

to make man whole

january 1973

the Ministry



What God Hath Joined Together...

"I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced."¹

No doubt most of us have grown up and worked

Editorial

in the church under conditions similar to those of a divided home. We never knew that a sacred, indissoluble union should exist between the medical and ministerial work and workers. The divorce took place before the majority of us were born!

In my own case (J. R. S.) it has been only in the past several years that I have begun to understand faintly what God has in mind for this church relative to our entire health program. How I overlooked it all these years constitutes a mystery. Frankly, it is time for some marriages and remarriages to take place! It is for the purpose of encouraging these unions that *The Ministry* is being enlarged. Each month twelve pages will be dedicated to health evangelism.

Wedding No. 1

Two groups of extremists exist in our movement. Both groups need our earnest prayers, not our condemnation. Unfortunately, one is a rather large segment of the church membership. They are the uninformed (which includes many who are willfully ignorant) and the rebellious (which includes many who are weak in the flesh). A much smaller but vociferous group that have succeeded in casting a shadow over our entire health program by their erroneous and/or narrow-minded practices and methods of persuasion are the fanatical health faddists.

We are fully aware that what we are beginning in our newly enlarged magazine can cause some to put the whip to their health hobbyhorses and turn more people than they already have against our sensible, well-balanced message of better living.

What excuse is there for not having a balanced view and practice of our health message? Those who trample health principles underfoot have no greater reason for doing so than personal tastes and desires. These people manifest a "wonderful indifference" to the basic principles underlying our entire health program.² If there were no conferring with taste buds but rather with unchangeable principles, what a difference would be found in the attitudes and lives of church members! We appeal to this group to take a close look at our health message and its relationship to the gospel. To live in accordance with God's entire message brings definite blessings.

Now a word to the health fanatics who have so ingloriously stained the church's reputation. A true reformer is unselfish and teachable. Reformers must be the kindest and most lovable people on earth. God has no place in the church for those who have unsubduable wills and uncontrollable zeal. We appeal for the generous use of plain good common sense. Pray for balance in both thinking and action.

Reaching for a higher standard in the area of healthful living should be the goal for all of us. Is there anyone among us who could not stand some improvement in obeying the laws of health? One of the first places to begin making progress is at the dinner table. "While sitting at the table we may do medical missionary work by eating and drinking to the glory of God."³ Part of the first angel's message is to give glory to God. What better way can we glorify Him than in properly caring for our body temples? Let

everyone be joined to proper, well-balanced physical habits. "What . . . God hath joined together, let not man put asunder."

Wedding No. 2

Our health principles are an integral part of our message. To divorce the health plan from our other doctrines is the same as separating our right arm from our bodies. We are told that "health reform is an important part of the third angel's message."⁴ Further, "present truth lies in the work of health reform as verily as in other features of the gospel work."⁵ Furthermore, "true conversion to the message of present truth embraces conversion to the principles of health reform."⁶

"The principles of health reform are found in the word of God. The gospel of health is to be firmly linked with the ministry of the word."⁷ Ellen White couldn't have made it stronger even if she had used the word *married* instead of *linked*. Again she states, "In perfect and complete unity with the gospel ministry, the work of health reform will reveal its God-given power. Under the influence of the gospel, great reforms will be made by medical missionary work. But separate medical missionary work from the gospel, and the work will be crippled."⁸

For years in my own evangelistic program there was courting but never marriage between our health message and other Biblical doctrines. Now and then I would have a five- or ten-minute health talk tacked on to the evening program, usually before the offering and special music. If a doctor was around, I would feature him as a special attraction but never as an integral part of the program. Furthermore, the health talks centered mainly on tobacco, alcohol, and unclean meats, but nothing more.

What are we to do with the following message? "Combine the medical missionary work with the proclamation of the third angel's message. . . . Send into the churches workers who will set the principles of health reform in their connection with the third angel's message before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches."⁹

Could it be that our churches and evangelistic programs are suffering a degree of paralysis that results when health principles are divorced from the message of Revelation 14? "What . . . God hath joined together, let not man put asunder!"

Wedding No. 3

There is to be a uniting of doctors and other medical personnel with ministers in the grand work of soul winning. It was God's plan that a doctor should be a soul winner just as the minister is. The only difference between a doctor's and a minister's work was to be in methods. Writing to one doctor, Ellen White declared, "You are a shepherd of the soul as well as a physician of the body."¹⁰ In another place she states, "The work which He gave to our physicians was to symbolize to the world the ministry of the gospel in medical missionary work."¹¹ "By public and private effort the physician should seek to win souls to Christ."¹²

It stands to reason that if the objectives of a doctor's work are the same as those of a minister's, the two people should be working closely together as a team. And that is exactly what the Lord said.

"Ministers and physicians are to work harmoniously with earnestness to save souls that are becoming entangled in Satan's snares. They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for souls."¹³

One of the greatest untapped potentials in this denomination for soul winning lies in the combination of doctor-minister teams for God.

The apostle Paul and Dr. Luke, the beloved physician, are a wonderful example of what can happen when medicine and ministry combine.

What an evangelistic team that must have been! Asia Minor shook from the impact of these two stalwarts. What a blessing their ministry was to the newly converted men and women of every walk of life. An interesting facet of this medical evangelistic group may have escaped your notice.

There was a team that carried this message to the cities of Asia and then on to Europe. And none other than Luke tells of the circumstances involved, in Acts 16:7-40. This text, of course, refers to the vision Paul had at Troas, on the borders of the Mediterranean Sea. Paul had heard the cry of a man from Macedonia saying, "Come over . . . , and help us." " 'After he had seen the vision,' declares Luke, who accompanied Paul and Silas and Timothy on the

journey across to Europe, 'immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.' " ¹⁴

Note who were members of this medical evangelistic team—Paul, Silas, Timothy, and Luke. No wonder people stopped, listened, and were convicted and baptized. No wonder prisons crumbled, evil spirits were cast out, and miracles of God's grace followed this team wherever they went.

What would have happened to this movement had every graduate of Loma Linda University teamed up with a minister? Highly idealistic, you say? But this was God's plan. God is an idealist. We appeal for a uniting of doctors and ministers in the greatest, grandest, noblest work ever given to man—the leading of souls to Jesus Christ.

"What . . . God hath joined together, let not man put asunder"! J. R. S., J. W. Mc.

