



FEBRUARY 1976

***“Dare not to preach  
another discourse  
until you know,  
by your own experience,  
what Christ is  
to you.”***

*Testimonies to Ministers, p. 155.*

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ONE OF MY first summer jobs was in a shipyard in San Francisco. The job consisted of sitting on a cushioned seat arranged on the tool carriage of a large Niles Planer, and pushing the buttons that would keep the machine going back and forth in proper sequence. It was one of the largest planers I have ever seen. The tool carrier moved back and forth in monotonous repetition on about forty feet of railroad tracks, and the steel that was being cut was set up on a stationary platform. Since I was working the mid-night shift my hardest problem on this job was that of trying to stay awake. There is no question about it. That was one of the most difficult jobs I have ever been assigned.

We have come to a time when too much of our work is associated with merely pushing buttons. In fact, this philosophy seems to have spread throughout the church. Too often we as leaders conscientiously, yet mistakenly, are engaged in an effort to give church members more and more push buttons.

In our eager attempts to help them accomplish their work as quickly and efficiently as possible we provide programs that promise maximum results with very little effort if they will just follow the right steps. The problem with this approach is that we condition them to think that missionary effort doesn't need to involve much time or energy. All we have to do is push the right buttons, and there will be a bountiful harvest of converts. When it doesn't work out quite as promised they become discouraged and lose interest in any soul-winning effort.

Church members today do not need push buttons as much as they need real challenges. In recent months we have seen again that when our members really feel challenged they respond far beyond our expectations. This was certainly true of the appeal to build churches in South India. But when there is no challenge it is easy to be lulled to sleep. What is the moral? Isn't it time to get away from the push-button complex and recognize that our people do respond to challenges that require some initiative and unusual personal effort on their part?

Even in those places where Seventh-day Adventist work has been most active and results have been most encouraging—as in South America, Inter-America, and Africa—we find that when the number of active members is compared with those who are inactive, it is still true that

## **editorial**

### **Push Buttons and Promises**

**See  
"Target-Group  
Evangelism"  
beginning on  
page 20.**

most of our members are not really involved. This points up a perennial problem—the lack of properly training our members to do the work that the ministry of the church can never accomplish by itself.

However, there is an even more basic problem that underlies this lack of training. Often lately we have heard that ministers just aren't being taught how to train and use church members. If this is so, our basic problem seems to be that of discovering ways and means of re-orienting our worldwide ministry to the need of involving church members and then showing them how to go about doing so.

It is more important for the minister to be recognized as the leader of a soul-winning team than to be widely acclaimed as a great soul winner himself. In our Ministerial Advisory in Vienna, Pastor Ruben Pereyra pointed out that surveys among apostatized Seventh-day Adventists in South America showed that 92 per cent who did apostatize did not join other churches and still considered themselves Seventh-day Adventists. In fact, 95 per cent of those contacted indicated that they would like to come back to the church.

Pastor Alvin Cook, Ministerial Association secretary in Trans-Africa, reporting on studies conducted in that area, emphasized that most of the apostasies that are taking place in the church occur after ten years. As was brought out at that meeting, we really don't understand what apostasy is if we think that the main problem is lack of careful preparation of members in evangelistic campaigns. The point is that many of those who join our ranks seem to be willing to sit in the church doing nothing for from eight to ten years, but then they decide that they can sit just as well at home. This, of course, leads to apostasy.

With this background in mind, we see that apostasy is not based so much on lack of agreement with the teachings of the church as it is on lack of involvement in the church's soul-winning program. Don't you think that instead of developing more push-button programs that promise church members easy and immediate results we need to interest and challenge them in that area of service they feel that they can most adequately perform, and then carefully train them to become, from that point on, full-fledged members of the soul-winning team?

L. R. V. D.

# The Clergyman as Citizen

## The Editors Interview Congressman Don H. Clausen

**What do you believe that we as ministers should do as far as taking an active part in the affairs of our government and nation?**

I feel very strongly that ministers as individuals can and should acquaint themselves with the over-all workings of government, and whenever possible become well acquainted with their various representatives in government.

I have a very strong view that, as an institution, church organizations should not involve themselves directly in the political process. But I have the equally strong conviction that as individuals, and not as members of a specific congregation, ministers should become interested in the workings of government and acquainted with the processes and the various procedures that are followed whenever we're dealing with legislation. They should be aware of how administrative procedures are followed by the executive branch at all levels of government. Of course, I realize that this is a very difficult thing because you have so many pressures and demands on your time that it's very difficult to keep pace with all of the changing issues as they evolve at every level of government.

The least the minister should do, however, is to be aware of what is going on in that unit of government closest to where he lives. If all citizens would do their part to make local government the

*Don H. Clausen is the representative in Congress for the second district in California.*

most responsive and responsible unit, we would have a lesser amount of involvement from the central government.

**Congressman, we know that you are pretty well acquainted with Seventh-day Adventists. What conviction do you have about Adventists and their relationship to their communities and their civic responsibilities?**

It's my view that the over-all image of Seventh-day Adventists is excellent. There has been, however, a tendency for many of you to sort of isolate yourselves from regular community happenings. In my congressional district the individual Adventists that I know have taken this criticism seriously and have sought to develop the maximum in interaction between themselves, as individuals, and their respective communities.

You really do seem to have the answer to the world's problems, but you've had a tendency to keep it pretty much to yourselves. This is not unique. There is a tendency for people to communicate only with those people with whom they're comfortable. I think this is a common fault of most organizations. They tend to just talk to themselves. I say this with the hope that each individual Adventist might develop a sort of "operation outreach"—do something more to convey to his neighbors the denomination's objectives, and in so doing project something of his own personality to other people in the community.

I am not an Adventist, but my family is. I am a Lutheran. I might add that I've seen a major movement by the leadership of your church in this direction the past few years. I was one who was to a degree reluctant to accept the fact that my wife observed Sabbath on Saturday. But as I became more and more acquainted with Adventists as individuals and would go to church with my wife, I found myself increasingly comfortable with everything they had to say, and more importantly, the number of good things they were doing for people and subsequently the community at large.

**You are talking now to an audience of 15,000 Seventh-day Adventist ministers, not only in this country but in countries around the world. How would you suggest that they relate to the world about them and to the political world in particular?**

Basically I would suggest that you con-



tinue to do what you are doing, but somehow you need to get your fine message out to more people. Frequently I refer to your international missionary work as the "Seventh-day Adventist peace corps operation." It has proved itself wherever you've had such activities. There's no better way that I know of to attract people than the medical and the educational emphasis that you include in your program.

I don't mean to place the spiritual advocacy that you have in a secondary position of importance. I am suggesting that they should go forward simultaneously. But I do believe that if you are to win people to your point of view somewhere along the line you have to convey to them that you have their interests very much at heart. And I think if you mend the body of an individual through medical assistance, or more importantly, help them through your excellent emphasis on preventive medicine, you can't help but continue to add to your over-all acceptance and credibility.

Your stop-smoking program has, I think, been very effective. It's a very low-key approach, and I think it's among the most successful. But you must realize that you are involved with very strong competing economic interests, particularly with the tobacco interests and all of the taxation associated with it. Nevertheless, I can't help believing others

*Congressman Clausen answers questions directed to him by Ministry editor J. R. Spangler.*

are coming to realize that that which you have advocated in the interest of health is having a profound influence on society against the very intense competition of the basic economic and political interests involved.

**You suggest that we let more people know what we're doing. How can a church group do this without projecting the image of "blowing its own horn"?**

In so many ways the Adventist Church and its people do tend to operate essentially as I do—on the theory that "there's no telling how much good one can do if you don't care who gets credit for it." And it's quite possible that I as a politician am as guilty of not conveying to my constituency all of the things that I, in fact, do for them routinely but do not go out and publicize. It's a very fine line, as I'm sure you realize. If you try to convey the impression that you need to be recognized for all the things that you do, then you sound as though you are bragging; and yet if you don't tell people, as we say in the political world, you find that their memories are very short. So somewhere in between is the real answer.

I happen to believe that it would help your cause very much if you were to inventory the basic problems in this coun-

try, the basic problems in the world, and then in some way relate to the populace at large how you are specifically addressing yourself and your organization to these problems. I've talked to Pastor Fagal of your Faith for Today television program about it. I suggested you might dramatize some of the examples of how you've been able to really make a contribution to people in your international missionary programs. If this kind of image can be projected to people through whatever means of communication that we have available to us, I can't help believing that it will be a plus. But it will have to be in a low key—a very factual, very positive manner of presentation.

**You mentioned our concern and emphasis in the field of preventive health. What do you see in the future for health education in this preventive medicine concept? What is the trend in government now? Do you think this is going to broaden any?**

I strongly believe in the emphasis on and need for preventive medicine, but have great reluctance about government getting further involved, because there is then a tendency on the part of people to look to government for the solution. I am one of those that is a strong believer in the fact that this society has advanced to the point of having the highest standard of living primarily because of the fact that it's been the private and the volunteer or independent sector that has handled the

***All of us need to be aware of the fact that sometimes our news is being deliberately slanted.***

bulk of these kinds of programs. And the government's role should be one of minimizing its involvement and maximizing its efforts toward seeing that the private sector organizations and institutions can themselves meet this responsibility. The pressures toward socializing our institutions are immense. Unless it is checked we will have less freedom of choice, less competition, and a decline in the quality of our health delivery systems.

**We seem to be in a rather paradoxical moment in our nation's history. In some ways we have more freedom than ever before, and yet we are aware of much more government incursion into our freedoms. Since Adventists have staunch interests in protecting civil and religious freedom, what can we do about this?**

Well, in the first place, freedom isn't free. Everyone has to pay a price if we want to preserve our liberty. And that means maximizing our commitment. So what can you do? The most important thing that I can suggest is that as Adventists you do much more than you have in the past to communicate and develop an interaction with other people in the community in which you live. Wherever I've seen Adventists get involved they have been a positive influence for good outside of just their individual- and church-related activities. You are a beautiful and highly respected people.

One of my concerns in this area of freedom is that the press has a tremendous power to sway public opinion today, the problem being that any one individual can only comprehend so much. There's a limitation on the time that each one of us can devote to this information-gathering effort, and we are quite dependent on what we are being fed from our news media. Sometimes it seems our news is being deliberately slanted. All of us need to be aware of this fact. The sophisticated individual will and should read more than one newspaper or magazine for comparisons to see what I mean.

But under no circumstances should this be controlled by government, because one of the most important ingredients in a free society is the need of maintaining a free press. So I don't advocate for one moment any restrictions on freedom of the press, but it does seem to me that our prime time commentators





need to be held a lot more accountable and responsible than they are. A coordinated public opinion effort demanding balanced and objective reporting is what's needed.

**One last question, Congressman. What do you see in the future for this country, and how do you feel about it?**

As you know, I'm not among those who are prone to accentuate the negative. There are a number of negative factors in society. But I'm also of the opinion that it almost takes a crisis before people take on a new sense of direction and commitment to meet the challenges of change.

I happen to believe the message that a lot of the young people were trying to get across a few years ago may very well be coming into being. They were trying to tell us that bigger isn't always better, and I see more and more people shifting away from that concept. It used to be that a bigger automobile was a status symbol. Today the big automobile is increasingly recognized as a symbol of something adverse to the best interests of society.

I see new directions in transportation. There's going to be a whole new transportation policy in every section of the country. I think you'll see smaller automobiles. There'll be more and improved transportation systems in those areas where the population is very heavy. I also believe that the concept of decentralization and returning the government back to the people is gaining

ground and support. A revitalized, responsive, and responsible Federal system of government, as intended by the framers of our Constitution, is what the people want and should have.

I am concerned about the international situation. I see a tremendous trend toward nationalism, but this isn't necessarily all bad. It's in our national interest and in our interest as fellow human beings to see that the quality of life is improved for the people of the world.

If we don't convey to other people in the world that freedom is the way and the life, if we sit by apathetically and just assume that things are going to fall apart, they will fall apart. But I am one of those who believes very strongly that we, as individuals, can do much more than we are now doing, and we have the tools with which to carry it out. We have communication capabilities we never dreamed were possible. Consider how effective some of the missionary organizations like yours have been in so many places, with very little in the way of communication or transportation equipment. Then imagine what could be done if we maximize our efforts through improved communication-transportation systems.

The synchronized orbiting-satellite communications system of our space age permits transmission to any area of the world. Transistor solid-state radios have revolutionized the potential for input to heretofore inaccessible areas of the globe. Air, sea, and surface transportation systems are expanding rapidly and with tremendous flexibility and reliability. In this Technological Era the capacity of dedicated Christian workers to carry out their mission has never been greater.

There are many worlds to conquer, many challenges that can be converted into opportunities for problem solvers.

The future appears bleak to many. To me, the future of this country is what we as individuals make it. We can be doom and gloomers or we can meet these crises head on, with a firm resolve to do our share rather than "letting George do it."

This past year saw our great country survive an unprecedented Constitutional crisis. I sincerely believe it has had a sobering effect on our people. I see them becoming more involved and aware. They are prepared for a new sense of direction. I'm optimistic about the future. ■

# The Administrator and Evangelism

ANYONE who has had experience in bringing a soul to Christ knows something of the spiritual wrestling involved. Anyone who has held a public evangelistic campaign knows something of the nervous and mental energy, the spiritual concern, such a campaign demands.

Most administrators have at some point in their experience held evangelistic efforts. If we put all that God expects an evangelist to put into such a campaign we know something of the burden our evangelists are carrying. Let us, as church leaders, keep our memories bright and be understanding of the evangelists' problems and sympathetic with their plans. As administrators, we feel we need to have certain things in order to carry on *our* work—offices, desks, chairs, files, typewriters, dictating machines, adding machines, and other equipment. We also need a budget to enable us to travel and visit the churches and institutions in the field. We need to remember that our evangelists, if they are to be successful in their soul winning, also need books, files, audio-visual aids, and so forth. They also require an adequate budget for travel, crusades, and work if they are to be effective workers.

Many times an evangelist's success or failure is in direct ratio to the support he receives from conference leaders. If his president and secretary-treasurer support him, provide him with the necessary tools for his ministry, visit him, and encourage him, his lot not only will be easier but his campaign will be much more fruitful.

If we believe that evangelism is important we must demonstrate this in a practical manner. We have a tendency to provide generously for our full-time evangelists. My appeal is not only in behalf of these men but also for the rank and file of our evangelists, many of whom go forth to war armed only with "David's sling"—a few dollars, a few francs or shillings—and the promises of God.

*From One Leader to Another*



**Robert H. Pierson**

**Robert H. Pierson**  
is president of  
the General  
Conference of  
Seventh-day  
Adventists.

I understand the problems you men in administration face. For many years I sat where you sit. I know the demands for church buildings, for schools, for hospitals, for operating capital, for housing, for equipment, and for many other projects. These needs are very real. We must not forget nor neglect them, but what about the large unentered cities, the thousands of neglected villages, the vast, unentered areas? I make a special appeal for more direct evangelistic funds in our budgets in the future.

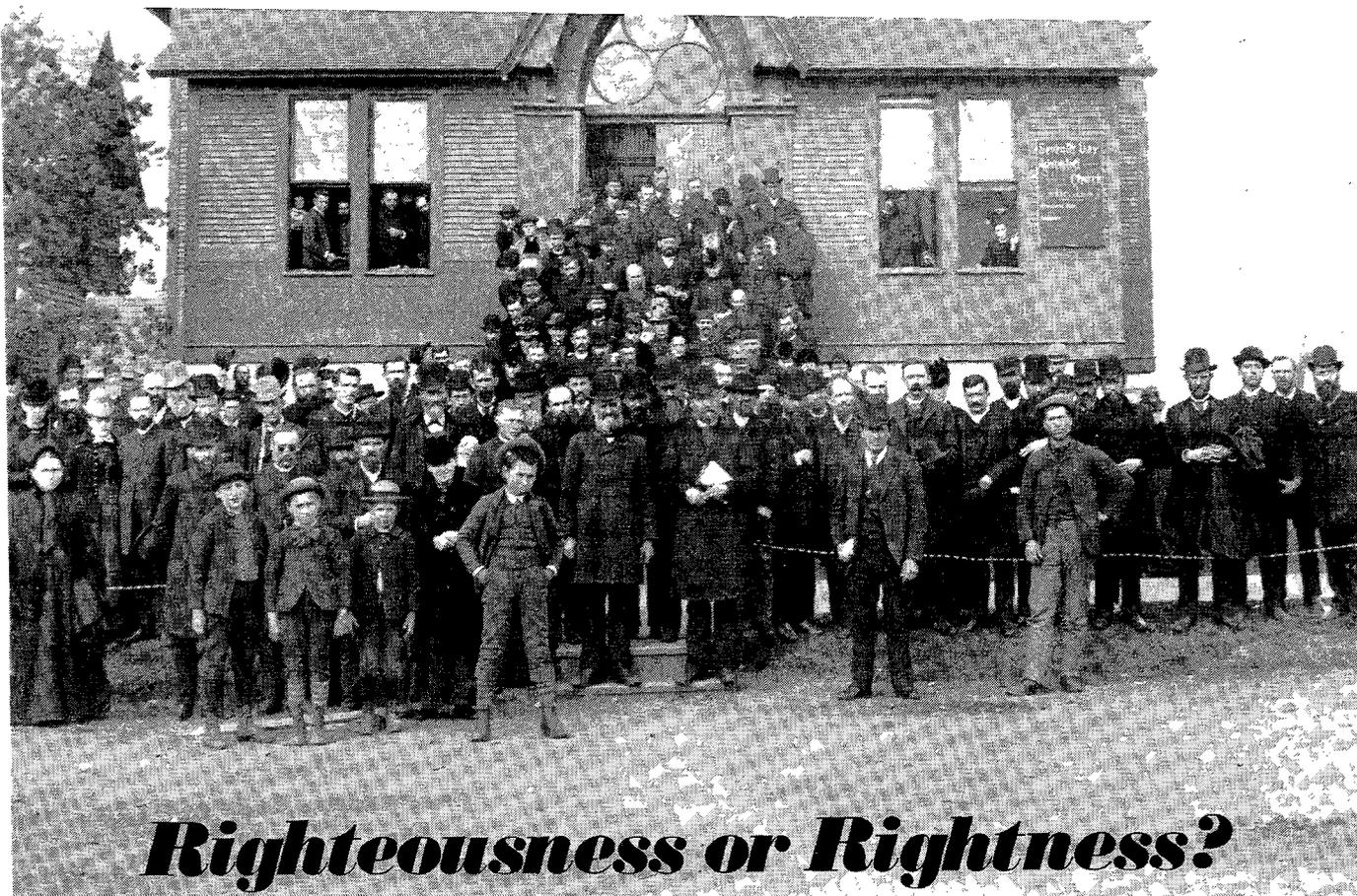
When we get these funds let us *spend* them wisely and effectively, of course, but *spend* them. On several occasions I have spoken to treasurers about setting aside more funds for evangelism. At times they have pointed out sizable amounts of evangelistic money lying unused in local or union treasuries. We have not yet reached the point where the percentage of the over-all budget that is used for direct evangelism is adequate to respond to the challenge of the seventies.

