may be struggling with a problem. Try to keep his food as tasty as possible, and don't get angry or frustrated because he didn't make it on time.

If you have your meals at a regular hour and he is late most of the

time, then he has a problem in his planning, but your getting angry usually won't help.

Don't grumble if the telephone rings at 2:00 A.M. He can't help this any more than you can. We must be on call day or night, and very few will call unless they really need help.

Don't lose your religion if vacation is delayed because of an unexpected funeral. Your husband is vitally important at that time and you can also be important to some.

Whether your home be old or new, large or small—keep it clean. An untidy home can destroy the minister's influence. I am not talking of little ones' toys that may

be spread out around the family room. That is a sign of a happy family. I'm talking about a dirty home. We should never be ashamed to have guests drop in and we should make them feel that they are welcome and that we care about them.

Keep your family neatly dressed. Our outward appearance is important. Some men won't notice their shortcomings here. They won't notice they need a new suit or that their shirts need replacing. But you should notice this and help them to dress properly.

Your own appearance is vital, sometimes more important than his. Dress modestly, please! Mini-skirts were not invented for ministers' wives—nor other Christian women either, for that matter. But your appearance is more important than that of others because you are to be an example to the women in your church.

Learn to prepare a simple meal quickly. Not a seven-course banquet, but something nourishing and simple. And be willing to prepare quickly for guests. Some wives get all upset about unexpected company, but ministers' wives must not. Prepare a simple meal quickly and don't be embarrassed because it is not fancy. (Most people enjoy simple meals much more than the fancy ones.)

Those of you who have small children, or have other reasons that make it necessary for you to stay at home, so that you are not able to go with your husband, must take courage from these words:

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as is the husband and father. While one is in the missionary field, the other is a home missionary."—*Gospel Workers*, p. 203.

Well, so much for the part of homemaker, but it is an important thing to make a happy home for your husband and to be a real sweetheart and companion.

The minister's wife as a helpmeet at home.

There are several ways you can help with the church work while at home.

I believe the wife should always answer the telephone unless, of course, both are relaxing. This will guard against unnecessary interruptions, especially during husband's study time. Guard his time against time wasters. Don't let a call through unless it seems important.

Tell callers the pastor will call back later if you cannot answer their question. Some will call and ask for the pastor, and then ask him for someone's telephone number or which dentist he would recommend. Protect him against these foolish interruptions. Be kind and tactful, but also wise.

Be willing to stop what you are doing to help your husband in his work (that is, within reason).

Be willing to do some research or filing, some extra reading and clipping, or gathering of background material for sermons, and then be happy even if he doesn't use it. He may have gained valuable background from it. Of course, some men may not want this kind of help at all.

Always be positive about God's work. Talk courage to your husband. Speak constantly of greater blessings to come. Take time for your own spiritual growth so you can have a strong faith to bring courage to your husband in his work.

"I saw that the wives of ministers should help their husbands in their labors and be exact and careful what influence they exert, for they are watched, and more is expected of them than of others. . . . Their lives and conversation should be an example, savoring of life rather than of death. . . . He [God] wants the whole heart and interest, or He will have none. Their influence tells, decidedly, unmistakably, in favor of the truth or against it. They gather with Jesus, or scatter abroad. An unsanctified wife is the greatest curse that a minister can have."—*Testimonies*, vol. 1, p. 139.

The minister's wife as a helpmeet at the church.

Learn to work from behind the scenes rather than taking the lead. Encourage the laymen to become leaders. I personally do not feel you should hold church offices. For one thing it ties you to one

church and I believe you should serve all churches. Your husband was called to the district and I believe you were too.

Know the members in all of your churches and watch carefully for visitors. Get their names and introduce them to members. Take their children to their Sabbath school divisions.

Don't try to be assistant pastor. Your members will resent this. Refer pastoral responsibilities to the pastor. Members will have more respect for you.

Be willing to make some church calls. Especially on:

- a. Mothers with new babies.
- b. Elderly in nursing homes.

Dear Kay:

In a successful minister-wife team, do you believe a wife is "called" to the ministry as well as the husband? What, exactly, does this entail?

Dear Minister's Wife,

I believe she is! She, with him, in serving God, serves the people.

Mrs. White says, "I saw that the wives of the ministers should help their husbands in their labors."—*Testimonies*, vol. 1, p. 139. "The wife of a minister can do much if she will."—*Ibid.*, p. 452. "She should be willing to accompany her husband," and if the wives of ministers would "have their affections centered in Jesus . . . what a support [they would be] to their husbands."—*Ibid.*, pp. 452, 453. Then in speaking of a wife who is not devoted to God she says, "Instead of seeking to be useful she shrinks from the task. . . . She does not choose to do the will of God, to be a co-worker with her husband, with angels, and with God."—*Ibid.*, p. 450.

It is God's plan that we be co-workers with our husbands. That really is a challenge!

Mrs. Norman Vincent Peale in *The Adventure of Being a Wife*, in her very practical way says, "Because I have been privileged to be part of his life my own life has been enriched beyond belief." That is only one of the rewards

c. Any contact where a woman's touch is needed.

