



ONE MESSAGE

ONE MISSION

ONE MOVEMENT

contents



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One Message, One Mission, One		
Movement	5	N. R. DOWER
Too Precious to Lose	9	B. J. VAN DOLSON
"Worship Him Who Made"	12	R. H. BROWN
Taboo on Tools?—Part 2	16	RICHARD W. COFFEN
Haggai—"Consider Your Ways"	19	LEO R. VAN DOLSON
Ellen G. White's Central Theme	22	JOSEPH J. BATTISTONE
Wā-Rite—The Right Way to Lose		
Weight	26	E. M. STONEBURNER
Meet the People "at the Well"	31	REUBEN A. HUBBARD
Health and Spirituality	32	P. W. MARTIN
Love It, Live It, Give It	38	RUTH JENKS
That Telephone	39	SELECTED
In Memoriam—M. K. Eckenroth	41	
38 By His Side	12	Science and Religion
3 Editorials	41	Seminary News
4 Feedback	47	Sermon Spice Shelf
26 Health and Religion	45	Shop Talk
40 Letters	29	Spotlight on Health
48 News Briefs	36	World Report
42 Recommended Reading		

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editorials

Check-List Christians

CHECK-LIST Christians believe they gain merit or divine favor toward salvation by conforming to a set of rules and regulations. This is legalism. It is salvation by works and is totally futile, for salvation is "by grace" (Eph. 2:8), "without the deeds of the law" (Rom. 3:28).

However, does "grace" mean that the rules and regulations go into the wastebasket? Obviously, any founded wholly on tradition, or that have served their purpose, such as the ceremonial laws, are unnecessary. But what about God's Ten Commandments and other counsels and requirements of the Word?

Actually, the truly born-again Christian, the one who really loves the Lord, will be as concerned about God's rules and regulations as the legalist ever could be. His greatest desire will be to know and do the will of God. He will "hunger and thirst after righteousness." He will welcome all the Biblical instruction available, that he might know what God approves or disapproves. He will want to please Him in all things—by his influence, his conduct, his conversation, his appearance. He will want to live a life of purity, of separation from the world, of abstinence from things detrimental to either the soul or the body. He will want to develop his gifts or talents so that he can be a more effective witness.

The big difference between the check-list Christian and the grace-alone Christian is not that one follows a set of rules and the other does not, but that the latter recognizes that the only possible way of keeping the rules is through the indwelling Christ.

"A MYTH," Arnold Toynbee once remarked, "is a curious animal; for it feeds upon itself, and the more it eats, the larger it grows." Is there a growing body of mythology in the Adventist Church? Casual observation of organizations about us would indicate that we would expect there to be such a development.

Immediately one comes to mind—a gigantic whale of a myth that threatens the very existence of the church. Not only is it already swollen out of proportions but daily it balloons out, filling much of the vacuum left by our apparent lack of concern.

This dangerous monster of a myth can be expressed this way, "Sure, there needs to be a revival and reformation in our church if Christ is ever to come. I'm willing to do my part too when I see others doing what they should. But I can't do it alone. I'll just wait until I see something actually happening. If I were to do something extraordinary now in the way of self-denial or involvement in the church I'd probably look ridiculous. People might call me a fanatic!"

Yet revival and reformation do not begin in full-blown programmed efforts of the

He recognizes that grace not only provides forgiveness for sins of the past but power for victory in the present.

God led Israel out of Egypt that He might lead them into Canaan. During the forty intervening years there was a work of preparation to be done. So today God is not content simply to lead us out of the bondage of past sins. He wants to prepare us to enter the heavenly Canaan. This, too, involves a work of preparation, the process of sanctification, which in simple terms is obedience by faith.

This obedience is by "grace through faith" just as surely as is forgiveness. And both are vital. If conversion is not followed by obedience, the experience is not genuine. Works are not the cause of salvation. Still, none will be saved without good works. They are the fruit of conversion.

Seventh-day Adventists, more than all other Christians, should emphasize that the everlasting gospel by which we are saved is by grace through faith. But let us not fall into the error of other Christian bodies who divorce grace from obedience and sanctification. In fact, if we really believe the end is near, but that God must first have a prepared people who reflect fully the image of Jesus, then it would seem an urgent matter to give special emphasis to this important phase of the gospel. This being true, we should seek as never before to know what God's standards are—what the guidelines are that have been laid down in Scripture as safeguards against sin, worldliness, apostasy, and rebellion.

O. M. B.

Revival and Reformation—How?

church as a whole. Church leadership can give impetus to such a program. But, basically, revival and reformation are individual tasks. They must begin

WITH YOU
AT HOME—ALONE WITH GOD
ON YOUR KNEES.

There can be no other way if we are to follow God's blueprint.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our *first* work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him than are earthly parents to give good gifts to their children. But it is our work, by *confession, humiliation, repentance, and earnest prayer*, to fulfill the conditions upon which God has promised to grant us the blessing."—*Selected Messages*, book 1, p. 121. (Italics supplied.)

Christ is waiting for us. What are we waiting for?
L. R. V. D.

"All Is Vanity"

Last night at prayer meeting my first elder and head deacon were the only ones present. I was tired after an all-day round trip to Mount Vernon Academy. I tried to cancel, but it was too late. Anyway, I went and enjoyed the study and fellowship with the two brethren. Among other things in our discussion I remember using the term "vanity"—all is vanity.

Afterwards as I studied your May cover an outline began to emerge—the shape of death—skull. Vanity at the mirror in the final analysis leads to self-worship, which leads to death!

The point is well taken and most intriguing. Ministers are not immune from vanity nor from the temptation to compete for time at the mirror.

Thanks for a magazine that endeavors to make a point by illustration and word.

Keith R. Mundt
Toledo, Ohio

Spiritual Tone

I appreciate much the spiritual tone of the magazine, and especially the emphasis upon prayer and Bible study, the articles on Daniel and now the minor prophets, and also those on theology.

Marcus C. Siqueira
Newark, New Jersey

Appreciates Book Reviews

I would like to thank the staff of THE MINISTRY for an excellent magazine. It provides much useful material for my pastoral work.

I particularly appreciate the reading lists that you have reproduced. Being new to the ministry, I find it most helpful to have some direction. For reading, there are so many books and magazines on the market and in the library, it is difficult to know what to choose.

J. G. Graves
Wilson, North Carolina

Bad Taste in Mouth

The May issue emphasizing proper dress is a timely one, but the letter from "A Concerned Sister" leaves me with something of a bad taste in my mouth.

As the father of four daughters and grandfather to a couple more girls, I have been involved closely with the hemline problem for many years, and I would offer the suggestion that as a church we have been too prone to cry aloud and spare not when we have needed to put an arm around a youngster and let her (or him) know that we love her rather than calling down thunderbolts from above to strike her dead.

It has been my observation that these "problems" have a tendency to solve themselves in time and that continually harping on the same old subject week after week only callouses the subject rather than improves the situation. . . .

feedback

I am a believer in standards and that the hemline problem will continue to be a problem so long as we make it one and take a holier than thou attitude. . . .

If we would focus our attention on and hold up the great Example we would be less concerned with the motes in the eyes of our brothers and sisters and we just might find the beam in our own eye.

Name Withheld

A True Memorial

The article in the April issue, "Memorials for God Through Faith," was of special interest to me. When I was a pastor in Pearisburg, Virginia, 1953-1959, I was a member of the board of the Wytheville, Virginia, hospital. I was also a member of the Medical Group Foundation. We appreciated the Malins, since I had become acquainted with them in 1943 at Leland Memorial Hospital.

At a meeting of the Wytheville Hospital, one of the officials who was an Adventist asked Doctor Wendell Malin if he could not make allowance for smoking in the case where a patient in critical condition was admitted, also a heavy smoker. Dr. Malin's reply was, "If he was unable to go outside to smoke, he was too sick to smoke." The official then asked, "If some smoking was allowed, wouldn't he get more patients? Didn't they need more patients?" Dr. Malin replied, "Not under those conditions."

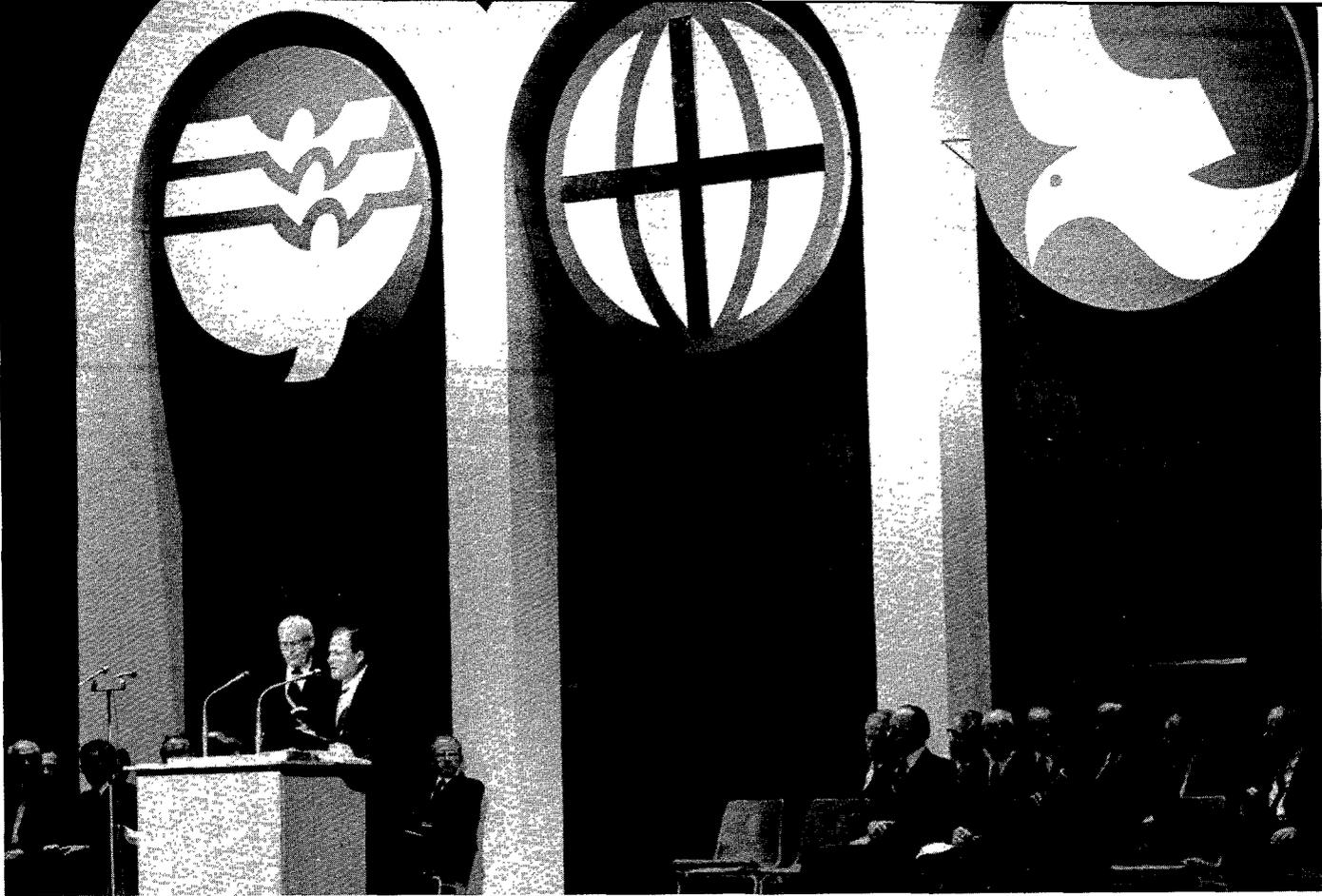
The supervisor of nursing told a State inspector who was smoking that he must not smoke in the building. This was not done in an abrupt way. The inspector became a good friend to the hospital, often sending groups to look at it "as the cleanest hospital in southwest Virginia" and a model in many ways. On one occasion when the hospital and Dr. Malin were faced with a \$50,000 malpractice suit, Dr. Malin chose not to appear in court on Sabbath to testify. He won the case.

D. S. Weinberg
Augusta, Illinois

President or Committee?

In the editorial "Stuck in the Sticks?" appearing in the January, 1975, MINISTRY the editor makes a good argument for accepting your responsibilities where you are if frustrated in getting ahead in other areas of responsibility. But I don't believe this answers the question an anonymous writer asks. He wants to know where the call of God originates—in the conference committee or the conference president. Who of these two has the final authority in these matters is not answered in this article. I suggest the editor do his homework by studying the area of responsibility of conference committees in the Spirit of Prophecy. I believe the conference president carries out the programs as determined by the conference committees, and not the opposite.

Thomas F. Blanchard
Mundelein, Illinois



G. W. BUSCH

One Message, One Mission, One Movement

FOR MANY years we have been busily engaged in our unique mission of giving the three angels' messages and their coordinate parts to every nation, kindred, tongue, and people. We have done this as a richly blessed, united movement, especially designed by the Lord to meet the true needs of the world today. Our efforts have not been without success.

There are now more than 2.5 million Seventh-day Adventists and we are at work in nearly all the populated areas of the world. We have medical, educational, and publishing units in many places—all of which are vital parts of our great missionary endeavor.

Yet today, more than 130 years

after the great Disappointment, we are still here. This is God's great disappointment. We should have long since been at home with our blessed Lord, but at the present rate we still have many more years to go. We face new and perplexing problems, opposition from many sources, dangers on every hand, and challenges and opportunities the like of which the Christian church has never before seen.

We have a message—a wonderful message—especially conceived to meet the needs of everyone everywhere, and millions desperately want it. Their prayers, tears, and inquiries go up to God for light, for truth, and for the Holy Spirit. Many are on the verge of the kingdom—waiting.

We are called to give a demonstration of primitive godliness such as has not been witnessed since apostolic times. Our special mission is to present a new, clear revelation of what the Holy Spirit is able to do with men and women who love God supremely, hate sin, and have a deep, loving concern for lost souls. God wants us here in this very first meeting of our council to gladly give ourselves over to Him without any reservations of any kind. He wants us to leave Vienna with only one ambition—to reveal the likeness of Christ's character and labor for the enlargement of His kingdom.

N. R. DOWER

Condensed from a message presented to the Ministerial precession, Vienna, Austria, July 7, 1975.

N. R. Dower is secretary of the General Conference Ministerial Association.

In view of this I should like to study with you a most inspiring, promising, and challenging passage of Scripture. Its special significance and application to our day is clearly established by inspiration. The text is Isaiah 60:1-5:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Baby-sitting

Some months ago a little magazine put out by an active evangelical group was placed on my desk. I do not know who put it there, but I have been mightily challenged by its headline message ever since. The headline was "Baby-sitting a Sleeping Church."

The question that immediately came to my mind was: Is this what I have been doing for the past forty years? Is this at all descriptive of what my fellow ministers are doing today? Are we spending our time, talent, energies, and resources baby-sitting?

A few days later I was shocked by a report that was given at the North American Lay Advisory Council. We now have more than 500,000 members in North America, yet in one full year, during all of 1974, we gave only a little more than 540,000 Bible studies. That would have been a great achievement for the church in 1874, but it is disastrous in 1974. Just a little more than one per person per year. "Baby-sitting a sleeping church."

In a world population of nearly 4 billion, for whom we are held accountable, we baptized, as a world church, 225,000 people last year. Not more than 10 to 15 per cent of our members have any record of soul-winning activity. Our ministers throughout the world field average less than twenty souls baptized per minister per year. If we were to include the 58,000 other supportive workers in our institutions

Are we spending our time, talents, energies, and resources baby-sitting?



G. W. BUSCH

and conferences it would mean that we are winning to this truth on an average of three persons per fully employed worker. If you include 2.5 million church members who combined their efforts with those of the ministers and church officers, you will discover that it takes more than eleven church members to baptize one soul per year.

This is pretty conclusive evidence that we are "baby-sitting a sleeping church." We are not really getting our job done. We are simply devoting most of our time and money maintaining what we already have. This, while the world is madly rushing on to destruction! This fact must become our number one concern as a church today.

The term "baby-sitting" suggests some interesting concepts. To me it pictures an old grandmother or a young girl doing everything possible to keep the baby quiet and asleep. That is her concern. She gently rocks back and forth with the baby in her arms, ready at the slightest sound or movement to put a pacifier in its mouth or sing some soft, sweet lullaby—anything, everything must be done to keep the baby asleep. "Please do not disturb." "Quiet, please. Baby sleeping."

This is good baby-sitting procedure, but this is not the business of the church and its ministry in these last hours of earth's history. No such sign should ever be placed on our doors. No efforts should be made by our ministers to keep the church asleep. Tame, life-

less discourses that lull people to sleep should have no place in the Adventist pulpit.

God has always been dissatisfied with a sleeping church, yet so much of the time this is what He has had to work with. His urgent call has echoed down the corridors of time with increasing intensity until today it shouts at us, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

Ringling Appeal to Awake

The Lord speaks with great meaning to us today in another ringing appeal: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa. 52:1-3).

This text suggests that we are lacking in two essential elements—*strength* and *righteousness*. Notice the words, "put on thy strength." Evidently the Lord is fully aware of our weakness and impotency. Not only aware of it but distressed by it. The words "put on thy beautiful garments" speak to us of the righteousness of Christ. An important lesson to be remembered is that God does not tell us to put on something that we already have on, so we can safely assume that we are lacking not only in strength but also the essential covering that will display the righteousness of Christ to all about us.

What are the bands that our text tells us bind us and hold us captive? What is it that robs us of our strength and glory?

Our Unbelief. The spirit of doubting the promises and providences of God is a constant source of our weakness. We know the promises. We at times recognize the opening providences but we are so slow and weak in taking advantage of them.

Worldliness. We face the constant danger of conforming to the world. Our spirituality and its resulting vitality are being eaten out by our worship of fashion and worldly customs. Love of display, pride, and selfishness have a prominent place in our lives and we are rendered weak and incapable of breaking our captivity because of it.

The spirit of doubting the promises and providences of God is a constant source of our weakness.

Unconsecration and Insubordination. These, too, have revealed themselves among us to rob us of our strength and glory. We sadly neglect the study of God's Word as found in all the inspired writings, and then adamantly refuse to follow the clear revelation of His will for our lives pointed out in Scripture and the Spirit of Prophecy.