We need to make more effective use of available communications media—radio, TV, the press, the telephone—to breach the concrete chasms that are present-day cities, to get into the massive apartment complexes in metropolitan areas. Frequently it is nearly impossible to personally get into these apartments. Even if we could, where are the number of workers required for such an undertaking?

I appeal to our church administrators—channel every possible dollar into direct soul-winning endeavor. Consider whether those thousands of dollars you have for next year's budget may better be spent for evangelistic crusades than for a new office building or more office equipment.

Money for evangelism is the *best* investment this church makes. It brings greater returns now and in eternity than money in any bank, mutual fund, or property!

Then—*give yourself*. God can make a soul winner out of you. You may not be a public evangelist, but you can share your faith personally. When you travel on the planes or in your car, don't miss an opportunity to help others find Christ and His last-day message. Our first work is to be instruments in God's hands to meet the greatest challenge in the world—reconciling men and women, boys and girls, to the Lord Jesus Christ. Evangelism is for all of us. ■



## *Righteousness or Rightness?*

AT THE Minneapolis General Conference in 1888 a strong reaction developed among Seventh-day Adventists against the inroads of legalism in our teachings. A thrust was made for a clear restatement of the truth of righteousness by faith. Although there were several leaders who opposed this emphasis, more on personality issues than on doctrinal, a real change in direction was accomplished. This renewed emphasis on righteousness by faith was guided by Ellen G. White and most clearly described in her book *Steps to Christ*, which has become a Christian classic.

However, doctrinal understanding is not sufficient, as is too often attested in the personal practice of many Adventists. For the church to understand the teaching of righteousness by faith and yet too often be represented by members who are legalistic in practice is bound to create confusion—not only in our ranks but outside them.

Equating teaching with practice, fellow Christian friends accuse us of legalism. Attempting to eradicate legalist threads woven into the fabric of our attitudes, some church members tend to call for a righteousness which has too little concern for rightness. Concerned that true righteousness necessitates rightness, others demand changes in conduct and practice in a manner that

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LE ROY A. MOORE

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*LeRoy A. Moore is director of the self-supporting LaVida Mission for the Navajo Indians in Farmington, New Mexico.*

threatens the love experience that forms the very heart of righteousness.

Our problem is not so much theological as practical. A theoretical redefinition of righteousness by faith, so persistently called for by some on both sides of the issue, threatens to rivet us more firmly on one or the other of the horns of dilemma we have long been fluctuating between, liberalism or legalism. Our great need is not understanding of this doctrine as much as it is serious and diligent practice in operating the transmission so graciously granted to each of us! Only through proper exercise of faith can we transmit the theory of righteousness by faith of rightness and righteousness in our lives which the universe has long awaited and the world desperately needs to see.

But either naive or presumptuous exercise of faith can only intensify our problem by producing a more devastating brand of liberalism or of legalism.

The nature and function of faith must be clearly understood for, like a lethal weapon, it is capable of producing great havoc. Designed to banish demonic forces, when misused it often proves fatal. To talk of faith in Christ or of righteousness by faith without first determining whether we are in *the* faith, of which there are unnumbered counterfeits, is not only profitless, it is dangerous.

Because existential philosophy so penetrates the majority of religious discussion and because it appears to resolve our dilemma we should consider its potential impact upon our church in this crisis. It places great stress upon the experience of faith and opposes both ecclesiastical authoritarianism, which characterizes legalism, and the humanistic tyranny of liberalism. This earnest stress upon the need to re-establish the authority of "the Word of God," is refreshing and tends to sound authentic to Adventist ears, which have been outraged by the liberal's denial of divine authority for the faith experience. The existentialist's strong emphasis upon experience and insistence that an immediate personal relationship with God is more vital than legalistic formulas appear to harmonize with our concept of righteousness by faith.

We must beware, however, for existential thinking generally distinguishes sharply between Christ the Word and the Bible, which is considered to be but a witness to Christ. To indicate this distinction, most Christian existentialists refer to the Bible as "word," without capitalization and to Christ as the Word. This distinction when pressed unduly presents us with an urgent question. Placing authority for our faith directly in the individual experience is as dangerous as an "intellectual faith" that misuses the inscripturated Christ.

### **The Subject of Our Faith**

There is no question but that Christ must be the subject of our faith. But whose Christ? If we are to avoid the extreme subjectivism that characterizes so much of Christendom today, our only authoritative basis for valid Christian experience must be the words and example of Christ in the Scriptures.

To be very blunt about it, the manner in which we individually resolve day-to-day questions concerning life-style and other divisive issues within the church reveals the nature of the authority upon which our faith is based. In this light, it doesn't require much wisdom or insight to conclude that, too often, there is an almost schizophrenic contrast between the theological and the actual authority for the faith of many Adventists today.

Do we habitually and prayerfully search the written Word to determine God's counsel on each issue, or do we exhibit a church-centered authority either by looking to church officials for

***"Our only authoritative basis for valid Christian experience must be the words and example of Christ."***

our answers or to the current pattern of church conduct and approval? Or do we determine right and wrong on the basis of what we consider reasonable, thus rationalizing away the counsel of God? Or do we base our decisions upon what we feel is right? Faith is a personal matter, and this question can only be answered by us individually. But if we want to participate in a full restoration of the faith of Jesus, we must confront this issue in the light of the straight testimony and under the direction of the faithful and true Witness.

### **Result of Subjectivism**

Subjectivism leads inevitably to the creation of false christs; what is then worshiped as Christ turns out to be anti-christ. There is only one true Christ. Unless our understanding and worship conform to the specific realities He has revealed concerning His own person, nature, office, work, and purpose for our lives, we shall attempt to relate to a Christ who exists only in our imagination. This fact explains much of the confusion in the lives of professed Christians. We can relate to reality but never to unreality. Only careful, prayerful, study of the specific nature of Christ and His current work as revealed in the Bible and the writings of Ellen G. White can guarantee the integrity of our vital subjective relationship with Him.

Christ is a real person, with real desires and purposes for a people He really loves and for whom He has provided a real plan for preparing them to stand in a real judgment in such a manner as to be completely ready for His coming. Only in recognizing His personhood can we experience valid relationships with Him. Any attempt to manipulate Him or His will through rationalization is suicidal. He knows and has declared what He desires. It rests with us to discover the specific content of those desires and His method for their implementation.

It is the height of presumption to insist on a close personal relationship with the faithful and true Witness, while neglecting His special delivery letters, filled as they are with impassioned pleas for us to accept His conditions and receive His power to escape the death trap so soon to snap eternally shut. And it is the greatest of follies, having delayed His coming for more than a century, to remain indifferent to the straight testimony designed

to cure our backsliding and prepare us for His coming. After prolonged attempts to replace legalism with personal faith relationships, so often accompanied by personal defeat and sagging, corporate morals, should we not seriously confront the question "Who are the legalists?"

A dangerous imbalance toward objectivism prior to 1888, in which the law became the focus of attention, produced a legalism that sapped faith's vitality, destroying its power to attain the righteousness of the law.

The pendulum now swings in the opposite direction. Fear of legalism threatens to take us full circle, entangling us in anti-legalistic legalism. Paradoxically, every attempt to avoid legalism that in any way encourages any standard other than that divinely revealed, involves us in legalism, no matter how strong the claim to righteousness by faith.

Christ offers saving power only to those willing to submit to His will and commit themselves to His standard of righteousness. Never will He honor sin and rebellion by granting power to at-

**"The pendulum now swings in the opposite direction."**

tain any standard less than His own victorious life. Every effort toward reducing standards must fail. The dilemma facing the Christian world, which continually adjusts its standard downward, a dilemma with which we have reason to be sympathetic, furnishes dramatic evidence of this principle.

Our own tendency to legitimize our generally accepted life-style, which usually follows the world from afar, and sometimes not so far, as a means of authenticating our conduct and reducing the pain accompanying a sense of failure to attain Christ's standard, is both presumptuous and legalistic. Presuming to modify God's exalted purpose for our lives, we are unwittingly left with only human effort with which to attempt to reach our own objectives.

Obviously when we lower the standards we move farther away from the victorious pattern Christ set for us. What we need to do, instead, is by His saving grace, and through the acceptance of faith, partake of both Christ's rightness and His righteousness. It is not a question of either/or. The true faith of Jesus embraces both. ■■

## Messianic Mileposts - Genesis 49

W. E. READ

Genesis 49:10, 24: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come."

"By the hands of the mighty God of Jacob; (from *thence* is the shepherd, the stone of Israel)."

### As Seen in the Targums

In these passages, there are two expressions that are underlined, namely "Shiloh" and "thence." "Shiloh" was understood by ancient Jewish writers to represent the Messiah.

In verse 24, the word "thence" of the K.J.V. is better understood as given in the translation of M. Kalisch, i.e., "The Mighty God of Jacob, from Him, the Shepherd, the Rock of Israel."—*Palestinian Targum*, vol. 1, p. 336. For the expression "from Him" the Targumists give *Memra* (*ibid.*, p. 728).

So in these verses we have the first prophetic utterance concerning Messiah and "stone" or Rock as foreviews of the Lord Messiah.

### As Seen in the New Testament

There is very little definite reference to these texts in the New Testament. It is not quoted and there are but one or two allusions (see Rev. 5:5).

### As Seen in Jewish Literature

There is little among ancient Jewish writings as to the Messianic meaning of these texts. Of later years, efforts have been made to establish a connection between "Shiloh" of Genesis 49:10 with the city of that name mentioned in Joshua 18:1, and other references. In the main the testimony given here is from the Targums, which in oral form go back to the days of Ezra.

From Isaac Husik—This editor and translator of Hebrew manuscripts writes, "Oukelos . . . refers the words, 'The sceptre shall not depart from Judah' . . . to the Messiah. This is the traditional interpretation to this day, and we cannot deny tradition, be-

cause, if we were to deny tradition, then, we could deny even the fundamental principles of the faith."—*Sefer Ha'Ikkarim—Book of Principles* (Philadelphia: Jewish Publishing Society, 1946), Vol. IV, p. 423.

From M. Kalisch, Jewish scholar and texegete (1828-1880's)—"It is . . . certain that the state of the manuscripts fully warrant the translation of Shiloh."—*Commentary on Genesis*, p. 750.

From Isaac Leeser—"The sceptre will return when the Shiloh, the King Messiah shall come."—Holy Bible, p. 63, text and notes.

From the Talmud—"What is Messiah's name? . . . His name is Shiloh, for it is written, until Shiloh come."—Sanhedrin 98<sup>b</sup>, p. 667.

From the Targums—"How beauteous is the King Meshila who is to arise from the house of Jehuda . . . more beautiful are the eyes of King Meshila."—*Palestinian Targum*, vol. 1, p. 336.

# ***What's Right With Seventh-day Adventist Education***

IN TODAY'S society only too frequently we continue to hear of blundering or incompetence in the government, the church, the school, and the home. A certain negativism appears to be permeating the institutions that surround us. The pervading attitude is that nothing is working, so let's tear it down. However, in their efforts toward destruction these critics have had very little to offer in the way of a constructive program as a replacement. They tend to touch both ends of the continuum from the fanatical, who will emphasize the most minuscule as a pattern of life that should be followed, to those referred to as the liberal wing, who would adapt modern-day trends and cast aside the values and ethics of the past.

The Seventh-day Adventist Church has not been immune to these onslaughts from without as well as within. Of late, education has been the special target for this spectrum of attack.

Just over one hundred years ago, Ellen G. White, and the leadership of the developing church, studied the role that education should play in the church's structure. Through her inspired writings, Mrs. White gave guidance and counsel as the schools began to multiply. Education that was geared to the teachings of the church was essential for the training of future workers and leaders, as well as for the spiritual preparation of the youth. Ever since, the chief purpose of training our youth for the service of the church has been paramount in the planning of our schools.

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CHARLES B.  
HIRSCH

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This, of course, includes both those who would be on the denominational payroll and others who would be involved in self-supporting work and be active in the lay-evangelistic role.

Through Ellen White the Lord provided us a clearly spelled-out philosophy of education, but did not give us a detailed blueprint *per se*, for education, as some would like to imply, nor does that concept appear in her works. If we are to fully comprehend what she has stated regarding education we must carefully survey all she has written on this subject. As we do this we find a carefully balanced picture. As a world traveler she undoubtedly was aware of the different approaches that would have to be taken in opening and operating our schools. Had she given a strict "blueprint" without consideration for the adaptation necessary for various cultural and ethnic groups, Seventh-day Adventist education today would be in a strait jacket. Yet, it is this balance in her writings that the critics seem to ignore.

For instance, there are those who dwell continuously on her statements that the children should be educated at home until 7 or 8 years of age. The denomination's educational leadership supports this idea wholeheartedly where it can be implemented, but it also recognizes that as recent well-publicized statements of hers indicate, it is better for a child to be in one of our schools rather than subject to certain negative home influences.

There are those who belittle the evangelistic thrust of our schools and apparently are unaware of her testimony in volume 4, page 419, that states, "When I was shown by the angel of God that an institution should be established for the education of our youth I saw that it would be one of the greatest means ordained of God for the salvation of souls."

Our schools are not only helping our children find their way to Christ, but many of them have an evangelistic outreach that is bringing thousands into the church. A short time ago, Mountain View College in the Philippines reported 717 baptisms in one school year, the direct result of student and faculty efforts. Antillian Union College, in the Caribbean, within a two-year period was responsible for more than one thousand baptisms.

Recent correspondence from school administrators to the office of the De-

partment of Education of the General Conference indicates that personal witnessing and personal evangelism is a vital part of the over-all campus program. Our schools on all levels are providing opportunities for a student-faculty outreach. The evangelistic field schools conducted annually by our Theological Seminary have resulted in thousands of baptisms.

Nearly two hundred student missionaries now serve the world field, and young persons from other divisions have caught the "fever" and are joining the student-missionary ranks. Inner-city projects are taking our students into the cities and ghettos to bear witness for Christ. Several of our academies have raised more than \$35,000 in their Ingathering campaigns. Literature evangelism provides the students with soul-winning opportunities and scholarships toward their tuition. One of our Finnish students sold more than \$12,000 worth of literature during the summer vacation. Branch Sabbath schools are operated by Adventist students throughout the world. In South America, one school operated fifty branch Sabbath schools during its school year. Then there are activities such as Sunshine Bands, visits to jails, nursing homes, and hospitals. The unfortunate thing is, as in our churches, that not all avail themselves of these opportunities of rendering service for our Master.

### Positive Needs Emphasis

Among the other critics are those who concern themselves with such matters as graduation exercises, a return to strictly "Bible schools" (what would happen to our medical, dental, and teacher-education programs?), and student-teacher work programs. What is needed is a greater exposure and understanding of the positive attributes of our schools. Criticism in a constructive sense should always be welcomed. When there is a greater endeavor of the home, church, and school to cooperate in the education of the youth, the closer we will come to our goal. "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached." —*Education*, p. 18.

School committees, academy and college boards are not only the policy-making bodies for our schools but are also responsible for the implementation of the education program of the church. The church attempts to resist any low-



ering of its standards and is currently engaged in serious study in many areas, attempting to clarify these standards in such areas as music, literature, and competitive activities.

Our schools, of course, must continually strive to come closer to the goals God has set before us. In order to accomplish this, eternal vigilance on the part of board chairmen, administrators, and teachers will be necessary. All must be committed and dedicated toward promoting the Seventh-day Adventist philosophy of education. It is so easy to tear down and take apart. What troubles and tribulations we may have in our schools can usually be narrowed down to a small percentage of students, and an even smaller percentage of the staff. The greater majority want the program of Seventh-day Adventist education to succeed and to reach its ultimate goal.

As the editor of the *Review and Herald* mentioned in his May 2, 1974, editorial, after personally having viewed seventeen young persons being baptized from one of our elementary schools, "Our schools may not be perfect, but they are the best schools in the world! Where are the schools of the critics? What are they doing to prepare children for the coming of the Lord? How long has it been since they baptized seventeen young people as a fruitage of their labors?"

Yes, there is much that is right with our schools. Let's give them the constant support necessary to make them better than ever. ■■

# The Del Norte Story

QUIETLY and unannounced, the district supervising teacher slipped into the back of my classroom to observe my teaching techniques. As I bravely continued the unit on "Creation and Evolution" for my seventh-grade students I was a bit puzzled why she selected this particular time to visit my class.

As a history teacher, I had been forced into taking a stand on the concepts of evolution taught in the textbooks. Most world history texts begin with early man, and the theory of evolution is subtly and skillfully presented. To present the equally valid concept of Creation I had worked up a special unit, using a scientific rather than a religious approach. It was this unit that my supervisor "accidentally" walked into.

Class ended, and it was time for lunch. The supervisor waited till the students had left, then excitedly approached.

"Lou," she exclaimed, "that was the finest presentation on Creation and evolution in a classroom that I have ever observed."

I sighed in relief and thanked her for the compliment.

"I am so delighted that you presented both sides fairly, and allowed the students to make their own decision," she continued. "May I make a suggestion?"

"Of course," I replied, somewhat apprehensive.

"Why don't you write this unit and have it published? At least present it to the school board so they can adopt it for use in our district. All the students need to learn this."

Her enthusiasm fired mine, and we were soon lost in talking shop. We lost track of time, discussing ways to pre-

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sent this controversial topic to students. The bell rang, students filed in, and we realized that the lunch hour had been sacrificed to the flames of knowledge.

## The Community Survey

Being a teacher, I realized that any unit I prepared for school board approval was doomed to disuse. There are few things overworked teachers dislike more than having another teacher's pet project thrust upon them. Yet school board authorization was essential. How to obtain this without enraging my fellow teachers was the problem.

In answer to prayer—and let me give God the full credit for all that follows—the thought of taking a community poll was born. Fearful that this idea might bring more dismay than delight, I carefully worked out the details and hand-picked the best workers in our local Crescent City Seventh-day Adventist church.