REFERENCES

- ¹ *Counsels on Health*, p. 528.
- ² *Testimonies for the Church*, vol. 2, p. 487.
- ³ *Counsels on Diet and Foods*, p. 111.
- ⁴ *Counsels on Health*, p. 49.
- ⁵ *Counsels on Diet and Foods*, p. 72.
- ⁶ Ellen G. White letter 62, 1909.
- ⁷ *Counsels on Diet and Foods*, p. 75.
- ⁸ *Ibid.*
- ⁹ *Testimonies to Ministers*, p. 416.
- ¹⁰ *Medical Ministry*, p. 50.
- ¹¹ *Testimonies for the Church*, vol. 6, p. 246.
- ¹² *Counsels on Health*, p. 336.
- ¹³ *Ibid.*
- ¹⁴ *The Acts of the Apostles*, p. 211.

the Ministry

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In this issue

Introducing Our New Magazine

This issue of *The Ministry* marks a unique step forward in its forty-five-year history of publication. This is particularly so with the addition of a monthly twelve-page health section. For the past two years your editors have seen the need of setting forth the concepts of true gospel medical missionary work to the leadership of this movement around the world. We believed that publishing such material in our magazine, international in scope, would be the most effective way of sharing concepts and truths relative to our health program. To give greater emphasis to all aspects of our health message and to encourage the uniting of medical personnel with ministers in helping to make men whole is the objective of this new venture.

Naturally, a number of labor pains have accompanied the birth of this project. Without the help of several individuals and organizations you would not be reading these particular lines, which are another proof that God often works through human instrumentalities in order to accomplish His purposes.

Some months ago we requested financial support for our concept from Medical Ministry, Inc. The executive committee approved our request, and J. Lee Neil, executive director, contacted Harold and Effie Grosboll of Loveland, Colorado. These two loyal and dedicated Seventh-day Adventists provided the necessary funds to initiate the project. The General Conference officers authorized our plan on a two-year basis. It will be reviewed at the 1973 and 1974 annual councils. If the field favorably receives our new journal and asks for its continuation, the church then will subsidize the project.

Several years ago Hope Publications launched an interesting and helpful journal titled *The Health Evangelist*. On the assumption that *The Ministry* would foster medical missionary work in our newly expanded magazine, they discontinued publication of their journal last fall. Readers were notified of that fact and encouraged to subscribe to *The Ministry*. We are grateful for this move.

We deeply appreciate our spiritually awake friends who have sensed the necessity of promoting the gospel-medical missionary concepts as outlined in the Scriptures and the writings of Ellen G. White.

In order to accomplish our task competently and professionally we have enlarged our editorial staff.

J. Wayne McFarland, M.D., editor of the new health section, graduated from Loma Linda University

in 1939 and was ordained to the gospel ministry in 1949. He is uniquely qualified to give direction to the blending of health and ministerial efforts. He is a fellow of the Mayo Clinic in the field of rehabilitation. He has served on the staffs of White Memorial Hospital, Loma Linda University, the University of Southern California, Battle Creek Sanitarium, as well as Temple and Thomas Jefferson universities in Philadelphia. The list of his accomplishments and the posts he has held is too lengthy to publish. He probably is best known around the world as the co-originator of the Five-Day Plan to Stop Smoking.

Leo R. Van Dolson, associate managing editor, comes to us with a broad background of teaching and preaching experience. Presently he is an associate professor of health education at Loma Linda University. He holds M.A. and B.D. degrees from Andrews University in Applied Theology, plus an M.P.H. degree from Loma Linda School of Health and a Ph.D. degree in Educational Administration from the Claremont Graduate School. Joyce McClintock, journalist and instructor in health education at the School of Health, will be assisting Dr. Van Dolson.

Now a word about those who will assist on the health section and will serve as associate editors.

Herald A. Habenicht, M.D., is serving as associate professor of health education, Andrews University. A graduate of Loma Linda University in 1958, he served as staff physician in the Bella Vista Hospital, Puerto Rico, and ministered also as medical secretary for the Puerto Rico Conference, Antillian Union, and Inter-American Division. He is the recipient of special awards and honors for distinguished service.

Mervyn G. Hardinge, M.D., is dean of the School of Health and professor of health education at Loma Linda University, as well as editor of *Life and Health*. A graduate of Loma Linda University in 1942, he earned subsequent degrees in M.P.H. and Dr. P.H. (nutrition) from Harvard University and the M.A. and Ph.D. (pharmacology) degrees from Stanford University. Many scholastic honors and society memberships were awarded him. He has authored numerous articles that have earned him wide recognition in the field of nutrition. His recent ordination to the gospel ministry enables him to speak with authority to both ministers and doctors.

Ralph F. Waddell, M.D., graduated from Loma Linda University in 1936 and subsequently received the M.P.H., T.M. (tropical medicine), and Dr. P.H.

degrees from Tulane University. He served as medical director of our Bangkok Sanitarium and Hospital and Boulder Sanitarium and Hospital, and as secretary of the Far Eastern Division department of health. He has served on the General Conference Department of Health staff twice: once as an associate secretary and currently as secretary.

More About the Bigger and Better Ministry

We are eager to keep our men informed on current developments in the world of ecumenism and Roman Catholic theology. Furthermore, we want to work more closely with our seminary. In view of these points, we have asked Raoul Dederen, professor of theology and Christian philosophy, Andrews University, to be one of our associate editors. He received both his M.A. and Ph.D. degrees in history from the University of Geneva, Switzerland. Prior to joining the faculty of Andrews Theological Seminary he served for seven years as a pastor in Belgium and ten years on the faculty of the French Adventist Seminary in Collonges, France. As the unofficial observer for our church at the World Council of Churches he is well qualified to do the task assigned him.

With the veritable archeological explosion now taking place in Palestine (some 70 separate digs under way during the past year) you will look forward to The World of Archeology and Science section. This regular feature will be under the direction of Siegfried H. Horn, professor of archeology, Andrews University. He is respected today as one of the world's most knowledgeable scholars in this important field.

The Book Review section is being enlarged to include the feature Books I Treasure Most. Also, Focus on Journals. A greater number of current publications of special interest to our readers will also be listed, with brief notations.

Parley will give you, the reader, a greater opportunity to ask questions or engage in dialog. Your participation with either questions or comments is encouraged.

Of course, By His Side, The Local Church Elder, and Shop Talk will be continued, as will also Feedback and News Briefs.

Your attention is called to several of the articles appearing in this issue. The article appearing on page 6 is the first to come directly from one of our workers in Russia. The appeal of his message goes right to the heart.

Don't miss "The Message of the Molecules." You'll have to read it with the mind as well as the heart, perhaps slowly, but the message comes through loud and clear with a strong and unique case for creationism.

The reprint on repentance, page 14, seemed especially appropriate as we launch into a new year and MISSION '73. Let's not forget our priorities.

The article "A Philosophy of Church Music" is the first of a regular series that will deal with music, its place in the church and home, and its effect for good or evil on the listener. A most appropriate subject for these last days.

Church pastors will especially welcome the article "Pastor's Bible Class."

To help clarify the position of the church on Colossians 2:14 we have invited one of our foremost theologians, W. E. Read, to present a series of two articles. Read these with care. Then if you have questions, address them to Parley, and we will ask him for the answers.