Support every church program with your faithful attendance. Again, small children must be considered, but don't stay home always because of them. We expect others with families to attend.

Let me close with this choice statement: "If they [ministers' wives] would only lean confidently in childlike trust, upon God, and have their affections centered in Jesus . . . what an amount of good they might do, what a help they might be to others, what a support to their husbands, and what a reward would be theirs in the end!"—*Ibid.*, p. 453.

of being a co-worker. She says, "We are well aware of the self denial and self discipline required of a minister's wife. Some women have been brainwashed into thinking they are caught in an unrewarding, unstimulating, unchallenging drab existence, but I don't believe this. We can reap great dividends from our marriage and our work." She cautions us to remember the availability of divine guidance as we stand at our husbands' side, believing in them and supporting them but not taking command. Another suggestion she makes is that we can take some of the organizational work of the church off their back and fill other supportive roles (page 34).

Dorothy Harrison Pentecost says that the pastor's wife's "career is carved out for her and it lasts 'Till death do us part.' There is no change, no retreat, nor escape. She must take her place as an active Christian worker in the church or fail her husband and the Lord."—*The Pastor's Wife and the Church*, pp. 18, 19.

It means joy, fun, work, knowledge, devotion, much prayer and study. Don't let your husband outgrow you. Be a full-fledged member of the team, remembering that the reward of self-sacrificing women (ministers' wives) "will be equal to that bestowed on the husband" (*Testimonies*, vol. 1, p. 451).

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.

I BELIEVE

Attorney Rolland Truman, Commissioner of the Superior Court, Long Beach, California, is a dedicated Seventh-day Adventist who has long felt that Adventists are often too prone to hide their identity. This led him to the development of a beautiful plaque on which it is clearly stated, "As a



Seventh-day Adventist I Believe—" followed by 12 of the important features of our faith. It closes with the invitation, "You are invited to join me and our worldwide SEVENTH-DAY ADVENTIST CHURCH in this gospel endeavor, in which we keep the commandments of God and have the testimony of Jesus." The plaque has at the top the symbol of our church, a globe with the three angels encircling it.

The text is printed on quality paper and laminated in plastic onto a hard-board base. It will never discolor. There is a choice of color, one of which will fit the decor of any home or office. It is 10" by 16" by 1/2" thick. The price is \$17.00, with a 30 per cent discount price of \$13.25 to ministers, postage and handling in the U.S.A. included. Special quantity prices are also available.

We encourage the use of this attractively designed plaque. We should be proud to be a part of God's remnant people. By displaying our faith in this unique fashion, we will be surprised at the new opportunities to witness that will result.

The distinctive quality of the plaque makes it appropriate to any professional office. It is also appropriate for every Seventh-day Adventist institution and home. For full information write to:

Marge Nyhagen
4602 Cambury Drive
La Palma, California 90623

VISUALS FOR OVERHEAD PROJECTOR

The visuals for use with the overhead projector referred to in the September, 1973, *Ministry* ("Using the Overhead Projector," by John D. Rhodes, page 8) are now available. They will greatly facilitate the presentation of our message in pastor's Bible classes, evangelistic meetings, et cetera. The cost is only \$85 for the set of 32 professionally prepared charts, diagrams, and illustrations. The titles are:

The Lord's Day
Inspiration of the Bible
The Great Controversy
Seven Last Plagues
Righteousness by Faith
Second Coming of Christ
Law and Grace
Signs of Christ's Coming
Heavens
Salvation
State of the Dead
Health
2300 Days
Seal of God
Sunday Temple
Sabbath Temple
Ministry of Jesus Christ in Our Behalf
U.S. in Prophecy
Dragon
Daniel 2
Tithing
Four Beasts of Daniel 7
Beast of Revelation 13
Pure Woman of Revelation 12
Woman of Revelation 17 and 18
Summary of True Church
666
Satan Holding Magnet Drawing Nations Into Armageddon
Four Ways to Know Friends in Heaven
Unpardonable Sin
Three Angels' Messages
Millennium

Order directly from Ministerial Association, Southeastern California Conference, P.O. Box 7584, Riverside, California 92503.

These materials are also discussed in an interview with Pastor Rhodes that forms a part of the July, 1973, Tape of the Month.

A NEW GADGET THAT MAY INTEREST YOU

Have you heard of the new Scotch Brand ATG Dispenser? After a demonstration in our office we are convinced that it is something our pastors, evangelists, and other readers will be interested in. It can be used for speedy mounting, splicing, laminating, et cetera. The Adhesive Transfer Gun (ATG) applies 1/2" or 3/4" widths of pressure-sensitive adhesive from 36-yard rolls. To operate, you press the trigger and move the dispenser across the application surface. The gun applies Adhesive Transfer Tape and simultaneously rewinds the tape liner inside the dispenser cover.

The ATG retails for \$29.95; Geo. F. Muth Co., Inc., 1332 New York Ave., NW., Washington, D.C. 20005. They will give a 10 per cent discount to those identifying their order with this announcement. This through the courtesy of Kirk Glover, representative.