This was to be a trial test of one hundred homes to see if the poll idea would work. There would be no publicity, so that if the idea proved to be unworkable the damage would be minimum. I was surprised to discover that one of my selected workers was currently taking a poll for the Federal Government. Kay had received poll instructions and offered to train our workers in this fine art.

We met quietly one Sabbath afternoon for training and the test run. The workers were paired off for encouragement and comfort, and we prayed together that God would especially use us in this ministry.

I took my wife and little daughter, mostly for moral support, counting on little Rachel to melt the hearts and open the doors. Our first contact revealed two things. First, the poll questions I had so cleverly designed were far too long and complicated. Second, the people were very interested and friendly. Never had I seen doors open so quickly and people talk so freely. The big problem became one of getting away from the homes we were contacting so we could cover our territory.

The workers returned to the church for an evaluation and testimony session. All voiced the same problem, that the questions were too long and needed to be shortened. They were equally agreed on continuing the poll, for the response from the public was very sincere and warm. We shared many wonderful experiences, among them was

the request of a young Christian mother, a Latter-Day Saint, to be allowed to take the poll with us.

Plans were made to begin the survey in earnest the following Sabbath. New poll questions were made and printed. Territory maps were outlined so that every part of Del Norte County would be sampled. News releases were given to the local newspaper and radio stations.

I personally contacted the school superintendent and explained what our church was doing. I also visited the members of the school board. These men were told that the poll was a public service by our church for the school district. It was not a protest or a plan to tell them how to run the public school system.

One of the board members, a wonderful Methodist Christian, was deeply touched by our project.

"Lou," he said, "your church is to be commended for taking the time and effort for such a wonderful service to our school district."

Workers quickly rallied to the call for service. The Seventh-day Adventist church in Brookings, Oregon, heard of the poll and volunteered their services, which we gratefully accepted. Other Christians from local churches came to us, asking if they could help, and they did.

A local radio station announced, without contacting us, that they would take the poll on the air. In this way, people not sampled could also have an opportunity to voice their opinion. The manager, Bill Stamps, then telephoned me

***The response from the community was sincere and warm.***

***Display and sale of scientific creation materials at the Crescent Elk School auditorium.***



and asked for poll sheets and, hopefully, some volunteers to man the telephones. For three days the members of our church worked shifts at the radio station, talking to people who were interested enough to call in.

In a few weeks the goal of contacting 1,000 homes was reached. I compiled the statistics, and wrote a report for the school board, which was presented on February 22, 1973. In our polling we had identified those who attended church and those who did not. This was to avoid any charge that we had rigged the poll results by only contacting our Christian friends in the community. Before seeing the poll results, keep in mind that Del Norte is a small county of about 16,000 population.

### **Results of the Survey**

Total persons surveyed were 1,518. Of these 1,212 were contacted in their homes and 306 by radio. Those polled were related to 40 per cent of the children in public school. Of the 919 church people polled 91 per cent wanted Creation taught, 54 per cent wanted evolution taught. Of the 599 nonchurch people polled 85 per cent wanted Creation taught, 64 per cent wanted evolution taught. Of the total 1,518 individuals polled 89 per cent wanted Creation taught, 58 per cent wanted evolution taught.

Based on the poll results, the following interpretations were presented to the school board:

1. That the majority of parents wanted both Creation and evolution taught to their children, with Creation having the largest support.

2. That parents were fair-minded, feeling that both theories should be presented in the public schools.

3. That the community was not opposed to evolution, which was already being taught, but did clearly support Creation, which was not being taught.

In conclusion, we repeated that the poll was a public service for the community and school board, and that we would offer no suggestions or recommendations as to what the school board should do.

The board expressed their sincere appreciation for our efforts. It was clear that they accepted the poll as a mandate from the community to teach Creation. To this end, they asked the superintendent to set up a district committee. This was done, and I was asked to serve on the committee.

Interest in the community was so great that many Christians from other churches wanted to do something. Representatives from about twelve different churches met together and formed a group known as the Citizens for Scientific Creation. This citizens' group began to work on plans for making Creation a part of the public school curriculum.

In April of 1973, the citizens' group invited Prof. Harold W. Clark to speak in Crescent City on Scientific Creation. Professor Clark gave a public lecture at the Crescent Elk School Auditorium, spoke in three local churches, and met with the school district committee on Creation. This was a valuable foundation work for what was soon to come.

One year after the taking of the poll Del Norte County became the first school district in California, and perhaps the nation, to have a workshop on Creation. Much prayer and the special guidance of the Lord made this possible. The Citizens for Scientific Creation pledged to pay half the expenses and the school board agreed to sponsor this workshop, providing college credit for teachers.

Realizing the need for a good attendance, the local churches gave their support. The actual details were under the direction of the citizens' group, and the school district furnished the auditorium, facilities, and financing.

In order to raise our share of expenses, the citizens' group charged a small registration fee for this workshop. Contacts with other churches and school districts were made within a hundred-mile radius of Crescent City. Some 251 persons attended, of which there were 34 from our local school district. There were 18 ministers at the workshop, and 21 persons took the course for college credit.

This success resulted in a new development in our activities. A complete report of the workshop was presented to the school board, along with a recommendation that the school district committee be expanded to include concerned local citizens.

The board saw wisdom in this request, and we now have a teacher-citizen committee working on this creation/evolution program. Both creationists and evolutionists are on the committee, one of them is the Seventh-day Adventist minister, Pastor Ivan Christen.

This enlarged committee is reviewing various Creation materials. We have

***"The Creation-evolution issue in public schools can be an effective means of bringing together the finest Christian element in a community."***

been given a budget of \$300 with which to begin purchasing suitable materials for the public school. This is one of our most pressing problems, finding proper materials. Most publications on Creation are religious and Biblical, often denominational. Some of these are not scientifically acceptable. There are few scientific materials now available for public school use. One book our district has already purchased is *Creation, Nature's Designs, and Designers*, from the Pacific Press. This excellent book, written by ten scientists, gives a colorful, scientific basis for accepting the truth of Creation. Other school districts have also purchased this book, which needs to have a much wider circulation.

If I have left the impression that all has been "peace and safety," let me hasten to explain. There has been, and still is, opposition to Creation being taught in the public schools. While I can respect and appreciate this dedicated resistance from evolutionists, it really hurts to see Christians taking the other side, especially when so many of them oppose us on the basis of ignorance.

### **One Small Step**

The pioneer work in Del Norte County was a very small step in a much larger work that grew out of this initial effort. From our small isolated county the work spread to central California. There a program has bubbled and boiled, like a Biblical account of battle between Israel and the Philistines.

The Cupertino Elementary School District, near San Jose, is the largest elementary school district in California. It became the next school district to be polled concerning the scientific teaching of Creation. A Citizens for Scientific Creation group has formed there and many remarkable developments have resulted. Details concerning the Cupertino experience may be obtained by writing "Citizens for Scientific Creation," P.O. Box 164, Saratoga, California 95070.

The experience in the Del Norte and Cupertino districts has proved that the Creation-evolution issue in public schools can be a highly effective means of bringing together the finest Christian elements in a community. It also has proved that there is a large reservoir of unutilized public support for an academically fair, constitutionally just, and scientifically valid program for teaching origins in public schools. ■■

## ***biblical archeology***

Sponsored by Lawrence T. Geraty,  
assistant professor of Old Testament,  
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# ***Jehovah's Witnesses and the Dates of the Babylonian Captivity***

THE 1914 date is of paramount importance to the teachings of the group popularly known as Jehovah's Witnesses. This date was arrived at through a rather complex but erroneous system of interpreting "the time of the Gentiles" (Luke 21:24 combined with Dan. 4:28-33).

The all-important starting point for the 1914 date, according to the Jehovah's Witnesses, is 607 B.C. (initially placed by them at 606 B.C.), when it is contended that the crown was taken from Zedekiah and Jerusalem was be-

sieged by Nebuchadnezzar and left in ruins. What are the facts regarding the beginning dates of the Babylonian captivity and the seventy-year prediction of Jeremiah?

When the ancient Hebrews turned away from God and His ways of righteousness, God permitted them to be taken to Babylon for a period of seventy years, during which their Temple lay desolate.

The desolation of the Temple did not take place in a single great destruction, but covered a number of years. This period began in 605 B.C. when Daniel and his companions were taken to Babylon by Nebuchadnezzar, and when the first vessels were taken from the Temple to Babylon to be placed in turn in Babylonian temples (Dan. 1:1, 2). The final destruction of the Temple at Jerusalem occurred in 586. After repeated rebellions on the part of the Jews, Nebuchadnezzar besieged Jerusalem for three years. When he finally conquered the city, he burnt the Temple, carried away its utensils of gold, silver, and brass, and transported most of the people left in the city to Babylon (2 Kings 25:8-17).

The restoration of the Temple and the return of the Jews also did not take place in a single year, but covered a number of years that began in the reign of Cyrus after he captured Babylon and issued a decree that the captive Jews could return to Judea and rebuild their Temple (2 Chron. 36:21-23; Ezra 1:1-3). After work on the restoration of the Temple had begun, it was discontinued

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for a time. During the reign of Darius work was taken up again and carried to completion (Haggai 1:1, 14, 15; Zech. 1:1-16).

Jeremiah twice foretold a seventy-year period of desolation and captivity. First, in 605, during the reign of Jehoiakim of Judah and at the beginning of the reign of Nebuchadnezzar, he predicted that there would be a period of desolation for seventy years, after which God would punish Babylon for its iniquities (Jer. 25:1, 11, 12). Jeremiah's second prediction was made during the reign of the last king of Judah, Zedekiah, 597-586. At that time he gave counsel to the Jews who were then in Babylon to make the best of their situation there, to build "houses, and dwell in them; and plant gardens, and eat the fruit of them," for the captivity would last for seventy years (chap. 29:1-10).

It was seventy years from the beginning of the desolation of the Temple under Nebuchadnezzar in 605 to the beginning of its restoration under Cyrus (Ezra 3:8-12) in 536/535. Seventy years also elapsed from the final destruction of the Temple by Nebuchadnezzar in 586 to its completion in the sixth year of Darius (chap. 6:15), 516.

As the time was approaching for the fulfillment of Jeremiah's prophecy of seventy years, the Jews in Babylon were looking forward with great interest to the time when they could return and rebuild their Temple. Thus Daniel, in the first year of Darius the Mede, 538/537, recognized that the time was almost at hand: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9:2). His earnest prayer was, "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (verse 17).

### Decree of Cyrus

The prophecy began to meet its fulfillment in that very year, in the first year of Cyrus king of Persia, coruler with Darius the Mede. "In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia,

***The restoration of the Temple was completed in 516 B.C., seventy years after its destruction by Nebuchadnezzar.***

The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel" (Ezra 1:1-3).

Cyrus then "brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods" and gave them to the Jews to return them to Jerusalem (Ezra 1:7-11). The work of beginning the restoration of the Temple, however, was somewhat delayed, for in the fall of 537, in the month of Tishri, the seventh month, "the foundation of the temple of the Lord was not yet laid" (chap. 3:6). But in the second year of their return, 536/535, they did lay the foundation of the Temple and began "to set forward the work of the house of the Lord" (verses 8-12).

Because of the opposition of enemies, however, and the receipt of a letter from the king, certain enemy leaders "went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia" (chap. 4:23, 24). That was 520. In that year God sent his prophets Haggai and Zechariah to urge the Jews to resume their work of rebuilding the Temple (Haggai 1:1-8; Zech. 1:1-16). Thus some years after the first fulfillment of the seventy years in Cyrus' time, the question was again being raised, "How long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" (Zech. 1:12).

In response to the messages of the prophets, the work of rebuilding was resumed and carried to completion. "And this house was finished on the third day of the month of Adar, which was in the sixth year of the reign of Darius the king" (Ezra 6:15). Adar was the last month of the Hebrew year, so this was early in 516. Thus the Temple was finished seventy years after it had been destroyed by Nebuchadnezzar in 586.

Among all ancient historical dates none is more solidly established than is 605 as the year when Nebuchadnezzar began his reign in Babylon, and when

the death of his father Nabopolassar took place. Nabopolassar reigned twenty-one years. In the fifth year of his reign an eclipse took place, which has been astronomically verified to have been April 22, 621. That would make 605 the twenty-first and last year of Nabopolassar and the beginning of the reign of Nebuchadnezzar. That year is further confirmed by an eclipse which took place in the thirty-seventh year of Nebuchadnezzar, and which has been calculated to have occurred on July 4, 568. Again, this would make 605 the year when Nebuchadnezzar began his reign.

The years of Darius are also established by an eclipse that took place in the twentieth year of his reign. Astronomy establishes November 19, 502, as the date of this eclipse, making 522 the year when he came to the throne, and 520 his second year.

### Babylonian Tablets

Of great interest and importance to Bible students is a series of Neo-Babylonian tablets that present a year-by-year account of Nebuchadnezzar's reign. Not all tablets are at present available or intact, but sufficient ones are at hand to provide contemporary Babylonian evidence for many items mentioned in the Bible. In support of 605, a tablet states that a Babylonian army under Nebuchadnezzar marched to Carchemish on the Euphrates and there demolished an Egyptian army, after which "Nebuchadnezzar conquered the whole area of the Hatti-country. For twenty-one years Nabopolassar had been king of Babylon. On the 8th of the month of Ab he died; in the month of Elul Nebuchadnezzar returned to Babylon and on the first day of the month of Elul he sat on the royal throne in Babylon."—D. J. WISEMAN, *Chronicles of Chaldaean Kings (626-556 B.C.)* (London, 1961), p. 69. Thus we have this striking confirmation from a contemporary Babylonian source of Nebuchadnezzar's conquest of Palestine in 605 B.C.

All the dates of the kings of Babylon and Persia from 747 to 332 B.C. are fully confirmed by the eclipses and other astronomical phenomena of Ptolemy. I have every confidence in the complete accuracy of the canon of Ptolemy and I have repeatedly accorded it my highest approval.

Many are acquainted with the fact that the Jehovah's Witnesses in their endeavor to uphold a system of errone-

**Among all ancient historical dates none is more solidly established than is 605 B.C. as the year when Nebuchadnezzar began his reign in Babylon, and when the death of his father Nabopolassar took place.**

ous dates involving the period of Babylonian captivity and other dates leading down to Christ, are making strenuous efforts to discredit the true dates provided by the Bible and ancient history. In this endeavor they try to discredit the reliability of Ptolemy's canon. They endeavor to make it appear that I also have taken a position against its historical accuracy. In this it is hardly possible for them to be entirely honest or duly informed. To know my true stand all they need to do is to read what I have written in regard to my complete confidence in the dependability of Ptolemy's work and the full accuracy of the dates he has provided as supported by astronomical evidence.

In my discussion of the chronology of the Hebrew rulers in my volume, *The Mysterious Numbers of the Hebrew Kings* (Chicago, 1951, pp. 46-48; and Grand Rapids, 1965), pages 43-46, I expressed my full and hearty endorsement of Ptolemy and his canon as follows: "Ptolemy (70-161 A.D.) was a scholar of outstanding ability. He was an astronomer, geographer, historian, and chronologist. His famous canon begins with the reign of Nabonassar in Babylon, 747 B.C. . . . We thus have what is called the Nabonassar era, which began February 27, 747 B.C. . . . What makes the canon of such great importance to modern historians is the large amount of astronomical material recorded by Ptolemy in his *Almagest*, making possible checks as to its accuracy at almost every step from beginning to end. Over eighty solar, lunar, and planetary positions, with their dates, are recorded in the *Almagest* which have been verified by modern astronomers. The details concerning eclipses are given with such minuteness as to leave no question concerning the exact identification of the particular phenomenon referred to, making possible the most positive verification. . . . The dates of the Nabonassar era have thus been fully established, and . . . the canon of Ptolemy may be used as a historical guide with the fullest confidence."

A real regard for truth would inspire a consultation of what I have written and an effort to set forth the facts as they are. It is with the hope that those who are really honest in heart and who have been innocently deceived, will put forth every effort to undo the wrongs they have done to the cause of truth, that these words are written. ■■

# Target-Group Evangelism

A STACK of books to be reviewed recently accumulated on our desks in THE MINISTRY office. Among them was one that I couldn't resist, because the title appealed to a special interest of mine. Ralph W. Neighbour, Jr., and Cal Thomas, formerly with NBC News in Washington, teamed up to write *Target-Group Evangelism*. For several years I've been presenting a lecture entitled "The Target-oriented Approach to Evangelism" to workers' meetings and evangelism classes. Here was a book that promised to enlarge my vision in this area.

Eagerly appropriating it, I took it home to read. Since it contains only 132 pages, it was not difficult to finish reading it that very night. It did not disappoint me in any way. In fact, it opened new vistas in understanding this topic and inspired me to take pen in hand in an effort to sharpen my thinking on this much-needed emphasis in contemporary evangelism.

Churches still operating on a general "you all come" approach to evangelism will inevitably miss major audiences, the authors insist. That should be readily apparent. Some estimate that only about 10 per cent of the populace in a given community are inclined to respond to this kind of approach. "Even our visitation programs and bus ministries are a part of a 'come structure' mentality which seeks to 'bring them in' from the fields of sin," the authors add. What we need to do is to create a "go structure" that will reach out to contact people where they live and work and play.

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LEO R.  
VAN DOLSON

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The book is subtitled "Reaching People Where They Are." These should be familiar words to the Seventh-day Adventist, who for years has been exposed to such statements from the book *Evangelism* as the two which follow:

"Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought. . . . He brings men under the transforming power of truth by meeting them *where they are*. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete."—*Evangelism*, p. 140. (Italics supplied.)

And quite forthrightly Ellen White adds, "Learn to meet the people where they are."—*Ibid.*, p. 142.

The "where they are" includes going out to them rather than waiting for them to come in to us. Jesus set the example, as is pointed out in *The Ministry of Healing*, page 143. One of the most startling indications of the overwhelming importance of this approach is the introductory statement, "Christ's method alone will give true success in reaching the people." There are some who respond to almost any approach, but Christ's method is designed to reach all. What is this successful method?

"The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*Ibid.*

That instruction, written in 1905, has for too long been almost overlooked in our usual evangelistic methodology. But the tremendous success reported by the authors of *Target-Group Evangelism* as the result of their model's being tried and perfected in the West Memorial Baptist church of Houston, Texas, should inspire us to consider these suggestions given so long ago much more seriously than we have.

## Discovering Felt Needs

Rather ingloriously, yet practically, the authors define "target-group evangelism" as "scratching people where they itch." The key to reaching those who would not ordinarily come to any kind of church program is to get acquainted with people where they are, discover their interests and felt needs, and then use these insights to develop a method of helping them find Christ as the answer to their needs.