Yours for good reading through *The Ministry* each month. □

The Bible Seminar Does Work

L. G. LOWE

HOW do you get non-Adventists to come to a meeting and stay all day?" asked a fellow minister.

The answer is simple. Charge them a \$2 registration fee and emphasize that this program is only for individuals who really want advance knowledge from the Word of God. Allow no one under 14 years of age to register and courteously prohibit parents from bringing babies and small children. Furthermore, do not encourage members of the church to attend. In our all-day seminar during the MISSION '72 crusade, more than half of the 123 persons present were non-Adventists.

How do we spend all day in Bible study? Use the Bible survey, chain-reference Bible study, symbols, books, and other interesting subjects. Material on subjects studied is passed out, and we encourage that everything be kept in a binder that we provide.

The new believers and people interested in the Adventist way of life are introduced to vegetarianism. A delicious noon meal prepared by the sisters in the church is served. Recipes for the dishes served plus others are made available.

What are the benefits of an all-day seminar? Several! We are able to get across many details of our message that we cannot do in public meetings. Doctrines of our faith that are difficult for some people to grasp, such as the Sabbath, change of the Sabbath, soul sleep, and law and grace are explored more deeply. The fellowship during the noon meal is something that welds our new believers to our church. We have also found that if people are willing to come to an all-day meeting on Sabbath they usually are prepared to sit a mere two and one-half hours on Sabbath morning.

I have held three seminars in conjunction with meetings, and I recommend that every pastor-evangelist try it in his next series of meetings. □

L. G. Lowe is the Ministerial secretary for the Ontario Conference, Canada.

"You Shall Have Good Success"

MIKHAIL P. KULAKOV

OUR life and ministry have one objective. This objective is not looming in a hazy distance; its outlines are definite and exact. The special mission of the remnant church in this world is clearly presented to us: "We are here to become like God in character, and by a life of service to reveal Him to the world."—*The Ministry of Healing*, p. 409.

The solemnity and grandeur of the divine commission fill the soul with humbleness and joy. If the very possession of an exalted object in the life brings a great satisfaction, then what can be said of the happiness we feel while we are approaching to the attainment of this object!

There is no question but that God's eternal purpose for this earth will be reached ultimately. The victory of good over evil is the theme of the whole Bible and the leading idea of our Saviour's preaching. The triumph of truth is indubitable, for the Creator of the universe has warranted it. But what about our personal participation on the side of good? Is it successful now? And will it be a success in the future? This thought is certainly deserving of consideration.

For a better understanding of those special conditions that lead to the attainment of our objective—becoming like God in character and revealing Him to the world—we look to the experiences of Joshua. While charging Joshua with the responsibility of leadership in that very important moment in Israeli history the Lord pointed out to him several conditions of a successful ministry (Joshua 1:5-8). The whole point was that only through a real knowledge of God, a knowledge that comes from constant contact with God and His Word, would he be able to develop the essential qualities of a prosperous leader of the people and a true servant of the Lord. On His part the Lord widely and willingly opened the door of communion in front of Joshua, saying: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (verse 5).

How thrilling it is! Mighty, eternal, and holy God comes to a mortal man, reveals Himself to him, transforms him, invests him with many wonderful abilities, and uses him in His service! Indeed, how can one effectively accomplish God's work without a personal knowledge of Him and without His full participation in this work?

A Main Secret of Success

We are told:

In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself. . . . This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.—*Ibid.*

Theoretical studies are insufficient for acquiring such knowledge, and of course this knowledge will be only superficial if our meetings with God continue to be accidental,

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short, or formal. Other people's experiences in this case can be helpful to us in some degree, but however precious they will never substitute for a personal experience. A lack of the knowledge of God will be seen in our life, and it will at once reveal itself in our witness for Him.

This fact can be illustrated by the story of a poor shepherd of ancient times who spent all his life in a native village. Once while out in the woods this shepherd met a knight in his shining vestments, the sight of which he had never seen before. He had no doubt as to the existence of the person he met, but how could he adequately describe the knight's rich apparel to his fellow villagers? He began a description of splendid *onochas* (clothes wrapped around feet in bast shoes) and brilliant cap, as he knew no other words for the things seen. But the word picture he painted lacked the color and excitement he had viewed, and his listeners were not touched with such a description.

I am afraid that we often find ourselves in the same situation as that shepherd when we try to reveal God to our neighbors. Is it because our association with Him is so fleeting and erratic that we are unable to give an accurate description either in word or act?

We know it is impossible to submit ourselves only halfway to God. To know Him is to be like Him. And it is not enough to rely on some experience we have had in the past. Today with a special force the inspired invitation is directed to us: "Let us know the Eternal, let us make haste to know him" (Hosea 6:3, Moffatt).^{*} And the invitation in the King James Version is accompanied by the promise to which we are eagerly looking: "He shall come unto us as the rain, as the latter and former rain unto the earth" (verse 3). Here is the secret of our success now and hereafter.

Steps to these blessed attainments are clearly pointed out:

We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure.—*Testimonies*, vol. 8, p. 334.

This was the personal experience of Joshua. His question to the captain of the Lord's host "What saith my Lord unto his servant?" (Joshua 5:14) indicates how much he longed for the divine light and guidance. And in this crucial hour of the world's history, in the moment of our greatest need, can it be otherwise with us?

I am deeply moved by these inspired words:

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to



think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit.—*Education*, pp. 260, 261.

How very much we need this power now when so much must be done everywhere for the progress and uplifting of the whole human family!

No Success Without Devotion

From the prosperous life of Joshua I would like to learn one more lesson. Surrounded by many disappointing circumstances, still he remained a man of unreserved devotion in the Lord's service. His motto (so well known to God's children in all successive generations) was: "But as for me and my house, we will serve the Lord" (Joshua 24:15). The results of such commitment were really magnificent: "And Israel served the Lord all the days of Joshua" (verse 31).

Success in any undertaking is not achieved through luck. It comes as a result of hard work and devotion to a chosen pursuit. This is true even in such a sphere as art, where it seems that much depends on innate gift.

The story is told of the famous Russian painter I. E. Repin that shortly before his death he was not allowed to draw or paint by the physicians, who worried about his health. He would not submit to this curtailment of his first love, and continued to be occupied with his lifework. Conforming to the urgent advice of the physicians, his relatives took away all his art materials in order that he could have absolute rest. But he who had devoted the whole of his conscious life to making historical and contemporary portraits could not accept the situation. Living without painting made life meaningless for him. Having nothing ready at hand but burnt matches, he tried to draw with them.

When I contemplate this story I cannot help thinking, Have we any excuse for not manifesting the same commitment and devotion to the work that is entrusted to us?