Charismatics

With the acceleration of the Charismatic movement with its emphasis on the Holy Spirit and the gift of tongues, we believe these more extended reports from Religious News Service will be appreciated, particularly in the light of what we understand is to happen in the religious world just before the final outpouring of the Holy Spirit in the latter rain.

In this connection we would urge all to restudy the final chapters of *The Great Controversy* and also to become thoroughly familiar with the recent publication *Revival and Beyond*, a 64-page compilation of Ellen G. White statements produced by the Ellen G. White Estate. Let us not be indifferent to or unintelligible concerning the significant events taking place before our eyes.

Conference on the Holy Spirit Set at Jerusalem in 1974

A World Conference on the Holy Spirit, featuring prominent personalities in the Charismatic Renewal, will be held in Jerusalem February 27 through March 10, 1974. Logos International Fellowship, of Plainfield, New Jersey, publisher of the semi-monthly *Logos Journal* and of Pentecostal-oriented books, is sponsoring the conference, which is expected to attract more than 3,000 Roman Catholics, Protestants, and Orthodox.

If the Jerusalem conference is successful, a similar gathering will be planned for Rome in 1975, which Pope Paul has proclaimed a Holy Year.

Businessmen Hear Kathryn Kuhlman and "Ex-Vice Lord"

Thousands of Christians from all over the nation and world gathered in New York's Americana Hotel the first week of July for a series of healing services, revival meetings, and prayer groups. It was the twentieth anniversary International Convention of the Full Gospel Business Men's Fellowship, a Pentecostal organization founded in Fresno, California, by a dairy farmer named Demos Shakarian.

More than 7,000 persons attended the New York convention, largest in the history of the Fellowship. They saw and heard such persons as Faith Healer Kathryn Kuhlman and a man named Jack Long, from Tulsa, Oklahoma.

Gifts of the Spirit, including the phenomenon of speaking in tongues,

are a major emphasis of the Fellowship, many of whose members are members of such Pentecostal denominations as the Assemblies of God and the Pentecostal Holiness Church. For this reason, the Full Gospel Business Men's Fellowship is not to be confused with the International Christian Business Men's Committee, which dismissed a member last year for promoting the Pentecostal movement at CBMC luncheons.

The International Lutheran Conference on the Holy Spirit, attended by some 8,000 people, was sponsored by a committee of pastors and laymen and has no official Lutheran Church sponsorship.

David Wilkerson Predicts an Era of Persecution for Charismatics

A shouting, podium-pounding charismatic evangelist, claiming "a vision from the Holy Spirit," has predicted an era of persecution for all "Spirit-filled Christians."

The Reverend David Wilkerson, an Assemblies of God minister, told some 8,000 people attending the Second International Lutheran Conference on the Holy Spirit held at Minneapolis that this was one of "five terrible calamities" included in his vision.

Along with the persecution of charismatic Christians, Mr. Wilkerson predicted the rise of a world Church council composed of liberal ecumenical Protestant churches and the Catholic Church. At the same time, Mr. Wilkerson said, he saw the emergence of a "supernatural church of true believers."

He predicted persecution for Roman Catholic charismatics and said their

in the News

Taken from Religious News Service



church is "about to pull in the welcome mat to all Catholics who speak in tongues."

"Watch for the Pope to take a negative stand against the charismatic movement," Mr. Wilkerson told his audience. He was vigorously applauded when he said he saw the day when Catholics, Lutherans, and other charismatics would have to "come out away" from their churches.

Bishops Speak, Concelebrate

More than 3,000 adherents of Catholic Charismatic Renewal from 27 States and five foreign countries were told at San Diego to "love the church, wrinkles and all" and realize that "the Holy Spirit must be the center of our lives before anything can happen."

"The strategy of Jesus Christ is the only way to go. You love other people by serving them; you don't manipulate or dominate them," said Auxiliary Bishop Joseph McKinney, of Grand Rapids, Michigan, during a three-day regional conference hosted by prayer communities in the San Diego diocese.

The prelate, who has been charged with the task of forming a link between the Charismatic Renewal and the Catholic bishops, told a general assembly that charismatics must not "underestimate the power of the Holy Spirit among us. We are called upon to make this power operative in the world today."

The conference included five all-day workshops and 35 seminars, some repeated each day.

Scholar Says Some Catholic Charismatics Emulate Radical Views of Reformation

Some segments of Roman Catholic "charismatic renewal" are unconsciously modeled on radical segments of the sixteenth-century Protestant Reformation, a Roman Catholic scholar told a Lutheran clergy conference in Tacoma, Washington.

Dr. J. Massyberde Ford, of the University of Notre Dame, cited a group in Ann Arbor, Michigan, as a specific example. He said the Ann Arbor community called the "Word of God Community" has a "strong and rigid hierarchy, a nonprofessional teaching body that purports to speak directly through the inspiration of the Spirit, a complicated 'exclusion' system, the subordination of women and withdrawal from the world."

In addition to the Lutheran and Reformed traditions of Protestantism, the sixteenth-century Reformation also gave rise to many similar movements, many of which went much further,

than the major Reformers in setting up new forms of Christian communities.

These "radical Reformers," as they are called in church history, include persons who placed great stress on direct inspiration of the Holy Spirit. They were harassed and persecuted by Catholics and Protestants alike. Anabaptists were sometimes tied in sacks and drowned.