In doing so, the list of potential target groups is endless. The authors illustrate this fact by pointing out that "divorcees have common needs, and evangelistic cell groups can be formed to discuss them. Parents of retarded children have needs that can be met by a fellowship formed especially for the purpose. Teenagers who ride motorcycles could be reached by a Christian mechanic who would be willing to open his garage one night a week for a course in repairs . . . with Bible study at the close!"—Page 20.

Adventists, of course, have been developing this target-oriented approach in several missionary projects such as prison ministry, English-language schools in the Far East, and especially in our health approach, which is designed to reach out to groups particularly interested in cooking classes, stopping smoking, weight control, and other specific felt needs. Neighbour and Thomas challenge us, however, to expand our vision to include the almost infinite possibilities available. Their book includes chapters on ministry to night people, addicts, the international community, women's groups, teenagers, elementary children, men, divorcees, and even "bleeding parents."

Target-Group Evangelism differs from the usual personal evangelism methodologies in that it stresses group-to-group contact rather than one to one, and also utilizes a cultivative approach in which believers and unbelievers share a relationship over a long period of time. This group-to-group concept is one that fits right in with our instruction to form "small companies as a basis of Christian effort" (*Evangelism*, p. 115).

Assuming that the individual Christians who join a specific target-oriented group have the kind of living experience with the Lord that gives them confidence that they have something worth sharing, where do they begin?

First of all, of course, they must select their target group. Then they need to "stop, look, and listen." What are the needs and interests of the people in this group? What are their attitudes toward religion, toward Christ? How do they live, work, and play? What are their immediate problems and concerns? What do they think about? How do they relate to one another? Where do they gather? What makes them comfortable, or uncomfortable? How can you possibly get through to them?



**Target-Group Evangelism,**  
**Ralph W. Neighbour and Cal Thomas**  
 (Nashville, Tennessee:  
 Broadman Press,  
 127 Ninth Avenue,  
 N., 1975), \$3.95.

This kind of awareness takes time. Time to talk, time to listen, time to think. But it is essential to the ultimate success of the program that ample time be spent in surveying the potential target group and in cultivating their friendship and interest. Our authors caution: "Don't be alarmed at the time invested in launching the ministries. A farmer isn't worried about the weeks that elapse during the 'growing season.' Remember the Scripture that promises that those who go forth sowing precious seed will return, *bringing their sheaves with them?* That comma in the sentence represents . . . T-I-M-E."—Page 31.

### Explosion of Ministries

Once lay workers catch this target-group concept, "the potential for evangelism becomes one huge explosion of ministries." Every seaport, every firehouse, every community center, every truck stop, every State fair, every place that people gather, becomes a mission field, an opportunity for witness. That was Jesus' method of approach. And remember, His "method alone will give true success in reaching the people."

Let's apply these stimulating suggestions in a practical way to the development of target-group evangelism in an Adventist church. Naturally, the pastor and lay activities leader must be completely sold on this model of community outreach evangelism. Read the book by Neighbour and Thomas. Review the counsel given in *Evangelism*. Study the effectiveness of community contact programs such as the Five-Day Plan to Stop Smoking and the Wa-Rite Weight Control classes. Above all, study Jesus' ministry and His method of approach.

When you're sold on it yourself, it won't be too difficult to sell your evangelism council and church membership. Present a sermon or two on "What Would Jesus Do?" How would He minister if He were a member of this particular church? Where would He be on Sabbath afternoons and on weeknights after coming home from a hard day of work in the carpenter shop?

Then explain the potential—the amazing, mind-boggling possibility of reaching all those people who you never imagined would ever be interested in your religion. Explain clearly the fact that it takes time and initiative and creativity on the part of those banding together in small groups to reach specific targets. But also tell them that

where it has been put to work, there has not only been an explosion of ministries but a continuous harvest of people fellowshiping with the church. Read them the promise of success found in *The Ministry of Healing*, page 143.

But, above all, give opportunity for each to join a target group that shares enthusiasm for working with a particular segment of the community. Meet with each group and help them lay plans to survey their intended contact group. Emphasize that this is a continuing responsibility. A commitment to working with a specific target group must of necessity be a long-term one if the program is to be effective. It would be a tragedy to start this kind of community contact and not follow through on it.

Another must in this program is to give these groups opportunity to report to the church—to not only breed enthusiasm with stories of their success, but to solicit prayer to help them meet specific problems. No matter how well organized the program or how dedicated the group involved, no evangelistic program can succeed by man's efforts alone. Success will always be proportionate to prayer and, although man may sow the seed, the Holy Spirit alone can bring true conversion.

The work of God on earth will never be finished until the laymen of the church are organized, trained for service, and fully engaged in dedicated ministry. The challenge of finishing the work also involves reaching all classes and kinds of people. Only an explosion of ministries such as that involved in target-group ministry is capable of meeting the awesome challenge of last-day evangelism. ■■

#### Corrections

On page 8W of the insert that appeared in the October issue the 1940 Lamsa reads: "Truly I say to you today, you will be with me in Paradise" (Luke 23:43). The 1957 edition was inadvertently substituted here.

In the December issue the article on page 5, "Consider the Source," was taken from Charles E. Bradford's book, *Preaching to the Times* © 1975, Review and Herald Publishing Association, Washington, D.C. 20012.

# The Ministry of Intercession

AS WE see our congregations in the attitude of prayer and waiting for the words we shall speak to God in their presence we should be awed with an overwhelming sense of the responsibility that rests on us when we summarize in a few words what is moving all our hearts at that moment. However, there is a real danger that we as ministers may become conventional and mechanical in our public praying.

Recall the Lord's words: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John 4:23). Prayer requires the person who is praying to surrender his whole personality. We should put our souls into our prayer, and it should come from the fullness of our hearts. We have confidence to believe that the heartfelt prayer of faith is heard in heaven and answered on earth.

Of course, it is not the multitude of words that makes a prayer powerful, but the working of the Spirit of God. Have you noticed that short prayers sometimes have a much deeper spiritual effect than long prayers? We have all heard prayers that gave more the impression of being a sermon than the outpouring of a moved heart. I'm sure that God does not want us to make the season of worship tedious by lengthy petitions. A few minutes is long enough for any ordinary petition.

We feel moved when we hear a Spirit-filled prayer. For many years I lived in the same apartment with an old and venerable minister. During the last years of his life he was very ill. Since my bedroom was next to his, I often heard him speaking to his Lord and was impressed that it was a significant part of his life. As Luther rightly says: "Prayer is the breathing of the soul." Breathing is natural and necessary. When we stop breathing we die. This is true spiritually.

Has our attitude in prayer anything to

do with how we pray? I believe so. Our attitude in prayer is more than just a gesture. Folded hands are the expression of earnest beseeching. Closing our eyes means that we withdraw from the world and shut ourselves in with God. It is a heartfelt concentration in God. The bowed head expresses submission and dependence on God; we do not feel superior, but inferior. Kneeling before God in prayer is often mentioned in the Bible. Luke 22:4 informs us that Jesus, our great Example, knelt down and prayed. Concerning His disciples it is recorded also that they knelt down and prayed. Paul writes in his letter to the Ephesians: "For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). The Old Testament also gives us clear examples. I think of Daniel, who knelt down and prayed before God three times a day (Dan. 6:10).

I am convinced that we should take seriously our attitude in public prayer and be an example to the congregation. We should realize that if we call upon God in prayer we enter the audience chamber of the Most High, and therefore our attitude should be that of a humble suppliant, yet ours should be the conscious conviction that in Christ we come before God as His precious sons and daughters.

### **Enormous Responsibility**

In these times God's church has an enormous task and an enormous responsibility. We live in a world that is torn by contrasts and problems, by abuse and enmity. There are political divisions between parties and nations, also differences in theology in the church. Especially the sharp contrasts of feeling between youth and the older people seem almost unbridgeable in many parts of the world. Apparently everything is changing. It is not easy to have a right insight in times such as ours.

Changes in the world take place so often nowadays and come so suddenly that in this respect there is no period in history equal to ours. Alvin Toffler terms the particular and unique tensions that surround us today "future shock." In such a time as this we are called upon to bring the world a meaningful message of grace. What a challenge! Certainly, for this time, men are needed who can understand the wants of the people and minister to their necessities. Men who will warn, reprove, counsel, entreat, and encourage the

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F. J. VOORTHUIS

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*F. J. Voorthuis was editor of the Dutch Signs of the Times for more than 40 years, and for 21 years president of the Netherlands Union Conference of Seventh-day Adventists.*

troubled and perplexed in their congregations, and who will often lift them up in prayer before the One who understands and can supply their needs.

What God's people need most at this moment is men and women who are powerful in prayer. Record after record indicates that those who have done the most for God and His kingdom are those who have spent many hours on their knees.

God's Spirit does not work through methods or through organizations so much as through devoted men and women. God does not particularly place great priority on the talent or the learning of a minister, but on a faithful and devoted heart. A minister should be great in faith, in love, in confidence; great before God.

Men who realize in their own lives the tremendous influence they exert from the pulpit can by their influence bring about a revival of true worship. John Wesley speaks to this fact in these words: "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."

In prayer is our greatest power. It brings great victories in our own lives and moves our people to accept God's message of grace. When I was a young man and read how many hours some men reserved for prayer, I wondered: "What do these people pray about during all this time?" Luther, for instance, took three hours a day for meditation and seeking God in prayer. However, as I get older and after spending many years in the service of the gospel, I have come to realize that there are so many things one must place before God that we need to spend long periods of time in intercessory prayer.

Often people come to us at the end of a sermon and ask us to pray for them or for a member of their family. I've adopted the custom of recording all such requests on a personal prayer list and present these daily before the Lord. When we do this we have ample reason to seek the Lord's face daily. Through our prayers and intercession our spirits are purified, and the influence of our lives will be perceived in the church to the honor of God and to a deepening of the spiritual life of the flock that the Lord has entrusted to us. ■■

## ***Pulpit Labor Followed by Private Effort***

OH, THAT GOD would sanctify the host, and purify the assembly, that His free Spirit might run from heart to heart, and be glorified. We crave the presence and power of God. These we can and must have at all events. We are living in the most important period the world has ever witnessed. A great work is to be done in a short time. Oh, that we may all follow the leadings of God's Spirit, and not have self in anything that we may do.

Brother Butler, we may expect great things of the Lord. Let us make our mark high. Let faith be mingled with all our efforts. We cannot do anything unless God shall help us. He has help in store for us, abundant blessing and power, if we will only believe it and strive for it. Our ministers may be clothed with His righteousness if they desire it. If they will comply with the requirements in the Word of God, they may every day walk with God, and be gaining a rich experience in the things of God.

Brother Butler, we must reach higher. We will not limit the Holy One. We must pray, and that fervently, that angels may be directed to come to our help to meet the moral darkness that covers the earth like a funeral pall. We rejoice so much that you are at work in San Francisco, to get the solemn warning before the people. We hope and pray that every element among our people who profess the truth may be in harmony with the Spirit of God, that they may work unitedly and in faith and hope, and that God will give the truth a glorious victory in San Francisco.

We long to be with you, to speak to the people as the Lord might give us utterance, but there is work to be done, not only in that great and wicked city, but almost everywhere. We hope and pray that your efforts may be highly successful. Do not forget that pulpit labor must be followed by private effort.

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ELLEN G. WHITE

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Brother Loughborough ought not to bend his mind to much writing, now while this effort is being made. The greatest success attends those who come in as close relation as possible with those with whom they labor, gain their sympathy and confidence, visit in their homes those who appear interested, and pray with them and for them. In this way only will the direction be followed to go out in the highways and hedges, and compel them to come in.

It is this fireside effort, this home work, that is attended with signal success. Try it, brethren in the ministry. Some of our ministers do not love this kind of labor. They shun it. There is a cross attached to such personal efforts, but this is the labor the people must have if they embrace unpopular truth. In this close contact with souls who are in darkness, our light may shine more effectually, directly upon the darkness, and they will see by our deportment, our conversation, our solemn yet cheerful, courteous manners, that the grace of God is with us, and that the peace of heaven is brought into their homes. They will be charmed with the truth which is attended with such blessed results. . . .

There is danger of getting the mind diverted from the special work for the time by having too much interest in various other matters. One man has not enough power to carry along several lines of work.

Put all there is of you into the present work in which you are for the time engaged. God will teach you. Self will not work here, but Jesus. God will work with you if self is hid in Jesus. Work, and be channels of light. We



*Previously unpublished letter written to Elder G. I. Butler from Battle Creek, Michigan, October 28, 1874.*

must be brought into close communion with the people, that when we lay hold of God, and His grace and power come through us—the channel—the people must feel it. They cannot but sense the weight of the power of the truth we carry.

My brethren, in your holy work, gather a firm hold from above, and say with your whole souls, "I will not let Thee go except Thou bless me, even me." Kindle your tapers at the sacred altar, and then make your way through the moral darkness of the world, shedding light in your track wherever you go. You may become acquainted with the mystery of godliness and experience the depth of the riches of the grace of God. Up brethren, to the work, as never before. Expect anything and everything in God. May God fire your testimony and may the burning words of truth melt their way into cold hearts. I tell you, brethren, you do not expect half that God is ready and willing and anxious to bestow upon you. Heaven is all full of weighty blessings that we may all receive, for they are waiting to flow down, that we may bestow them upon others. . . .

The light must be borne into the very houses of those who have interest, and this effort . . . is the very work which must be done and which will answer to the going out into the highways and hedges and compelling them to come in. Go at this work, brethren. Holy angels will attend you right into the forts of those who are in error and moral darkness. If all the ministers do this, we shall see such a work as we have not yet realized.

### **Work as Though We Mean It**

We must take hold of the work as though we meant work. We must move surely and as though the truth was a reality. We don't work in the best way, brethren. Time is short. Out-general the enemy at every point. Take his strongholds. God help you, my brethren, to fasten your hold upon infinite power and also strongly upon your fellow men, and draw them up with you. Bring them up with you, if possible, and plant them on the platform of eternal truth. We need to be spiritualized, energized, and sanctified, that God may work for us, by us, and through us to His name's glory. The Lord is all ready to do on His part, if we are ready to have Him do for us.

If we can bear the manifestations of

***"The greatest success attends those who come in as close relation as possible with those with whom they labor."***

His gracious power, He will surely bestow upon us all we can wisely handle. It is because we are so weak that we cannot bear the power of the grace of God, that we do not receive greater manifestations from above. We are ready to appropriate the glory to our unworthy selves. If we have prosperity we get exalted and think it is because of our own merits that God favors us, and then He lets us drop into temptation and leaves us to wrestle with doubts, perplexities, and darkness, that we may have a correct view of the Source of our strength and our entire dependence upon Jesus Christ.

### **Christ Is All and in All**

We are nothing, but Christ is all and in all. We may unite our ignorance to His wisdom, our weakness to His strength, our imperfections to His merits, our frailty to His enduring might. Oh, yes, He is our all. Upon His merits we may rely and through His merits we may have access to our heavenly Father and thus be closely connected with heaven. Oh, how I long for deeper and higher attainments in the divine life. My soul hungers and thirsts for righteousness. I love Jesus, but our love is too faint and too inconsistent.

Brother Butler, God will do for us greater things than we can ask or think, if we will only confide in and trust Him fully. Shall we believe, shall we move forward in faith, in hope, in courage, clinging with firm grasp to the Mighty One? Will you in California take the field in the strength of Israel's God? Let all those who profess the present truth carry out its pure and holy principles in their lives. If our sisters would only feel that they can do very much, if they will consecrate themselves to God, they could be a great help. If they would talk and labor in heavenly wisdom among those with whom they are acquainted, they could do a good work.

If they would talk less upon unimportant matters and pray more earnestly, and take the cases of their personal friends, who are not in the truth, to Jesus, pleading with Him to enlighten their minds, their prayers might do much good; they certainly will if offered in faith. Our sisters may be co-workers with God. They may be able, when this life here shall close, to look back upon their lives not as a barren desert, but upon buds, flowers, and fruit as the result of their life's toil. ■■

# Frontal Lobes and Character

FOR YEARS a very high-ranking Salvation Army officer, married to a clergyman, suffered under the agonies of conviction that she had committed the sin against the Holy Ghost. As a result she was completely incapacitated. Finally, she underwent a brain operation (lobotomy) that cut the communication between the frontal lobes and the rest of her brain. After surgery she was quite silent until one of her physicians asked, "How are you now? What about the Holy Ghost?"

Smiling strangely, she replied, "Oh, the Holy Ghost; there is no Holy Ghost."

## What Are the Frontal Lobes?

The frontal lobes are that part of the brain that is above the eyes, immediately behind the forehead, and extends backward to the front of the ears. They make up the largest part of the central nervous system and distinguish man from animals more than does any other feature of brain anatomy.<sup>1</sup> As elsewhere in the brain, the outer surface of the frontal lobes is gray in color (when preserved) and is called the cortex. It is composed of billions of brain cells. Here the most delicate electrical processes, as well as the highest levels of control over other activities of the nervous system, take place.

Forty per cent of the cortex of our entire brain is in the frontal lobes. From the cortex, communicating fibers pass as "white matter" to other cells both here and in other parts of the brain. Of particular significance is the recent discovery that nerves from the frontal cortex go directly to the hypothalamus, a part of the brain highly involved with certain grosser emotions and appetite and other life-sustaining functions.<sup>2</sup> It takes as much as twenty-five to thirty years to complete the development of the frontal lobes. How important that we learn all we can about the function and care of this most vital area.

Phineas Gage, genial and respected

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BERNELL E.  
AND  
MARJORIE V.  
BALDWIN

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railroad foreman, struck blow after blow with a large iron rod that he was using to tamp dynamite. Suddenly Phineas struck hard flint. A deafening explosion rocketed the tamping iron out of his hands, into his skull just below the left eye, out the top of his head and a long way down the track, where it landed covered with blood.

Phineas was able to walk to the doctor's office with some assistance. It is a tribute to all who had any part in his care that he recovered, for knowledge and facilities for care of such injuries were much less sophisticated in the 1800's than they are today. But after the healing of his wound, Phineas was no longer Phineas. Formerly a man noted for his dependability and deep love for his family, he became "irreverent, irascible, and irresponsible." Running out on his wife and family, he skipped to South America, where he existed in a whirl of wine, women, and song.

What happened to Phineas? His lower or animal nature was apparently unimpaired by this tragic accident. His mechanical skill remained. But reverence, love for family, judgment, and other attributes we treasure infinitely more than physical prowess or intellectual attainment were gone. His frontal lobes were ruined.