God's promise is sure: You shall have good success. All we need to do is commit ourselves. □

^{*} From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

Message of the Molecules

GEORGE T. JAVOR

MAN'S existence is inseparable from matter. The inner drive to explore his environment quite naturally leads him to a study of the material world. Besides satisfying his innate curiosity, the Christian has at least two additional reasons for such a pursuit. First, he may learn more about his Creator. "Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of her Creator."—*Education*, p. 17. The second reason stems from the fact that the traditional teachings of the church have been challenged most effectively by students of nature. Much of the currently prevailing materialistic philosophy is the result of wholesale acceptance of the theory of evolution. This theory not only presumes to explain man's origins but also to predict his destiny. Without the possession of facts about nature, one is forced to accept someone else's interpretations of them. Although the scientist observes natural phenomena usually without bias, the interpretation of them reflects his individual preferences.

The chemist is trained to look at the material world from a certain perspective. In the following paragraphs this perspective will be introduced and used to describe some structural features of living matter. Finally, some answers will be given to the question of what such a perspective teaches about God.

Let us consider some aspects of our material world. Although we encounter a practically infinite variety of substances, it appears that all known matter is composed of a single ingredient or a combination of several ingredients called elements. There are about ninety naturally occurring elements. Carbon, copper, gold, hydrogen, iron, nitrogen, and oxygen are a few of them.

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The Atom

Ancient Greek philosophers speculating on the nature of matter about 500 B.C. decided that it must be made up of very small invisible particles that cannot be cut to smaller pieces. They named these particles *atomas*, meaning "not cut." Modern science has confirmed this notion with some modifications. Today we are certain that an atom is the smallest possible unit of a given element. However, different elements are made up of different atoms. There are as many different types of atoms as there are elements. Atoms are incredibly small. For instance, about half an ounce of gold contains enough gold atoms to supply at least ten thousand billion of them to every man, woman, and child living on the earth. Only within the past few years have atoms actually been seen under the scanning-beam electron microscope. The word *atom* is somewhat of a misnomer, because atoms can be broken down further to a number of different types of fundamental subatomic particles. These particles are the same, no matter from what kind of atom they originate. In fact, the difference between the various types of atoms lies solely in the distribution of these fundamental subatomic particles within them.

Different atoms may join one another by what is termed chemical bonds to form permanent groups, known as molecules. Most known matter is made up not of pure elements but combinations of them, called compounds. Compounds contain elements in a fixed proportion. Just as the atom is the smallest unit of an element, molecules—combinations of atoms—are the smallest units of compounds.

Knowledge of the properties of the individual elements is frequently insufficient to predict the characteristics of the compound resulting from their combination. For instance, when two atoms of the gaseous element hydrogen combine with one atom of another element also gaseous at room temperature, oxygen, unexpectedly a liquid results. A molecule of water

containing two hydrogen atoms and one oxygen atom is among the smallest molecules.

There is no limit to the number of possible combinations of atoms and thus to the kinds of molecules that can possibly exist. However, the number and the types of atoms that join to form molecules are strictly governed by the properties of the atoms themselves. Hundreds or even thousands of atoms may join to form one molecule. Large molecules—macromolecules—became objects of intensive study when it was realized that much of living matter is composed of these.

Evolution and the Atom

It has been found that combinations of only six elements make up 99 per cent of living tissue. These elements in order of their importance are: oxygen, carbon, hydrogen, nitrogen, phosphorus, and calcium. Because the theory of evolution calls for a random assemblage of atoms from the earth's crust to form living structures, it is of interest to note that the natural abundance of five out of the six elements in the earth's crust is only about 3.5 per cent. Thus, living matter is not composed of elements most readily available on our earth on a random basis. (Moreover, the element silicone, which represents in natural abundance one quarter of all the elements in the earth's crust and comes the closest of all the elements to carbon in properties, is not found in living matter to any significant degree.)

Thus, the large molecules found in living matter are composed of relatively few elements. These macromolecules are divided into four classes, based on certain structural similarities among the molecules of each group. The four classes are proteins, nucleic acids, carbohydrates, and lipids. These large molecules are responsible for most of the life functions on the cellular level. Within each class hundreds or even thousands of different types of macromolecules are in existence.

The cell is the basic unit of living matter. The simplest of cells may contain four or five thousand different types of macromolecules. The absence of even a single type of macromolecule could cause the death of the unit. These macromolecules are not floating around at random within the cell; instead, most of them are organized into larger structures, called organelles. The number and kinds of organelles vary with the complexity of the cell type. Wholesale breakdown of or-

ganelles to their macromolecular components will also stop life functions even though all the necessary macromolecules may still be present.

The Complex Functions of Proteins

Of the macromolecules, proteins fill the most important position within the cell. Almost all chemical conversions taking place within the cell are promoted by enzymes, biological catalysts consisting largely of proteins. Many of the chemical reactions taking place in the cell are repeatable in the test tube. However, without the presence of enzymes, a given reaction may take hundreds or even thousands of times as long to be completed.

There is no accurate answer available on how enzymes perform their work of catalysis. Three-dimensional structures of several enzymes are now known to the last atom, but their workings still present a mystery. Some proteins function as regulators of life processes (hormones); others, as carriers of smaller molecules; blood albumin transports metals, and blood hemoglobin transports oxygen. Much of skin, bone, hair, and muscle is protein. This class of macromolecules is made up by the joining of hundreds of small compounds called amino acids. Proteins are composed from twenty different kinds of amino acids. The order of attachment of these amino acids to one another determines the characteristic properties of proteins. Some organisms can synthesize all twenty of their amino acids. Humans, on the other hand, manufacture only twelve out of twenty of these building blocks of protein. The other eight are the "essential" amino acids. One has to eat pre-existing proteins in order to obtain them for growth and body repair.

Nucleic acids are the second most important type of macromolecules found in all living cells. These structures contain the genetic information of the organism. It is currently believed that the structure of one kind of nucleic acid, abbreviated DNA (for deoxyribonucleic acid), contains the information to manufacture all the necessary protein molecules (*i.e.*, to link up the hundreds of amino acids in the correct sequence for each different type of protein). Once all the necessary protein molecules are made, they determine what other types of molecules will be produced. Although this is an oversimplification, it is our current level of under-

Because the theory of evolution calls for a random assemblage of atoms from the earth's crust to form living structures, it is of interest to note that the natural abundance of five out of the six elements in the earth's crust is only about 3.5 per cent. Thus, living matter is not composed of elements most readily available on our earth on a random basis.

standing of the direction of the flow of genetic information.

Polysaccharides and lipids, the other two major classes of macromolecules, are assigned roles of structural support within the cell. Furthermore, excess available energy is stored mostly in the form of these two classes of molecules.