Dr. Ford said he did not feel the modern churches have anything to fear from the charismatics, or neo-pentecostals. He urged churches to welcome them and termed the Charismatic Renewal movement a "great evangelizing force."

However, he suggested that the neo-pentecostals might consider a "storefront" approach that gives converts "temporary accommodation in a religious community," and then encourages them to move into the mainstream of the church.

Dr. Ford said that virtually all the elements common to Protestant pentecostalism—mysticism, ecstasy, "speaking in tongues," strict disciplines and an emphasis on personal conversion—are found in the more recent Catholic charismatic movement.

Healing Session Is Featured at Conference of the Holy Spirit

"How many of you are here for healing?" Scores of hands shot up all over the Minneapolis Auditorium when the Reverend Herbert Mjorud asked the question at a session of the Second International Lutheran Conference on the Holy Spirit. "God wills to heal you," he told those who had raised their hands. "Those of you who have Christ already have the healing virtue within you. It only has to be released."

Mr. Mjorud, an independent

Lutheran evangelist, then asked others in the audience to get up from their seats and lay their hands on people near them who were seeking healing. Hundreds did this all over the auditorium, with one person having a dozen or more hands laid on him. Mr. Mjorud also instructed each person seeking healing to put his own hands on the part of his body he wanted healed.

There was applause and scattered "Hallelujahs!" from the audience when the healing part of the service was over. "We are not going to take time for testimonies tonight," Mr. Mjorud told the audience. But he said, "If you know the Lord has healed you, I want you to stand up." Scores stood.

Again, Mr. Mjorud asked people in the audience to lay their hands on those seeking the baptism of the Holy Spirit, and led the seekers in a prayer that included the plea to "anoint me with the Holy Spirit." After the prayer, he told those who had received the baptism that they were now able to speak in tongues—"to speak in languages you have never learned. The Holy Spirit has empowered you." Many responded.

Conservatives, Fundamentalists Most Critical of Charismatic Movement, Scholar Says

In Northfield, Minnesota, the charismatic or neo-pentecostal movement was reported to receive more criticism from conservative and fundamentalist Christians than from moderates and liberals according to Dr. Erling Jorstad, history professor at St. Olaf College and a student of the movement, in a lecture on the movement at a summer theological conference at the American Lutheran school. He said it was "surprising" since the new pentecostals and the conservative seem to share so much.

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."—*The Great Controversy*, p. 464.

We welcome the concerns of our readers. If you have comments to share that you believe might be helpful, just write to "Parley." Keep them brief and constructive.

REPLY TO THE MINISTRY REVIEW OF THE EXODUS PROBLEM AND ITS RAMIFICATIONS

A review of the writer's work under the title "The Exodus Problem and Its Ramifications" appeared in *The Ministry*, May, 1973. This review is regarded by the author as a misrepresentation of his thesis and a reply is herewith submitted.

It is my contention that the premises adopted in *The SDA Bible Commentary* discussions on the chronology of antiquity, and defended in the June, 1959, *Ministry*, demand the acceptance of views that are at variance with inspiration. While the deductions based on these premises are there stated to have been tentative, the *Commentary* has come to be regarded among us as on the level of inspiration. Yet these views have led us into such a situation that our scholars are being forced to defend concepts that are inconsistent with the 6,000-year period back to Creation as repeatedly stated in the *Spirit of Prophecy*. Whether or not our people generally recognize this situation, it is recognized by many of our scholarly group. Some are left in the depths of perplexity; others, with no alternate way to turn, have pressed for denominational repudiation of this concept, at least tacitly. A third group is presuming, without a correct understanding of the remoteness of their presumption, that new discoveries will permit a rational retention of this concept.

The volumes on the *Exodus Problem*, and the investigations that led to their publication, represent an attempt to provide an escape from this dilemma, which would provide a scientifically defensible solution in terms of the facts of archeology as clearly distinguished from theoretical interpretations. The author claims to have accomplished this purpose, at least to the point where the proposed solution could be accepted as an alternate basis from which to proceed with further research, yet which cannot be rationally contested in its general outlines. The writer's work should be recognized as valid until someone has been able to raise far more valid objections to it than those offered in the *Ministry* review. The writer states categorically that no objection has been offered to him by any reader that (1) cannot be accommodated within its framework by no more than

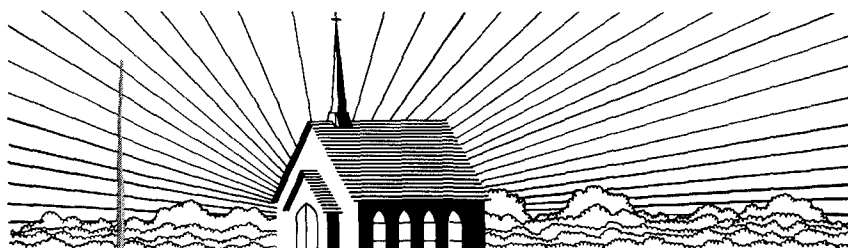
minor modifications, or (2) that obviously rests on unsound reasoning.