## Other Frontal-Lobe Injuries

After World War I, Dr. Feuchtwanger studied four hundred soldiers with shrapnel wounds of the brain.<sup>3</sup> In two hundred the frontal lobes had been damaged; in the other two hundred, the injury involved other parts of the brain. He found that the men with frontal-lobe injuries had impairment of will and sense of values.

In the fifties, brain surgeons found that if the fibers connecting the frontal lobe of a mentally disturbed person were severed, the patient became docile, tractable, easily managed. He still knew who and where he was, and his memory for past events was not damaged. But judgment, tenderness, responsibility, ability to act in a way most appropriate to the circumstances, and capacity to choose to live in a manner consistent with previously valued moral and spiritual principles were compromised. He became less like a human being with innate power and sense of responsibility of choosing his concepts and behavior, and more like a brilliant animal to be trained to cooperate with another's choice of behavior.

J. P. vividly illustrates the mysterious power of the frontal lobe. He walked and talked at one year of age. Throughout a period of many years his IQ performance was rated 95-105, which indicates average mental ability. At 2 1/2 years of age he began to run away from home. The police would find him miles from home and bring him back. In spite of multiplied spankings he kept on running away. His first schoolteacher was so charmed by his politeness that she wrote a letter to his mother complimenting him on his behavior. Just as she was finishing the note, J. P. appeared, partially naked, and behaved in a most undesirable manner.

After psychotherapy was tried extensively without effect, the youngster was sent to a parochial high school. He ran away again and was sent to a military school in another State. There he stole a teacher's car and vanished.

One night J. P. took a girl to a hotel for dinner. While she was in the powder room, he vanished with her purse, and fled to another State.

Not until he was 19 did anyone suspect the real problem. A brain X-ray revealed a highly abnormal condition. Exploratory surgery discovered two large cysts with some fluid in them, where his frontal lobes ought to be. On the left there was a little bit of degenerated brain tissue—on the right there was none.

Some time after this surgery, J. P. pawned his mother's ring, took his uncle's car, and absconded to Chicago. As a result he was sent to a State hospital, but soon escaped and traveled to Colorado. Confined to a closed ward in another State hospital, he did acceptable work under close supervision. With his usual courtesy and winning manners he soon won confidence—then walked out!

J. P.'s reading, language, and spelling skills were satisfactory, but his math was always poor. He had few friends of either sex, and as a child was heartily disliked by the boys of the neighborhood. Seldom, if ever, did he cry, even when severely punished. Psychological testing revealed that his ability to plan ahead was deficient, although he had average intelligence and superior mechanical ability. He was extremely polite. His conversation was conforming; behavior was characteristically inconsistent, bizarre, and even impulsive. He would drive automobiles in the direction they were headed until he ran out of gas.

***After lobotomy the patient is more satisfied with himself. His standards have dropped.***

Physically, J. P. was an alert, responsive, talkative young man of sturdy, athletic build, with prominent protrusions in the sides of his forehead, covering the cysts. Apparently these large cysts and the terrible resulting compromise of frontal-lobe function in his brain prevented adequate development of character and personality. He showed neither great enthusiasms nor periods of dejection or discouragement. He was never known to show any feeling that might be considered one of positive joy. He seemed detached from "anything that gave meaning to life, love, friendship, comradeship . . . indeed a veritable stranger in this world with no other world to flee to for comfort." His "ability to take advantage of the lessons of experience is severely limited."<sup>4</sup>

### **Dramatic Change in Personality**

Then there was Pauline. Dr. Petrie, who has written an entire book about the relationship between personality and the frontal lobes, tells of her conversation with Pauline before lobotomy.

DOCTOR: What is the thing to do if you lose a watch you have borrowed from a friend?

PAULINE: Tell her. I expect you would have to pay for the loss of it.

After lobotomy the doctor repeated the question.

DOCTOR: What is the thing to do if you lose a watch you have borrowed from a friend?

PAULINE: Borrow another watch.

From her study of many patients both before and after lobotomy, Dr. Petrie found that when "the neural connections in the front of the brain, that is, in the frontal lobes, are severed . . . the individual shows a dramatic change in personality, in temperament, character, and ability. . . . The patient after leucotomy (or lobotomy) is more satisfied with himself, with his capacities, with his style of living and style of writing, and is less preoccupied with getting things just right; his standards have dropped."<sup>5</sup>

Dr. Vernon Mountcastle mentions "drastic changes in personality . . . after compromising the frontal lobes."<sup>6</sup>

A current leading brain scientist of Russia, Dr. Luria, in his book *The Working Brain*, called the frontal lobes "a superstructure above all other parts of the cerebral cortex so that they perform a more universal function of general regulation of behavior."<sup>7</sup>

He further mentions that damage to certain parts of the frontal lobe has been associated with reduced initiative, irrational emotional outbursts, and gross changes in character.

It is amazing how little is lost of a person's ability to do well on ordinary IQ tests, even when damage is done to large areas of his frontal lobes. Although there may be decrease in ability to reason abstractly and to make lofty generalizations, none of the research done so far has resulted in placing the seat of ordinary intelligence in the frontal lobes.

### Results of Frontal Lobotomies

Dr. Gösta Rylander, as professor of forensic psychiatry at the Royal Caroline Institute, Stockholm, Sweden, studied in depth a number of patients who had undergone frontal lobotomies. Not only did he give them psychological tests—he lived and worked with them in some cases for more than two years. Most impressive to Dr. Rylander of all postoperative changes were those involving personality, character, and that spark which most truly identifies the individual. He reports these evaluations made by relatives of his patients:

"I have lost my husband. I'm alone. I must take over responsibilities now."

"She is my daughter but yet a different person. She is with me in body but her soul is in some way lost. Those deep feelings, the tendernesses are gone. She is hard, somehow."

"Doctor, you have given me a new husband. He isn't the same man."

"His soul appears to be destroyed." (Wife, speaking of her husband's behavior.)

A formerly conscientious and efficient operating-room nurse could perform only subordinate work. "I don't care if I make a mistake; it will turn out all right in the end."

One woman who had loved classical music now cared only for dance tunes.

Dr. Rylander says, "The patients themselves behave in the most perfect way at the examinations. They are smiling, polite, answer the questions rapidly and openly, and say that they are very pleased with the results, that everything is all right and that they have not altered. But questioned in detail, they will explain that they forget things and that they have lost many of their interests. The more introspective of them may allege that they are unable to feel as before. They can feel neither

**True education of the whole man requires careful balance of inputs to all parts of the brain.**

real happiness nor deep sorrow. Something has died within them." <sup>8</sup>

One is forcefully reminded of the portrayal of Satan as given by Ellen White in *Early Writings*, page 152: "I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. I saw that he had so long bent himself to evil that every good quality was debased, and every evil trait was developed." (See also page 145.)

The "sealing in the forehead" mentioned by Ezekiel and John provides a perspective from the Scriptures that is pertinent and challenging in the light of our study on the frontal lobe.

### What Can Be Done?

What can be done to preserve and strengthen the frontal lobes? Because they were made for great principles, noble motives, and unselfish plans, it requires a lifetime of cooperation, culture, balanced education, and refreshing inspiration to do them justice.

There is no higher, better, more interesting, and truly enlightening way to build up the frontal lobes than regular study of the Bible. This should begin in childhood as parents adapt its stories to the readiness and growing potential of the child. Later in life the sweep and the power, the depth and the grandeur, of this Book should be unfolded to the maturing student.

Any function of the body that is not used becomes weak (atrophies). Even the bones of astronauts lose some of their minerals when they aren't used enough. The law of atrophy of disuse applies to the whole body, including the brain. If spiritual and moral enrichment is not provided, might it be that atrophy of disuse could eventually produce lobotomy of disuse?

Conventional education deals predominantly with the part of the brain that is for information storage. Character education is too often neglected. True education of the whole man—spiritual, mental, and physical—requires careful balance of inputs to all parts of the brain and involves regular, concerted effort by parents, teachers, and particularly Spirit-filled ministers

in helping to cultivate and enrich the finest soil of the human brain, the frontal lobes.

By consistent wholesome living, by zestful worship of a loving Creator, by creative reflection, by kind endeavor, and by the sustained reception of miracle-working grace, this inner chamber of the human temple may be fitted for receiving the seal of the Living God. ■■

<sup>1</sup> Elizabeth C. Crosby, et al., *Correlative Anatomy of the Nervous System* (New York: The Macmillan Company, 1962).

<sup>2</sup> Walle J. H. Nauta, "Neural Associations of the Frontal

Cortex," *Acta Neurobiol. Exper.* (Warsaw, 1972), 32(2):125-140.

<sup>3</sup> E. Feuchtwanger, "Functionen des Stirnhirns, ihre Pathologie und Psychologie." Monogr. aus Geset., *Neurol. Psychiat.*, O. Foerster and K. Williams, eds., Heft 38 (Berlin: Springer-Verlag OHG, 1923), 4-194.

<sup>4</sup> S. S. Ackerly, A case of paranasal bilateral frontal lobe defect observed for thirty years. In Warren and Akert, *The Frontal Granular Cortex and Behavior* (New York: McGraw-Hill Book Company, 1964), pp. 192-218.

<sup>5</sup> Asenath Petrie, *Personality and the Frontal Lobes* (New York: The Blakiston Company, 1952).

<sup>6</sup> Vernon B. Mountcastle, ed., *Medical Physiology*, vol. 1, 13th ed. (St. Louis: The C. V. Mosby Co., 1974), p. 367.

<sup>7</sup> A. R. Luria, *The Working Brain, An Introduction to Neuropsychology* (New York: Basic Books, Inc., Publ., 1973), pp. 89, 223. (Entire book highly significant, 398 pp.)

<sup>8</sup> Gösta Rylander, "Personality Analysis Before and After Frontal Lobotomy," in *The Frontal Lobes. Proceedings of the Association*, Dec. 12 and 13, 1947 (New York: Hafner Publishing Co., Inc., 1966), 901 pp. (facsimile of 1948 ed.).

THEY are young, well educated, energetic, and dedicated. Can you use this kind of a Bible worker?

They can train church members to do health evangelism; they can conduct a variety of health programs such as cooking schools, stop-smoking and weight-control clinics, parent education, and they can give Bible studies in groups or on an individual basis. Can you use this kind of a Bible worker?

They can reach a class of people who are not attracted by ordinary methods of evangelism—the educated, the professional, the sophisticated, and the wealthy. Can you use this kind of a Bible worker? Then maybe the School of Health at Loma Linda University has something for your needs.

We are offering a Master's degree in health education, which provides a young man or woman with the training necessary to combine health education and Bible work. Master's students in the department of health education come from a variety of backgrounds. While at the school the student who is interested in Bible work takes classes in public health concepts, as well as in basic health concepts, learns to work with both groups and individuals, and becomes familiar with school-health education, public-health nutrition, physical fitness, and health evangelism, including the follow-up of the health interests with Bible studies.

Traditionally, Bible workers have played a limited role in the work of the church, being confined primarily to following up interests and giving Bible studies on an individual basis. Graduates who complete the health-Bible work curriculum can fit a more-ex-

## A New Type of Bible Instructor

REUBEN HUBBARD AND CORINNE KING

*Reuben Hubbard is an instructor in health evangelism and Corinne King is an assistant professor of health education, School of Health, Loma Linda University.*

panded role. They can work with the church in training members to hold cooking schools, give Bible studies, and explain the Adventist life-style. They can work with community groups, schools, volunteer associations (such as the Heart Association and Cancer Society), service clubs, and other groups to create interest in the philosophy and teaching of Seventh-day Adventists.

We feel that this expanded role might also include being a part of the medical team in an individual or group practice. Here they can do specific health education follow-up, as well as aid the doctor in his soul-winning endeavors.

At the conference level, the health educator-Bible instructor might work with the churches of the conference in developing their full potential in health-evangelistic work. Therefore, we feel that this new category of worker is employable in a local church, with a conference, in a hospital, in a better-living center, or in a medical practice. A limited number of these valuable church workers graduated in June, 1975, and are already placed.

Many School of Health students enroll in the health-education curriculum because, as a result of their study of the Spirit of Prophecy, they feel this is an avenue where they can play a special part in the finishing of the work. As the church sees their potential and gives them the opportunity to serve, many others, we believe, will join their ranks, and "with such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

# Blinded or Blended?

TOO OFTEN we ministers are blinded by the concept that our physicians and dentists are the "right arm" that provides a right-hand wallet pocket to be reached into by the left hand. If this is our concept of the blended "medical-ministerial team" we'll have to admit that not much of a team spirit really exists. In fact, what really happens is that one arm uses the other for its own purposes.

In our marriage counseling we often are aware of this same dynamic. When one individual is used by another, frustration and hostility naturally result. In counseling, a great deal of time and energy is spent attempting to work through a flood of negative feeling. In the same way, this erroneous view of the medical-ministerial team often creates hostility and problems that are very difficult to work out.

When ministers turn to the medical arm for only a few "health" remarks on some rare evangelistic occasion, no team exists! If we ministers will evaluate this attitude carefully we'll realize that it amounts to *using* physicians in *our* plans rather than encouraging them to become full members of a working team with us.

When we *use*, we only *confuse* the relationship that should exist. Picture this scene—persons with extensive training in academic and practical disciplines place themselves atop some great free-standing Corinthian columns and perch there in solitude. Then each surveys the landscape, noting that there is another column with another person up on a level with themselves. One of the two decides that there is really room for only one column and one person on top. He begins jousting, like a medieval knight. Both have a long way to fall—a lot to lose, with very little to gain.

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R. H. FERRIS

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*R. H. Ferris is pastor of the Volunteer Park Seventh-day Adventist church in Seattle, Washington.*

That picture helps us understand that often we find ourselves in similar situations. Both arms of the team, having spent a great deal of time and study and preparation for their respective professions, develop a form of professionalism that actually separates and isolates them rather than drawing them together as working equals. In place of cooperation, competition saps vital spiritual energy. Witness diminishes. Even backsliding occurs.

Having discussed a few things that hinder the formation of a truly blended medical-ministerial team it is time to shift to a brief discussion of what the medical-ministerial team should be.

The true medical-ministerial team is formed of two or more redeemed sinners, united and serving together in word and deed, in look and thought, to bring the healing power of the gospel and the glory of the one God to lost sinners. No matter how you look at it, this is the only concept of the medical-ministerial team that will be functional in spreading the gospel and in teaching *all* men the truth so Jesus can return soon.

We are prone to believe that there is *one way* to do a thing—*ours*. A team, by its very definition, indicates that there are *many ways* of doing a job. A team blends these ways together, bringing a variety of approaches to the problem.

The medical-ministerial team really does *not* center on money. It centers around the concept of personal testimony. One sentence from Ralph W. Sockman's sermon on the "Unfinished Reformation" has stuck with me. I often think about it as I associate with fellow professionals. "One ounce of personalized testimony," he said, "is worth a ton of professional propaganda financed by *silent* spectators." When looking at the medical-ministerial team, there must be the "personalized testimony" of our medical co-workers as well as the "professional propaganda" that the ministry is trained to deliver. This combination is unexcelled in bringing a redeeming ministry to all its contacts.

## Motion, Rather Than Commotion

If we honestly examine the medical-ministerial team as it exists in most fields today it seems to be a nonteam. A team creates motion, not commotion. Yet, those who ought to be team members too often end up in an agitated state because both hold tenaciously to a position that really could be compromised from an autocratic absolute into

a workable relationship. A team is formed not to find objections, but to reach objectives! A team is made up of cooperators, not competitors. We must practice the arts we are skilled in. These arts are *complementary*. The committed team is dedicated to fixing not fighting. The healing of broken bodies and broken spirits results from loving ministry rather than from intense intellectual or procedural arguments.

It is much more difficult to be a positive builder than one who can dismantle and take apart. A school district was having a great deal of trouble with the taxpayers. They were complaining about all the money that was being spent. The superintendent of the district was a personal friend. One day he said, "Have you seen this?" as he handed me a poem. I want to share it with you.

I watched them tearing a building down—  
A gang of men in a busy town,  
With a yo-heave-ho and a lusty yell,  
They swung a beam and the side wall fell.

I asked the foreman, "Are these men skilled,  
And men you'd hire if you had to build?"  
He gave a laugh and said, "No, indeed!  
Just common labor is all I need.  
I can easily wreck in a day or two  
What builders have taken a year to do."

I thought to myself as I went my way,  
Which of these roles have I tried to play?  
Am I a builder who works with care,  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-made plan,  
Patiently doing the best I can?  
Or am I a wrecker, who walks the town,  
Content with the labor of tearing down?  
—*New York State School Board Magazine*,  
May, 1961

If we are really going to minister together as a team we have to give our effort wholly to building for the Master.

The team must be dedicated to facilitating, not fracturing, if they are to reach goals. We have to become the lubricant to prevent friction, not the sources of the friction. The medical professionals I know tell me they do not want to stay in this world forever treating broken, sick, decaying, and disease-ridden human bodies. Neither do we in the ministry want to spend our time forever dealing with the problems of sin, corruption, and decay in the moral nature of man. Instead, we share the common goal of wanting to see the Lord Jesus come back to this earth and end the problem. What a tremendous incentive this is to join together in the team ministry of building for eternity.

**"Everything that Christians do should be as transparent as the sunlight."—Thoughts From the Mount of Blessing, p. 68.**

The team consists of members who first and foremost must be *genuine persons*. It is too easy to carry a façade, whether you be a medical or spiritual practitioner; a façade of ability, a façade of pseudo-intellectualism, and say, "I am a minister," "I am a doctor," "I am a nurse," "I am a dentist," when really what we need to be is genuine people.

These self-erected walls of professionalism tend to create what Sidney Jourrod terms "opacity" in his book entitled *The Transparent Self*. What we really need, if we are going to be genuine people, is "transparency." What is in us then may be evident to those around us so they will want to become like us. The Lord tells us, "Everything that Christians do should be as transparent as the sunlight" (*Thoughts From the Mount of Blessing*, p. 68).

### **Mental Alertness**

In order to have this *genuine* quality I believe that we must be mentally alert. The team professional must continually be studying. When I go into my doctor's office and have to sit and wait for him, I no longer get all uptight and maybe aggravate the condition that I came to be treated for. I sit and read his medical journals! Someday I might stumble across some gem of wisdom so I won't have to come back and see him again! I am comforted to know that he has such a stack of journals. I want him to spend a great deal of time and effort going through them and upgrading his knowledge. It is for my good that he does this. I think that we as ministers ought to be engaged in the same kind of constant upgrading study.