Strife and Contention. Self-seeking, manifested in so many ways, drives us to seek for credit for work done, for advantage over our brother, for position, promotion, and recognition, and all the time we are made captives because of this weakness. We seem powerless to break the bands that bind us, and this in spite of the power of our Lord who came to proclaim glorious liberty to the captives.

"Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."—*Testimonies*, vol. 8, p. 21.

Dear fellow workers, we must be willing to renounce the devil and all his works and all his ways. We must turn our backs upon the world with its fashions and customs. We must come in repentance and bow low before the great Deliverer and look full in His wonderful face until His glory shall be seen upon us.

Let us no longer be content to be so much occupied with maintaining ourselves and our institutions. Let us remember the great purpose the Lord had in mind in bringing this movement into existence. God wants a church that clearly answers the description of our text in Isaiah 60. "Arise, shine, for thy light is come."

The Church Under the Latter Rain

Here is a picture of our church under the latter rain. It is a picture of a church with the true second Pentecost experience. This is not some light that we have invented. It is not something that we have conceived and developed by our own brilliance. Our light comes from the Lord and His Holy Word. It is the light of the three angels' messages and the other angel who comes to give power to the loud cry. This is the light especially adapted to meet the needs of a world in darkness. It is the glory of the Lord that is to be seen upon us.

Paul spoke of a judgment *to come*. He predicted that a time would come when Christ *would give us light*. An Old Testament prophet predicted that

a time would come when the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). We can speak with great assurance and deep conviction of a judgment that has already begun. Can we say with equal conviction that our "light is come, and the glory of the Lord is risen upon" us? This is what the church must have, for this is what the world desperately needs. Why?

Darkness Covers the Earth

"Darkness shall cover the earth and gross darkness the people" (Isa. 60:2). Could any more fitting description be given of the days in which we live? Darkness covers the earth, gross darkness the people. The darkness of secularism, materialism, paganism, humanism, futurism, skepticism, intellectualism, spiritism, existentialism, nationalism, ecumenism, legalism, and the greatest tragedy of all—Laodiceanism.

We could go on almost endlessly describing the political, economic, moral, and theological darkness of this degenerate age. But the Scriptures sum it all up in a simple statement, "Darkness shall cover the earth and gross darkness the people."

These are the conditions that we face in today's world. Does this almost overwhelm us? It need not! There is a way whereby this darkness can be dispelled. It is found in our text: "But the Lord shall arise upon thee, and his glory shall be seen upon thee" (verse 2). Light always dispels darkness. Dear fellow workers, whatever it takes to bring this about, whatever the surrender, whatever the consecration, whatever the commitment, we must willingly and eagerly make it. Let nothing keep us from fully fitting into this glorious description of His soon to triumph church.

Solution to Our Problem

The solution to our problem of Laodiceanism is clearly pointed out in the *Review and Herald* of February 25, 1902:

"God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will re-

**Light
always
dispels
darkness.**

fect the light of heaven. Then a multitude not of our faith, seeing that God is with His people, will unite with them in serving the Redeemer."

Notice how this thrilling picture is supported by the words of our text: "Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3). Just as people in darkness grope for light, just as they turn toward it when they see it, so the Lord promised that this shall be the result when the glory of the Lord is risen upon us. "Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (verses 4, 5).

No need to worry any more about high-powered advertising schemes. No brainstorming sessions are needed in an attempt to come up with some new gadget, concept, or program. In response to our Lord's great commission we have gone, and are going, to about every nation, kindred, tongue, and people. But when our text is fulfilled our going will be pretty well over. The results will begin to come in. As our light shines and the glory of the Lord is risen upon us, the promise is that the Gentiles "shall come unto thee."

I see them coming, first one here, a few there, then by tens, then hundreds, and then by the thousands. The scenes of Pentecost are repeated and with greater demonstrations of power. Whole cities turn to the Lord. "Gentiles come to thy light, and kings to the brightness of thy rising." The work goes like fire in the stubble. The church beholds converts flocking to her from all directions. The world is filled with the glory of God like the waters cover the sea. Are we beginning to see this happening in Zaïre—where nearly 300,000 have come to us asking to join with us?

"Arise" then, brethren, "shine; for thy light is come, and the glory of the Lord is risen upon thee." Let it be the great purpose of this council and the session that follows to seek the Lord for this added power and glory. Let us be in prayer continually that God will visit us with the latter rain of His Holy Spirit. With His enabling power and this glory revealed in holy lives let us go forth as *one movement*, with *one message*, to fulfill *one great mission* quickly so that Jesus can come soon. ■■





Too Precious to Lose

THEY ARE at the periphery of every congregation and may be the bane of the preacher's pastoral existence. You know them well—the long-haired kids wearing platform shoes—the boys in loud clothes that don't match, and the girls in slinky long dresses or minis. They appear to think only of today—its fun, its food, its fantasies. In the church organization they are apt to be

BOBBIE JANE
VAN DOLSON

Bobbie Jane Van Dolson is an assistant book editor, Review and Herald Publishing Association.

thought of as the hangers-on, habitually late, often absent, participating unenthusiastically, if at all, in church activities.

They are the ones whose parents confront you with frightened eyes. "We're so concerned about Richard lately." "Marcia just isn't the same girl she was a year ago. She needs help."

How, in this mad world, can these young people be reached? Can they be influenced to let the Holy Spirit work in their hearts and thereby change their lives? No matter what our feelings may be toward today's youth, we can agree on one point: *They are too precious to lose.*

Recognizing this fact, the Review and Herald Publishing Association recently conducted a survey to ascertain the reading interests and needs of Seventh-day Adventist teen-agers. The project was carried out at Takoma Academy in Maryland, with the coop-



Too Precious to Lose

eration of Dr. J. P. Laurence, principal of that school for more than 25 years, and one of the country's outstanding educators.

As the nearly 200 survey sheets were tallied, a pattern began to emerge. Instead of the casual, couldn't-care-less façade presented by some young people, we discovered youth who are concerned about their church, their relationship with God and their families, and about their future.

Following are samples of the type of remarks that the students jotted at the end of the survey:

"We need books on how to have a better relationship with God and how to go about getting this relationship. Also, on healthful living and everything that goes with a healthy life."

"I want to know how to study the Bible and Spirit of Prophecy with more understanding."

"How can I get my family more closely knit together in Christ without them thinking I'm sort of a 'holy Joe'?"

"We especially need a book on the young Christian and his entertainment."

"I want to know how to answer for myself problems such as theater-going, eating out on Sabbath, how far girl-boy relationships can safely go, and

pre-marriage considerations."

"I'm interested in last-day events, and how to be a Christian when some of our friends don't keep up the standards."

"I'm interested in God, in my relationship with God, in my life and its effect on others, and in trying to be a better person and getting ready for heaven. In how to be a happy Christian and to show Christianity to others simply by my life and in making others happy."

"I can only say what I myself am interested in—I want Christ to come. I want His character perfectly reproduced in myself, and I want to be able to relate Him successfully to my friends. What does God expect of me? How can I fulfill His goals for me?"

Survey Results

Following is the survey used with the results indicated by percentage of response. The Bible class students were instructed to check as many of the suggestions for books as they might be interested in actually reading.

In the Bible, God is spoken to at least three times in a very warm and loving way, almost as if He were being called "Daddy." Should a human being speak in such a familiar way to God? How *should* I address Him? Can I pray when I know I've sinned, maybe on purpose? Does God get "mad" at me when I've done wrong?

A book on how and when to pray 38%

My family and I have a hard time understanding each other. How can I help them get along with me better?

A book on family relationships 57%

The big plunge. One of these days, it's out into the cold world from my safe little school nest. Can I make it? Will the folks "out there" like me? How can I witness for Jesus Christ while on the job, without acting like I think I'm a superior being? And what kind of job shall I look for?

A book on job relationships 46%

They say that Jesus Christ is my best friend. I could use one, but sometimes I don't feel that close to Him. Did He really have problems like mine? How did He solve them? How can I know Him better and relate to Him?

A book on personal relationship with Jesus 53%

As an Adventist, I know that Jesus will

come again. I know things will go from bad to worse before that happens. But what exactly will happen, and when, and how? Do I need to make some preparation for that time, or just take it as it comes?

A book on last-day events 52%

So, I'm in love and it's terrific! Every date is good and they're getting better. Maybe we'll marry and maybe we won't—but it's fun! *But*, how far can we go safely? Since we are in love, is sex really wrong?

A book on dating and sex 68%

Naturally I like the idea of living forever, always being happy, never sick, etc. But I'm stuck in this world and things aren't that way. Is it possible and practical to live in such a way **HERE** that I'll be ready to live **THERE**—in heaven? And since I hear that salvation is a gift from God, do I have to work at being good to receive it?

A book on righteousness by faith and preparing for heaven 45%

I didn't ask for this dirty old world, but it's all I've got right now. What is my obligation toward improving it, and if we think the whole thing will end soon, should I try?

A book on me and my environment 31%

I've been reared a Christian and my conscience is pretty sensitive—maybe too sensitive. Some of the things I've done keep hanging around my mind. I feel guilty and it's no fun. Can I get rid of it?

A book on how to cope with guilt 38%

Isn't there more than one way to be a Christian? What about this Secret Rapture belief? And speaking in tongues? After all, they did that in Bible times, didn't they? And does God ever work through the agency of the occult? Does the devil ever actually possess people in this day and age?

A book on religious phenomena 30%

I've got to believe there are good people in all churches—the Mormons and Jehovah's Witnesses, for instance, are really in earnest. And who is more self-sacrificing than Catholic missionaries? Aren't all Christian churches good?

A book that takes an objective look at other denominations 37%

If someone asked me what my church believes, I'd have to gulp and mutter

something about the Second Coming and the Sabbath. Don't we have other doctrines too? What *does* my church believe?

A book on the beliefs of the Adventist Church 41%

I know I should read and study my Bible, but some of it just doesn't seem—well, interesting. Is there a systematic way to enjoy Bible study and profit by it? And what about the many versions and paraphrases? How can I know which are best for me?

A book on successful Bible study 38%

I've heard about "guarding the avenues of the soul," but does that mean I should listen only to hymns and watch religious programs and read the Bible and biographies of great people? Can a Christian shut out all worldly influence while still in this world, and *should* he?

A book on the young Christian and his entertainment 62%

Health reform—I'm not too great on reform, but I like the health part—especially with cancer, heart disease, and mental illness running wild. Are there some really practical, proved ways for keeping the four phases (physical, mental, social, spiritual) running together smoothly?

A book on healthful living 45%

Do Adventists make too much of keeping Sabbath? There are some really good people who go to church on Sunday. Are they going to be lost and only Sabbathkeepers get to heaven? Has the Sabbath been kept ever since Creation, or was it forgotten for a while?

A book on the history, present, and future of the Sabbath 25%

The Review and Herald feels that a challenge has been presented that must be met. We are now searching for people who have an experimental relationship with Jesus Christ who can also write to meet this need. We have no reason to think that only the young can reach the young, and in the new, youth-oriented series of small books that we hope to produce, we will feature authors of various ages and backgrounds. If you wish more information on this project, you may address your letter to:

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Too Precious to Lose

“Worship Him Who Made”

THE FOUR DECADES between A.D. 1840 and A.D. 1880 were a period of extraordinarily significant change and development in Western civilization. During these decades there was a transition from theism to nontheism in the scientific disciplines; a transition from science as a means for finding and serving God to science as a means for escape from God; a transition from Biblical creationism and catastrophism to uniformitarian evolutionism. The basic development of the Seventh-day Adventist Church as an instrument for giving the witness described in Revelation 14:6-12 also took place during these decades.

In 1874 the Seventh-day Adventist Church began its emphasis on higher education with the founding of Battle Creek College. Three years later Ellen G. White stated that “the great object in the establishment of our [Battle Creek] college was to give correct views, showing the harmony of science and Bible religion.”—*Testimonies*, vol. 4, p. 274. This statement reveals that heavenly agencies were active in the development of the Seventh-day Adventist Church as a means of bringing men back to an appropriate recognition of the Biblical testimony concerning God’s creatorship.

Unique Emphasis

Our church is unique in its emphasis on the principle that the testimony of the Bible and the facts that may be discovered from scientific research support each other, are in full agreement, and illuminate each other.¹ As apostasy matures in modern Christendom, Adventists are becoming increasingly distinct in their acceptance of the Bible as historically, scientifically, and spiritually dependable throughout the sacred cannon from the first chapter of Genesis to the end of the twenty-second chapter of Revelation. As theistic evolution becomes more and more the norm of Christian belief, we become increasingly unique in our implicit belief that

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fiat creation occurred during six consecutive days of normal 24-hour duration at a point in time approximately 6,000 years ago. We are also becoming unique in our implicit belief in the subsequent destruction of the original world by a universal flood.

It must be emphasized that we do not endeavor by scientific techniques to prove creation, to prove a universal flood, to prove a short chronology for human history—to prove the Bible. The Bible and its teachings are validated on a higher basis. The Bible provides an unerring standard by which scientific interpretation may be evaluated. Our approach in the development of a scientific base for witness to the teaching of Scripture is to show that when an adequate sample of data is available, these data can be harmonized with stipulations set forth in the Bible in an understanding that is usually more consistent and more intellectually satisfying than is possible with interpretations that contradict or ignore Bible testimony.

Room for Doubt Not Removed

For those who are determined to doubt, God will not remove the possibility for rationalization of arguments with which to support doubt. Faith is supported by the *weight of evidence* from all the various areas of investigation that relate to the integrity of Biblical testimony. God does not force men to believe, but He provides sufficient evidence to justify belief. We can expect supportive evidence, but not com-

pulsive evidence, for the reliability of inspired testimony.²

One hundred years ago individuals who wished to believe in Darwinism could expect that with the passage of time scientific research would provide an ever-increasing amount of supporting evidence. The evidence that has been obtained has actually been increasingly contradictory to the premises of uniformitarian evolution. It is increasingly evident that the individual who accepts the evolutionary viewpoint must do so by choice of faith. L. Harrison Matthews in the introduction to the 1971 edition of *The Origin of Species* said, "Belief in the theory of evolution is thus exactly parallel to belief in special creation—both are concepts which believers know to be true but neither, up to the present, has been capable of proof."³

The human mind is incapable of understanding absolute origin on any basis. This is possibly true for *all* created intelligence. One can postulate as the initial starting point an intelligence with the capability to design and construct the physical universe we now know. But the origin of God is incomprehensible. One can postulate inanimate matter as the initial starting point, with the specifications that this matter has the innate capability of spontaneously organizing itself by evolutionary processes into the present complexity of the universe. But the origin of such matter is no less incomprehensible than the origin of God. All that one can do is recognize that we are here, that the universe is an objective reality, and choose the explanation that accords best with the available facts. The theistic explanation, besides being more successful in accounting for scientific data, has the additional advantage of being testable by evidence for efforts on the part of the Creator to communicate with His creatures.

Evidence Against Evolution

During the 116 years since publication of *The Origin of Species* a vast amount of scientific data has accumulated. This data indicates that self-acting physical processes that are uncontrolled by an exterior intelligence proceed without exception in a direction of lower complexity, lower information content, and lower available energy. Nontheistic evolution requires an exactly opposite dominant trend from simple elements to complex biochemicals, then living cells, and finally to man. One can say without hesitation

The human mind is incapable of understanding absolute origin on any basis.

that the evidence from the basic sciences of thermodynamics, statistical mechanics, and information theory is overwhelmingly against naturalistic evolution.

Biochemists and molecular biologists now have sufficient understanding of chemical reactions and sufficient understanding of the structure of the chemical compounds necessary for the simplest forms of life, to be able to calculate beyond question that there is essentially *no* possibility, even over hundreds of billions of years of time, for inorganic matter to spontaneously organize itself into the biochemicals necessary for the assembly of a simple cell structure.⁴ According to Dr. Moshe Trop, a biochemist on the staff of Bar-Ilan University, "in the light of current knowledge of biochemistry, facts contradict every hypothesis proposed to explain any mechanism whatsoever for" the changes necessary in evolutionary development of life.⁵

If the necessary biochemicals should be available, the assembly without intelligent direction of these components into a living cell is at least as unlikely as is the spontaneous organization of these biochemicals from an inorganic environment. D. E. Green and R. F. Goldberger, in the book *Molecular Insights into the Living Process*, comment: ". . . the macro-molecule-to-cell transition is a jump of fantastic dimensions which lies beyond the range of testable hypothesis. In this area all is conjecture. The available facts do not provide a basis for postulating that cells arose on this planet."⁶

Thus we have on the highest scientific authority two sequential impossibilities for the origin of life by natural evolutionary processes—the impossibility of developing the complex biochemical molecules necessary for the structure of a living cell, and the impossibility of an adequate supply of the necessary biochemical molecules organizing themselves into a living cell.

As the science of genetics has developed it has become more and more unreasonable to presume that the vast complexity and diversity of organisms presently living on our planet could have developed in a natural manner from a common single-cell ancestor. Everyone familiar with dogs, horses, cattle, and the cabbage family knows that organisms possess a capacity for variation and adaptation to diverse habitats. But as genetic science has progressed it has become apparent that organisms also possess effective mech-

anisms for preserving their basic characteristics. There are no mechanisms for variation, adaptation, or mutation that can produce a transition of one organism into another type of organism with equal or greater complexity.

Charles Darwin stated that one of the strongest evidences against the theories he was proposing was the abrupt appearance of complex fossils in the lowest level of the fossil record, and the lack of transitional fossil forms in the overlying layers.⁷ At that time it was confidently expected that further collection of fossils would provide adequate support for the evolutionary speculations. Over one hundred years of intense search for fossils that could support an evolutionary model has only demonstrated that the paleontological evidence is more strongly in favor of an origin of all types of organisms by direct creation.

If the major forms of life have originated by an evolutionary process, the history of this process certainly should be recorded in fossils. The lack of such evidence testifies against naturalistic evolutionary speculation for the origin of the life forms on our planet. Biochemistry, molecular biology, genetics, and paleontology each favor the explanation given in the Bible for the origin of life.

Theistic Evolution Dominant

The dominant tendency throughout the Christian churches has been to accept the evolutionary models proposed by scientists, and surmount the natural impossibilities involved in these models by considering the evolutionary process to be the manner in which God's creative work has been accomplished. This viewpoint is known as theistic evolution. Theistic evolution is a far greater hazard to evangelical Bible-based Christianity than atheistic evolution has ever been. It has majority support among well-educated Christians, but it requires a God whose capabilities and character differ from the specifications given in the Bible; it turns the testimony of the Bible into myth and metaphor; and it replaces the authoritative Word of God with human judgment, making religion humanistic rather than revelational and God-centered.