Not Without Purpose or Designer

In a live cell thousands of separate chemical conversions take place nearly simultaneously. None occur without a purpose, but on the contrary one reaction often depends on the successful completion of another. The over-all patterns of chemical transformation are delicately balanced. Because of the complex nature of the cell, it makes no sense to talk about living molecules or even organelles. Nothing less than a cell can be truly alive.

Nearly all cellular material exhibits turnover. Large molecules constituting the various cellular structures are periodically broken down and resynthesized. The cell also has several repair mechanisms that correct or replace malfunctioning macromolecules.

There is considerable versatility built into all cells. If a certain metabolic pathway becomes inoperative for a variety of reasons, an alternate sequence of chemical conversions begins to achieve identical ends. Each cell is thus capable of functioning under a great variety of circumstances.

The Designer of the cell organized the simplest building blocks into a system of unfathomable complexity. The degree of detailed care displayed inside the cell is simply beyond the comprehension of the most knowledgeable scientist. In fact, a lifetime of study by a scientist is scarcely enough to graze the surface of a given problem connected with a single aspect of cell study. Moreover, the increase of available information about the workings of the cell has multiplied the number of pressing questions about it. Along with the growth in

knowledge, the extent of our ignorance also has increased.

Everything known about the molecular workings of the cell is in harmony with the thought that herein too the handwriting of our Creator may be seen. His dynamic and benevolent character is amply displayed by the turnover of molecules and system of alternate metabolic pathways. The God of order can be discerned in the harmonious functioning of many subsystems within the cell. The God of infinity is sensed when it is understood that the Creator and Upholder of billions of galaxies is also the Designer of the tiniest molecule.

"Worship Him That Made . . ."

Is it a coincidence that the increase in knowledge about the molecular events of life comes to mankind at the time of the end? The last warning message to mankind is a call to worship the Creator: "Fear God, and give glory to Him . . . : and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

The student of molecular biology has been permitted to come to the shores of a vast ocean of complex realities as the result of the great discoveries of the past few decades. It seems that God pulled back the curtains that had hid from mankind the workings of nature for millenniums. He appears to be saying: "See for yourself. Judge. Could all this come about by itself? If you cannot see a design and a Designer in all this, what can I do to convince you?"

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 29:11). "This is the message that, in the light from the cross, may be read upon all the face of nature. The heavens declare His glory, and the earth is full of His riches."—*Education*, p. 101.

"From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, p. 678. □

PASTORS agree that one of the greatest challenges in the pastoral ministry is to effect successful solutions to the problems involving marriage relationships and parent-child misunderstandings. In some large churches a major portion of the pastoral staff's time is spent counseling in these areas.

The complexity of today's society, with its permissiveness and lowering of morals, is tearing away at the foundations of far too many Adventist homes. Marriages are breaking up. Youth are disobedient to parents. Often there is a real generation gap. Unfortunately, this situation also exists between some church leaders and their youth constituency.

To counteract this dissolvment of familial relationships within Seventh-day Adventist homes, 1973 has been designated by Annual Council action as Youth/Family Life Year, a time when special emphasis is to be given to enriching our family life and saving our youth. Conferences will be sponsoring youth/family institutes, programs, and camps, but it will be largely up to the local pastors to see that Youth/Family Life Year receives yearlong attention.

Every pastor recognizes the need for excellence in the art of marriage counseling, yet how many times counseling seems in vain! In most cases only the power of God as manifest in complete conversion will bring a lasting solution.

A Great Experience

Recently a pastor told me of the miraculous working of the Spirit in his church in solving marital problems. This church seemed to have more than its share of unfaithful marriage partners and sticky family situations. Counseling seemed ineffective. But this pastor, a former overseas worker, remembered having seen devils cast out of possessed men and women, and became impressed that perhaps some devils needed to be cast out in his flock.

A revival week was scheduled,

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Youth Family Life Year— Will It Achieve Togetherness?

JOHN H. HANCOCK

Our world youth leader offers specific suggestions as to what each pastor and church can do to help restore family togetherness.

including an all-night prayer session. There followed repentance, confession, and restoration of many marriages that had either broken up or were in the process of being destroyed. A wonderful peace and tranquillity came to his church as the homes were stabilized and re-established in the fear of the Lord. How many of our Adventist churches need such an experience! Why not pray for this to happen in your church during Youth/Family Life Year?

Some churches have organized prayer groups to pray for *divided families* and *problem children*. Others hold noontime prayer bands one day each week, when wives of

the brothers-in-law of the church get together to pray for their mates. Husbands of nonbelieving wives could also plan such get-togethers to pray for the Holy Spirit's power in their wives' conversion.

One of our large churches follows the plan of occasionally having husbands and wives wash one another's feet during the ordinance of humility. This experience has brought a beautiful closeness to many young couples. In fair weather the foot-washing service is sometimes conducted in a nearby stream. After the service, prayer groups meet on the bank. An occasional change in the routine, format, or setting of the church ordi-

nances may cause people to think more seriously.

What You Can Do

To assist the pastor in his plans for Youth/Family Life Year, each conference has appointed a Youth/Family Life Year committee to prepare materials and direct the overall program throughout 1973. The pastor should contact his conference for these materials and request resource personnel. To acquaint the readership of *The Ministry* with some of the plans and suggestions we list the following:

1. Secure a Youth/Family Life Year packet with materials and guidelines from your local conference office. These are free.

2. Plan a weekend Youth/Family Life forum or conference in your church. Every union has a list of resource personnel who will assist in presenting topics and directing discussion. Guidelines for these forums have been prepared by Dr. John Cannon and a group of marriage counselors.

The forums might begin on Friday evening with a film on mixed marriages followed by a panel discussion. At this first meeting invite questions to be turned in that will be considered at the Sabbath afternoon meeting. During Sabbath school have each member of the forum team teach a Sabbath school class, this plan having been prearranged. To continue the spirit of togetherness the congregation should have Sabbath dinner together, after which another film can be shown—perhaps one on the family altar. An open forum should follow, at which time written and oral questions would be welcomed and comments and observations solicited.

For the most effective results the congregation should then separate into small groups, giving special attention to specific areas of interest such as parents of preschool children, parents of elementary students, and people who wish to discuss marital enrichment.

3. Organize study groups or seminars to study God's plan for the Adventist home. *Happiness Home-made* is a good textbook, and it can be used in conjunction with the study guides of the same name. This subject also makes a fine prayer meeting series, especially

for young people contemplating marriage or young married couples.

4. Ask your various church departments—Sabbath school, MV Society, lay activities, home and school, and so on, to encourage each Adventist family to maintain a family altar. If one parent is not an Adventist, let the Adventist parent do all within his power to keep up the family altar. Appeal to the children of such homes to stand by the believing parent.

One of the MV programs or group discussions could be on the subject of family worship. Children, youth, and parents could interchange ideas on making it more meaningful. The films *Worship, a Family's Heritage* and *Faith of Our Families* are two recommended films for beginning a discussion. (See January-February, 1973, issue of *MV Kit* for details on films.)