If we are going to be *genuine* persons we must also be concerned about our physical condition. We must be converted in our life pattern by *commitment* to Jesus Christ. The medical professionals can clearly point out where we are physically weak and need to take better care of ourselves. Physicians also need to practice what they preach. I find it difficult to talk to a physician about obesity if he is sharing the same weight problem I have. Both sides of the professional fence need to look at themselves physically and find habits of living that need change.

A delightful book that you may want to read is *The Confessions of a Workaholic*, by Wayne Oates. A doctor in my church sat down one day and told me how busy he was. I tossed *The Confessions of a Workaholic* to him. He said,

"You know, you're the first pastor that ever talked to me about working too hard." We need to minister to each other's needs if we are to help each other become genuine in *every aspect* of our living.

### A Common Goal

The team members must clearly perceive the common goal that they have. That common goal is defined in the fourth chapter of the book *Education*. "The work of education and the work of redemption are one" (p. 30). The goal of both is to restore in man the image of his Maker. Is this one of the objectives that we also have on the medical-ministerial team?

The physician who deals with the body has as his primary goal the restoration of the body. Those of us who deal almost exclusively with the spirit have as our goal the restoration of the spirit. This ministry of restoration demands that we function as a team.

Restoration adds value in three ways: First, it adds to that which is restored. Take antiques, for example. A little cleaning and polishing adds value. Value is added to the person when we minister to him as a team in ways that we may never be able to grasp this side of the kingdom of God.

Restoration also adds value to the restorer. When the doctor discharges the patient or the minister baptizes the sinner there is a thrill and excitement that can never be experienced in any other line of effort or any other work.

Last, there is value added to the glory of our Redeemer who bought sinners for a price.

On a team, members *share* in leadership and in the decision-making processes. We all need to sharpen our analytical perception, but we also need to learn tolerance for the deliberateness of our fellow workers on the team. Team members mutually contribute to a pool of ideas and a pool of talent. The team is totally committed to God and to maximum use of the talents of each member. When we share in prayer, power is ours.

I sometimes have felt a little uneasy when I visit the office of one of my medical associates and spend time talking with him during his busy schedule. I try to be brief. Time is valuable to him, but I always like to take a moment for prayer together. It used to be that I'd sit down and say, "Doctor, I'd like to pray with you before I go." Now I often say, "Doctor, would you like to

**"The sum total of our combined skills divided by two is greater than that of either of us alone."**

pray for me before I go?" He ministers to me, and before he says Amen I minister to him. That's teamwork. When we pray together we have power together to achieve our team goals.

When we love and respect each other as coequals who have differing aspects of skill, knowledge, and training, the sum total of our combined skills divided by two is greater than that of either of us alone.

No doctor will ever be allowed to operate on me with only one arm if I can help it! I prefer at least two doctors with both arms when I'm under the anesthetic and they are wielding the scalpel. By that analogy I am trying to say that I want a coordinated right arm and left arm *on one body*. That is what our team ministry is under the guidance of God as the Head. The medical-ministerial team can with joint coordinated effort effectively restore people to the image of their Maker. We need both arms in our church.

Only the medical-ministerial team can deal with the joint entity we call body and soul. We need doctors in the church and pastors in the consulting office. That way we will save the patient both travel and travail. Being part of a true medical-ministerial team can be a thrill to its members.

Recently I was asked to prepare a study on fasting. While preparing for this I thought of my doctor-elder. I went to him and urged, "Doctor, you must preach this sermon with me."

The doctor looked at me in a strange way. I suppose he was wondering whether he heard me correctly. I went on to tell him of my plan for a joint sermon on fasting. A few Sabbaths later we stood together in the pulpit. We didn't give two separate talks. Instead we dialogued together. What a thrill to read the principles from the Bible and the Spirit of Prophecy, and then have the doctor tell exactly what the medical journals have to say. We shared spiritual information and a practical application with our people. Not only did we receive an enthusiastic response but I myself am more than a little enthusiastic about this method of blending our pulpit ministry.

Instead of being blinded by the gold in the doctor's pocket, we should concentrate on the golden possibility of a truly blended medical-ministerial team, working together in following the footsteps of the Master Healer and Minister—Jesus.

# How We See

ENSCONCED as it is within its rugged bony fortress, the brain must have a most efficient intelligence system. Of the five freeways that give access to this capital of our bodies, and through which it receives information about its environment, vision provides the greatest quantity of data and is the most indispensable. The mechanisms of the eye and the problems that arise when it is diseased are a most intriguing study.

Eye function falls naturally into three phases. First, the eyes must be pointed at the object the brain needs visual information about. Second, the lens system must focus light reflected from the object to form an image on the sensitive part of the eye (retina). Third, the retina must convert this image into electrical signals that nerves can transmit to the brain. These are fascinating functions, and discussing them prepares us to understand eye disease.

Control over what the eyes look at is remarkably sophisticated in order to meet the surprisingly complex demands of everyday life. Since vision is precise only directly in front of the eyes they must be pointed accurately at whatever target is under study. This directing of the eyes must take place rapidly. Moreover, throughout their entire range of motion, both eyes must remain parallel so that the images formed, when combined in the brain, are similar.

Certain eye motions are automatic, thereby making vision much more useful. For instance, when the head is turned, built-in reflexes turn the eyes the opposite direction so that they remain fixed on the same spot. When the head is tilted within a certain range the eyes rotate in order to maintain an image that is upright.

All of this eye motion is accomplished by six muscles attached to each eye. The four rectus muscles come from behind each eye and insert at the top, bottom, and sides of the globe. There is, then,

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ROBERT O. FORD

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an individual muscle to raise the eye, to turn it to the right, to turn it to the left, or to lower it. Under the control of complex brain centers responsible for coordinating the action of the two eyes, these muscles can act very rapidly and precisely.

Occasionally one muscle may become weakened, thereby failing to move the eye adequately in its direction. Crossed eyes may result. Besides this being a relatively unsightly condition, the visual function is greatly impaired, because each eye is encompassing a different scene, and it is impossible for the brain to integrate this information. The resulting visual confusion is settled by the brain in a way that can be destructive to vision. One of the eyes is selected as dominant, and the image from that eye is utilized—the brain considers the image from the other eye as spurious and suppresses it. If this suppression occurs in childhood, before the age of visual maturity, it goes so far as to actually destroy vision in that eye. At times a blind eye results from the brain's attempt to eliminate the confusion of double vision. If such problems are discovered early enough the weak muscle can be surgically shortened, turning the eye around parallel and resulting in a single brain image. Thus the blinding effect of the brain's suppression can be prevented. This surgery is quite safe and is very useful, even in cases that have only cosmetic benefits.

## Focusing the Image

The eye gathers some of the light from our environment and focuses it on the retina to form an image of our surroundings. This light enters through a clear window, the cornea, and then passes through a lens that bends the rays and focuses them onto the retina. The space between the cornea and the retina must remain clear to avoid impeding the light rays. The eye is actually a sphere with a circular clear opening in the front, a lens located approximately a quarter of the way toward the back, and the retina, the sensitive part, is the actual lining of the back of the sphere. In front of the lens, between it and the cornea, is a watery substance called aqueous humor. Behind the lens is a clear gel called the vitreous humor.

Transparency of the cornea is most important in order that light may enter. There are a number of disease conditions that result in obscuring or fogging

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the cornea. Injury can cause a scar that clouds the window. Infection with virus or bacteria may have the same result. A common offender is herpes simplex virus, the same one that produces cold sores.

An opaque cornea can be replaced by a corneal transplant operation. In this procedure a disc is cut out of the patient's cornea, which is less than a sixteenth of an inch thick. An identical disc is cut out of a donor eye and then sewed into place in the cornea of the recipient. This provides a new clear window for the patient to see through. There is a shortage of these donor eyes, and grieving relatives may gain some consolation by approving the use of their departed loved one's eyes in the hope that another person may be able to see.

### Glaucoma

The waterlike fluid that occupies the space between the cornea and the lens is in constant circulation. It is produced by the tissue surrounding the lens circulating forward through the pupil out into the periphery just behind the cornea. If its movement is blocked by a plug in the outflow tracts, the pressure inside the eyeball rises, producing glaucoma. If the pressure within the eye is excessive, blood cannot circulate to the tissues of the eye, and tissue death occurs. The nerve that carries the electrical signals to the brain, the optic nerve, begins to die first, and this results in varying degrees of blindness.

Particularly in older people, this eye pressure should be checked regularly, because glaucoma can come on very slowly and insidiously without pain or any other warning sign that blindness is occurring. Patients that have this disease are often satisfactorily treated by placing drops in their eyes two to four times daily. This constricts the

***It is our responsibility to guard the eye—the freeway to the brain—from information that will tend to weaken the mind.***

pupil and facilitates the drainage of aqueous humor out of the eye, thus lowering the pressure within the eyeball.

The pupil of the eye is the hole that appears black in the center of the iris. Irises are composed of muscular tissue that makes blue eyes blue and brown eyes brown. The iris is capable of becoming large or small depending on the amount of light, and automatically regulates the brightness of the image in the back of the eye.

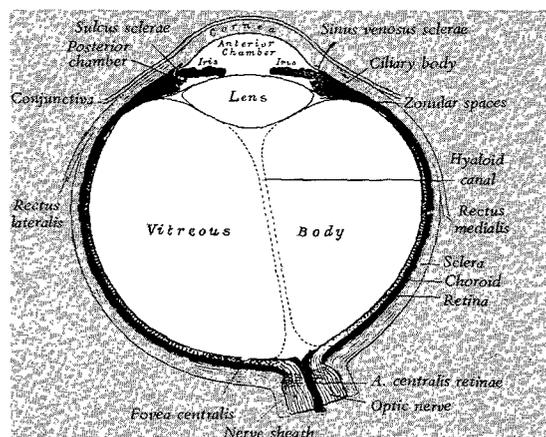
The lens changes its shape to keep objects in focus, whether they are close or far away, analogous to focusing a pair of binoculars. As we get older the lens becomes less and less pliable and consequently less and less capable of focusing for near objects.

Another consequence of aging is that the lens occasionally becomes cloudy. This condition is known as cataract. There is no known treatment, except to remove it. But after the lens is removed, the light rays will no longer be focused on the retina, so people who have cataracts removed must either wear thick glasses or contact lenses, thus placing a lens on the outside of the eye.

It is the responsibility of the retina to convert the image focused on it into electrical signals for transmission to the brain. This sensitive membrane contains approximately 100 million receptor cells, rod cells and cone cells, which absorb the light rays into chemical pigments. The pigments then change form, thus setting off an electrical reaction that travels through connector cells and into specialized nerve cells of the retina. These have long processes that extend across the retina to the exit point of the eye, through the optic nerve, and into the brain.

Cone cells transmit color vision but require quite a bit of light. Rod cells are capable only of black and white vision and thus are well adapted to function under dim illumination. The center of the retina, which is devoted to the task of seeing fine detail, contains a great concentration of cone cells for detailed color vision. This area is called the macula. Since the edges of the retina contain more rod than cone cells it is often easier to see an object at night by looking slightly to one side of it.

The blood vessels that supply most of the retina with blood traverse over its surface in such a way that the light must pass through them to reach the rods and cones. This interference is very slight. But to obtain the maximum



accuracy of vision, there is a different blood supply in the central area of best defined vision. It filters through from the back. This makes blood circulation to the central area quite critical and sensitive to inadequacies.

### **Visual Problems**

One of the biggest visual problems yet to be solved is that of degeneration of the blood circulation in the area of the macula. This condition, which most often affects older people, results in an inability to see in the very center of one's field of view—which is the area he depends on for precise vision. Reading is nearly impossible and it is difficult to recognize faces. The process does not cause blindness because the edges of the retina are still usable, but it causes marked impairment of performance.

Another problem the retina is subject to is separation from the wall of the eye by accumulation of fluid behind it. The detached part of the retina is damaged and will eventually lose function. This condition must be treated surgically by draining the fluid that is separating the retina from the wall of the eye and by causing the retina to be held against the wall long enough for it to stick back in place.

The eye is a remarkable instrument. We can be very grateful that most of us have eyes in which all of these complicated components work together correctly to produce the great blessing of good vision. How essential that we realize our responsibility to guard this major freeway to the brain, permitting access only to images and information that will not weaken but lend strength.

## ***Century 21 Countdown***

### **Phase 1: Church Every-Member Training Program—"Better Living Breakthrough"**

A seven-night series designed to stir church members to a renewed interest in the principles of healthful living. Through personal applications of the simple steps to health, participants will be led to physical, mental, and spiritual vigor and to a new appreciation of our tremendous health message. It is also designed to lead them to accept the challenge of becoming involved in medical missionary evangelism.

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Church organized into medical-missionary evangelism teams.

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Begins with Community Health Interest Survey in order to discover the felt needs of your community for specific health programs and services.

Church medical-missionary teams present programs such as Five-Day Plan, Wa-Rite

Weight Control program, vegetarian cooking classes, physical fitness programs, children's health story hours, Temperance Home Help plan, et cetera.

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Blends scientific medical knowledge with the principles of healthful living.

A full-message approach, but particularly designed to lead to conversion through the steps to Christ.

Incorporates practical demonstrations of health principles and specific suggestions as to how participants can adopt these into their daily routines.

*Century 21 Better Living Institute supplies can be ordered through your local Adventist Book Center or by contacting the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.*



## Health Evangelism Audio-Visuals

DO YOU desire news methods and tools that will help you skillfully and effectively to present the health message to your non-Seventh-day Adventist contacts as well as revitalize and stimulate your church members?

A prevention series of health-slide and filmstrip programs has been developed to meet this need. Produced by Dr. Mervyn Hardinge, dean of the School of Health, Loma Linda University, this series emphasizes the natural remedies advocated by Ellen G. White. These include the proper use of pure air, sunlight, abstemiousness, rest, exercise, proper diet, pure water, and trust in divine power (see *The Ministry of Healing*, p. 127).

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JEANNETTE  
GOOGE

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*Jeannette Googe, R.N., is manager of Professional Health Media Services.*

Twelve beautifully illustrated and scientifically accurate programs that make up the prevention series are now available for your church health evangelistic programs as listed below:

**SUGARTIME**—The harmful effects of too-great sugar consumption.

**MR. TENSE**—What happens to the body when tension takes over, and how to prevent this from happening.

**I'M TIRED**—The importance of rest and relaxation.

**BUBBLE OF AIR**—Reasons for getting plenty of fresh air.

**WATER, WATER, WATER** — The physiological importance of adequate water intake.

**PHYSICALLY FIT?**—The benefits of exercise in prevention of heart disease.

**SUNLIGHT**—The beneficial effects of using this natural remedy, along with cautions about overexposure.

**THE SPIDER'S WEB**—Detrimental effects of caffeine ingestion as evidenced in experiments with spiders.

**GREAT GRAIN ROBBERY**—What has taken place when whole-grain elements have been removed from flour.

**THE LIVING TOOTH**—How better to protect your wonderful teeth and keep them healthy.

**LET'S SHAPE UP**—Weight control, not just dieting, but a new life-style.

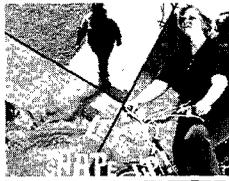
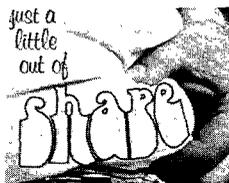
**JUST A LITTLE OUT OF SHAPE**—The dangers involved in being obese.

These are available in slides or filmstrips with either cassette or reel sound track, neatly packaged in a box with a script booklet. In addition they come as a cartridge, a unit containing both sound track and 16 mm. film, which may be inserted into a LaBelle projector. Two of these are the Sentinel 16 and the Courier 16, the Sentinel having the larger screen. A third model, the Tudor 16, has the same advantages, to be used with a small, "mini theater" screen for smaller audiences or projected onto a regular screen for larger attendances.

Slides may be used in any slide projector and if synchronization is desired, a sound synchronizer may be purchased to attach to the projector and any stereo tape recorder. In addition, for smaller audiences, a carousel may be placed in the Singer Caramate projector, causing the program to appear on a screen like a TV, the cassette being specially made to be inserted to synchronize the program. This projector is easily carried by an attached handle.

Filmstrips may be used with any film-strip projector. Some of these projectors have a place for a cassette to be inserted to synchronize the program. For small audience viewing there are two small units with attached carrying handles, the Singer Auto Vance 11 with screen size of 3" by 4" and the Singer Auto Vance 111 with screen size of 5" by 7". The cassette again synchronizes the programs. These projectors can be effectively used with one-to-one audiences, such as in hospital patient teaching, or with small groups, such as home Bible study classes.

All of these materials are now being distributed by Professional Health Media Services. This is a health education supply center whose objective it is to provide quality programs at economical prices to our church people to aid in health evangelism. These programs can be used by any church member, even the



most timid, and pave the way for further Bible lessons.

Other materials are available for use, such as the "Adventures in Adventist Living" program prepared by Leo Van Dolson, to help SDA laymen become more effective in health evangelism. It includes a teacher's guide, with student textbook and seven sets of slides. These can be effectively used for a weekly series of meetings or at prayer meetings.

Also available are four beautifully illustrated sets of slides using Spirit of Prophecy quotes entitled "Diet," "Health," "Exercise," and "Health Habits."

A new program just available is "Keys to Health and Happiness." It includes a syllabus with health and Bible studies sufficient for a month's series of meetings. This set of studies was written by Reuben Hubbard of the School of Health, Loma Linda University.

A Nutrition Series written by Edyth Cottrell, nutritionist and author of the *Oats, Peas, Beans, and Barley* cookbook, also is available in slide and film-strip format with reel or cassette sound track. There are seven programs in this series, beautifully illustrated and interestingly narrated for use in cooking schools and home economics classes. Recipes from the cookbook are demonstrated on the slides.

"The Adventist and the Health Message" is a series of slides neatly packaged in plastic sleeves in book format with an accompanying script written by Joyce Hopp, of the School of Health. It traces the SDA health message from its beginnings to present-day happenings. A sound cassette comes with the program.

Other materials available through PHMS include a selection of more than 160 health-related books; all types of anatomical models and charts; color transparencies; bulletin board and posters; and the Medfact library of nine different categories of health topics.

PHMS has become the distributor for materials previously handled through the department of health productions in the School of Health, such as the prevention and nutrition series, and takes in new health-related products as they come onto the market. ■

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Anyone wishing to be included in the regular PHMS monthly mailing list or to obtain a catalog should write to Professional Health Media Services, P.O. Box 922, Loma Linda, California 92354. Current catalogs will be sent on request.