In the areas of time problems and evidence for the flood described in Genesis, chapters 6-9, one must depend on faith in the testimony of Scripture, for in these areas there is less convinc-

Although flood evidence on a scale vastly beyond the projection of present experience abounds throughout the world, belief in a universal flood that simultaneously covered all land surfaces and mountaintops throughout the world rests entirely on the testimony of the Bible.

ing support from scientific evidence than is the case with respect to the origin of life.

Although flood evidence on a scale vastly beyond the projection of present experience abounds throughout the world, belief in a universal flood that *simultaneously* covered all land surfaces and mountaintops throughout the world rests entirely on the testimony of the Bible.

The complexity of geological features is such that man's mental capacity does not seem adequate to develop a completely satisfactory explanation on the basis of either a uniformitarian model or a universal flood model.

Time Since Creation

The scientific evidence in support of Biblical testimony is weakest with respect to the amount of time that has passed since Creation week and since the Flood. In these matters the believer must depend almost entirely on his confidence in the adequacy and the integrity of divine inspiration. It is evident that time will be a crucial issue in the final gospel witness—the time for observing the Sabbath of the fourth commandment and the amount of time since God performed the creative acts memorialized by the Sabbath.

It must be remembered at this point that we do not seek to prove the Bible by science. We accept the claims made by Bible writers on the basis of the evidence that has supported these claims for centuries before the development of modern science. In confidence that God is consistently revealed through both His works and His Word, we seek an understanding that is consistent with the teachings of the Bible. It is a basic feature of the Seventh-day Adventist faith that such understanding is attainable. But not all problems will be solved in this life. We must patiently look to the future world for the answers to some of our questions.

There is some evidence in support of the implication given in the Bible for a short period of only a few thousand years since Creation week.⁸ River deltas would be much larger if they had been building up for 10,000 or more years. If erosion had extended over hundreds of thousands of years at present rates, the jagged features of earth's surface would be much more subdued than they are; oceans, lakes, and lowland areas would be filled with much more sediment.⁹

It is frequently claimed that the radioactive dating techniques provide

evidence that unquestionably establishes the existence of complex life on earth for as long as 600 million years. This claim is based on the assumption that the radioactive systems for measurement of time are always set to "zero time." Within the past fifteen years it has become clearly established in the scientific literature that this assumption is overly simplistic and unjustified. The radioactive age of minerals that contain or overlie fossils does not necessarily specify the time these minerals and fossils have been associated together. The radioactive age data may tell something about the original creation of the mineral and something about the experience of that mineral since its creation, without giving any insight as to when it was brought into association with fossils.

Since radioactive carbon dates the actual organic remains of plants and animals that have lived in the past, rather than the mineral in which these remains are buried, it presents a different problem with respect to belief in the time limitations established in Biblical testimony. To harmonize the radioactive carbon data for fossil material with the testimony given by Moses, and also by Ellen G. White, it is necessary to postulate that there have been changes in earth's atmosphere and in earth's active organic carbon reservoir as a consequence of the flood experience described in Genesis 6-9; and to further postulate that these changes brought about a transition from a negligible radioactive carbon concentration to the concentration that has been maintained over the past 3,500 years. These postulates have a reasonable scientific base. Furthermore, they have been partially confirmed by carbon-14 evidence that has been obtained within the past few years.¹⁰

Our Area of Concentration

Seventy-five years ago this church was told that "when those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world." Also that, "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."¹¹

This counsel indicates clearly that

Our concern over scientific issues is not limited to our witness on behalf of individuals outside the church. We need a science education program that will establish the faith of our own members.

our witness should concentrate on a revelation of God's character, rather than on scientific disputation. As sound and convincing as our scientific arguments may be, they will not convince an individual against prevailing opinion among scientists, unless he is attracted to God as a person and desires the quality of life that is upheld in the Bible.

Our concern over scientific issues is not limited to our witness on behalf of individuals outside the Seventh-day Adventist Church. We need a science education program that will establish the faith of our own members. Our young people need to be given effective antidotes for the doubts that are raised by the evolutionary-oriented scientific material that constantly comes to them via radio, television, newspapers, magazines, textbooks, and teachers. It is possible for contact with evolutionary concepts in science to influence the products of Adventist homes and Adventist schools. They can be and, all too often, are being led to give up or moderate their faith in the Bible and in the witness that we have received through the ministry of Ellen G. White.

Many of those who are acquainted with scientific and theological trends see a possibility for theistic evolution becoming an issue within the Seventh-day Adventist Church. The theistic evolution viewpoint is increasingly coming to characterize the major Christian organizations. Even previously ultra-conservative churches such as the Lutheran Church Missouri Synod are experiencing difficulty over it. While professing utmost fidelity to the Bible and claiming to offer a more correct interpretation of Scripture, the theistic evolution viewpoint, with its acceptance of the scenario and time schedule proposed by atheistic evolutionists, makes a major attack on the Biblical specifications concerning a universal flood and the Biblical specifications concerning a literal creation week.

Time of Trial and Testing

In pages 80-82 of *Testimonies to the Church*, volume 5, and page 595 of *The Great Controversy*, Mrs. White intimates that scientific viewpoints exalted above the Bible may be a significant factor in the time of severe trial and test experienced by our church immediately before Christ's return. Although an Adventist is not likely to advocate the total theistic evolution concept as it is held by a large number of Chris-

tians, there are voices within our church that advocate accepting the time scale, the processes for geological change, and the patterns of plant and animal development that are associated with the theistic evolution model.

The experience of other Christian denominations indicates that if our Lord's return should be delayed another generation—or approximately 30 more years—a significant number of our members would have brought their beliefs regarding Creation and the Flood into harmony with the concepts of evolutionary development over long periods of time. If this should not prove to be the case, Adventists would be the first group to place stress on higher education and in their subsequent history still retain confidence in the historical integrity of the first eleven chapters of Genesis.

As an organization developed by heavenly agencies, the Seventh-day Adventist Church has immense responsibility and privilege to give a worldwide witness for appropriate recognition of God's creatorship; "to give correct views, showing the harmony of science and Bible religion" (*Testimonies*, vol. 4, p. 274), to fill the gap left by the Christian churches that have reduced the Bible to myth and metaphor by accepting the opinions of human scientists in place of the testimony of the Lord Jesus Christ regarding His creation and control of our planet. ■■

¹ Ellen G. White, *Education* (Mountain View, California: Pacific Press Pub. Assn., 1952), p. 129; *Patriarchs and Prophets* (Mountain View, California: Pacific Press Pub. Assn., 1958), p. 115.

² Ellen G. White, *Steps to Christ* (Mountain View, California: Pacific Press Pub. Assn., 1956), p. 105.

³ Charles R. Darwin, *The Origin of Species* (London: J. M. Dent, 1971).

⁴ James F. Coppedge, *Evolution: Possible or Impossible?* (Grand Rapids, Michigan: Zondervan Pub. House, 1973).

⁵ Duane T. Gish, *Speculations and Experiments Related to Theories on the Origin of Life* (San Diego, California: Institute for Creation Research, 1972).

⁶ Moshe Tzipori, "Was Evolution Really Possible?" *Creation Research Society Quarterly*, vol. 11, March 1975, pp. 185-187.

⁷ D. E. Green and R. F. Goldberger, *Molecular Insights Into the Living Process* (New York: Academic Press, 1967), p. 407.

⁸ Charles R. Darwin, *The Origin of Species* (1859 edition), pp. 309, 310.

⁹ Harold G. Coffin, "Is the Earth Millions of Years Old?" *These Times*, August, 1973.

¹⁰ Richard M. Ritland, *A Search for Meaning in Nature* (Mountain View, California: Pacific Press Pub. Assn., 1970), ch. 7.

¹¹ Harold G. Coffin, *Creation—Accident or Design?* (Washington, D.C.: Review and Herald Pub. Assn., 1969), ch. 26.

¹² R. H. Brown, "C-14 Profiles for Ancient Sediments and Peat Bogs," *Origins*, 2(1):6-18, 1975.

¹³ Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900), pp. 340, 69.

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² Norman D. Newell, "The Nature of the Fossil Record," *Proc. Am. Phil. Soc.*, 103(2):267, 1959.

³ Leroy E. Froom, *Movement of Destiny*, (Washington, D.C.: Review and Herald Pub. Assn., 1971), chs. 37, 38.

Taboo on Tools? Part 2

GENUINE LOVE cannot exist without communication. Since love must communicate and since God is love, He must communicate also.

So far you have read only two sentences, yet behind them lie two subtle presuppositions. First, we have presupposed a God, yet we have not seen Him with our eyes, heard Him with our ears, or felt Him with our fingers as the disciples did with Jesus (see 1 John 1:1).

We have no way to detect God unless He chooses to make Himself detectable to us. Just as your transistor radio is not constructed to detect X-rays, so our senses have not been constructed to detect spiritual things. For instance, people ordinarily cannot see angels. Since "God is a spirit," we know He is only because He has chosen to reveal Himself to us.

Second, we have presupposed that we can understand God if and when He does seek to communicate with us. But does the human mind possess the capability of understanding and knowing God? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Has our second presupposition founded, then? No. "Let him that glorieth glory in this, that he understandeth and knoweth me" (Jer. 9:24).

We can't and we can. It is a paradox. The truth is that we can never completely fathom God. Ornithologists have discovered the difficulty in knowing everything about just one species of bird. How much more impossible it is for us to know everything about God. Any information He may choose to re-

veal about Himself is partial. In other words, God has set about to make known to us that which we can never fully comprehend. It is as though the great genius Einstein were trying to explain the intricacies of his special and general theories of relativity to a Stone Age savage.

Actually the situation is even worse, for at least Einstein and headhunters are both *Homo sapiens*. God, however, is a far higher form of life than human beings, which makes communication even more difficult. It is more like the endeavors of certain scientists to learn the "language" of porpoises so that they can talk intelligently to them. The one ray of hope in divine communication is that God made us in His image, and although sin has nearly obliterated that likeness, we can to a limited degree understand and know God.

God Is Communicator and Communication

When we talk about communication we imply three things: a communicator, a communication, and a communicant. In this particular discussion, the communicator is God. As our loving Creator, He has taken the initiative to break through the communication barrier existing between heaven and earth.

But God is not only the communicator, He is also the communication. God is both the subject and object of revelation, and I would like to suggest that His communication is two-pronged. He communicates both Himself and His will through His actions and words. His actions form a nonverbal communication. Systematic theologians call it "general revelation." His words, of course, are a verbal revelation, and systematists refer to it as "special revelation." God not only acts silently in the universe and in history, He occasionally speaks while He acts. Special revelation embraces Urim and Thummim, theophanies, dreams, visions, and other methods.

The process of verbalizing His communication, however, automatically distorts it, for every human language has distinct limitations. "The Bible must be given in the language of men. Everything that is human is imperfect."—*Selected Messages*, book 1, p. 20.

First, God had to choose a language the communicant would understand. Next, God had to choose thought forms familiar to the communicant. It would be folly for God to speak to Moses or to Isaiah in terms of cars, airplanes, elec-

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tricity. God had to take His infinite message, which our eyes have never seen, nor our ears heard, nor our imaginations imagined, and frame it within terms understandable to our lower and simpler level of existence.

Perhaps we can begin to understand the problem confronting God by imagining what a difficult task we would face if we had to describe ice or an elevator to a native living in an isolated and steamy equatorial jungle. We would have to say "Ice is like . . ." or "An elevator is like . . ." The jungle inhabitant's concept of ice or an elevator would remain very limited, at best, and it would be largely analogical. So our knowledge of God and of His will is scanty, and God's message to us is largely analogical.

For example, "God is love." But what does that mean? We "love" ice cream. We "love" dogs. We "love" our neighbors. We "love" our steady date. We "love" our spouse. We "love" our children. We "love" our parents. We "love" our church.

We must narrow the word *love* to a specific concept. What kind of love is God like? Of course, God gave that communication in Greek, which compounds the problem for someone who knows only English. But suppose we all know Greek. We have zeroed in a bit closer, but obviously "God is *agapē*" is largely an analogical message. God is like a particular kind of love.

The Communicant

Finally, we turn to the communicant. At this point in our discussion, he is the Bible writer, whom we shall call a prophet for brevity's sake. God the Communicator had a communication, which He packaged in such a way that it was partially intelligible to the prophet. However, what the communicant actually perceived depended on such things as his experience, his education, his environment, his personality, and his innate intelligence. (See *The Great Controversy*, p. 6; *Selected Messages*, book 1, p. 22.)

For example, we have been educated to think of the whole cosmos in many steps—planet, solar system, star, star cluster, galaxy, quasar, group of galaxies, the universe. However, as a result of their education, Bible writers envisioned four levels to the cosmos—sky, earth, sea, and nether world. Thus when God wanted to speak to Moses or Isaiah or John about the entire universe, He had to speak in terms of sky, earth, sea, and nether world. Had God used such terms as quasar or galaxy,

the prophets would have scratched their heads in bewilderment—if scratching one's head betokened bewilderment in their culture.

The Bible as Communication

But actually, our discussion hasn't reached God's written word yet. The entire process of communication had to happen again. This time the prophet became the communicator with a communication.

As communicator, the prophet had to choose the language and the particular words he would use. (See *The Great Controversy*, pp. 5-8; *Selected Messages*, book 1, p. 21.) He then, in turn, had to package his communication in a meaningful way. Sometimes the prophet acted out his communication. Often he spoke it. Sometimes he or an assistant wrote it down. Perhaps sometimes his students or followers recorded his words for posterity. As a communicator, the Bible writer had to choose the particular form or literary genre that best suited his particular communication and life situation. Some wrote in poetry. Others compiled stories familiar to the community. But always this kind of selection was under the direction of the Holy Spirit.

Reading Scripture Today

Today, you and I are the communicants or the recipients of the prophetic communications—the Bible. Unfortunately, we must penetrate four barriers that neither the Bible writers nor their contemporary communicants had to face.

First, we have the barrier of language. Few of us know Hebrew, Aramaic, and Greek. None of us know them as well as did the Bible writers and their compatriots. Most of us have to rely on someone else to translate the Scriptures for us, and we are unqualified to challenge their translation.

The second barrier we must penetrate is time. The truism remains legitimate—"Time changes things." We must ever remember that we live nineteen centuries this side of the New Testament and almost three and a half millennia this side of Moses. Languages, for example, change. Isaiah's Hebrew was not identical with Moses'. Also information accumulated very gradually for centuries, but during the past few decades it has been burgeoning at a dizzying pace.

The third barrier is culture. Let's face it, we do not think like the people of Bible times. Our daily customs dif-

As recipients of prophetic communications today, we must penetrate four barriers that neither the Bible writers nor their contemporary communicants had to face.

fer drastically from theirs. Paul in his letter to the Corinthian Christians condemns long hair on men. The cultural setting, however, must tell us what he meant by long hair. To most of us, hair to the collar and covering the ears is long. But to a group of tonsured monks, even a close-cropped haircut would mean long hair. And in a culture where women have waist-length hair, shoulder-length hair would be short.

The fourth barrier involves the perspective we bring to Scripture. Just as the Bible writers perceived God's communication from their individual perspectives, so we perceive their communication in Scripture in keeping with our individual perspectives, which vary with our experience, education, environment, personality, and intelligence.

The process by which God communicated with the Bible writers is revelation. The guidance that the Spirit gave them as they made God's communication to them their communication to us, we call inspiration. The help that the Holy Spirit gives us as we try to understand that communication in Scripture today is known as illumination.

God in love has chosen to communicate with us. In doing so He has faced problems that would have stymied anyone less intelligent or stopped anyone less loving. But the genius of our God is that He willingly limited Himself so that we can understand something—no matter how partial—about Him.

We have not been pipe-dreaming here as we have considered the distortions inherent in the communication process. Ellen White has clearly pointed them out in the introduction to *The Great Controversy* and in *Selected Messages*, book 1. As a recipient of the Spirit's gift of prophecy, she knew only too well the human side of divine communication.

Obviously, the Adventist who takes Ellen White seriously dwells in a camp by himself. As a result of his understanding of Ellen White's statements about revelation and inspiration and of the actual operation of revelation and inspiration in her life, he can clearly see both the humanity and the divinity of Scripture. Therefore, the tools of modern scholarship are not taboo for the Adventist scholar. He carefully utilizes them, realizing, of course, their inherent limitations and constantly maintaining a double focus—with the eye of flesh on the human aspects of Scripture and with the eye of faith on its divine aspects. ■■



The Timely Twelve-10

Haggai— “Consider Your Ways”

THE JEWS were discouraged about rebuilding their temple. About 50,000 returned from exile and immediately set up a new altar on the site of the ancient altar of burnt offering in the courtyard of the temple grounds. Once again sacred services were resumed.

With a good deal of enthusiasm the Judeans entered into preparations necessary for rebuilding the temple. Satan was at work, too. His agents among the neighbors of the Jews did everything possible to thwart their plans. Gradually the builders lost heart because of this opposition.

During the reign of the Persian monarch Cambyses, only slow progress was made in rebuilding the temple. When the false Smerdis assumed the throne he was influenced to issue a decree forbidding the Jews to proceed with their rebuilding.

While this building moratorium was in effect, the people of God put all their time and emphasis into their own

homes and fortunes, striving for temporal prosperity. This led to frustration, since the Lord was not blessing them in their neglect, and naturally also led to spiritual poverty. By the time Darius Hystaspes came to the throne “spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make personal interests first, while viewing with apathy the Lord’s temple in ruins, that many had lost sight of God’s purpose in restoring them to Judea.”—*Prophets and Kings*, p. 573.

To meet this crisis of indifference God chose two men to serve as prophets and to bring about a much-needed reformation. One, Haggai, apparently was an old man, perhaps in his eighties. There is nothing remarkable about his background and family as far as the records are concerned. The other, Zechariah, was a bright and intelligent young man, and a member of the priestly family.

One unique feature of their prophecies is that all of the messages given Haggai and many of those given Zechariah are specifically dated. Most of them are bunched together in the second year of the reign of Darius Hystaspes:

Haggai 1:1-12—sixth month, first day

Haggai 1:13-15—sixth month, 24th day

Haggai 2:1-9—seventh month, 21st day

Zechariah 1:1-6—eighth month

Haggai 2:10-23—ninth month, 24th day

Zechariah 1:7-6:15—eleventh month, 24th day

An additional dated message is found in Zechariah 7:1-7. It dates from the fourth year of Darius’ reign, the ninth month and fourth day.