In view of the limits of space, no attempt is made to answer the objections there noted, though this has been done, item by item. More important, in the light of an extended discussion with the reviewer, is that the reader shall have a correct understanding of the aim and basis for this production. This is not a thesis that "used the earlier work of . . . Velikovsky" for its main idea. *The basis was agreement with inspiration*, not with Velikovsky. It is true that the author accepts the setting of the Exodus incident proposed by Velikovsky, but this follows from the fact that this is the *only place* in Egyptian history that truly provides the proper background for the Exodus as described in Scripture. Reference to the *Spirit of Prophecy* has been omitted in the work because it has been directed to an audience outside the church as well as within.

It is my contention that there is now

adequate basis for recognizing the impossibility of rationally presuming on the discovery of new evidence that will controvert the author's conclusion, that is, that the date 1991 B.C. for the beginning of Dynasty XII in Egypt, as accepted in the *Commentary*, is mutually exclusive with the concept of a period back to Creation limited to 6,000 years. One or the other of these views must eventually be recognized as in error. The only question is: which one? All informed scholars will agree that it is impossible to compress the first eleven of the Egyptian dynasties into the maximum allowable period by the 6,000-year concept, to say nothing of the additional time that must be added for the predynastic period before one reaches a point that provides a background for the post-diluvian period.

It is my further contention, in spite of the claims of impossibility, that an altered chronology of antiquity is feasible, which (1) permits a rational retention of this figure, (2) which provides the proper backgrounds for all

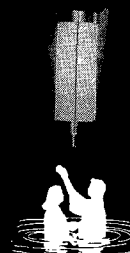
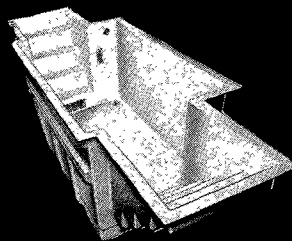
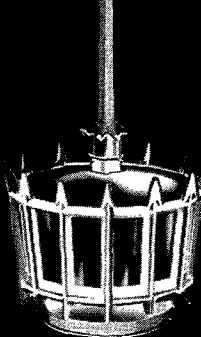


BAPTISTRIES, SPIRES, LIGHTING by Wiedemann

BAPTISTRIES Originator of the fiberglass baptism . . . and leading baptism specialist. Over 150 shapes and sizes of baptismalries available.

SPIRES In unit-molded fiberglass for extra strength and durability.

LIGHTING In five styles, to complement any style of architecture. Available in natural aluminum or anodized in gold, brass or copper tone.



Write for free information kit. See Sweet's Architectural File. 

Wiedemann Industries, Inc.

Box 672, Muscatine, Iowa 52761 Phone: 319-263-6642

of the unique incidents of Scripture that could be expected to be revealed archeologically, (3) which eliminates numerous discrepancies between Scripture and popular archeology, (4) which provides simultaneous solutions to many problems not related to Scripture in a manner far beyond anything previously recognized, yet (5) which does not require the disregard of any established synchronism of antiquity (that which would identify Shishak of Scripture with Sheshonk I is *not* an established synchronism; it is an anachronism). It is claimed that all this has been accomplished, the details and the evidences having been incorporated into the volumes on the *Exodus Problem*.

D. A. Courville
Loma Linda, California

WHY NOT MORE PASTORS?

From an anonymous pastor we received the following letter:

I had planned to write this letter about last March, but somehow never got around to it. At that time I was deeply concerned with how few of the articles were actually written by men in full-time pastoral work. I am really glad that I delayed for I note that of late there appears to be a better balance.

I do want to say this, however, that I believe that a magazine for the Adventist ministry should lean a little heavier to men who are right out in the church pastoring the flock. I suppose it may be difficult to get district pastors of various churches to write, but I do hope that a continued effort will be made to reach this segment of the ministry. I noted particularly the column entitled, "Books I Treasure Most." It seems to me that this column could be very fruitful, coming rather frequently from a man that is right out on the firing lines.

We agree most heartily and do seek in the contents of The Ministry to have the balance that this letter suggests. We take this opportunity, however, to share with our pastors the fact that it is from your group that we find it most difficult to secure articles. Like the writer of this letter, you probably find it difficult to "get around to it." So pastors, please accept this as a plea for articles written out of your own experience, relating to the important work that you are doing. Your contribution, also, for the feature "Books I Treasure Most" will be greatly appreciated.

Please do not be like the writer of the letter who, apparently, chose to remain anonymous lest he be burdened with a writing assignment!

The Editors

MINISTERIAL STUDENTS NEED MISSION EXPOSURE

A recommendation I would like to make for the training of ministerial students is that each be required to spend time in an actual mission field getting close enough to know something of actual needs. Also it should be part of the plan for them to know something of the comparative values in these fields—how much it costs to purchase a building lot and build a church and parsonage, how much it takes to send a student to church school, academy, or college.

They should learn firsthand something of the poverty and living conditions of our people in another country. I grew up listening to mission stories and reports all my life. Never could these impress me as much as just a few weeks could, working in native villages in the mission field, meeting with our believers in their often crowded and unsuitable places of worship.