5. Encourage family soul-winning projects. An Adventist family could adopt a needy family, with each member making a contribution to the project. The sharing of toys, work, and ideas brings togetherness. MISSION '73 affords opportunities for family teamwork in literature distribution, friendship-team visitation, and bringing people to meetings.

6. Schedule a family campout for the weekend. Plan a Friday night MV service around a campfire, with emphasis on youth/family life, then after the Sabbath services go on a nature treasure hunt. Organize recreation on Saturday night for family participation.

7. In inclement weather family days or weekends in a retreat center will bring rich dividends. Include time for study and discussion of youth/family life themes along with relaxation and recreation. Resource personnel may be invited to lead out in discussion periods. A special retreat could be planned for engaged couples or those considering marriage, where sentimentalism is laid aside and serious study of high and holy principles is enjoyed. Discussion can be triggered by films such as *Should I Marry Outside My Faith?* and *Is Love Enough?* (See January-February, 1973, issue of *MV Kit* for details on films.)

8. Plan a father-son or mother-daughter banquet prepared by teen-agers, Pathfinders, or the

youth Sabbath school class.

9. Plan a family field trip such as a mountain climb, photography expedition, sea-shell or rock hunt, or visit to areas of historical or natural interest.

10. Encourage families to take up hobbies. Many American families spend no more than fifteen minutes out of each day together, and this at mealtime. To encourage family hobbies, schedule a hobby fair at your school or gymnasium. Organizing a Master Guide Club among the adults will spark an interest in MV Honors and hobbies.

11. February 17 to 24, 1973, is Youth/Family Life Week. A sermon series prepared by Dr. John Cannon and Archa O. Dart entitled "The Family—A Circle of Strength" is available in the Youth/Family Life Year packet or from your conference MV secretary. Work with your MV Society in making this a meaningful week of revival. What better prelude to MISSION '73?

12. Study with your church board on how to implement the 1971 Autumn Council action that calls for churches to elect young people to places of responsible leadership. Youth in their twenties and thirties should shoulder responsibility, and when they team up with experienced older men and women in shared leadership as local elders, deacons, deaconesses, Sabbath school officers, and the like, they are trained to become effective workers for the Lord.

13. Make 1973 a year of youth involvement, with youth evangelistic projects such as Voice of Youth evangelistic series, Voice of Junior Youth series in connection with MISSION '73 meetings, group study or work, fair exhibits, street witnessing, and a youth witnessing team with both musical and speaking talent. The establishment of a youth outreach center in an empty building or church annex will bring new life to your youth program. Another suggestion is the adoption of an overseas mission project by the youth of your church.

With careful planning and prayerful dedication, 1973 can be a great year for our youth and families. Could it not be the beginning of a new relationship, bringing into fulfillment the precious promise of Malachi 4:5, 6? God grant that it may be so. □

For ministers at least one day a week should be family day.

Preacher, What About

W. JOHN CANNON

THE cause of God is facing an unprecedented crisis. As we look around us we know beyond any doubt that the dragon is wroth with the woman and is making war with the remnant of her seed. (See Revelation 12:17.) As a matter of fact, he is working hard on Christians and non-Christians alike, for he knows he has but a short time.

The Heart of the Church

Naturally we point to world conditions—violence, crime, and deteriorating standards. These are all matters of gravest concern, but the main objective of the enemy of souls will be thrust against our homes. The reason is obvious: the heart of the church is the home. "One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—*The Adventist Home*, p. 32. No wonder Satan is bent on destroying or at least damaging our homes and families. The disastrous results of the enemy's attacks are seen everywhere. The staggering and rapidly increasing divorce statistics in North America are now in the 40 per cent range. Many other countries have a comparable situation.

Most of us are acquainted with these serious problems, yet we

tend to pull our robes around us with pharisaical smugness and say, "Lord, I thank thee that I am not as other men are." We say within ourselves, It can't happen to me. Overconfidence without the necessary protective preparation will lead to a fall. We are warned of this: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Recently I was talking to a former colleague. He had been a successful minister of the gospel and was respected by all who knew him. Then came a day when everything blew apart. He left his home and family and began living a wild life. This type of situation occurs oftener than we realize. But it does not happen as suddenly and dramatically as it appears. Underground factors and neglects prepare the way.

What Are the Pitfalls?

What are the pitfalls and the safeguards? you ask. Pitfall number one as I see it is "too busyness." We get so involved in our work, vocation, and avocation that there is no time for home. How many lonely wives there are whose husbands are never at home. As surely as night follows day, sooner or later such a home is headed for the rocks.

Again, how many lonely children are there whose parents—father and mother—are rarely home? These children are prime candidates for delinquency. If our homes and families are to be the kind God desires them to be, we must make time to spend with our families. For ministers at least one day a week should be family day. It should be time devoted to family interests. The wife and children should know that we place them first—and we should.

A Question of Priorities

That brings us face to face with the question of priorities. What is your sequence of priorities? Mine is God first, family second, others after that. You may argue that your duties come before your family. No, a thousand times no! And that for more reasons than one.

First, if our families are wrecked, our influence before others is destroyed. Second, our mission begins at home. One day soon we will be asked, "Where is thy flock?" It will be cold comfort in that day to say, "Lord, I have a thousand converts, but I lost my own children." Just in case you may entertain doubts on this point, let me refer you to what Ellen G. White says:

The minister's duties lie around him, near and afar off; but his first duty is to his children. He should not become so engrossed with his outside duties as to neglect the instruction which his children need. He may look upon his home duties as of lesser importance; but in reality they lie at the very foundation of the well-being of individuals and of society. To a large degree the happiness of men and women and the success of the church depend upon home influence. Eternal interests are involved in the proper discharge of the every-day duties of life. The world is not so much in need of great minds, as of good men, who are a blessing in their homes.

Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. The spiritual welfare of his family comes first. In the day of final reckoning, God will inquire what he did to win to Christ those whom he took the responsibility of bringing into the world. Great good done for others cannot cancel the debt that he owes to God to care for his own children.

There should exist in the minister's family a unity that will preach an effectual sermon on practical godliness. As the minister and his wife faithfully do their duty in the home, restraining, correcting, advising, counseling, guiding, they are becoming better fitted to labor in the church, and are multiplying agencies for the accomplishment of God's work outside the home. The members of

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Your Home?

Nothing can excuse the minister for neglecting the inner circle for the larger circle outside.

the family become members of the family above, and are a power for good, exerting a far-reaching influence.—*Gospel Workers*, pp. 204, 205.