The book of Haggai is prosaic and practical in style and is written in the form of interaction between God and His people. Yet it is uniquely a message from God and drives home the lesson that it really pays to obey and cooperate with Him. Some commentators divide the book into four specific messages. I see five.

First Message—Rebuke

When the first message, found in chapter 1:2-12, was given, the people were saying in essence, “This is not a good time to build the Lord’s house.” The reasons behind this have already been outlined in the introductory paragraphs above.

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God's answer came right back in no uncertain terms. "Is it a time for you yourselves to dwell in your paneled houses, while this house [the temple] lies in ruins?" (chap. 1:4, R.S.V.).

God challenges them to critically and objectively "consider your ways." The first "consider your ways" challenge is developed in verses 5 and 6. It points out that even if they are materialistically inclined, they will find the greatest material blessing only when they follow God's will. He contrasts what they are doing and expecting with current results:

YOU—

Sow much	Bring in little
Eat	Don't have enough
Drink	Not filled
Clothe selves	Not warm
Earn wages	Quickly disappear

Again in verse 7 God challenges, "Consider your ways." This time He tells them clearly what they should do to cooperate with Him. Their part is to go up to the hills and bring in the lumber needed to build His house. If they do this, He will take pleasure in even their most humble efforts and be personally responsible for seeing that the results are glorious.

For the second time God draws a contrast between the Jews' expectations and the actual results that will continue to follow as long as their apathetic attitude lasts:

YOU—

Looked for much	It came to little
Brought it home	I blew it away

Why did this happen? "Because you were more interested in building your own houses than My house." This carelessness resulted in a drought that was felt in the land and the mountains, in the crops, such as corn, wine, and olive oil, among men and cattle and upon all they labored for.

Not only does this rebuke apply to the Jews who returned from exile. A universal principle is outlined here. As we today give and share, we gain and receive blessings for ourselves. Selfishness and greed naturally result in both material and spiritual loss.

This first section concludes with a description of the people's encouraging



response. From Prince Zerubbabel and Joshua the high priest on down, the remnant who had returned from Babylon responded with amazing alacrity. They seemed to sense the truth of the prophet's message that both temporal and spiritual prosperity depend on faithful obedience to God's commandments. Within a few days they were actually at work on the temple again.

Second Message—Promise

As soon as the people made the decision to obey, God's approach changed from that of rebuke to words of encouragement. He promised that He would be with them and bless them in their endeavors (see chap. 1:13).

Verse 14 indicates that the inspiration received from the prophets produced an enthusiastic response in the hearts of the leaders and all the people and they immediately began to make plans and gather materials to go ahead with the building. Less than a month later, on the 24th day of the 6th month (Sept. 21, 520 B.C. according to SDABC, vol. 4, p. 1077), the actual work on the temple commenced again.

Third Message—Encouragement

The third message is found in chapter 2:1-9. The heart of this message of encouragement is set forth in the last words of verse 5, "My spirit remaineth among you: fear ye not." God never fails those who put their trust in Him and match their faith with their actions.

The previous Temple was a splendid edifice and took a long time to build. Solomon used the best artisans that he could gather from surrounding countries. There were still some among those who had returned from exile who had seen the previous Temple. Many commentators believe that Haggai was among them. Such could not help being disappointed as they compared the temple now being built with Solomon's magnificent structure.

In this third message God encourages those who were thus disappointed. He said to them, "What you build now may seem small and of little worth in comparison with the previous temple, but *I am with you*. In fact this little temple will actually turn out to be more glorious than the former more elaborate one because its glory will be greater than the former" (based on verses 3-9).

The second temple was never filled with the Shekinah, the visible token of divine presence (see *The Great Controversy*, p. 24), but was to be honored instead with the presence of the Mes-

siah, Christ Himself. "The desire of all nations shall come: and I will fill this house with glory" (verse 7).

Fourth Message—Consequences

In the fourth message, found in chapter 2:10-19, God first of all points to a lesson taught by the ritual law. When something profane touched a garment made holy because it was carrying holy flesh that profane item did not become holy. However, when the same item came in contact with something unclean it became unclean. This law demonstrates the nature of service acceptable in God's sight. What is true in the ritual service is true in the lives of the people. Holy artifacts do not sanctify unholy actions. It was not enough for them to come into contact with the symbols of worship. Just having the temple would not make them clean. They must be made holy and clean through the work of Christ in the heart.

In the last part of this message, God once again calls for careful consideration of how things stand. But this time there is a difference. Whereas before when God called them to "consider your ways" they had been able to see only disappointed expectations and the results of "blight and mildew and hail," now their expectations are to be more than fulfilled.

The harvest isn't in yet (verse 19), but the promise of an abundant one is evident since they have already reconsidered their ways and started following God's will. They cannot yet see the sprouts but the blessing is as sure as the promises of God.

Fifth Message—Reward

The fifth message was received on the same day as the fourth. It is not the temple that is the sign or seal of God's pleasure and blessing. It is the joyful, abundantly blessed people. As he addresses the governor, God speaks to all the people whom he represents. For the second time God announces that He is about to "shake the heavens and the earth" (verses 6, 21). The context indicates that this involves the overthrow of Judah's enemies and persecutors. But it also has eschatological overtones in that it is tied in with the appearance of the Messiah and the establishment of His kingdom.

There are very few places in Scripture where so much of importance is crowded into such a small amount of space as in the book of Haggai. Here we find the basis of Christian stewardship and the principle that governs it.



Here also we see a dramatic instance of what can happen when God's people decide to take His prophets seriously and consider their ways. How quickly drought and poverty turn into abundance and blessing.

We sense, in their willingness to respond, that these Jews were different from those who came into Canaan to begin with or that worshiped in this second temple when Christ came. They were impressed that God fully meant what He said. The seventy years of captivity apparently taught them this much, at least.

In a remarkable contrast to the experience of most of those called to this demanding office we find the prophets of the post-exile crisis, the old man Haggai and his young colleague Zechariah, among the most successful. Simply, yet effectively, the earnest old prophet preached one sermon, taking as his text God's message "Consider your ways" and, under the influence of the Holy Spirit, brought about a most inspiring and immediate revival and reformation. Never underestimate the power of one sermon—if it comes from the presence of God. ■■

AAM Study Guide—Haggai

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive academy credit should mail their response to the following questions to the AAM, General Conference Ministerial Association. Responses to all twelve study guides on the minor prophets fulfill one year's study requirements for AAM membership (fifty clock hours).

1. Why do you think that these messages are given specific chronological identification?
2. What does Haggai teach us concerning the failure of religious formation by itself?
3. List what you consider to be the key words in this book and indicate what contribution they make to our understanding of God's purpose in giving us these messages.
4. What homiletic values did you gain from your study of this brief book?
5. Read *Prophets and Kings*, pages 567-576 and discuss the role of the Samaritans in opposing the reconstruction of the temple.

Ellen G. White's Central Theme



JOSEPH J.
BATTISTONE

THE THEME of the great controversy between Christ and Satan is without question the central and most important theme in the writings of Ellen G. White. Because it is broad and encompassing we can expect to find references or allusions to it in the compilations made from her articles and other manuscripts as well as in the *Testimonies for the Church* and *The Conflict of the Ages Series*.

Clearly, the great controversy theme is the perspective from which the messenger of the Lord interprets the Scriptures. Such titles as "Why Was Sin Permitted?" "The Temptation and Fall," and "The Plan of Redemption" in *Patriarchs and Prophets* reveal an interest in the issues raised in the great controversy and in the strategies that are developed as the conflict unfolds.

The importance of this theme is seen, furthermore, in her selection and application of Old Testament passages. Often the amount of space she provides is out of proportion to the emphasis given to them in the Old Testament. As a case in point, we cite her discussion of the sin committed by Nadab and Abihu. Ellen White devotes a full chapter to an incident that is presented in the Bible in three verses (see *Patriarchs and Prophets*, chapter 31), whereas she makes no comment on a large portion of the book of Leviticus. This selection and emphasis is not a mystery. What she concludes and stresses in her treatment of the Old Testament is material that contributes directly or indirectly to the unfolding of the great controversy between Christ and Satan.

This does not mean, of course, that every page of her writings will contain references to Satan's crafty schemes

or to God's redemptive activity. What we are suggesting is that the great controversy theme is the basic perspective from which Ellen White writes. Once this is recognized, her writings will be better understood and appreciated.

The great controversy theme appears, moreover, in numerous character sketches of Old Testament personalities. In such portraits she relates the issues of the great controversy to the experience of the individual and demonstrates how the cosmic conflict between Christ and Satan is settled within the domain of each individual life. Herein lies the genius of Ellen White. She takes a profound and abstract theological problem—the problem of evil—and discloses in a sublime way its practical significance for each person. Because of this, her writings assume a sense of urgency akin to that of the Scriptures. Consequently, it is difficult for one to read them with a spirit of detachment or indifference.

In developing the great controversy theme, she often resorts to moralizing. In the tragic experience of Adam and Eve she points to the evil consequences of sensual indulgence (see *Patriarchs and Prophets*, p. 378). The importance of a godly home for Christian witnessing is discussed in connection with her presentation of Abraham's sojourn in Canaan (*ibid.*, pp. 141, 142). Her study of the experiences of Eli contains sober warnings to parents who neglect to discipline their offspring, whereas in the case of Samuel she offers positive lessons on parental guidance (*ibid.*, chapters 55 and 56).

Makes Use of Typology

In developing the great controversy theme from the Old Testament, Ellen White makes use of typology. To a great extent her typology is Christocentric; the types in the Old Testament in one way or another prefigure the person and work of Christ. In Abraham's offering of Isaac, for example, she sees typified in advance the death of Christ on Calvary (*ibid.*, pp. 147-155; *Testimonies*, vol. 3, p. 369).

This typology for the most part is based on the work of New Testament writers. Ellen White, however, moves beyond these Christological types and includes within her scheme such individuals as Abel, Enoch, Noah, Jacob, and Joseph to name a few. Her typological approach to the Old Testament is an integral part of the redemptive history she portrays in the great controversy. Thus she is able to preserve

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the historical integrity of the Old Testament events while uncovering, at the same time, their deeper significance for the church. Because she views the Old Testament from a broader horizon than that of the New Testament writers, her typology extends beyond the types advanced by them. In this way she is able to bridge the cultural chasm between ancient Israel and the church today with fresh insights into the problem of evil. As a result, we are able to discern a practical relevance that the Old Testament has for the modern world in general and for the church in particular.

What we have observed in her interpretation and use of the Old Testament applies also to her study of the New Testament; the great controversy theme provides the basic perspective from which she writes. Note, for example, her interpretation of the parables of Jesus, particularly those found in Matthew 13. Each parable, in one way or another, has to do with God's revelation of saving truth in Christ and Satan's attempts to obscure this disclosure. While it is true that the idea of a controversy is inherent in these parables, the amplification of the controversy theme is clearly the work of Ellen White, inspired by God.

Perfection Is the Theme

A study of her interpretation of Christ's parables reveals, moreover, an interest in character growth, which leads us to the theme of the great controversy. The perfection of Christ's character in the remnant church constitutes the last act in the plan of redemption. When Christ's character is perfectly reproduced in His followers she states, God's name will be ultimately vindicated in the universe and the great controversy decisively settled (*ibid.*, pp. 69, 314-319, 418-421).

We also note the theme of the great controversy in Ellen White's presentation of Jesus' deeds. When Jesus walked on the water, cleansed the leper, and exorcized demons, she notes, He made decisive inroads into Satan's territory. In His nature miracles, acts of healing, and exorcisms He vindicated the character of God, redeemed man from the clutches of sin, and consequently, defeated the devil (see *The Desire of Ages*, pp. 202-475).

In *The Acts of the Apostles* we observe the theme of the great controversy in Ellen White's study of the missionary preaching and activity of the church. Her insight into the nature



and function of the church, the activity of the Holy Spirit, the work of angels, and the meaning of salvation, ultimately grow out of her understanding of the great controversy between Christ and Satan. Hence, it is not at all surprising to find in the introductory and concluding chapters of this volume a recapitulation of the major issues and events in the great controversy.

From what has been said, it is not difficult to see the impact that the theme of the great controversy has made on Ellen White's interpretation and use of Scripture. A recognition of this fact will enable us to interpret and use her writings more effectively.

The idea of a controversy between Christ and Satan is not, of course, unique to Ellen White. What is original with her, however, is her inspired view of the role of the Seventh-day Adventist Church in the scheme of the great controversy. This comes to the surface when we study the panoramic presentation of this theme in volume 1 of *Spiritual Gifts*. Here we note the entire scope of the conflict—from the fall of Satan to the final eradication of sin from the universe. A large portion of the text has to do with the period from William Miller's time to the end of the age of sin. Clearly, her concern at the time of this publication (1858) was to identify the purpose and place of the Advent Movement in the scheme of the great controversy. It seems apparent that foremost in her thinking was the desire, on the one hand, to reveal Satan's crafty wiles in order to alert the church to the imminent dangers of spiritual complacency, skepticism, and worldliness. On the other hand, her intention was to define the nature and purpose of our mission in the world (see *Early Writings*, p. 233).

This same concern is apparent throughout her other writings. It is evident in her frequent references to the law, particularly, the fourth commandment (*Patriarchs and Prophets*, chapters 27, 29, 32, 42; *Prophets and Kings*, chapters 33, 38, 51, 61, 62; *The Great Controversy*, chapters 25, 35-37). It is also clear in the emphasis that she gives to healthful living (*Counsels on Health and Counsels on Diet and Foods*). Thus, while Ellen White's writings cover a diversity of topics—history, religion, theology, science, health, and education, to name a few—they also enjoy an inner unity and cohesiveness. Throughout the tapestry of her work the great controversy theme appears like a golden strand. ■

Ministerial Association Leaders for 1975-1980

Sometimes we are asked, "What does a Ministerial Association secretary do?" In order to help you better understand what the General Conference secretaries are doing we list them below alphabetically along with their specific job assignments. In addition to the responsibilities described, each secretary is assigned the task of particularly fostering revival, reformation, and evangelism.

Secretary

N. R. Dower is coordinator of world evangelism and is responsible for fostering revival and reformation. As secretary of the General Conference Ministerial Association he serves on a large number of General Conference committees, boards, and departmental advisories. He assists in workers' meetings and extension schools in cooperation with the Seminary and is editorial director of *THE MINISTRY*.

Associate Secretaries

E. E. Cleveland is coordinator for evangelism in the North American Division. He conducts numerous workers' meetings and large evangelistic campaigns and also makes periodic trips to fields outside North America in connection with extension school or ministerial meetings. He also serves on the editorial staff of *THE MINISTRY*.

General Conference Ministerial Association



N. R. Dower



A. E. Schmidt



J. R. Spangler

Division Ministerial Association



C. D. Watson
Afro-Mideast



C. R. Stanley
Australasia



H. Vogel
Euro-Africa



R. C. Williams
Far East



C. Ae
Inte

Ministerial Association Secretaries



E. E. Cleveland



O. M. Berg



L. R. Van Dolson

A. E. Schmidt is the newest member of the Ministerial Association staff, having been elected to this office at the General Conference session in Vienna. He fosters pastoral evangelism in the world field and conducts field schools of evangelism in different parts of the world field. He also serves on the editorial staff of *THE MINISTRY*.

J. R. Spangler is editor of *THE MINISTRY*. He conducts public efforts and workers' meetings. He also assists in extension schools in cooperation with the Seminary and shares in the responsibility for ministerial meetings outside North America, especially emphasizing Better Living evangelism.

Assistant Secretaries

O. M. Berg serves half time as executive editor of *THE MINISTRY*. The rest of his time is devoted to the Tape-of-the-Month and preparation and production of creative materials for ministers in the field. He holds at least one full-scale evangelistic effort per year and assists with workers' meetings as time and budget permit.

L. R. Van Dolson serves full time as an executive editor of *THE MINISTRY*. He also emphasizes Better Living evangelism and health education programs in the field and assists with workers' meetings as time and budget permit. He has developed and is fostering interest in the Charismatic Countdown program.

Regional Association Secretaries



R. Schlimann
North America



W. R. L. Scragg
North Europe-West Africa



W. H. Mattison
Southern Asia



R. Pereyra
South America



A. E. Cook
Trans-Africa



Wā-Rite— The Right Way to Lose Weight



GAINING weight is so easy for so many of us, and losing weight is so difficult. Often we hear someone say, "Oh yes, I can lose weight, but it doesn't stay off. It isn't long until I have gained it all back again." Unfortunately, this is too true, and this yo-yo method of losing and gaining, losing and gaining, is really very detrimental to our over-all health status. There must be a better way—a right way to lose weight.

This was the thinking when the new program entitled Wā-Rite was prepared by the General Conference Department of Health. There are so many programs for weight-conscious individuals; in fact, almost as many programs as there are people interested in losing, so really do we need another program? No, we don't need just an-

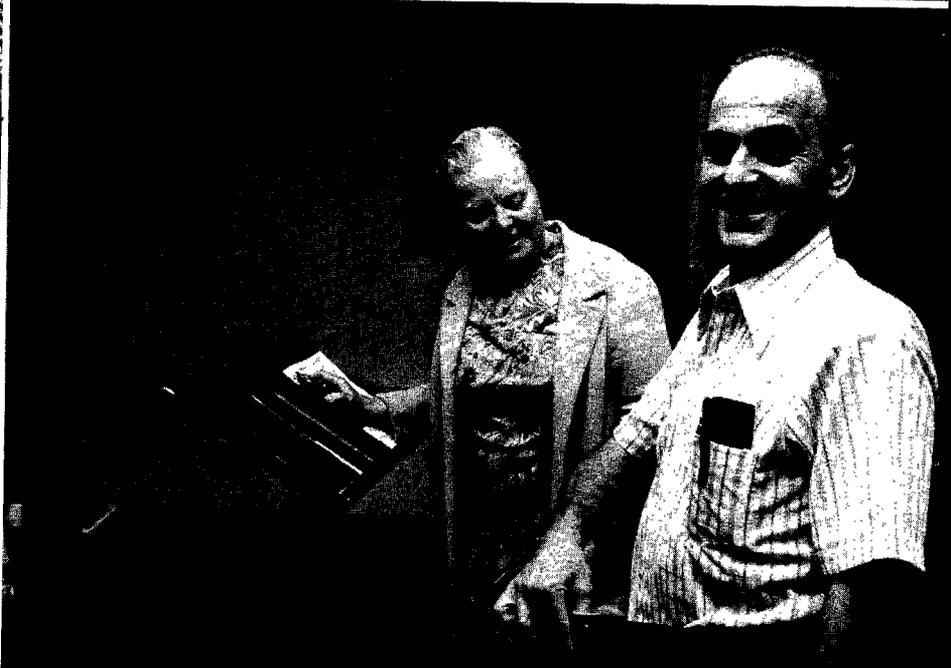
ELLA MAY
STONEBURNER

Ella May Stoneburner, R.N., M.Sc., is an associate secretary in the General Conference Department of Health.

other program, but it was felt that a uniform program that could be conducted by interested lay persons in any church who were given proper instruction would fill a real need in the Community Services program of the Seventh-day Adventist Church. The needs are great. We will state a few of them.