How can our pastors guide their churches in giving (and I'm sure this is one of their duties) if they do not really know these things for themselves. It would seem to me that this would be of great practical value in finishing the work on this earth. The expense shouldn't be any more than a quarter at Andrews University would cost.

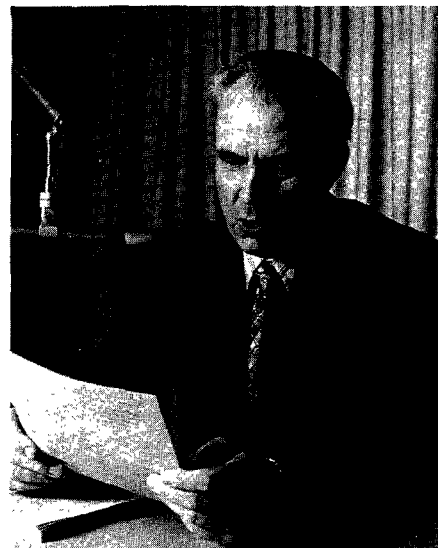
What prompted my thinking on this was when our pastor announced a redecorating program for our church. If we did not misunderstand him, he mentioned \$15,000 for our already nice church. What Joneses are we trying to keep up with? I am actually torn with anguish to think of what that amount would accomplish in the field where I served. I helped purchase a building lot there for a church—total price \$500. A nice church structure with separate room for children was erected for \$2,000.

Our money goes so much further to help a young person in school where total cost for board, room, and tuition is only \$45 to \$50 per month (academy).

I am sure you who have been in our mission fields know these things, but it seems that our pastors often do not. How can they realize them, having never been there?

We have another special project in our church to raise money for missions. Investment. I'm sure the people think their goal of \$2,500 is a good one, but I cannot help thinking that if more people really understood the needs in the mission field our priorities might be reversed.

Edith Lawrence, R.N.
Pontiac, Michigan



GIVING THE GOOD NEWS FROM THE WORD

WE WRITE SCRIPTS
READY TO READ!

Sample scripts are
available upon request.

PASTOR'S SCRIPT SERVICE

6840 Eastern Avenue, NW
Washington, DC 20012

Recommended reading

Bible Adventism, James White, Southern Publishing Association, Nashville, Tennessee (Facsimile Reproduction), 198 pages, \$2.50.

Few men knew Adventist thought as thoroughly as did James White, labeled the "founder of the Seventh-day Adventist Church" by the *SDA Encyclopedia*. In 1842 the 22-year-old White heard William Miller preach, accepted his message, and immediately began to personally proclaim Jesus' soon return. During White's first winter of preaching, one thousand persons accepted Jesus and Biblical Adventism as a result of his hard-hitting sermons. Ten of his penetrating sermons were compiled into a book entitled *Bible Adventism*. In it he presented what he considered the very core of Adventist belief. Some of the finest Adventist preaching is to be found in this volume.

Charles M. Mellor

Jesus and His Teachings, Fred L. Fisher, Broadman Press, Nashville, Tennessee, 1972, 157 pages.

Although the major part of this book is valuable as a defense for the reliability of the Synoptic Gospels, it is the last 60 pages devoted particularly to the teachings of Jesus that are especially stimulating as a springboard for sermons.

The teachings of Jesus are compressed into three chapters—"The Kingdom of God," "The Teaching About God," and "The Meaning of Discipleship."

It is remarkable how many of the parables and other lessons of Jesus are related to these major topics which Dr. Fisher presents as the central motif of Jesus' teachings.

The chapter on "The Kingdom of God" is in itself good for several sermons.

Any minister who in his sermon preparation wishes to draw more heavily from the ministry of Jesus will find this volume a reservoir of suggestions.

Orley Berg

Word of the Lord, John R. Bisagno, Broadman Press, Nashville, Tennessee, 1973, \$4.95.

The author is one of the Southern Baptists' great preachers. His style is appealing and his approach very direct. This volume consists of ten sermons on vital aspects of church responsibility and belief. The chapter on giving is very practical and has

good material for presentation of tithing and stewardship. His sermon on the Holy Spirit and tongues is fundamental and Bible based. The final chapter entitled "What's Happening to Our World?" could have been abridged from one of our missionary journals.

While we do not agree with all the author's theology, we do agree with his method of forthright presentation. It is a good book for pastors to read and from which to learn some basic preaching methods.

D. W. Hunter

How to Get Along With People in the Church, A. Donald Bell, Zondervan Publishing House, Grand Rapids, Michigan (Fifth printing, 1972), 199 pages, \$1.95.

The author is professor of psychology and human relations at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. *Eternity* magazine said, "There is no theoretical jargon in this deeply spiritual book." The role of the leader is analyzed. Ten ways to understand people are practically presented. These suggestions are worth the price of the book! The art of listening is emphasized, which should be a reading must for the church worker. A helpful chapter is included, "Working With People in Groups." This stimulating book will assist us in evaluating our relationships with others.

Charles M. Mellor

If I Had One Sermon to Preach, Herbert E. Douglass, Review and Herald, Washington, D.C., 1972, 190 pages, paper, \$2.75.