Ministers' children are in some cases the most neglected children in the world, for the reason that the father is with them but little, and they are left to choose their own employment and amusement. If a minister has a family of boys, he should not leave them wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates, and should see that they have useful work to do. It may be hard for the mother to exercise self-control. If the husband sees this, he should take more of the burden upon himself, doing all in his power to lead his boys to God.—*Ibid.*, p. 206.

What a man is at home will profoundly affect all he does outside the home.

God designs that in his home life the teacher of the Bible shall be an exemplification of the truths that he teaches. What a man is, has greater influence than what he says. Piety in the daily life will give power to the public testimony. Patience, consistency, and love will make an impression on hearts that sermons fail to reach.—*Ibid.*, p. 204.

The counsel is clear and decisive. If we choose to ignore the Lord's directions, it will be at the peril of our own souls and those of our families. The order of priorities is God first, family next. We must keep it that way.

Courtesy

It is not strange that oftentimes we are less considerate of the feelings of our loved ones than of those outside the home? Sometimes we excuse this rudeness on the ground of being less inhibited or that we are freer to speak our minds. True, there is need for openness and a transparent honesty in dealings between husbands and wives. Family conferences are healthy and to be commended if conducted in the right manner and under proper

conditions, but frankness should not be a cloak for rudeness. Again the Lord's servant gives us wise counsel:

There is danger of failing to give due attention to the little things of life. There should be no neglect on the part of the minister to speak kindly, encouraging words in the family circle. My ministering brother, do you, in the home circle, show rudeness, unkindness, impoliteness? If you do, no matter how high your profession, you are breaking the commandments.—*Ibid.*, p. 205.

It is not so much the religion of the pulpit as the religion of the family that reveals our real character.—*Testimonies*, vol. 5, p. 161.

Remember, "Love will do that which argument will fail to accomplish. But a moment's petulance, a single gruff answer, a lack of Christian politeness and courtesy in some small matter, may result in the loss of both friends and influence."—*Gospel Workers*, p. 121. "He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition."—*Ibid.* Our Christian graces and example should shine brighter in our homes than anywhere else on earth.

Family Worship

Because of a minister's constant and familiar dealing with sacred things, it is easy for him to lose sense of his personal need for devotion and the importance of family worship. In too many Christian homes family worship either drops out because of busyness or becomes a stereotype liturgy. Family worship needs to be a regular morning and evening practice that brings refreshment to mind and soul. It should be made an enjoyable experience suited to all members of the family. It should be a time when the family is all together sharing a full spiritual blessing. It

is still true that the family that prays together stays together.

Togetherness

Even when we spend time at home, there are times when we really do not share ourselves. A disillusioned father was asking help for his sixteen-year-old son. The boy was lonely and feeling socially isolated. I suggested to the father that the boy needed his interest and his time.

"You could not be more wrong, doctor," he said. "I am at home every evening."

"What do you do when you are at home?" I asked.

"Well, we watch TV together," he answered.

It appeared that he would hurry home, rush through supper, and then spend the rest of the evening glued to the TV set. No one dared say a word lest it interrupt the program. The boy was hungry for his father's company involving something more than mere physical presence. If only he had selected one evening to take his boy out for a hike, or learned to play tennis or engage in some other mutual activity, how much this time would have meant to a lonely lad!

Satan on the March

Yes, my ministering brethren, Satan is on the march and is making war on our homes (see *The Great Controversy*, p. 580). Let us see to it—you and I—that he does not make havoc of our homes. Let's guard them with love, gentleness, courtesy, devotion, and timely togetherness. If we keep our homes strong for God, I have no fear that such a witness will bring in a harvest of souls to the church. □

Repentance As a Church Priority

VANCE HAVNER

THIS scribe has wasted considerable time watching television panels where experts pool their ignorance discussing the fix we are in and what to do about it. Like Omar, I usually come out the same door I went in. God is writing on the wall these days, but the soothsayers and "smoothsayers" cannot decipher the heavenly hieroglyphics. (Witness, for instance, a seminar on the Middle East!)

Likewise, I read the speeches of churchmen in our religious conclaves trying to arouse the brethren about evangelism or social action. The audience reaction is usually, "I move we accept this as information and be dismissed." It will take more than highly promoted conventions with a parade of celebrities to meet our problem of a sick church trying to minister to a sick world. If God ever rends the heavens and comes down again in real revival, he may begin in some obscure country church where a little band of nobodies in holy desperation prays like Jehoshaphat, "We know not what to do, but our eyes are upon thee."

One of England's best preachers has said:

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I am never tired of saying that what the Church needs to do is not to organize evangelistic campaigns to attract outside people but to begin herself to live the Christian life. If she did that, men and women would be crowding into our buildings. They would say, what is the secret of this?

Evangelism is the outflow and overflow of the inflow of the Spirit in a normal New Testament church. By "normal" I do not mean average, the average today is subnormal. Nor do I mean perfect, for there are no perfect churches. There can, however, be healthy churches, blameless though not faultless, mature though not perfectly so. When we try to pressure half-hearted and indifferent church members into soul-winning drives, it is an admission that we have failed in the New Testament pattern of faith in Christ, fellowship with Christ, faithfulness to Christ, and fruitfulness for Christ. If we abide, we shall abound.

If the time, money, and effort spent in trying to work up evangelism in lukewarm churches were spent in calling the churches themselves to repentance, confession, cleansing, and empowering, evangelism would be a natural result. We are trying to produce the results without the cause, the fruit without the tree. The New Testament epistle writers concentrated not on stirring up Christians to evangelize but rather on developing healthy Christians through spiritual food,

rest, and exercise. Healthy Christians are naturally soul-winners, by life and by lip.

God ordered the human race to be fruitful, multiply, and replenish the earth and then put within man the instinct to mate and carry out the divine commission. Our Lord said, "Go, make disciples." As someone has said, the fruit of a Christian is another Christian and the Holy Spirit has been given to motivate us in carrying out the Great Commission. Trying to organize and stimulate Christians to evangelize without the urge is an exercise in futility. Pep meetings are not necessary to urge young people to fall in love, marry, and raise families!

Which comes first, revival or evangelism? This is not a chicken-or-egg question. Scripture, reason, and experience teach that God begins with his own people. David must have the joy of salvation restored before he can teach transgressors God's ways and see sinners converted. And Peter must be converted himself before he can strengthen the brethren and feed the sheep.

But revivals should not be necessary. God meant that we should grow in grace continually. Springtime is often used as an illustration of revival, but Christian growth should be continuous, not seasonal. Periodic backsliding and re-



penting are not normal Christian experience and should never be so regarded. When we have a vigorous daily Christian experience, revival is unnecessary, for a glowing fire does not need rekindling. But because our condition is subnormal, revival is necessary to get us back to normal. Then it has served its purpose. Revivals are not supposed to last; to try to live at revival pitch all the time would make Christians and churches abnormal. Excesses have followed some revivals because some dear souls attempted to live on the mountaintop all the time.