One of the first needs that arises during a Five-Day Stop Smoking Clinic is expressed in the question "How do I keep from gaining weight after I've stopped smoking?" Another we often hear in cooking schools is, "Won't I gain if I stop eating meat?" Some have even asked me, "Why are there so many overweight people in the Seventh-day Adventist Church?"

There are individuals in every walk of life who would give any amount of money if they could find a weight-man-



Counterclockwise, left to right: Participants checking in at a reception table manned by Mr. and Mrs. Jack Davis; Ella May Stoneburner, of the General Conference Health Department, explaining good nutrition; Jack Gibbons, the Beltsville church Community Services director; Miss Stoneburner congratulating Roger George on his weight loss of more than 25 pounds; Leo Van Dolson, leading out at one of the meetings.

SKIP BAKER PHOTOS

agement program that they could live with for the rest of their lives. Not just a program for a few weeks but a program of a better way of life, a program that teaches the changing of habits in an attractive way. Not just a list of "don't eat this" or "don't eat that" or worse yet—"don't eat!" So the Wā-Rite program has been developed to fill this need.

What is the Wā-Rite program? First of all, it is pronounced weigh right. The program is a weight-management program designed for a group of people who meet together once a week for at least a twelve-week period. In this setting they are trained in a new lifestyle for living. It is a combination of instruction in nutrition, exercise, and general good health practices. Psychological needs and motivation are dealt



with in both lectures and commitment groups. Specific suggestions are made for controlling weight, and when these are carefully followed, the individual will gradually attain his proper weight and hold it there. A loss of one to two pounds per week is encouraged.

This weight loss is accomplished by applying a variety of techniques as needed. Some of those taking this course have accomplished weight loss by simply refraining from eating between meals and adding one-half hour of exercise, such as walking briskly daily. Others need to develop a little stronger discipline. A 1,200-calorie diet is described and explained, and many find this to be a very acceptable diet program. Another plan that seems to work for some is to eat a substantial, nutritious first meal of the day, a

smaller lunch, and refrain from eating in the evening.

Good health habits are explained, demonstrated, and encouraged at every session. In order to weigh what one should weigh it is necessary to adjust our daily living pattern and not just follow a few weeks of diet control.

The Wā-Rite instruction kit is available for \$5 from the Department of Health, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Contents of the kit include a loose-leaf instructor's manual in a three-ring binder, a "Wā-Rite Control Booklet," and a sample copy of the brochures and pamphlets that are given out—one each week. The control booklet by itself sells for \$1.50 and should be ordered for each individual who joins the program. The "Instructor's Manual" is quite detailed and explains how to organize a class, the materials needed and where to order them, how to finance the program, suggestions for staff qualifications, suggested topics to cover (including motivation studies), source material for talks, and other important information. The control booklet contains



Comments on Wā-Rite

"The program is most rewarding. It is educational and realistic. Although I have attended other weight-reduction programs I found it difficult to relate to them. However, Wā-Rite covers so much in the way of constructive help that I feel totally committed." (Lost 15 pounds.)

"A great service to the community." (Lost 17 pounds.)

"I never would have believed it if I hadn't seen it!" (Lost 30 pounds.)

motivation ideas, recipes, menus, spiritual encouragement, and recommended exercises.

The recently produced 16mm. twenty-eight minute color movie film *Melinda* has been prepared especially for use with the Wā-Rite program. This film can be used to generate interest for the organizing of classes and is a must for use during the twelve weeks. Some have found it beneficial to show at the beginning as well as again after the sixth week. Every large church and conference should order this film from

Audio Visual Services, 1100 Rancho Conejo Boulevard, Newbury Park, California 91320. The price at present is \$200.

The home-nutrition instructor or an interested and trained layman who has the ability to organize and implement a program would be an excellent leader for this group in your church. Wā-Rite is not only designed for Seventh-day Adventists but as a community outreach program to include our neighbors and friends. It is proving to be another effective avenue for introducing our message of a beautiful and healthful way of life. Nothing is more enjoyable and satisfying than to have a part in winning souls for Jesus and His kingdom.

Some testimonies of individuals who have been through this program at least once are very interesting.

"This program has been the most encouraging that I have ever experienced, and I never expected the results that I have attained within a twelve-week period. Please continue these projects and encourage many who have such a problem and feel such a hopelessness." This woman lost seventeen and one-half pounds, and her blood pressure decreased.

"It is the best program I have ever participated in. My goal was not reached, but I learned a lot and intend to keep on with it." Weight loss, nine and one-half pounds.

"I have really enjoyed the course and feel I have learned enough about nutrition so that I can change my family's eating habits." Weight loss, twelve pounds.

"Good! if you cut down on sweets and walk one or two miles a day. The program has been very interesting every evening. Have enjoyed every meeting." Weight loss, twenty pounds.

We also suggest a follow-up program of indefinite length, which we call Stā-Rite (stay right). It is planned that these meetings be spaced farther apart, possibly every two, three, or four weeks. Group therapy is beneficial in a weight-management program. It provides excellent motivation, especially when group members have to make a specific weight-loss commitment and report back the following week on whether or not they met their goal.

Every Adventist church member should be engaged in at least one soul-saving endeavor. Wā-Rite may be just the program that some of your members can become interested in. ■

spotlight on health

No Smoking Bills

Seventeen different no smoking bills have been introduced in fifteen State legislatures this year. Introductions have been made in Massachusetts, Wyoming, Colorado, California, Texas, Minnesota, New York, New Mexico, Michigan, Hawaii, Montana, Arizona, Indiana, North Dakota, and Washington. While most of these bills differ somewhat in content, in general they seek to prohibit smoking in public places, which almost invariably includes restaurants, unless the smoking is done in an area specifically designated as a smoking area. ("Environment News Digest," March-April, 1975, p. 15.)

Shoe Sense

At long last, doctors are scientifically demonstrating what most women have known for years: high heels are not only uncomfortable but they may well be responsible for foot fatigue, poor posture, and backaches.

"We aren't in the business of telling people what kind of shoes to wear," stresses Dr. Joseph Seder, the podiatrist at the Cleveland Clinic. "But we do want to describe the effect of different heel heights."

Up until now, Dr. Seder says, doctors have worked under the premise that when people stand in their bare feet, their weight is evenly distributed over the sole of the foot. But this doesn't seem to be the case, Dr. Seder and his colleague, Dr. A. Seth Greenwald, report. Using a specially designed seesaw, Dr. Seder calculated that, without shoes, 40 per cent of his own weight was being carried by the heel and 60 per cent by the ball of his foot. Further testing of volunteers, all with normal feet, showed that not one had the expected 50-50 weight distribution. Depending on body type, most carried between 40 and 60 per cent of their weight on the balls of their feet.

"Some people are off-balance even in their bare feet, and the imbalance seems to be exaggerated

when they wear shoes with heels," Dr. Seder explains.

Should people aim for a 50-50 balance in weight distribution? "We've just begun our work, and we don't know all the answers yet. At the moment, though, the best shoes for comfort seem to be tennis shoes and other soft, flat-heeled shoes." (*Family Health*, January, 1975, p. 10.)

Warning: Sweetened Baby Formula Dangerous to Infants

Infants given sugar-water or highly sweetened formula in their bottles at bedtime are in danger of developing massive decay of the teeth, warn scientists at the National Caries Program, National Institute of Dental Research. They urge that this practice be condemned by dentists, pediatricians, and others interested in the health of children.

The Dental Institute recently reviewed research findings and clinical reports which reaffirm that sugar is a major factor in causing tooth decay, especially in children and young adults. (U. S. Department of Health, Education and Welfare, National Institutes of Health, News Feature, April 25, 1975, p. 18.)

High Blood Pressure Affects 23 Million Americans

High blood pressure (hypertension) affects an estimated 23 million American adults. Of these, about 14 million have hypertensive heart disease (chiefly heart enlargement) resulting from the elevated blood pressure. Nearly 15 million Americans with high blood pressure are under age 65 and more than 4 million are under 45.

Thanks largely to the availability and widespread use of effective drugs for blood pressure control, the U.S. death rate from high blood pressure has declined by nearly 65 per cent since 1950. But the disease still claims nearly 60,000 lives a year and is also a potent risk factor increasing

susceptibility to coronary heart disease and to stroke. In addition, high blood pressure places an added burden on the heart that may ultimately drive it into failure and may stress or damage arteries and the organs they supply throughout the body. The kidneys are highly vulnerable to such damage, and kidney failure is a common complication of severe hypertension. ("A Report: High Blood Pressure [Hypertension]," National Heart and Lung Institute, 1974, Dept. of Health, Education and Welfare.)

Going on a Diet?

Going on a diet, as anyone who has tried knows, is very easy. Anne Viaggiani has done it many times. But the 44-year-old high school teacher always found herself flunking out—until she discovered the ultimate in diet aids: a \$2.50, 50-pound bag of sand. For Mrs. Viaggiani, the mother of four, attending regular diet sessions with a neighborhood group wasn't enough reinforcement. So every week, she came home and transferred the lost weight in sand from the full bag to an empty one, until 8 months later all 50 pounds had been shifted. The 5'6", now-148-pound Mrs. Viaggiani is so pleased with the results she plans to give her brother an 80-pound bag of sand for his birthday. Her own bag has become a permanent fixture in the laundry room of her Rochester, New York, home. "It's good to look at once in a while," she explains. (*Today's Health*, published by the A.M.A., March, 1975, p. 6.)

Do Mumps Cause Diabetes?

Diabetes in children has always defied simple explanation. Not all doctors have been satisfied with the theory that it results from a combination of hereditary, environmental, and glandular factors. Now a University of Buffalo epidemiologist, Harry A. Sultz, D.D.S., has come up with a new and startling explanation: He believes that childhood diabetes

spotlight on health

may be a delayed reaction to the mumps.

In comparing incidence records of diabetes and mumps in Erie County, New York, Dr. Sultz found that childhood diabetes had occurred in three irregular cycles over 25 years. When these cycles were charted, the highs and lows almost exactly paralleled mumps outbreaks of four years earlier. Later he checked the history of 118 diabetic children and found that 59 had been exposed to or suffered from mumps, and 29 had been inoculated with the live-virus vaccine—all within three to four years before the onset of diabetes.

It has long been theorized that the mumps virus is a "slow" virus, causing effects elsewhere in the body long after the original exposure. Dr. Sultz believes that the virus sets up an autoimmune response in which the pancreas destroys its own insulin-producing cells, mistakenly believing them to be "invaders." It takes two to four years, he told the American Public Health Association, for the resulting insulin deficiency to bring on juvenile diabetes. (*Today's Health*, March, 1975, p. 6.)

Nutrients Need Teamwork

The idea that some particular nutrient can be taken to prevent or cure a certain disease is popular, but has a basic flaw. No nutrient acts in the body by itself, but instead the human cells may need some 60 nutrients. As pointed out by James D. Heffley and Roger J. Williams, of the University of Texas, a particular nutrient may prevent or cure disease but only when acting as a team with other nutrients.

In support of this view they refer to their study of rats fed with a diet including a large amount of galactose, a hexose sugar which is a product of hydrolysis of lactose, milk sugar. Rats fed considerable galactose are known to get cataracts. Heffley and Williams fed all the rats in this study the same amount of galactose, but some received also a full complement of all other nutrients while

others did not. The result was that the rats getting an all around diet with the galactose did not get cataracts; but the rats denied this good diet did get cataracts. The investigators conclude that a wholesome diet containing all nutrients in adequate amount cannot only guard against cataracts but against other diseases related to nutrition. ("Safeguarding Health With Diet," *Science News*, 106: Nov. 30, 1974, referring to the October Proceedings of the National Academy of Sciences.)

"Guard the Stomach's Door"

Obesity afflicts millions of Americans. It is related primarily to consuming more calories than the body requires. While Americans are less physically active than earlier in the century, caloric intake has decreased only slightly. The increased consumption of "high caloric density" foods which contain large amounts of sugar and/or fat also contribute to obesity. Obesity and an inactive lifestyle are contributing factors in many degenerative diseases [heart disease, diabetes, et cetera]. (*FDA Consumer*, October, 1974, p. 6.)

"Be sure that as a rational Christian sentinel you guard the door of your stomach, allowing nothing to pass your lips that will be an enemy to your health and life. . . . What you need is less temporal food and much more spiritual food, more of the bread of life. The simpler your diet, the better it will be for you."—Counsels on Diet and Foods, p. 102.

Effect of Calomel Confirmed

Concerning the administration of calomel (mercury) into the system Ellen White warned long ago that calomel "torments the system as long as there is a particle left in it. It ever lives, not losing its property by its long stay in the living system. It inflames the joints, and often sends rotteness into the bones. It frequently manifests itself in tumors, ulcers, and cancers, years after it has been introduced into the system."—

Selected Messages, book 2, p. 449.

In a recent news release from the Food and Drug Administration, a report was made public of a panel of non-FDA scientists who have reviewed more than 100 ingredients used in an estimated 25,000 laxative, anti-diarrheal, emetic (vomit inducing), and antiemetic drug products sold on the U. S. market without a prescription. The panel is part of FDA's ongoing review of all over-the-counter (OTC) drugs now being sold.

The expert committee evaluated 101 ingredients used in this group of nonprescription products. Fifty ingredients were judged by the committee to be safe and effective, 30 were rated as needing further study, and 21 were judged either ineffective or unsafe. The report states, "Calomel, a mercury-based ingredient, is among the 20 per cent of ingredients judged by the expert panel to be unsafe." (*HEW News*, Food and Drug Administration Press Information, March 20, 1975.)

Although they did not specifically name diseases that might result from taking mercury, it is significant that it is on the unsafe list.

Salmonella "Bad as Ever"

According to a recent Congressional study, the problem of salmonella poisoning, particularly in pork and chicken, is "as bad as ever"—but most American consumers do not know it. An FDA study conducted in 1972 on data compiled from 20 retail stores in major cities showed 17 per cent of the meat samples collected were contaminated with salmonella. The highest incidences occurred in chicken, with pork, lamb, and turkey following respectively. . . . A survey by the Gallup organization also found that most American women did not know that salmonella was a bacteria responsible for food poisoning or what to do to handle it or prevent it from spreading in the home. ("*Environment News Digest*," November-December, 1974, p. 19.)

JESUS reached the people of Sychar by sitting down at the city well, a place where people commonly came. He didn't begin with a series of meetings in the local synagogue or a rented public hall. His public lectures resulted from a contact made at the well.

Ten years ago in Pocatello, Idaho, we experimented with an approach we called the Seventh-day Adventist Health Education Services. It consisted of a series of illustrated lectures offered to clubs, schools, churches, luncheon groups, and other organizations in the city. A letter and two color brochures detailing the programs offered were mailed to such groups, explaining that they could schedule one or more presentations, based on their interests and needs. The mailing was followed up with a telephone call a week or so later.

The results were gratifying. A local Kiwanis program chairman told me, "We'll take any program you have to offer. I have to find fifty-two speakers during the year and if you can provide us with a program that's worth while, we'll use it! Let us know when you can come."

Some of the topics offered were drug abuse, heart attack, weight control, fitness for children, emergency first aid, proper nutrition, arthritis, smoking, cancer, and mental health. These topics have good appeal both to a general audience and to specific groups.

For instance, a weight-control group would choose weight control or proper nutrition, while the Parent Teachers Association would be more likely to select fitness for children or drug abuse. Older citizens' clubs were interested in arthritis, while heart attack struck a response from Kiwanis, Rotary, and other men's service clubs.

In the Northern California Conference, where I served as conference evangelist, we were constantly flooded with requests for programs. Our public series attracted many fine businessmen, who first heard one of our presentations at their service-club luncheon.

When I requested a leave of absence from Northern California to attend Loma Linda University, the conference agreed to pay my tuition expense, but left it to me to meet my own living costs. In order to do this, I contacted a mortuary in the vicinity (we were living in Hemet) and offered to present the programs in their name as advertising, for thirty-five dollars per program.

Meet the People "at the Well"

REUBEN A.
HUBBARD

Reuben A. Hubbard, M.S.P.H., is an instructor in health evangelism in the School of Health, Loma Linda University.

Working ten hours a week, I made more than \$700 per month. The mortuary was so pleased with the results that they hired another student from the School of Health when I left.

My audiences included mobile home park residents, nursing home patients, various church groups, and service clubs. An evangelistic series held in this locality attracted fewer than fifty non-Adventists nightly to a local public-school auditorium. Less than 150 non-Adventists attended during the entire series. At the same time, our presentations reached groups of 80 to 450. More than five thousand people were reached during the course of this series of meetings.