Since there are many sermon collections, and even some with this same title, what is the need for another book of seventeen sermons by seventeen preachers? While it is true that there are numerous collections, it is also true that Adventists have not really had their "own" collection. A pastor can preach month after month without hearing anyone except himself. This book gives a sampling of sermons preached in other pulpits.

"The Essence of New Testament Preaching" is a short but helpful introduction provided by the editor, Dr. Douglass. What is the purpose of preaching? Anyone who has ever preached must ask himself this question. The author provides some helpful insights to this question when

he discusses the goal of New Testament preaching.

The sermons selected are from men well known to many Adventists. These good sermons are not intended to be an insurance policy, however, for those Sabbath mornings following the unusually busy week! It is a source book that can introduce the reader to the preaching of others. Much can be learned from their organization, style, and force.

It is interesting to note that out of the seventeen men whose sermons are selected, only two are pastors. Are Adventist pulpits occupied by individuals who are not really great preachers? Or is it that once individuals become well-known preachers they leave the pulpit?

Since most sermons are preached in the church setting, does the congregation hear a good sermon only when guests come? What kind of sermons are preached from Sabbath to Sabbath in the Adventist churches? Perhaps the editor of *If I Had One Sermon to Preach* could provide a collection of sermons presented by the average pastor.

If I Had One Sermon to Preach is a good book and it should be followed by other similar books.

Nikolaus Satelmajer

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, \$4.50 for first 40 words or less, 5 cents each additional word, including initials and address, per insertion. Cash required with order. Address **The Ministry**, 6840 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

THOUSANDS OF "HARD TO FIND" THEOLOGICAL BOOKS and sets now in stock. Write for free catalog. Complete libraries purchased. Kregel's Bookstore, Dept. M., P.O. Box 2607, Grand Rapids, MI 49501.

PERMANENT-PRESSED BAPTISMAL ROBES—full-cut, weighted, zippered. Six sizes available; ministers' robes made to order. More than 25 colors. Color card sent only if requested. For details write ROBES, 1017 Westview Terrace, Dover, DE 19901.

SOUL-WINNING AIDS: Fifty-nine sermons in 35mm original, beautiful color slides. Also "The Bible Says"—24 studies. Every church should have a set for the members to use for Bible studies. 14 cents and up per slide. Brochures free. Global Films, Box 8003, Riverside, California 92505.



SPECIAL PRICES FOR SPIRIT OF PROPHECY EMPHASIS YEAR

SAVE \$20.00

The complete ten-volume set
**SEVENTH-DAY ADVENTIST
COMMENTARY REFERENCE SERIES**

Price \$139.95 NOW ONLY \$119.95

**E. G. WHITE COMMENTS
Volume 7A**

Price \$7.95 NOW ONLY \$6.95

SAVE \$20.00

The six-volume set
**ELLEN G. WHITE REVIEW
AND HERALD ARTICLES**

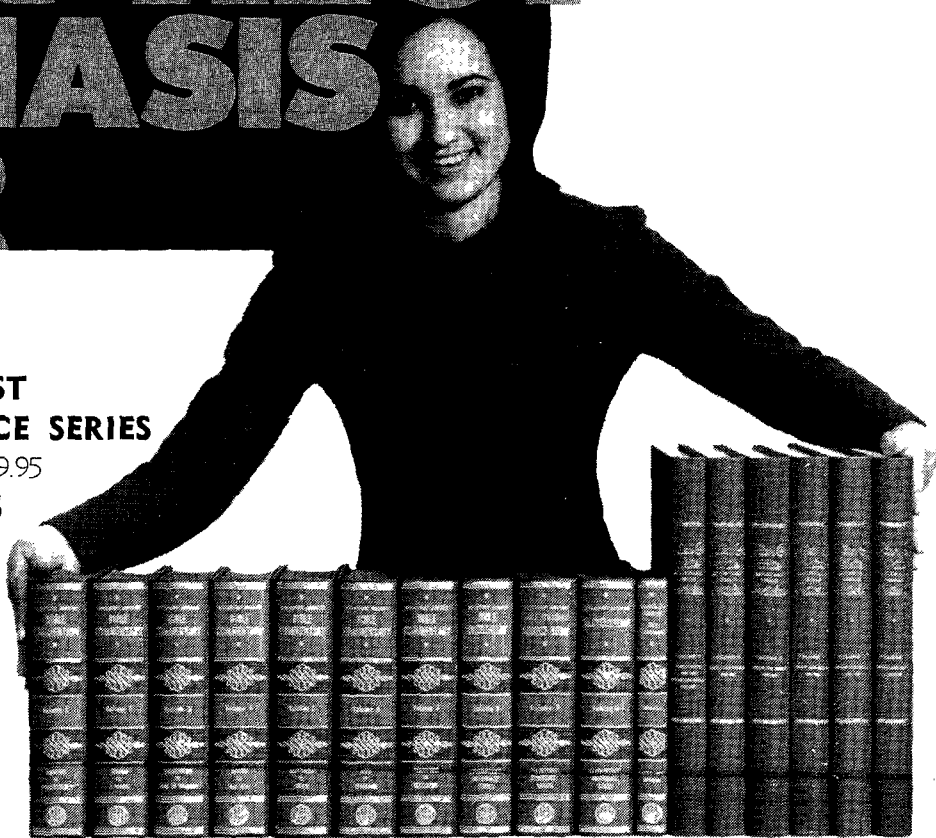
A reprint of the weekly articles from
Mrs. White's pen that appeared in
the **Review and Herald** during 65 years
of her ministry.