Dear Shepherdess: Somehow when February comes around I think of the birthdays—Lincoln's and Washington's—and of love, especially around the fourteenth. First Corinthians 13 comes to mind, too, the love chapter, that should be read every day, we are told. In Pearl Patzer's New York Conference's newsletter (February, 1974), I found a paraphrase of this chapter by an unknown author. I know you will enjoy reading it.

"Though in the glamour of the public eye I sway the emotions of others by my oratory or by my silver singing, or by my skillful presentation, and then go home and gripe because my husband is late or because my children do not obey me quickly, I am become as sounding brass or a tinkling cymbal.

"And though I am able to impress others with my knowledge of the deep things of the Word of God, and though I am able to accomplish mighty things through faith so that I become famous among men as a remover of mountains, and have not love that reads the deep longings of the hearts around the family circle, and removes the barriers that grow up in shy and tender hearts, I am nothing.

"And though in the glamour of public praise I bestow all my goods to feed the poor, and though I win the name and fame of a martyr by giving my body to

## by his side

Sponsored by  
Catherine Dower  
for the  
Shepherdess.

be burned, and yet close up like a clam at home, or behave like a snapping turtle, knowing nothing of the glory of giving myself in unstinted, self-denying service to those nearest and dearest, it profiteth me nothing.

"Love is never impatient, but kind; love knows no jealousy; love makes no parade; gives itself no airs.

"Love is never rude, seeks not her own; nor fights for her own rights, is never resentful; never imagines that others are plotting evil against her.

"Never broods over wrongs; never exults over the mistakes of others; but is truly gladdened by goodness.

"Love suffers silently, is always trustful, always cheerful, always patient.

"Home is the acid test of the truly yielded life, for in all other phases of Christian service there is a certain amount of glamour; but in the home one is confronted with the bare facts of life, stripped of all glamour.

"The home is given to help every Christian 'not to think more highly of himself than he ought to think.' And it is in the home that we have the privilege of demonstrating that the Christian life is 'faith which worketh by love.'"—*Author Unknown*

In keeping with this theme, we want to share with you the talk that Thelma Jean Voss gave in Vienna, "Homesick for Heaven."—With love, Kay.

LAST YEAR our daughter and son-in-law were student missionaries in Korea. We were proud that they went. We missed them for a whole year, especially on holidays; but we knew they would soon come home. How sad it would be to miss them eternally! I hope we have taught them how to have heaven in their home here and to prepare for their heavenly home.

What does it take to have a happy Christian home?

First, Christ must be in our homes. He must be the *center* of our activities and interests.

Second, we must have *love*.

And, third, we must *work* at having happy homes. We can't just hope to have them. It takes work.

In the book *Happiness Wall to Wall*, George Vandeman informs us: "The break-up of a marriage doesn't happen

## How to Have Heaven in Your Home

THELMA  
JEAN VOSS

*Thelma Jean Voss is wife of the president of the Nebraska Conference.*

all at once. It begins with the first neglect of the little attentions that make happiness for a companion. It begins the day you are too tired to be kind, too busy to be thoughtful, or too occupied with your own problems to be interested in those of your mate."—Page 32.

Having a Christian home means being a Christian in the home.

Someone has said that "any man who is a real Christian in the eyes of his family is a real Christian." What we are at home is what we really are!

The book *Happiness Homemade* suggests something else that will make our homes brighter, happier places to be: "We need more sunshiny parents and more sunshiny Christians. . . . Too often the kindly, encouraging word, the cheery smile, are withheld from our children and from the repressed and discouraged."—Page 19.

Are you a sunshiny parent or Christian?

Here are some suggestions for making a sunny home!

1. Be happy that you are a woman. A woman has a tremendous power of influence in the home and in the world. I think God had a beautiful plan in mind when He created the woman. I think He was partial to us. He really gave us the best role in life. He created us to be happy, to be gentle, to love and care. Each day, thank God that He made you a woman.

2. Accept God's plan for your life as a woman. God also had a divine plan, a blueprint, for the family. He planned for woman to be man's helper, or assistant. Our roles are equal in importance, but not in responsibility. Woman's special assignment was to be in the home. This doesn't mean that a woman is a servant. It means that she is the queen.

3. Be thankful if you have a husband. Be a good wife and a good lover—don't be his mother.

4. Be grateful if you can stay at home. Learn the art of homemaking. Learn to make good bread, to be a good cook and prepare nutritious meals, to be a good housekeeper. A clean house says, "Welcome home" to your husband and children.

Cultivate hobbies that are helpful. Learn to sew, to knit, or crochet.

Remember—the ideal woman in Proverbs 31 was a busy and industrious woman.

5. Take time for God. If He is the center of our homes, then we must give Him some time. Study. Pray.

6. Take time for yourself. If you are rested, you will be more patient with the children and your husband. Remember, you are a queen! This doesn't mean that you should take a four-hour nap every day. But it does mean some time each day for yourself.

7. Take time for your husband. He needs someone to listen to him. Did you know that the first reason men leave their wives for other women is because they find someone who will *listen* to them—someone who "understands"?

I know of a minister's home that was broken because the minister found a 14-year-old girl who listened to him and made him feel that she understood him. How could a 14-year-old girl understand a grown man? She couldn't. But she listened to him.

8. Take time for your children. Let each of them know how special he or she



is to you. Look for their special talents and help them to develop them. Encourage them. Love them.

9. Keep yourself attractive. Be feminine. Keep clean and well-groomed.

10. Be an inspiration to your husband and children. We never inspire anyone by fussing, nagging, or criticizing.

If you get up each morning grouchy or complaining, your husband and children will be grouchy. But if you, the wife and mother, are happy, the family will be happy. Try singing when you get up each morning.

11. Make yourself a necessity to your husband. Help him to realize how much he *needs* you—not by pointing it out to him, but by supporting him in his ideals, praying for him, comforting him, and needing *him*. Let him know how much you admire and appreciate him. Never allow another woman to outshine you as your husband's wife. Be glad that you are his wife and he is your husband.

We've listed a few suggestions designed to help you in making your home a heaven on earth. But remember, your total commitment and your dedication to God will give you the grace to be the queen in the home, to be a part of the family of God. ■■

# sermon spice shelf

## Luther's "Mighty Fortress" Second

The most widely used hymn among congregations of the Lutheran Church in America (LCA) is "Holy, Holy, Holy," according to a recent survey.

Martin Luther's hymn "A Mighty Fortress Is Our God" turned up in second place.

The survey was conducted by the Reverend Ralph R. Van Loon, LCA worship coordinator, to assist the Inter-Lutheran Commission on Worship in selecting hymns for a new service book and hymnal.

Congregations were asked to list hymns they had used in the past two years, and responses came from 3,169 congregations, slightly more than half of the denominational total.

Other hymns in the top ten were: (3) "The Church's One Foundation," (4) "Joy to the World," (5) "Beautiful Saviour," (6) "Jesus Christ Is Risen Today," (7) "Come, Thou Almighty King," (8) "Praise to the Lord," (9) "My Faith Looks Up to Thee," and (10) "I Know That My Redeemer Lives."

Congregations were also asked to recommend hymns not included in the currently used hymnal. Those receiving most frequent mention were "How Great Thou Art," "Amazing Grace," and "We Are One in the Spirit."

—RELIGIOUS NEWS SERVICE

## Ten Commandments for Churchgoers

1. You shall worship God rather than your pastor.
2. When you enter God's house you will treat it with respect.
3. When you see other people you will pleasantly speak to them.
4. You shall ask people their names and give them your own.
5. You shall express friendship with a handclasp that says, "I'm glad to meet you!"

6. You shall flash the sign of friendship, a smile.
7. You shall be friendly to all persons, even the ones who "snub" you.
8. You shall be concerned about the needs of others, and share help from your spiritual resources.
9. You shall find greater happiness by giving praise rather than criticism.
10. You shall begin your service after the benediction, sharing your Sabbath blessings with those you meet.

—DR. LESTER L. HAWS  
St. Andrew's United  
Methodist Church  
Used by permission.

## The Work of the Minister

"If I stop speaking by 11:45 don't think it is because I have nothing more to say." This was our new pastor speaking at his first Sabbath morning service in our church. He explained the reason for his short sermons as follows:

"When I was a lad my parents always took me to Sabbath school and church. At times the service lasted until 12:30 and often longer. I made up my mind that if I ever became a minister (and that was my plan) I would not weary children, young people, or older folks with long sermons, thinking that everyone was so eager to hear what I had to say that I must say it regardless of the time."

He faithfully carried out his promise to the delight of all. His sermons were short, well-planned, and no one was wearied by them. Members living in divided homes were able to get home early to their husband or wife, as the case might be.

By contrast we had one pastor who would often say, "I am going to talk until 12:30; if any of you have to be home before then you better leave now." To keep from being embarrassed or

embarrassing the pastor, most did stay, but reluctantly. Consequently they received very little from the sermon.—JOHN HERBERT.

## Bible Be's

1. "Be ye therefore perfect" (Matt. 5:48).
2. "Be ye holy in all manner of conversation; . . . Be ye holy; for I am holy" (1 Peter 1:15, 16).
3. "Be patient" (James 5:7).
4. "Be at peace" (Job 22:21).
5. "Be of good cheer; . . . be not afraid" (Matt. 14:27).
6. "Be diligent that ye may be found of him in peace, without spot" (2 Peter 3:14).
7. "Be subject one to another" (1 Peter 5:5).
8. "Be clothed with humility" (1 Peter 5:8).
9. "Be sober, be vigilant" (1 Peter 5:8).
10. "Be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:32).
11. "Be strong and of a good courage" (Joshua 1:6).

## Hold the Line

"O, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to *hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.*"—ELLEN G. WHITE, *Special Testimonies*, Series B, No. 9, p. 19. (Italics supplied.)

From church bulletin board:  
"If Your Day Is Hemmed With Prayer It Is Less Likely to Unravel."

# windows on wisdom

## Question: Should Pastors Telephone Before Visiting?

May I ventilate a little about the problems we women have with our much-esteemed pastors?

They come "barging in" on us without a moment's notice. "Oh, I just wanted to see you as you are" is their excuse. I spoke to one about it and he said that the ministers weighed it pro and con and *decided not* to telephone before visiting. Now that was *their idea*, but not the idea of us poor, long-suffering women. Many women (seething inside) have spoken of this problem to me (too "chicken" to speak to the pastor about it).

This same pastor said, "If we had to telephone before we went, we would get nothing done." I answered, "How about the ones not at home—you would save plenty of time there."

Someone wrote Ann Landers about this matter and Ann said, "Only boorish people will visit without a previous telephone call."

Sister White said that our ministers need courtesy. This, I think, is one area that they could very well improve upon.

Will you please publish this letter, as most pastors read avidly the letter page, and it might help them to see just how many of our women feel about it.

NAME WITHHELD

## Pastors' Answers:

This is a refreshing note in contrast to what I hear all too often about ministers never visiting.

Some large-city pastors visit by areas to keep from driving all over the city. If such a pastor were to call everyone he planned to visit that afternoon and evening before leaving his study he might not make it to all of them. I believe many pastors plan more than they can do. How would these women feel if the pastor called them and they spent some time attaining the degree of readiness they desired, but the pastor did

For some time we have been planning to launch a pastor's page, designed to foster discussion of problems particularly pertinent to the pastoral ministry. If you have a problem, discussion of which will benefit other ministers, please direct it to us and we will solicit replies from a representative group of pastors.—EDITORS

not show up, or he called later and said something had come up and he wouldn't be able to make it that day? Sometimes in visiting a pastor uncovers interests or problems that need to be dealt with immediately.

These women would probably be more upset over the above than if the pastor dropped in, visited briefly, had prayer, and left.

If he were to call the next place from where he was this would not give the housewife sufficient time for preparation.

I'm sure that most pastors would make a note on their list and try to call if they knew the folk felt this way. I know I surely would. I wish that all our people felt free to come *directly* to the pastor, for it would make for better communication.

W. J. NEPTUNE  
Springdale, Arizona

First of all, these women have a point. I agree with Ann Landers that "only boorish people will visit without a previous telephone call." A person could be canning peaches, taking a bath, or on the verge of tackling the tidying up of a living room that the children have left in a tumultuous state. There are endless predicaments in which one might find oneself that would make visitation on

certain occasions, or at certain times, embarrassing. There is also a lack of courtesy in a minister's verbal rationalizing by saying, "Oh, I just wanted to see you as you are." Only the Lord really sees us "as we are," a good point to remember, I believe.

Nevertheless, I do not usually call before visiting *unless requested to do so* by the visitee. Here are some of my reasons:

1. I believe there should be such a love between a minister and his people that should he find women involved in chores that need all their time on a certain occasion, they would not feel embarrassed in asking him at the door to return another day. This very thing happened to me recently at the door of one of our young couples. The young woman very courteously informed me that she was extremely busy and invited me to come back another day. My feelings weren't hurt, and I am glad that she feels that confidence in me.

2. As previously mentioned, I do not agree with a minister's saying, "Oh, I just wanted to see you as you are." I have found that in dropping in on a couple and finding the home a bit "littered from living" so to speak, the best way to mitigate the embarrassment for the apologetic woman is to say something like this: "You need not apologize for your home. You have a very clean house and you evidently find a lot of joy in living in it together. You ought to see our home sometime when my boy and I get through reading the newspapers and magazines. Besides, I came to see you, not your home, although it is beautiful." *And I mean it!* A home is beautiful where love abides, and there is a great deal of difference between a dirty house and a clean house with a few newspapers scattered around in the living room.

3. I have found that short visits are, in general, the best. If people know the minister is going to stay only five to seven minutes they realize he is not a sojourner. It

# windows on wisdom

would be well for all of our ministers to study the methods of Elder Fordyce Detamore, who is famous and beloved among the brethren for his enthusiastic, purposeful, and *short* visits. Such a minister leaves a blessing in the home he visits, finds out family details he might need for better pastoring, gets in more visits per day, and leaves an indelible, appreciated impression with the visited that here is a minister who is on fire and knows where he is going.

4. Referring once again to Ann Lander's opinion, I would say that were I planning a visit of an hour or two with some friend, I should definitely call to make an appointment. But pastors, census takers, and Fuller Brush men would find difficulty in so doing.

5. I will agree that there are circumstances in certain families that would make telephoning ahead of time the prudent course to pursue in pastoral visitation.

JOHN K. GRISWELL, JR.  
Stoneham, Massachusetts

I am sorry to hear that some of our sisters have been upset by the minister's calling on them when they were not expecting him. I am sure if I were the pastor and had known how the person felt about it I would have called before "barging in."

My practice of calling on a member when I am in the vicinity on other church-related business is usually appreciated. This is not to "see them as they are," but to see whether I can help with some problem that the member has not been able to express and discuss at church because of people being around, pressures of time, or for some other reason.

I am sorry for "the lack of courtesy" shown you.

I'm sure we, as ministers, need to be more tactful in a situation where it is an inconvenience because of meals, visitors, and so forth. I appreciate these sisters having helped us discuss this issue by writing their letters.

ROBERT A. HOFFMAN  
Scranton, Pennsylvania

I share in sympathy the feeling of anyone who is embarrassed at having to receive a visitor when the house is not presentable.

Perhaps I am as guilty as the offending minister in not making previous appointments; however, I have too often been caught in the predicament of being unavoidably detained and either coming later than at the appointed time or being forced to set another appointment for a visit on a future date. All too often, in those circumstances, I have discovered that I had also complicated matters for those being visited, my tardiness having spoiled plans *they* had made. After apologizing I have wished that I had not made the appointment in the first place.

Under the circumstances of my taking my wife, and there being no plans to make a succession of visits, I do follow the practice of telephoning the home. Somehow a woman coming to visit seems to make a difference in the feelings of those in the home.

The church I now pastor has a membership in excess of fifteen hundred, so my ministry now is almost exclusively confined to administration and to relating to personal problems, which dictate the approach to visitation according to the given circumstance.

The problem from the minister's side should be viewed too. Just last night at 1:30 A.M. I was telephoned, and after listening to the problem at length shared in prayer over the telephone. At 6:30 tomorrow morning another member of my church is coming to me with a personal problem. Being called to the side of a dying member at all times of the night is not a rarity. A minister is expected to be on duty at all times, and this is only right. I do not know of any of my peers who resent this. I am, however, puzzled by the resentment being shown on the part of one who is visited without a prior appointment being made.

Incidentally, whenever some excuse or apology is made, I try to make the person comfortable by

pointing out a feature of the home that genuinely can be complimented, and by stating that my real interest is in the people who live there. If a love relationship exists between pastor and parishioner, the environment is insignificant.

G. BRIAN TARR  
Forest City, Florida

EDITORIAL COMMENT: From the above letters it would seem that whether or not the pastor makes previous appointments for the calls on his parishioners depends much on the nature of the call and the manner in which his work is conducted.

When taking up his work in a new parish, he may announce his plan to stop by each home as soon as possible with a brief get-acquainted visit, encouraging the folks to be expecting the call. A questionnaire may be used on which the parishioners can indicate when they would most likely be home. The pastor may also give some indication as to which areas he will be visiting on different days.

Visitation is frequently by geographical areas and may, after the pastor has become established in the parish, be primarily on non-SDA interests. In such a case the pastor would try to work in at the same time a few calls on members living in the area. On such occasions the calls would be brief, simply a matter of stopping by to let them know he was in the area and took advantage of the opportunity to stop by. A brief visit would include an inquiry as to how things were with the family, a short Scriptural reading with explanation, and concluding with prayer.

Such calls could hardly be by appointment, and if they were, the one to be visited would probably be over-enthusiastic in preparing for a pastoral call, thinking he would stay for a lengthy visit. Making a major event of the occasion would cause the pastor to feel obligated to stay longer than his schedule would allow.

All would agree that many visits requiring extra time and care, perhaps relating to a problem or business matter of the church, should be by appointment. The important factor is how, by pastor and laymen understanding one another and working together, can most be accomplished toward building up the spirituality of the members of the church while working also for the enlargement of the kingdom.

# recommended reading

**Getting the Books Off the Shelves; Making the Most of Your Congregation's Library, Ruth S. Smith, Hawthorn Books, Inc., W. Stone, Publisher, New York, 1975, 117 pages, \$3.50.**

Is your church library in the doldrums? Ruth S. Smith comes up with some very specific antidotes. This practical, useful, and lively paperback elicits respect for its wealth of information for use in church library promotion. No "pie in the sky" schemes are evident here. Only exceedingly pragmatic and delightfully creative ideas are provided from many sources at minimal cost. The book is liberally and attractively illustrated for an easy grasp of new concepts.