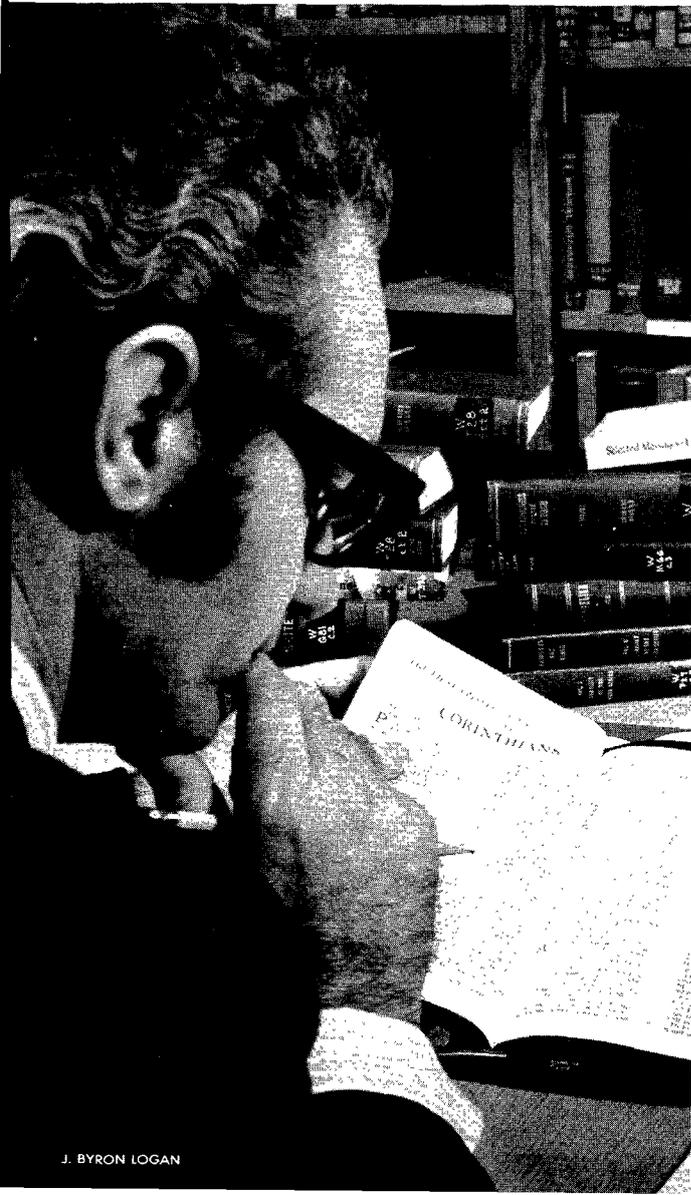
This kind of response helped me realize the potential of "going to the well" to meet the people. We need to study the possibilities of reaching the people where they are rather than inviting them to come to us. By going to their church, club, mobile home park, or school organization, we can make contacts that will enhance the effectiveness of our follow-up public meetings.

Materials are now available for your use in this type of ministry. Laymen and ministers who are interested in this kind of greater community outreach are invited to write to the author at the School of Health for additional information.





SKIP BAKER



J. BYRON LOGAN

Health and Spirituality

P. W. MARTIN

WHEN CHRIST was dying on the cross "they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink" (Matt. 27:34). Following the usual practice at crucifixions Jesus was offered the sop to help alleviate His thirst. The purpose of the sop was to deaden the senses of a victim and relieve his agony and suffering.

In the closing hours of Christ's life on earth, we find an illustration of the basic importance of maintaining intact our physical capabilities in order to fulfill our spiritual hopes. After mentioning that Jesus refused to take the stupefying potion offered Him, Ellen White tells us that Christ "would receive nothing that could becloud His mind. . . . To becloud His senses would give Satan an advantage" (*The Desire of Ages*, p. 746). If Satan could have tempted Christ at this time, or drawn away His hold on God, the plan of salvation would have been sabotaged at the very climax of its fulfillment.

God's Gateway to Man

In the counsels of the Spirit of Prophecy are two statements that have always intrigued me. The first declares that "the brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life."—*Temperance*, p. 13.

The second comment from the pen of inspiration maintains that "God cannot let His Holy Spirit rest upon those who, while they know how they should eat for health, persist in a course that will enfeeble mind and body."—*Counsels on Diet and Foods*, pp. 55, 56.

This means that "Heaven" can only influence an individual to the extent of that person's cells in his brain. This supernatural input is like a divine nutrient that stimulates the cells of the brain, transforming the individual's mind. However, the cells of the brains of "those who, while they know how

P. W. Martin, M.D., writes from the Australasian Division.

they should eat for health, persist in a course that will enfeeble mind and body," cannot be affected in such a way.

Even the most brilliant preacher cannot inspire a person who slumps sluggishly in the pew because of intemperate living. Such an individual's brain is as dull as if it had been drugged with a sedative.

The relationship between our physical well-being and our spirituality must be studied aright if the real significance of our health message is to become clear to us, because "it is impossible for men and women, while under the power of sinful, health-destroying, brain-enerivating habits, to appreciate sacred truth" (*Counsels on Health*, p. 21).

The Unique Nature of Man's Brain

Man's supremacy over all other species of animal life, including the dolphin and the ape with their human-like attributes, is due to several unique features. We will mention two here. One is that man has a marvelous hand, and can coordinate and employ the muscles of his body in such a way that he can physically manipulate and control his environment in ways that no other animal can match.

Second, he has the faculty of speech. He can mentally represent inside his brain the world around him and his own behavior in it by using special symbols or words, which are the currency of his experience. His brain, with its cerebral hemispheres so much larger, comparatively, than those of any other animal, has been specifically developed so that these features may characterize the life of a human being.

A wife may bid farewell to her husband in the morning with the parting comment, "Oh, darling, mother rang and says she will be spending the weekend with us." The impact of these few words may completely alter her husband's happiness and well-being for the rest of the day, and, despite the actual absence of his mother-in-law, prevent his thinking clearly or working efficiently.

A wise man has remarked: "As he thinketh in his heart, so is he" (Prov. 23:7). Although only a few may have problems with their mothers-in-law, I wonder how many appreciate the extent to which our lives and destinies are controlled by our own speech and the remarks of others.

It is on the basis of our ability to establish the meaning of our experiences and to rightly interpret what

"It is impossible for men and women, while under the power of sinful, health-destroying, brain-enerivating habits, to appreciate sacred truth."

happens on the basis of our skill with language that we employ our hands and the muscles of the body in having "dominion . . . over all the earth" (Gen. 1:26).

The Christian Life

Faith in Christ "cometh by hearing, and hearing by the word of God" (Rom. 10:17). During His lifetime Christ clearly indicated that we can understand the meaning of His life and sacrifice, the plan of salvation, and have eternal life only as we live by and feed on His words continually. "The flesh profiteth nothing" (relying on your physical senses will get you nowhere). "It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life" (John 6:63).

The human brain has, as we have noted, the singular faculty of speech. Man can only believe in Christ when he uses his brain to understand the words Christ uttered or inspired others to write about Himself and His Father.

Inspiration points out to us that "if we are not temperate in all our eating and drinking; we shall not be in a state of mental and physical soundness to study the Word with a purpose to learn what saith the Scripture—what shall I do to inherit eternal life?" (*Counsels on Diet and Foods*, p. 52).

The Brain as a Bodily Organ

Despite its amazing properties, the human brain is simply an organ of the body like the heart, the liver, and the kidneys. It can be affected by disease—for example, infection, cancer, or hardening of the arteries—just like the lungs or the heart. Because it has many millions of highly sensitive and very delicately arranged connections, called synapses, between its cells or neurons, it is much more readily disturbed by an unhealthy condition, more so perhaps than any other part of the body.

The medical problems involved in keeping men in space have been recently reviewed on the basis of studies conducted on the Skylab mission. "One concludes that the two factors conducive to sound, healthful living on earth, . . . good food and regular exercise, . . . may be the simple answer to sustaining man in prolonged space flight," declares Dr. Gavin R. Dawson in *Impulse*, vol. 12, no. 3, December 1, 1973.

If Christians were to have good food and to exercise regularly, they would remove the "health-destroying, brain-enerivating habits" that make it "im-

possible to appreciate sacred truth." They would then be in harmony with modern medical science, which has learned that the brain needs ample oxygen and glucose (blood sugar) plus vitamins and minerals in suitable amounts in order to function optimally.

Regular exercise helps supply the blood we need for our brains and assists in the effective removal of the waste products of the brain's activities so that it doesn't pollute itself. This exercise must be aerobic—as defined by the well-known fitness expert, Lieutenant Kenneth Cooper, U.S.A.F., in his book, *Aerobics*. We must on most days exert ourselves so that we perspire and pant a bit, and get our pulse rates up to suggested levels, which vary according to age, if our brains are to regularly get all the oxygen they need.

The "good food" the brain needs is completely supplied by a vegetarian diet. Such a diet, we will recall, made Daniel and his companions "ten times wiser" than any man in Babylon.

A vegetarian diet has an abundance of carbohydrates that finally yield the glucose that the brain must have. The more natural the diet, the more vitamins and minerals are provided to catalyze and activate the metabolic cycle which extracts the energy out of glucose the brain needs. High protein diets do nothing to compensate for a diet that does not produce the necessary amount of glucose.

"Good food," we know, is not provided by alcohol. This ever-popular beverage seems basically to affect the efficiency of the brain by interfering with the ability of its cells to accept oxygen.

Anoxia Effects Similar to Alcohol

It is generally believed that the activity of the brain at any moment is the sum of all the excitatory and inhibitory levels, or potentials, between all the cells of the brain. The initial effect of alcohol is to reduce the level of inhibition in the more sensitive areas so that a person overcomes, for instance, his reticence to "enter into the spirit" of an occasion.

Increasing doses of alcohol, however, reduce the level of excitation, producing increasing discoordination, paralysis, and eventually stupor, and sometimes death.

I have been impressed by the way anoxia, or lack of oxygen, and hypoglycemia, or low levels of sugar in the blood, produce effects on the brain similar, in a general way, to those of

"Health is an inestimable blessing, and . . . is more closely related to conscience and religion than many realize."—*Gospel Workers*, p. 242.

alcohol. We can conclude that any form of intemperance such as the use of alcohol and certain other drugs, irregular exercise (producing oxygen lack), and improper diet (causing an inadequate utilization of sugar in the brain cells), can be considered to initially reduce the inhibitory mechanisms of the brain. We gradually lose our control to do what we know to be right, and, as the level of excitation may subsequently fall, we become sluggish and indifferent.

The Physical Basis of Spirituality

At this stage the reader may begin to question whether our discussion is perhaps exaggerating the physical aspects of a person to the neglect of his so-called "higher" spiritual nature. It is all right to keep our brains in first-class condition with good food and proper exercise, but after all, doesn't the human spirit soar above the mundane and the material, and reach out for the infinite and the eternal? "Come, doctor," you might say, "aren't you rather biased and narrow in your appreciation of the highest faculties of the human mind, and therefore in your beliefs about the 'spiritual' significance of our health message?"

One of the glories of the doctrines of the Seventh-day Adventist Church is that we possess a completely correct understanding of the nature of man. As we turn to the Scriptures we will find that man's spiritual nature is inseparably bound up with his physical structure. The spiritual and the physical are simply the two sides of the same penny.

In Job 32:8, R.S.V., we read: "It is the spirit in a man, the breath of the Almighty, that makes him understand." What then is the spirit of man? How can God's breath make a man understand?

The "breath of the Almighty" God breathed into man's form, making him "a living soul" (Gen. 2:7). God says "He . . . giveth breath unto the people upon it [the earth], and spirit to them that walk therein" (Isa. 42:5; cf. Job 27:3; 33:4; Zech. 12:1).

Paul maintains the spirit of man "knoweth the things of a man" (1 Cor. 2:11), and the wise man declares "a man of understanding is of an excellent spirit" (Prov. 17:27).

God takes the form of man and by breathing into it makes it live and understand. The Bible does not specifically state that God's breath makes the body, like a machine, work in the

way God designed it. Life from God gears the cells of the brain into activity, and modern medical science, unlike the secular knowledge of the times in which the Bible was written, knows that human understanding is impossible without the activity of the brain.

To be spiritual simply means to be able to exercise the human spirit, the divine spark given us by virtue of our creation, so we understand and appreciate the world about us and the universe in which we live in all its meaning and purpose. It means that we must be able to interpret rightly the gestures, the tones of voice, the intentions and meaning of the behavior of others toward us.

We are behaving spiritually when we use our brains and understand the basic and absolute facts about reality that God has established in His creation. We are spiritually active when our brains are employed in our task of living by a faith in Christ's atonement that leads us to overcome temptation and sin, of appreciating the validity of each one of the Ten Commandments, of comprehending the counsel of the Bible and its illumination in the Spirit of Prophecy.

The processes of the activity of the cells of the brain are rightly called mental. These same processes are also basic to the spiritual life of a person. The brain is doing exactly the same kind of work when a person meditates on the life of Christ, when a housewife makes up a shopping list, or when a man makes plans for his business. The popular idea of a difference between man's mental and spiritual nature is simply a question of *what* the brain is doing, *what* it is thinking about. It is not a matter of *how* the various cells of the brain are working.

An Important Difference

There is, however, one very important difference between a person's mental life, in its popular everyday sense, and his spiritual life. God declares, "My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:8). But when a person accepts God's invitation, "Come, let us reason together," then all the cells of his brain work together so that their potential to think out the complete answers to all his questions and hopes is finally realized. He now has "peace of mind" as all his doubts, anxieties, and uncertainties can be resolved. The more the Christian advances along the pathway of sanctification by feeding more and

**"Both mental and spiritual vigor are in great degree dependent upon physical strength and activity."—
Education,
p. 195.**

more on the Bread of Life, so the more his mental and spiritual "lives" become the same thing as he becomes increasingly nourished by God's grace and power.

The spiritual significance of our health message is that if we ignore or neglect the laws of healthful living, our mental life and our spiritual experience will never achieve this harmony. Unless we honor our health message, the spirit of man—our ability to understand God and His ways, which we have lost as a result of sin—can never be reinforced fully by the Holy Spirit, as should be evident in the activities of our brains.

"When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). "I am the way, the truth, and the life" (chap. 14:6). Let us ask ourselves three questions. Am I growing more like Christ day by day? Am I willing to reject all forms of unhealthy living in the way Christ despised the sop of gall and vinegar while dying on the cross? Do I believe the archenemy of all souls seeks to tempt me to disregard God's physical laws of health in the way he fought against my crucified Saviour?

The crucial significance of our health message should become apparent to us when we realize that "the body is the only medium through which the mind and the soul are developed for the upbuilding of character. . . . The adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."—*The Ministry of Healing*, p. 130.

Personally, I have yet to meet a Seventh-day Adventist whose spiritual integrity and discernment I admire, who was not at the same time a confirmed and faithful health reformer.

"Therefore He [God] has permitted the light of the health reform to shine upon us, that we may see our sin in violating the laws which He has established in our being. . . . Our gracious heavenly Father sees the deplorable condition of men. . . . And in love and pity to the race, He causes the light to shine upon health reform. . . . To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord."—*Testimonies*, vol. 3, p. 161. ■

Adapted from "The Spiritual Significance of Our Health Message," *Australasian Record*, vol. 78, No. 16, April 22, 1974. Used by permission.



world report

Tent Evangelism in Cali, Colombia

*Evangelist Jose
Osorio Braña.*

As the result of a major evangelistic campaign in the city of Cali, a new day for evangelism is dawning in the Colombia-Venezuela Union. The effort was conducted in a large tent made available by the Inter-American Division.

Union Evangelist Jose Osorio Braña was called to serve as speaker for this series. Since he previously lived and labored in Madrid, Spain, he was able to successfully and enthusiastically put evangelistic methods used in the Old World to work in the New.

*Evangelistic team
associated with the
effort conducted
in Cali, Colombia.*

Tent evangelism is a brand-new experience in Colombia. Because of this there were naturally some serious reservations as to its success. Nevertheless, after careful planning, it was agreed to give it a try and an evangelistic team was assembled that included eighteen theology students, four departmental men from the Pacific Mission, the evangelist from the Akto Magdalena Conference, the five ministers that pastor the eight churches in Cali, the union evangelist and his associate, plus the lay members from the city churches.

In preparation for the meetings, the city was divided into sectors and former Seventh-day Adventists, indifferent members, interested folks, as well as all potential interests were visited. A program for reaching Voice of Prophecy interests was also developed. Altogether, more than 1,200 people were graduated from the different Bible courses offered. The preparatory work also included a Five-Day Plan to Stop Smoking.

The opening meeting was scheduled for Saturday, April 12. By 6:30 P.M. the people began to come in. By 7:00 P.M. they were literally pouring into the tent. By 7:30 there was standing



room only and the people continued to come, resulting in an overflow of about 500 persons. God worked a modern miracle and there were about 1,500 present that first night to hear the evangelistic presentation.

On the second night the tent overflowed again with about 1,600 in attendance. Blessings continued until it was decided to hold two meetings: one at 6:30 P.M. and the other at 7:30 P.M.

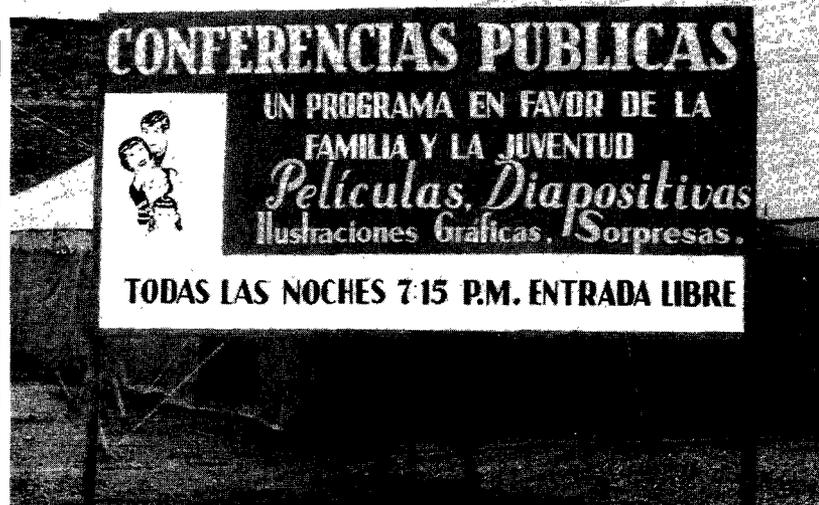
Those attending included nuns, priests, medical doctors, university professors and students, businessmen, high school teachers and students. At the time of this report, Pastor Osorio has left his introductory subjects and is presenting the testing truths. These are being accepted readily.

A workers' meeting has already been held where 1,500 requests for Bibles and Bible studies were reviewed. These have been classified and distributed to the evangelistic team, who will be knocking on doors and making arrangements for Bible studies. At present, plans have been made for a baptism when more than 60 people are to be baptized. It is anticipated that at the climax of the series at least 300 will have joined the church.

The tent will remain in its present location after the meetings, with Pastor Miguel A. Puentes and Pastor David Nelson Gomez, district leader, following up the interest.

F. W. Detamore returned to the Far East for a major evangelistic campaign held in the Manila Evangelistic Center, April 19-May 17. The opening night featured a graduation in which 1,173 students of the Voice of Prophecy Bible course received their diplomas. One hundred and thirteen responded to the first call for baptism, 83 of them being baptized on Saturday night, May 2. The following night an additional 134 decisions were made. Already 325 persons have been baptized, and total baptisms are expected to reach more than 500.