Price \$99.95 NOW ONLY \$79.95

THIS OFFER ENDS DECEMBER 31, 1973



You may order these books from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131
Please add 35 cents for postage for the first book you order and 15 cents for each additional book. Add State sales tax where necessary.



News briefs

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

New Apostolic Delegate's Ambition: A Papal Link to All Americans

The new Apostolic Delegate to the United States indicated on his arrival in Washington, D.C., that he hoped to develop relations with non-Catholics as well as Catholics in the United States. Archbishop Jean Jadot said his wish is to become "a link between the Holy Father and the Church in the United States," and then went on to say he also hoped to serve as a link with other Christians, members of the Jewish community and all men of goodwill. "The future of the world demands that all those who seek justice, truth, liberty and love must unite," he declared. A 63-year-old native of Belgium, Archbishop Jadot becomes the first non-Italian to serve as Apostolic Delegate to the U.S.

Evangelical Free Church Condemns 'Satanic Influence' of Occult

A statement warning against the occult was adopted at the eighty-ninth annual conference of the Evangelical Free Church of America in Green Lake, Wisconsin. Delegates to the meeting of the 83,000-member denomination issued a warning on what they described as "the apparent inroads of the occult on our public educational institutions and the mass media." The statement added, "We warn of its satanic influence and encourage remedial opposition."

High School Students Use Alcohol With Parental Consent

Alcohol is the most powerful drug used by Pikes Peak area high school students—and much of the alcohol consumption is done with parental consent, according to a drug abuse survey completed by the El Paso County Mental Health Association. According to Mrs. Joyce Truitt, who headed the survey team, "The kids seem to have the definite idea that alcohol is the thing to use, and it seems to be with parental consent."

The survey, she added, showed that although alcohol is more prevalent than marijuana, "marijuana is generally equated with drinking alcohol and smoking cigarettes. The same number of students were willing to try marijuana as were willing to try cigarettes." Results of the study

disclosed that among the 2,497 students responding to the survey 60 per cent reported drinking alcohol; 43 per cent smoke or have smoked cigarettes; 30 per cent smoke or have smoked marijuana; 14 per cent have tried "uppers" (amphetamines); while 13 per cent have tried "downers" (barbiturates), and 11 per cent have tried LSD.

Sale of Bible Study Books Booming, Miami Reports

If the experience of Miami-area bookstores is typical of others around the country, serious Bible study is at one of its highest peaks in recent years. A saleswoman at the Moderne Book Store reported that "people are buying three kinds of Bibles at a time because they are interested in serious Bible study."

One of the popular versions of the Scriptures is *The Living Bible*, Dr. Kenneth Taylor's paraphrase. "People keep asking for it," a saleswoman at Burdine's downtown store said, and a saleswoman at the downtown Jordan Marsh store echoed, "It's the best selling Bible we have."

Bible study books are in great demand at the Baptist Book Store, largest religious book shop in Miami. Books by Jack Taylor (*Keys to Triumphant Living, Victory Over the Devil*) and Hal Lindsay (*Satan Is Alive and Well on Earth Today* and *The Late Great Planet Earth*) are especially popular.

Catholic book shops have enjoyed large sales of such modern Bible translations as the *New American* and *New Jerusalem* versions. A similar trend was reported by the Rephun Hebrew Bookstore in Miami Beach. "There is great interest among the young," one of the store's saleswomen said. "I'm amazed at how many who come in here are serious, informed students who are spending all their money on religious books."

"Observance" of Sunday an Issue in Canada

The moderator of the United Church of Canada says he is committed to Sunday observance, but that it can no longer be based on "a narrow interpretation of the Bible." In an interview with the *Toronto Star*, Dr.

N. Bruce McLeod said the approach of the churches to Sunday must be different from what it was in the past. "It used to be tightly tied to the Old Testament injunctions about keeping the seventh day holy," he said. "But in a pluralistic society it would be wrong to impose our views on others."

Mr. McLeod said he was committed to Sunday observance because of its cultural and social value in breaking the rhythm of life one day in seven. In Canada, the day of rest has to be Sunday, he said, because of the nation's "tradition, pattern and background."

Graham, Soon to Be 55, May Change His Methods

Before the end of 1973 Evangelist Billy Graham expects to begin changing his methods of presenting the Christian gospel. He told an airport press conference in Minneapolis that he feels he must find ways more compatible with the physical abilities of a man his age. The evangelist will soon be 55.

Mr. Graham denied, however, that he will quit preaching or abandon mass evangelism, as some reports have speculated. He indicated in Minneapolis that he will be turning more toward television and other media that are less physically demanding.

CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name _____
New Address _____
City _____ State _____ Zip Code _____
Always enclose your address label when writing on any matter concerning your subscription or when renewing.