The author utilizes the dynamic force of dedicated lay people, even the children, and does not hesitate to involve the total community in the joint action. Motivation and incentive are provided by simple devices and rewards, without stooping to gimmickry.

Generosity is tapped by inviting a public interest in the needs of the library and encouraging participation in supplying these necessities. Various religious communities are included in her compendium of activities, and her ecumenical approach allows the reader to pick and choose before garnering the media best suited for front-lining the library closet.

All aspects of library usage and promotion are covered and include the advertising media of the book review, bulletin boards, art principles for conveying the most resonating message, book fairs, contests, famous personages, newsletters, announcements from the pulpit, and many other avenues of communication.

The list of addresses for source material, promotional devices, and experienced practitioners is made available for the novice. Bibliographies are included to amplify the study opportunities and to readily assimilate added knowledge in the field. Resources in audio-visual materials, books,

church and synagogue Library Association offerings, periodicals, and other directional items are also presented.

In general, a remarkable little book for livening the church library scene! It is laudable in its efforts to get the books read, and to supply the congregational meat in the intellectual, inspirational, and spiritual realms.

Patricia Hirsch

**Healthy, Happy, Holy, Leo R. Van Dolson and J. Robert Spangler, Review and Herald Publishing Association, Washington, D.C., 1975, 208 pages, \$3.50.**

For several years the Seventh-day Adventist Ministerial Association has been championing the concept of the whole man—man is not just a worshipping being, with interest only in things theological; he also has a body, with its accompanying needs; and he is a social being, with responsibilities to his community. THE MINISTRY magazine has devoted a significant share of its resources to train ministers and other church workers to be more effective in this broader sphere.

The Ministerial Association, along with several other General Conference departments, has developed a four-phase program, called the Century 21 Countdown, in an attempt to "marry" the church's social concern and its doctrinal appeal, its health message and its theological commission. The first of the four phases is a training program called Better Living Breakthrough. It is designed to prepare members to be ready, physically and psychologically, to meet community needs in regard to physical and mental health. The second phase is the practical application of that training, on a local-community scale. Phase three involves professionals, both ministerial and medical, as well as laymen, in a public-consciousness-raising campaign, the Century 21 Better Living Institute. Phase four is a calculated follow-up of phase three.

*Healthy, Happy, Holy* is being used as a textbook for the first phase of this ambitious and far-reaching program. Van Dolson was an associate professor in public-health education at the School of Health, Loma Linda University, when Spangler, editor of THE MINISTRY, enlisted his aid in developing materials for the Better Living campaigns. Soon after, Van Dolson joined THE MINISTRY's editorial staff, to give particular attention to its new health-oriented pages.

*Healthy, Happy, Holy* is far more than a textbook for a structured study course. It stands very well on its own and will be of value to any health-conscious or socially concerned Christian. The book is divided into three sections.

The first five chapters present a historical perspective of the interrelationship of health and religion, first among the ancients, then among the Hebrews and early Christians, and finally enunciate the Adventist philosophy of health and religion.

Section two spells out in some detail, in seven chapters, the divine mandate to the church, through Scripture and the counsels of Ellen G. White, to present a balanced message to the world—the development of head, heart, hand, and health. The authors point out frankly how and where the church has failed in fulfilling this mandate. Section three, consisting of seven chapters, is both inspirational and practical. Here the authors describe how the mandate may be met, how the church can fulfill its commission to minister to the whole man.

Not only are both Van Dolson and Spangler knowledgeable in their subject; both are writers and well able to say what needs to be said in language that can be understood. The result of their cooperation in this present project is a book that deserves reading, underlining, and thoughtful application. More than for inspiration or even as a textbook, it is a blueprint for action.

Raymond H. Woolsey

## Enjoys Health Section

I do enjoy THE MINISTRY, especially the health section. I should have replied to the health-section poll, but felt I was only a layman and a very biased one toward the health section.

Therefore, I could hardly wait for the results, and great was my joy when I found it was continuing.

MARLENE L. BROAD  
Wabag, Papua New Guinea

## No Joking Matter

I read with interest the letter by a concerned layman entitled "Clowns in the Pulpit," appearing in the June, 1975, issue, and I'd like to add to it.

For thirty-some years I have listened to an average of more than one sermon a week. And all too often the good effect of a sermon has been nullified by the pastor's jokes.

One minister told the story of how God had seen him and his family through a time of personal grief. He mentioned a neighbor woman, a rather cantankerous soul, whose grouchiness he humorously explained by saying, "I have always thought she is that way because she's an old maid!"

I, an "old maid" myself, couldn't help smiling as I considered his concept of unmarried women. Unfortunately, much of the rest of his excellent sermon was lost to me.

At camp meeting I heard a speaker tell an old *Reader's Digest* joke about Australians and their accent. Fifteen years or more ago when I first read that joke in the *Digest*, I thought it uproariously funny. But as I heard it told from the pulpit in the camp-meeting auditorium I wondered how many Australians were in that large congregation. I thought of some of my Australian friends, and how amused they would have been.

The price of that joke to me was a loss of respect for the speaker's sensitivity to the feelings of those of other nationalities.

On another occasion the joke was an old Calvin Coolidge one—but the speaker told it as if it had happened to members of his family. He probably told that joke primarily to catch our attention. But he would have been appalled to know the joke's effect on me. For I thought, If it seems unimportant to him whether that story happened to Calvin Coolidge or to his own relatives, maybe some other details are unimportant too. How do I know whether these mission stories he is telling happened the way he says they did?

Although other listeners may or may not react to pastoral jokes as I do, apparently the risk is great enough for Ellen White to have said, "The flippant words that fall from his [the minister's] lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God, and are entirely out of place in the sacred desk."—*Testimonies to Ministers*, p. 142.

## feedback

But a bigger reason—a more impelling one than the risk of building barriers in minds like mine—is the great need of those who hear you. I come to church on Sabbath morning hungry for God's word. Please feed me.

A HUNGRY CHURCH MEMBER

## The Heart-Cry of the Church

I just started receiving THE MINISTRY magazine, and the article "A Cry in the Night" (November issue) made me sad.

I have been a Seventh-day Adventist all my life. I was baptized at 9 1/2; attended two academies, one of our colleges, and finally graduated from one of our universities. I was conscientious and considered a spiritual leader. While still at our university I decided to read *Counsels on Diet and Foods*. Before I did, I prayed, "All You ask me to do in regard to diet, Lord, I will do." Needless to say, I fell flat on my face and didn't know why. I struggled over this appetite issue for two more years, and one day I was utterly discouraged, when I happened to read Psalm 103:14: "For he knoweth our frame; he remembereth that we are dust."

I was comforted and knew somehow help would come. Another year went by, and I was discouraged again. I prayed earnestly and in walked my toddler son with *Counsels on Diet and Foods*. It seemed to me that that is where the trouble began, but I opened it anyway and read this: "Brother and Sister \_\_\_\_\_ will not practice temperance in all things until their hearts are transformed by the grace of God."—Page 35.

I was shocked, but I told the Lord that if my problem was with my heart He must show me the way. I started reading about the 1888 problem. I really didn't care who accepted, who rejected, and who rode the fence in 1888, but I read as a thirsty soul the little bits and pieces of the 1888 message and knew it was what I needed.

I thought Galatians pointed out how futile it is to keep on with the ceremonial law. I thought I must do my best to overcome Satan and that Jesus would make up for my failure. I thought that by will power I could have victory. I thought Jesus was in the sanctuary, watching to see how I was doing, erasing my failure when I asked Him to and cheering when I did all right. I could prove the judgment hour was here but had no idea what Christ was doing all this time.

Please tell our ministers not to think that, just because righteousness by faith is simple, lay people all understand it. I thought that since there has been such an emphasis in our books and periodicals everyone was teaching and preaching this glorious doctrine that embraces all our doctrines. But now I think otherwise. This is the heart-cry of the church: "We would see Jesus and depend on Him and cease to fight Satan alone."

SANDY EICKMANN  
Glendive, Montana

# TAPE-OF-THE-MONTH INDEX

## 1975

### JANUARY

The January tape brings the concluding devotional messages from the 1974 Annual Council, October 9-17.

- Kenneth H. Wood "Building Faith in a Faithless World"  
 George Vandeman "To Find the Point Again"  
 R. R. Bietz "Strengthening the Adventist Home"  
 C. E. Bradford "Victory Through a Living Connection With Christ"

### FEBRUARY

- Harold G. Coffin Series of fourteen brief messages on science and Creation.  
 W. Duncan Eva Five brief messages, "Lessons From the Cross," presented at the morning devotional services of the General Conference family.

### MARCH

- Bob Larson "Today's Rock in Our Generation"  
 Bob Larson "Satanism and the Occult"  
 L. G. Lowe "Motivation in Service"  
 L. G. Lowe Interview on the use of the Bible Seminar

### APRIL

- L. G. Lowe "Motivation in Service"  
 H. E. Metcalf Interview on the use of Daniel and Revelation classes  
 James Londis "Have You Found Your Cross?"

The following presentations were made at the General Conference on Inner-City Affairs meeting in Washington, D.C., February 14-18, 1975.

- B. Reeves & C. Gray The Work of the Washington, D.C., 4th Street Center  
 J. L. Butler "Psychology of the Camping Child"  
 Roy Adams Prison Work  
 T. Wright "Plight of the Ghetto Child"

### MAY AND JUNE

The May and June tapes are from the 1975 biennial R. Allan Anderson Lectureship on Theology presented at Columbia Union College.

- Raoul Dederen The Christian Understanding of Revelation  
 1. "The Nature and Characteristics of Revelation"

2. "The Scripture as Revelation: Old Testament"
3. "The Scripture as Revelation: New Testament"
4. "These Things Are Spiritually Discerned"

### JULY

- C. D. Brooks "Ah-ha!"  
 G. Keough Four brief expository messages from Philippians 4:5  
 Desmond Ford Expository messages from Romans 12:1, 2  
 A. N. Brogden "God's Prior Claim"

### AUGUST

- H. K. LaRondelle Classroom presentations on Romans 11  
 D. W. Hunter "Lest I Be a Castaway"  
 Harold Kaufmann Interview on the use of the telephone in evangelism  
 Harold Metcalf Brief inspirational messages on "Power for Service"

### SEPTEMBER

- Richard Hammill "Pure Religion." Complete worship service at Andrews University.  
 Desmond Ford Messages on Romans 1-8  
 R. F. Wilkinson "David and the Temple"

### OCTOBER

- The October tape is from the World Ministerial Council on Evangelism and Theology that convened in Vienna, July 7-10, 1975.  
 R. H. Brown "Worship Him Who Made"  
 Raoul Dederen "Christ's Atoning Ministry." Three messages.

### NOVEMBER

- The November and December tapes are from the 1975 Annual Council, October 8-16. Included is the opening address by the General Conference president and the morning devotional messages.  
 Robert H. Pierson "Seeking and Saving"  
 F. W. Wernick "A Fruitful Vine"  
 G. R. Thompson "The Challenge"  
 C. L. Brooks "Running With Patience"

### DECEMBER

- R. H. Brown "Maintaining Confidence in the Bible"  
 Ethel Young "The Trail of Triumph"  
 V. N. Olsen "The Presence of Jesus"  
 C. D. Brooks "The Pedantry of the Past"—Opening message of Columbia Union College Week of Prayer.

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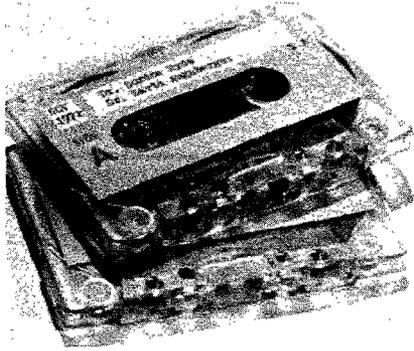
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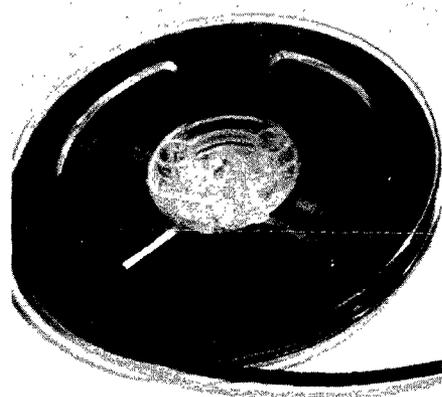
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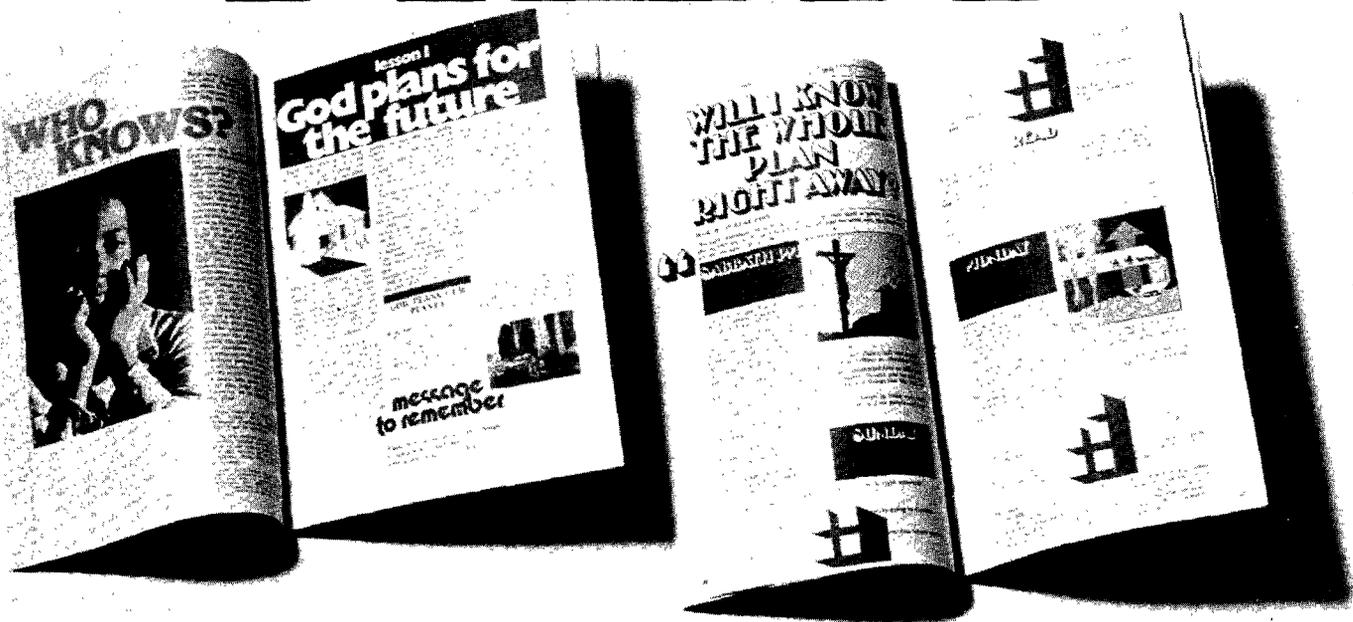
Wernick, B. B. Beach, R. R. Frame, D. H. Baasch, M. S. Nigri, C. B. Rock, Ellen G. White read by D. A. Delafield:

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# news briefs

## Record Protestant Giving Cited in NCC Report

NEW YORK—Members of 44 national Protestant bodies contributed more than \$5 billion in 1974, at a record per capita rate of \$116.77, according to the annual survey of the National Council of Churches.

Giving increased by 9.1 per cent over the previous year, but the gain was offset by a dollar drop of 11 per cent in purchasing power in 1974 due to inflation.

With the exception of the Southern Baptist Convention, which increased both in membership and giving, most major denominations reported for the third straight year that a decreased membership is giving more.

The Seventh-day Adventists again topped the list by posting the highest rate of per capita giving: \$486.48. More than 70 per cent of contributions were earmarked by Adventists for benevolence or support of missions.

## News Coverage of Religion Is Growing, Survey Finds

NEW YORK—Daily newspapers are continuing a trend toward expanding their coverage of religion, according to a survey reported in the trade weekly, *Editor and Publisher* (Oct. 18).

"If recent surveys that suggest that American people seek moral and spiritual leadership are accurate, the interest in and coverage of religion could increase even more rapidly in the next few years than it has in the past 25," says Dr. Ernest C. Hynds, journalism professor at the University of Georgia, who conducted and reported the survey.

While some newspapers have reduced coverage of religion in recent years, he reports, others have increased the amount of space they give to religion and have created new staff positions in the field.

In half the newspapers, Dr. Hynds found, religion gets as much or more space as business, and 62 per cent as much or more space as the arts.

The survey showed some differences between large and small papers. Larger papers are more likely to use interpretative pieces, report on national and international events, and cover doctrinal questions. Smaller papers are more likely to run columns by local ministers, and report on sermons and institutional activities.

## EUROFEST Draws 7,000 Youths for Enthusiastic Bible Study

BRUSSELS—Sunday school teachers who have tried to get young people interested in Bible study would have been encouraged by EUROFEST '75.

For ten days, more than 7,000 young people from more than 40 countries gathered at the Palais du Centenaire here to search the Scriptures and to discuss applications of various passages.

They cheered and applauded at the opening session when Dr. Werner Burklin, EUROFEST Executive Committee chairman from West Germany, announced, "We have come together to study the Bible."

And when American Evangelist Billy Graham told the young people, "You have not come to be entertained," they agreed.

Each morning, Bible studies were led in plenary sessions by Anglican Bishop Festo Kivenegere, of Uganda, and Argentine Evangelist Luis Palau. The sessions in the large hall were simultaneously translated into seven languages carried to delegates sitting in language areas.

After the plenary sessions, the assemblage broke up into language groups for concentrated study and application, and then divided again into small groups of eight to ten people.

Optional workshops focused on such topics as the young

Christian in the local church, the occult, the Christian viewpoint on social problems, and the Christian and music. Those not taking the optional sessions spread out into the streets of Brussels for evangelism.

## 350 Delegates Attend Meeting of Catholic Homosexuals

BOSTON—An organization of Roman Catholic homosexuals is "clearly determined" to launch an educational program for priests, religious, and laity with the primary aim of developing meaningful pastoral care for gay people within the church, a priest-official of the group declared here.

Father Thomas Oddo, C.S.C., national Secretary of Dignity, said the number of delegates (350) to the biennial convention in Boston proved that "we are solidifying the strength of the national organization, which now has some 40 chapters around the country."

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

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