Supporting Pastor Detamore were Del Delker and organist Calvin Taylor. C. A. Galang, Ministerial secretary and Voice of Prophecy director for the North Philippine Union, was translator and important assistant in the campaign. Everett Tetz, associate publishing secretary and manager of Home Health Education Service for the Pacific Union



Billboard announcing the nightly meetings.

Associate Evangelist Lucas M. Diaz, Jr., is also holding simultaneous meetings at one of the churches in the city, with an average attendance of non-Seventh-day Adventists of about 400, of which 200 are following the Bible course. There is reason to believe that from this group 100 more members will be added to the church by baptism.

Future targets for Evangelism in Action include Caracas and Barquisimeto in Venezuela; Bogotá, capital city of Colombia; and many other large cities.

Not Retired—Just Retreaded

Fordyce Detamore presenting Voice of Prophecy diplomas.



Conference, served as campaign manager, with Mrs. Tetz in charge of the receptionists and the Bible marking materials. Associated with these were about 40 local workers.

It is notable that Everett and Shirley Tetz served on a self-supporting basis, using their vacation time to assist in this program. Also, the air fares for Pastor Detamore, Del Delker, and Calvin Taylor were cared for by a dedicated Adventist physician. Other special gifts also helped to make the meetings possible.

Although Pastor Detamore, a veteran of 47 years, is supposedly in retirement, he is looking forward to a campaign next year in Hong Kong and one in Singapore in 1977; all this along with major campaigns in the United States, camp meeting appointments, and other commitments. Let us pray that the Lord will continue to strengthen him for this good work.

Dear Shepherdesses: How I wish you all could have attended the General Conference session in Vienna. It was a privilege to visit this queen city of European capitals, with its palaces, cathedrals, and music, but most of all it was inspiring and exciting to be united in singing, praying, listening, and worshipping with the family of God from all parts of the world.

During the Ministerial Council the women had three meetings while the men were involved in workshops. Because of the large number of women attending the meetings, they were held in the largest "Advent Haus" in Vienna, and the women were transported by bus each day. Our theme was "Preparing for the Coming of the Lord." Mrs. Lorraine Henri spoke on the preparation of the minister's wife for the coming of the Lord. Dr. Ruth Murdoch presented the need of preparing the family for the Lord's return. Mrs. Barbara Folkenberg spoke on preparing the church for Christ's second coming. She also interviewed women who have been successful soul winners, and shared with us pages of quotations prepared in the four main languages used by those present—English, German, French, and Spanish. (The talks given during these meetings will appear later in *THE MINISTRY*.)

We held four meetings especially for women in Hall B during the General

by his side

Sponsored by
Catherine Dower
for the
Shepherdess.

Conference session. We used "The Family of God" for a theme song. Mrs. Celia Cleveland served as pianist and Mrs. Jean Thompson led us in singing. Talks were given by Mrs. Dollis Pier-son, Dr. Elizabeth Larsson, Mrs. Elsy Bacher, Mrs. Betty Holbrook, and Mrs. Thelma Jean Voss.

Miss Ella May Stoneburner arranged for speakers to present diet and nutrition each day. Bringing this helpful material were Marion Meiss, of Hamburg, Germany; Hazel Hon, of Australia; Mrs. E. E. White, of Bern, Switzerland; Gloria Melendez, of Mexico; and others.

Now, as we look at our articles for this month, have you ever wondered how to get involved in giving the gospel to your friends and neighbors? Ruth Jenks, a Bible instructor in the Mountain View Conference, gives some good pointers designed to help us as Christian women do our part in spreading the good news. It is entitled "Love It, Live It, Give It."

Haven't we sometimes wished we could pull our telephone off the wall when its incessant ringing keeps us from doing our work! "That Telephone" offers a kind solution to the dilemma. Both of these short articles were taken from "The Shepherdess' Voice," the newsletter for ministers' wives in the Mountain View Conference.—With love, Kay.

YOUR HAPPY, health witness of life as a minister's wife will ever be the drawing card to your neighbors. Even those who think your goodness is weird will have to admit it is a comforting kind of weirdness when their hearts or heads are aching.

Through children, church work, community projects, economies, health, and hobbies, you may set the foundation for casual or formal Bible studies. Share in their interests, what appeals to them. Pray for awareness to see the needs and opportunities, and for the know-how to fill them. Many blessings to yourself and others are lost through procrastination and timidity.

Children. The mother across the street bemoans the personality contrast between her Sandy and Mandy. She asks you how—but how—can two little girls be *so* opposite! Do you, does the

Love It, Live It, Give It

RUTH JENKS

Bible, have any help for distracted parents? "One star differeth from another star" (1 Cor. 15:41). If God allows for individuality, can we do less? And so you share gems of His wisdom: Prov. 19:18; Eph. 6:4; Col. 3:21. Maybe a Josephine Cunningham Edwards book. The possibilities for building rapport are as many and varied as the children.

Church Work. Compliment them on their involvement with their own church, share teaching or study tools, i.e., memory verse devices, flannelgraph materials, source books. Find as much as possible to agree on, starting from the known-and-accepted and advance as interest may allow to the greater light. VBS craft collections provide a good chance to meet your neighbors and acquaint them with your wholesome, helpful way of life. How about Pathfinder Club as a springboard of interest

and interaction? And Story Hours? You could take turns with other appreciative parents.

Community Projects. Within practical limitation, we can give a hand with uplift programs. Be sure your limitations are understood in advance. In turn, we have Community Services to fortify our outreach. Acquaintances may be made via a friendly request for unwanted or outgrown items to supply emergency calls. Practical Christianity in good-deed projects can be shared, such as a Christmas dinner and gifts for an underprivileged family.

Economies. Tips and tricks to stretch the food and clothing dollar are your "way of life." Another homemaker may regard you as Heaven-sent with your casserole recipe, soup, or stew suggestions. A tip of economy of "time" may be a gratefully received insight.

Health. Stubborn bronchitis? Want a workout with my Thermophore? Did you hear the latest about sugar—wow! We have so much to give via recipes, menus, journals, and books. Mix in the interplay of the physical and spiritual, such as: whole grains—like the whole Bible—to make the whole man. Present the fully rounded nourishment we need for health. Man has fractured the food and the Word, processing and devitalizing to suit his taste, and has lost his balance physically, mentally, and spiritually. Whole living, better living, is the specific dynamic action SDA's exist for!

Hobbies. Sports and crafts provide a wide field for fun to share. Look what tennis did for the Lutheran home of Pastor and Mrs. Ray Holmes (*Stranger in My Home!*)! Just the exchange of ideas and enthusiasm can make bonds of fellowship, opening the way to fellowship with the Best Friend.

So, after all this winsome womanliness you have won the confidence of another woman who wants to know: "What does the Bible have for me?"



OSBORN PHOTOGRAPHY

You now have the perfect opportunity to get into deeper subjects. When you have won a friend, you have won her confidence, and this is the key to soul winning. Plunge in and get *involved*, a life may be depending upon you.

Take Jesus as your guide, ask for a special project, and then have the confidence in Him that He will be with you every step of the way. Look at each person you meet as one Christ is anxious to save.

The most concise summary for sharing the gospel in your neighborhood is *Love it! Live it! Give it!*

WHETHER YOU like it or not . . . the telephone plays a very important role in the life of the minister and his wife. It usually brings with it a great convenience factor, but sometimes it becomes so convenient you wish you could disconnect it! Ever feel that way?

Did you ever have "Mrs. Longwind"

That Telephone

call about five minutes before you were ready to serve dinner? Now what? you thought. I don't want to be rude, but neither do I want to neglect my family. So, you let her talk, and talk, and talk until your meal is ruined and you feel heartsick.

The call Mrs. Longwind had to make

at that hour may have been for a good reason, but we as ministers' wives must learn when to cut the call short and do it with *great tact!*

I once knew a minister's wife who could say things in such a way that she never ruffled any feelings. She told me what she did in this case, and I wished I had thought of the idea many years before. It would have saved many a tight schedule, ruined meal, and irritable children. This is the way she handled Mrs. Longwind:

"Why, Mrs. Longwind, how are you? Yes, I am quite busy right now. I am trying to serve my family their evening meal, but I could spend two or three minutes with you. I'm so sorry you have so many problems pressing in on you right now. Why don't I offer a special prayer for you and ask our heavenly Father to give you special guidance in each circumstance?"

Right then Mrs. Minister prays a very sincere, short prayer in behalf of Mrs. Longwind, and when she has said the amen, she says, "Mrs. Long-

wind, you be sure to let me know the outcome of your problems, and let's rest assured that God will give you special wisdom. Thanks so much for calling. Good-by."

My friend said that she has never had the person calling linger on after the prayer. It brought a "finality" to the conversation. I think this is a beautiful idea. It lets the person know that you are busy, but not too busy to take a few moments to share with them some of their problems.

We must handle the telephone with great care and quite professionally. It is one of the greatest tools in the minister's home. Our voice reflects our mood, and we should be able to answer the telephone with a smile in our voice. The caller can always tell whether we are irritated with the call. It is hard to hide feelings, but if you *really do* have a smile on your face when you answer each call, the smile comes through and does wonders.

The telephone is here to stay—so enjoy it.

I have a few questions I would like to have you answer for me.

Do we have any place that we can find material on the wearing of wedding rings? Are wedding rings considered jewelry?

May I refer you to page 40 of the November issue of THE MINISTRY magazine. Also to pages 180 and 181 of *Testimonies to Ministers*.

We have had some feedback on the wearing of wedding rings that I will publish. I feel we should follow the counsel given by inspiration—in America especially—instead of following our own will on this matter.

Has the church board the right to spend church money without the church's knowing any of the business they are doing?

The church board is elected and authorized to carry on the business of the church. It is this group who allocate funds for the upkeep of the church property, to pay for labor and supplies, to make other decisions relating to the output of church expense monies. There is usually a business meeting held occasionally at which time a report is given to the church members explain-

dear kay

ing the expenditures and needs.

A church member has the right to ask the pastor or treasurer about expenditures if he feels the need to do so.

It is very easy to criticize or censor things that go on when there isn't communication between the pastor, the board, and the congregation.

How about selling things from the pulpit in the church for projects?

I presume you mean on Sabbath. No selling should be done on Sabbath or from the pulpit in the sanctuary. They might also be published in a church newsletter that is received on some day other than Sabbath.

We usually have bulletins in which announcements and "advertising" can be done. These need not be read in church—these are to be read by the members and to serve as a reminder.

The audience on Sabbath is usually the largest of the week so there is a temptation to advertise everything and anything that is going on at that time. I'm sure if Jesus were here He would cleanse our churches as He did the Temple when He was on earth and remind us again not to make His house a house of merchandise.

in memoriam

Melvin K. Eckenroth

Tragedy struck Columbia Union College when a sudden heart attack took the life of the chairman of the department of religion, Pastor Melvin K. Eckenroth, on July 12, 1975.

Born in Mohnnton, Pennsylvania, he grew up in the Columbia Union, graduating from Shenandoah Valley Academy. Choosing to attend Washington Missionary College (now Columbia Union College), he arrived with thirty-eight cents in his pocket in the fall of 1933, ready to commit his entire life to his Saviour, Jesus Christ. He worked hard that first year and was justly rewarded not only with scholastic success but in capturing the attentions of a fellow student by the name of Margaret Hope Lawry.

In their senior year Melvin and Margie transferred to Emmanuel Missionary College, now Andrews University. Both graduated in 1937.

They were married in South Bend, Indiana, on May 3, 1938, and moved immediately to Ft. Wayne, Indiana, where Melvin began his ministry with a thirteen-church district. He later received his B.D. at the SDA Theological

Seminary in 1955, an M.A. in Religion at Andrews University, and his Doctor of Sacred Ministry from Howard University in 1974.

Pastor Eckenroth was known around the world as "Mr. Evangelism" when he served as an associate secretary of the General Conference Ministerial Association. He was noted for the fact that when problems on evangelism came up at ministerial institutes or workers' meetings he would immediately answer with an appropriate passage from the book *Evangelism*, not only giving the exact wording but identifying the material as to page and line.

He believed that Ellen White was given instruction from God that answered every problem evangelists around the world faced from her time down to the end of time. He was also noted for being one of the prime movers in the then "revolutionary" concept that Adventist evangelistic efforts should be identified with the name of the church. In his Seminary classes Melvin insisted that his students learn to center all evangelistic presentations in Christ.

Eckenroth worked as pastor in Indiana, Florida, and Michigan.

He also served as evangelist in Michigan before coming to the General Conference Ministerial Association in 1947. From 1951 to 1958 he was department chairman of field ministries at the Adventist Theological Seminary and also the teacher of Graduate Overseas Extension Schools for the church. In 1959 he accepted the position of president of the New Jersey Conference.

In 1963 Melvin joined the staff of Columbia Union College as chairman of the department of religion and philosophy. In addition he was director of the campus religious and moral life, and a member of the administrative committee, the academic affairs committee, the general education committee, and the college president's advisory council.

Melvin was always studying to improve his understanding of the message he loved and to keep up to date. His desire as a teacher was to lift the sights of the young people in his classes to their soul-winning potential.

He has been listed in *Who's Who in American Education*, the *Directory of American Scholars*, and *Who's Who in Maryland*. He was voted a Distinguished American Educator in 1974.

seminary news

Terian Translating Once-Lost Works of Philo

Abraham Terian, a native of Israel and a former Michigan pastor, has joined the faculty of the seminary at Andrews University. His specialty is New Testament backgrounds, including archeology, languages, thought, and general history of Bible lands beginning with the end of the Old Testament times.

With a reading knowledge of eleven languages, Terian is translating into English the once-lost works of the famous

Jewish philosopher Philo Judaeus, a contemporary of Jesus and the apostles. The translation, which he projects as his life-work, will fill about six volumes. Because of the unique linguistic problems involved, no scholar so far has successfully attempted the translation, he said.

The recently discovered manuscripts are not the Greek originals, but fourteenth-century translations into Old Armenian. The Armenian translators, who were amateurs in Greek, simply pegged an Armenian word to each Greek one, totally disregarding their native idiom, word

order, and all. As a result, their translation, incomprehensible in Armenian, yields a reliable approximation of the original when retranslated into Greek, which in turn can be translated into a modern language.

Terian's doctoral dissertation consists of such a translation and a commentary on one of Philo's works, "De Animalibus." During this school year Terian is scheduled to present a colloquium on Philo at the Center for Hermeneutical Studies, sponsored by the Graduate Theological Union and the University of California in Berkeley.

recommended reading

C. H. Spurgeon reprints, Baker Book House, Grand Rapids, Michigan, 1975.

Baker Book House has once again done a great service to the entire Christian church by their recent reprints of Spurgeon's sermons. The latest are: *The King's Highway, Counsel From Christian Workers, and Christ's Glorious Righteousness*. They sell for \$1.95 each. But what a wealth of material each one contains. Pastors and Bible teachers will find in these something of the inspirational wealth of this prince of preachers. His career in the Metropolitan Tabernacle has no parallel in pulpit history anywhere.

When this reviewer went to London from Australia in 1930, thirty-eight years after the great spiritual leader had "fallen asleep in Jesus," one could still feel some-

thing of his influence. More than one told how, in order to get a seat in the church even on prayer-meeting nights, one would have to join the sidewalk queue at least an hour before the meeting.

Charles Hadden Spurgeon was only 19 when he was called to the New Park Street Chapel. The congregation there was so reduced in numbers they were seriously considering dissolution. After young Spurgeon arrived, however, the church was soon overcrowded. This led to the erection of the Metropolitan Tabernacle seating 6,000, which, until his death thirty-nine years later, was crowded to the doors. Spurgeon was God's man for a great task, a ripe theologian, master of systematic thought, and a winsome pastor-evangelist.

His daily meditations, reprinted again this year under the title

Spurgeon's Devotional Bible (784 pages), are as challenging in their thought as his commentary on the Psalms—*The Treasury of David*. I heartily recommend these republished works. It is good to be challenged by a profound thinker.

R. Allan Anderson

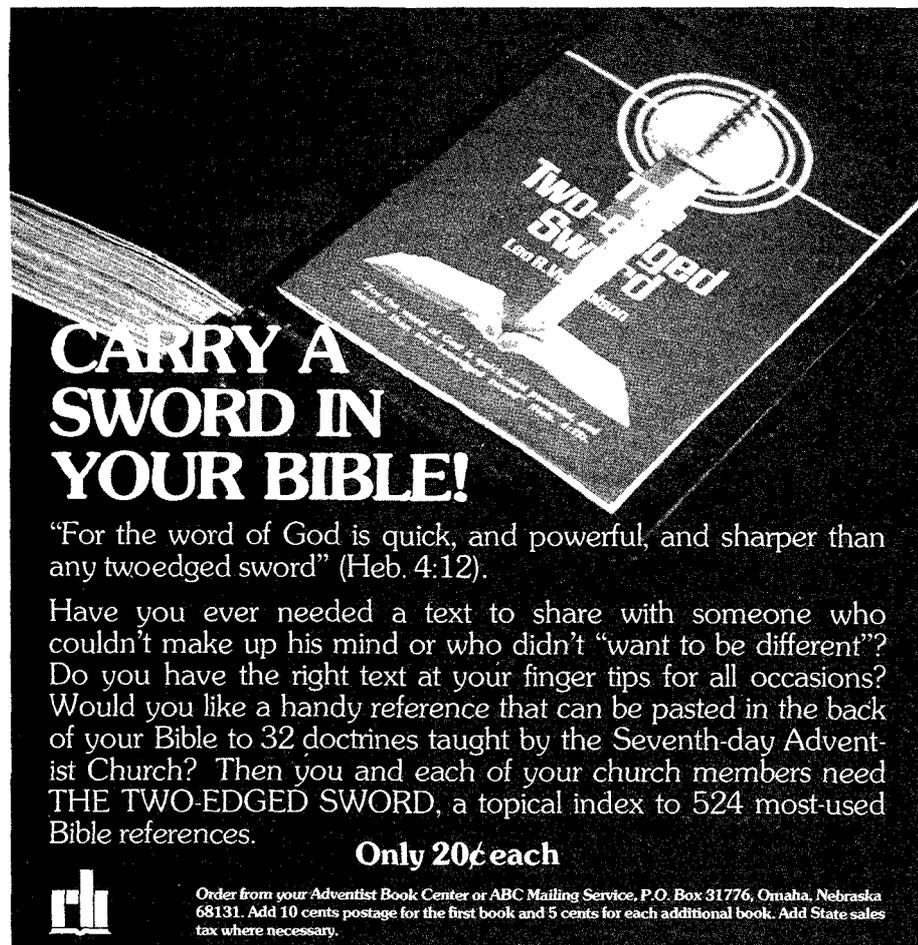
Knowing God, J. I. Packer, Ph.D., Intervarsity Press, Illinois, 1973, 256 pages, \$5.95.

It has been a long, long time since I have read so compelling a book. It earned my respect from the first page of its three-page Foreword and held it right through to its "Biblical Passages Discussed" index. No thoughtful Adventist minister would be harmed and many will be positively blessed by reading, studying, using, and remembering the volume. I have been enlightened, encouraged, sobered, humbled, uplifted, and stimulated by carefully, slowly reading its well-ordered pages; and I want to read them again. It is a book I shall keep.

The volume contains a masterly study of the Almighty, written by a scholar who personally knows his God—the God of the Bible, of the Covenant, of our Lord Jesus Christ. It is a thoroughly scriptural book, saturated in the Word, weaving Biblical phrases and references skillfully into the exposition, competently introducing the reader to the nature, the character, the mind, and the purpose of the One who is the Hero of the Old and New Testaments.

The writer, an evangelical minister who is associate principal of Trinity College, Bristol, England, knows his Bible as Adventist ministers are reputed to have once known theirs. When we do know our Creator as comprehensively and assuredly as does Dr. Packer, our faith will be measurably stronger. A leisurely, receptive reading of the book's tightly packed pages will help us share in the life-saving knowledge he so persuasively expounds. I cannot too strongly urge my fellow ministers to buy the book, to read it, study it, absorb it, use it—and live by it.

Bernard E. Seton



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New England Tract Society Office
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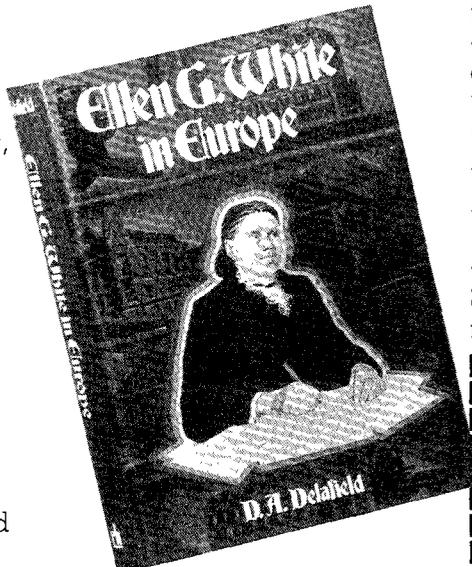
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Tape-of-the-Month Price Change

For many months the need for an increase in the subscription price for the Tape-of-the-Month has been evident. However, the cost adjustment has been deferred as long as possible. Even now, the increase is held to an absolute minimum of only \$5.00 per year. This program is being offered as a service and not as a commercial venture. The low, low price is only possible by way of subsidy and volunteer assistance. The new prices, effective January 1, 1976, will be as follows:

Cassettes (C-90)

Two per month (per year) \$45.00
Single month's selection 4.50

5-inch Reel (1 7/8 ips)

One reel per month (per year) 30.00
Single selection 3.00

Bible Conferences Tapes

Complete set on twenty cassettes 38.00
Single selections (two cassettes equivalent to one reel) 4.50
Complete set on ten 5-inch reels 25.50
Single selections (one 5-inch reel) 3.00

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Cassettes 32.00
5" reels 18.00
Complete Bible
Cassettes 120.00
5" reels 64.00

You will notice that the 7-inch reel is no longer listed. Since there is very little demand for this, it is being discontinued. All present subscriptions will, of course, be honored until their expiration date. To keep bookkeeping at a minimum, all subscriptions automatically begin with the beginning of a quarter. New subscriptions beginning as of July or October of 1975 will be charged the old rate for the balance of 1975, and the new rate for the amount that carries over

into 1976. This means that new subscriptions taking effect this year would be as follows.

Those beginning July:
Cassettes \$42.50
5" reels 27.50
Those beginning October:
Cassettes 43.75
5" reels 28.75

We know that you appreciate our holding the price down. This is very evident when comparing our price with any other tape program being offered. We are also dedicated to making the quality of the tapes in both production and content the very best. Your suggestions, as well as contributions in the form of material worthy of sharing, will be appreciated.

Watch for further announcement about tapes from the World Ministerial Council and the General Conference session. These will be available in English and will not include the German translation. Some of the messages will appear in the regular Tape-of-the-Month. Others, such as the Bible study series, will be available as a separate package.

Something New for the Jew

Ellen White makes it very clear that a special work is to be done for the Jewish people and that "converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ our Prince" (*Evangelism*, p. 579).

A series of fifteen tracts entitled "Timely Topics," designed especially for our Jewish friends, is available from our Adventist Book Centers. The set sells for \$1.00.

Each of these tracts invites the reader to send in for a series of topical studies of the Sacred Scriptures. The Bible correspondence course that they receive is an entirely revised series of studies, geared to meet the modern Jewish mind. The forty lessons are well laid out with striking illustrations that should help capture the attention and interest.

Notice also the arresting titles: Lesson 1, "Moses' Health Laws Vindicated by Modern Science";

Lesson 2, "The Greatest Jewish Contribution to Civilization"; Lesson 3, "Jewish Bible Prophets Confirmed by History."

R. L. Odom and a group of able and knowledgeable assistants have prepared this material under the direction of the Israelite Heritage Institute. It is hoped that these lessons along with the "Timely Topics" tracts will be given wide usage by both ministers and laymen.

Enrollments for the lessons should be sent to: The Israelite Heritage Institute, P.O. Box 99, Newbury Park, CA 91320.

Complete Set of Ministry Available

A complete set of *The Ministry* from its earliest issue in 1928 is available for a nominal sum. All can appreciate the wealth of material contained in these volumes. If you or the institution you serve should be interested, please write directly to:

Siegfried H. Horn, Dean
SDA Theological Seminary
Andrews University
Berrien Springs, Michigan 49104

The Index to *The Ministry* can also be a valuable aid. These are available from the General Conference Ministerial Association for \$5.00.

New Sabbath Film Available

Remember the Sabbath is the title of a 9-minute 16 mm. sound film produced as a pilot project by the General Conference Youth Department. The reception from youth groups has been most gratifying. There are plans for more doctrinal films along these same lines, but can a film such as *Remember the Sabbath* be used in evangelism? One who has tried it writes:

"The film has a subtle objective, making a tremendous impact upon the evangelistic audience. It creates an interest on the part of the viewer to honor God by respecting His memorial of Creation. The audience is artfully maneuvered into recognizing that God has a

shop talk

sacred day. The observance of the Sabbath is an act of obedience to the Creator of heaven and earth.

"The film is short enough to preserve the needed time for the lecture. It has a good objective that can be capitalized by a lecture on the Sabbath. Through the use of the film, the audience is brought to a state of emotional obligation to worship the God of nature and of man."

Orders for the film should be placed with the General Conference Youth Department. \$75, Study Guide included.

Overhead Transparencies Available in Spanish

For about a year the Southeastern California Conference Ministerial Association has produced and stocked overhead visuals covering the major points of our message in sets of thirty large visual slides. They sell for \$85 a set, plus postage. About 175 sets are in use around the world.

These sets have recently been translated into the Spanish language for our Spanish-speaking workers. This could revolutionize Spanish evangelism. These visuals are suitable for Bible classes, evangelistic efforts, and even for lay use among Spanish-speaking people. The familiar basic charts, such as the 2300 days, Daniel 2, the beasts, and other prophetic symbols of Daniel and Revelation, are all annotated with the Spanish language. These have been carefully edited and translated by Dr. Fernando Salcedo.

There are a few sets left in the English language and now one hundred sets in the Spanish language are available on a first-come basis. Both cover more than thirty doctrines of the church.

The same part-at-a-time revelation procedures used so effectively in black light charts can be achieved by drawing an opaque piece of cardboard from under the part of the visual one wants to be seen at a particular time. This technique gives movement to the presentation. Some men use two screens. One screen is used to

show Bible text slides and the other is used with the overhead projector to project the stationary charts on the screen.

Write to the Ministerial Department, Southeastern California Conference, P.O. Box 7584, Riverside, California 92503, for a brochure or for a set of visuals.

Opening New Interests

J. S. Henderson, a district pastor in the Arizona Conference, has found what he says to be "the finest program for opening up new interests" that he has come across in all his 27 years in the ministry. It is the small literature ministry. Visitors use a small leaflet called The A.B.C.'s of Prayer and take about five minutes going through this with people in their homes. Then they present a brief canvass supplied by the publishing department introducing the paperback editions of The Great Controversy and The Desire of Ages, which sell for two dollars for the set. Bible Readings can be included as a three dollar package.

After having used the program for about six months, Pastor Henderson writes:

We have placed several dozen of these sets just by going out once a week for a half day. We usually place two or three sets in a two-to two-and-a-half hour stint. I always go out with one of the lay people to give them training and experience in soul winning. I find that such a program draws the pastor and his layworkers together as nothing else.

The money that comes in from the sales is placed in the missionary fund so that we can keep buying more literature. I never thought I could sell books until I gave the small literature ministry a try. I am amazed to see non-Adventists reach for our lovely books and exclaim, "These are wonderful books. I'll take the set."

Just this morning we called on a stranger and found that she has Seventh-day Adventist relatives. Recently she has been asking her minister why people keep Sunday and for Bible proof of its observance. The answers she received did

not satisfy her. I showed her where she could get the answers from *Bible Readings for the Home* and *The Great Controversy*. She was delighted and took the set. You can be sure we will follow up this interest. It seems that every time we go out we have a wonderful experience like that.

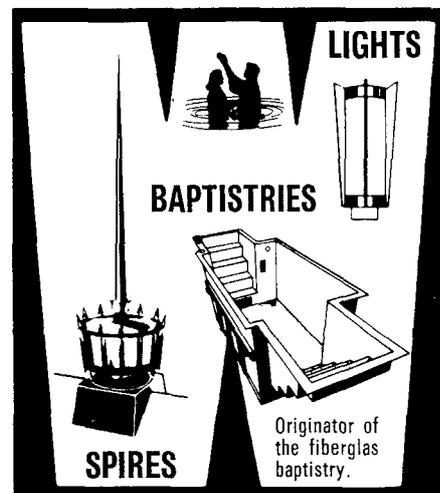
The testimonies we give on Sabbath and at prayer meeting are greatly appreciated by the other members and are inspiring others to take up this ministry. I certainly recommend this program.

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Bench Marks

In everything we do, we are either a part of the problem, or a contributor to its answer.

Consider the banana peel and some of the things we can do with it. We can (1) throw it down, (2) step over or around it, (3) slip on it and fall, or (4) pick it up.

If we do any one of the first three, we are a part of the world's problems. If we take the trouble to remedy the situation and remove the danger, we are a small but vital contributor to the answer to mankind's problems.

Consider the church and its mission. Are we a part of its problem, or a contributor to its answer? If we complain, criticize, and condemn the church, then we are unmistakably a part of its problem. If we fail to support the church with generous portions of our prayers, our presence, our tithes, and our services, then we are an even larger part of its problem and, indirectly, a cause of the world's troubles, conflicts, and crises.

If, on the other hand, we attend it regularly, give to it sacrificially, and serve it faithfully, we become a creative contributor to the answer and an integral part of its solution to the problems that beset mankind everywhere.—**WILLIAM ARTHUR WARD** (*Quote Magazine*, July 6, 1975).

"What does God expect of husband and wife? The answer is pretty demanding—it's a self-sacrificing love, like that of Christ for the church, that knows no limits."—**Billy Graham** (*Quote Magazine*, July 6, 1975).

"Smile Once in a While." Oh, dear pastor, how I wish you would smile once in a while when you preach. We are your friends, not hostile demonstrators. You say you love us, yet through the whole sermon your face is tense, voice strained, as though you were facing a hopeless group of reprobates. Aware of our cumulative failings, it must be a dismal picture; yet an

encouraging word with a friendly smile can do wonders to transform us. Please, pastor friend, while you lead our minds toward heavenly goals, don't forget how much we need human warmth and concern to motivate us along the way. No words can equal a genuine smile born from a loving heart. (Yours for improved sermons, Mrs. B.)

Suggestions for Planting Time.

First plant five rows of peas: preparation, promptness, perseverance, purity, and presence. Next to these plant three rows of squash: squash gossip, squash criticism, squash indifference. Then plant four rows of lettuce: Let us be faithful to duty, let us be loyal, let us be unselfish, let us love one another. No garden is complete without turn-ups. Turn up for meetings, turn up with a smile, turn up with new ideas, turn up with determination to make everything count for something good and worthwhile.—**Hood View, Oregon, SDA Church Newsletter.**

Quote: "At \$10 per hour we all have \$5 million worth of hours in a lifetime."—**A Mathematician.** "If a man stood with one foot in an oven and the other foot in a freezer, statisticians would say that on the average he was comfortable."—**Quote Magazine.** "The finger of God never leaves identical fingerprints."—**Lee.** "I have tried to keep things in my own hands, and I have lost them all. But what I have given into God's hands, that I still possess."—**Martin Luther, from Quote Magazine.**

No Tame Words to Offer

We must drink deeper draughts from the well of salvation. How can we possibly enter into the spirit of Christ's teachings unless we are partakers of the divine nature? We are seeking to vindicate the law of God. We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and

come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer.—**ELLEN G. WHITE, Review and Herald, July 22, 1884.**

"We are beginning to heal the pietist-activist breach that has stymied us for so long. For several generations at least, we have behaved in the church very much according to the old statute still on the books in Massachusetts: 'If two vehicles come to the crossroads at the same time, both shall stop and neither shall move until the other has passed.' Are we to be soul winners or social reformers? The healing over of this split is another of the many signs that the tide is moving in again upon the beach."—**Leighton Ford in Quote Magazine.**

Note: *The Real Message of the Parable of the Talents:*

- Grow or perish
- Use it or lose it
- Dig or die

The Law of Kindness—
Proverbs 31:26

Bible—Success

The noted Philadelphia merchant, **John Wanamaker**, made an interesting investment in his youth. From the wages he received at 11 in his father's brickyard, he purchased a small, red Bible for \$2.75 by installments. He started his famous store at 20 with savings of \$1,900. Many predicted he would fail, and he almost did on three occasions, during financial panics. But he never gave up. It was his idea that revolutionized the whole theory of buying and selling, and encouraged the principle of service to the business world. Asked for his success insights, he replied: "That little red Bible was the greatest far-reaching purchase I ever made. Every other purchase in my life seemed only secondary."—**Rev. A. Purnell Bailey** (*Quote Magazine*, July 27, 1975).

news briefs

Pope's Delegate to World Council: "Tremendous" Breakthrough Looms

SAN DIEGO—Pope Paul's representative at the World Council of Churches (WCC) said here he is convinced that the Christian world was on the brink of a "tremendous breakthrough" in ecumenical unity.

"We are on the eve of a tremendous breakthrough," said Belgian Father Joseph J. Spae, CICM. "Several signs of this new epoch in ecumenical relationships can be seen, which I would compare with the new epoch in theology."

The 62-year-old Flemish priest, a member of the congregation of the Immaculate Heart of Mary, is general secretary of the Joint Commission on Society Development and Peace, an agency of the WCC and the Pontifical Commission for Justice and Peace. He came here to speak on the state of world ecumenism today.

"When we look around the world," Father Spae said in an interview, "[we see] that the time is ripe for a breakthrough that will put Christianity on the map as having recaptured the unity for which Christ prayed on the eve of His death."

Sunday Sales Law Upheld in New York

ALBANY—The New York Court of Appeals has upheld the State's Sabbath-closing laws, but at the same time reversed the conviction of a group of supermarkets for "uneven enforcement" of the laws. Four of the seven judges ruled in the majority opinion that prosecution of a group of Buffalo supermarkets that has stayed open on Sunday violated the Equal Protection Clause of the Constitution. But they said the law itself was constitutional.

The court said that in Erie County, where Buffalo is located—as in other parts of the State—there is no "policy of general enforcement" and the blue laws are

enforced only after private citizens have registered complaints to public officials. In minority opinions, three judges criticized the "wholly irrational" maze of Sunday-closing laws, which they said were therefore unconstitutional.

Catholic Sees Marriage Guidelines Deal With "Probable Immaturity"

BOSTON—Guidelines for dealing with "probable immaturity" in Roman Catholic couples contemplating marriage were issued here as "universal archdiocesan policy," applying to anyone 18 years of age or younger and to persons showing evidence of immaturity, whatever the age.

The guidelines, which cover both Catholic and mixed marriages, as well as instances of premarital pregnancy, were authorized by Cardinal Humberto Medeiros, of Boston, and published in a 22-page booklet entitled "Christian Marriage—an Introduction, and Archdiocese of Boston Policy on Marriage Preparations . . ."

Designed for priests and counselors involved in marriage preparations among young people, the policy also provides for "a program of catechesis or workshops" to be conducted for priests by the Archdiocesan Office of Religious Education.

The guidelines document discusses ordinary maturity and discretion, analyzes various types of immaturity, and recommends professional counseling in some cases and in others advises postponement of marriage plans.

"Creation" Shut Out by State Board Despite Agreement

BURLINGAME, Calif.—Education forces in California which thought they were going to get at least a semblance of the Creation, or essentially Biblical, theory into the State's new science and social-science textbooks this year have discovered that only the evolution

theory will be presented—contrary to an agreement made two years ago.

In the agreement, reached after months of haggling, the State Board of Education agreed to put the Creation theory in its social-science textbooks where philosophical arguments about man's origin were in order. Pro-creationists agreed to the compromise that would have, for the time being, excluded the creationist theory from the science textbooks.

Board Member Eugene Ragle said the decision not to include Creation even in the social-science textbooks "boggles the mind." He and Board President John Ford voted against adopting the new sets of books because of its exclusion.

The agreement of 1973 to place the Creation theory into the social-science textbooks in exchange for not including it in the science textbooks was an "improper and virtually immoral tradeout," Mr. Ragle said. But the board's failure to carry out its agreement to include it in the social-science books was even worse, he said.

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