Nevertheless, just now the number-one item on the agenda is repentance in the Church accompanied by confession and forsaking of sin, reconciliation and restitution, separation from the world, submission to the Lordship of Christ, and the filling of the Spirit. Finney said, "Revival is a new beginning of obedience to God." It is not an emotional binge, although

of course it affects the emotions because it affects the whole man. Nor does it begin happily; it starts with a broken and contrite heart. Evangelism is happy business because we are getting out the Good News, but revivals do not begin with singing choruses and working up a good feeling as one might do at a Rotary Club.

As I read report after report of great church congresses and conferences and conventions that spend all their time on peace, poverty, and pollution and leave the primary need, I long to read of one session where programs are thrown into the waste basket and the assembly goes to its knees. We have passed enough resolutions. God's people must be called to repentance, and the repenting must begin with the delegates! Our Lord's call to repentance in Revelation began with the angels of the churches, not the backsliders out on the fringe. To recruit a Gideon's Band we must begin with a Gideon.

If someone objects that we do not have time in our great meetings for this, the reply must be that we don't have time for anything else! The time is too short, the need too great. There is of course the element of divine sovereignty in revival, "The wind bloweth where it listeth," but God has never failed to visit his people when they call on him in desperate, prevailing prayer. But as long as we feel we have a few tricks up our sleeves, however, he will leave us to perform them. Laodicea was rich, flush with goods and in need of nothing. Nothing much will happen until we realize that we are wretched, miserable, blind, poor, and naked in the sight of the Lord of the Lampstands, the Christ of the Candlesticks.

It is going to take some robust and rugged preaching to sound this trumpet blast. Are we afraid to call the Church to repentance? Is popularity too precious to risk? Do we fear the threats of Jezebel if we call for a showdown on Carmel? Are we unwilling to offend church members who give checks to the church while they live for the world, the flesh, and the devil? True revival is no bargain-counter proposition; the price is high for the preacher who preaches it and the people who respond. So we

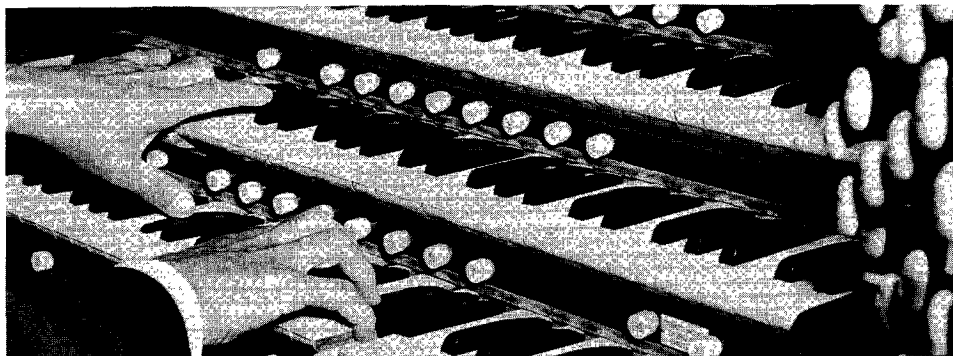
politely dodge it. We substitute evangelistic pep rallies and social-action crusades. We put on shows and call in the world to popularize the Gospel. If God ever grants us a visitation, we will be red with embarrassment because of the pitiful ways we have tried to promote the work of God in the energy of the flesh.

So this scribe still longs to read of a meeting held somewhere for the express purpose of calling the Church to repentance. How many would come I do not know. Of course, it could be worked in typical American fashion, with committees and fanfare and the governor there to make a speech. It would have little use for our boasted expertise and know-how. The publicity might come later, as in the Welsh Revival. Nowadays we try to create the revival before it happens. Pentecost was its own publicity! The crowd came after the Spirit came! If what we need comes, it may put to shame our pet projects, the programs that we set up on our own and then ask God to bless. We cannot make it happen or regulate it by our stop-watches. God is not promoting religious extravaganzas, and the minute flesh begins to glory in his presence, the Shekinah fades and "Ichabod" is written over the door. But there is hope today if a few hungry hearts, unwilling to be satisfied with the good, will press through as Elisha did with Elijah, unwilling to stop at Bethel or Jericho though schools of the prophets line the roadway, determined to make it to Jordan and God's very best.

We thank God for present-day evangelism in all its forms, for every gospel sermon preached, every soul saved. But the good can be the enemy of the best. The hour is too late and the need too desperate for half-way measures. Ought we not to concentrate on church revival since that precedes and produces all else that we seek? There is no use working on Item 2 or 3 or 4 until we have attended to Item 1. When the channel has been cleared to the inflow of God's Spirit, the outflow and overflow will be assured. Why not start at the beginning? □

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"Church music is the peculiar means given by God to His children to return unto Him their praise and adoration in a way that has been one of the unique characteristics of the worshiping community from the first times when people gathered together to worship God. In each person or group of people mentioned above there is a particular responsibility or attitude in the area of church music."—Richard Parikow, "The Role of Church Music," Journal of Church Music, June, 1968.



DEVELOPING A PHILOSOPHY OF CHURCH MUSIC

CHARLES L. PIERCE

This month we are beginning a series of articles on music relating to the development of a philosophy of music for the Seventh-day Adventist Church, the significance of the gospel song, the use of instrumental music in the worship services, the moral and spiritual effects of music, and so on.

Some of these articles were first presented as papers to the Music Task Force Committee that met in Washington, D.C., during the summer of 1972 for the purpose of developing a philosophy of music for the Seventh-day Adventist Church.

THE Seventh-day Adventist Church has always used music as part of its worship service, from the days when it was composed of small scattered groups that sang the Advent hymns, to the present day of the too-large church with its great organ and splendid choir.

In the beginning we sang the songs of other churches, adding to them new songs reflecting our own doctrines, which usually were poems sung to any well-known tune of the same meter. An example of this was the hymn "Jesus Soon Is Coming," which was sung to a tune called "Expectation." This was the same tune as that used for "Nelly Was a Lady, Last Night She Died." (See Spaulding, *Origin and History of Seventh-day Adventists*, vol. 2, p. 132.) From this it might be concluded that our founding fathers did not overly concern themselves with the ideas of sacred or secular tunes so long as the words had a religious message.

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Today we are confronted with the challenge of assembling some sort of philosophy to be used as a guideline for the music we perform in our churches. In order to do this it is necessary to agree on the purpose or purposes of music in the church, the musical tradition, if any, that is ours, and also to consider the problems we have found with the contemporary styles.

We would all agree that the main purpose of music in our church service is worship. In our other meetings it might be that of singing about our doctrines or the story of salvation or the joys of fellowship with Jesus. The function of music, then, is to add to the worship service and to be another avenue through which we might express ourselves in these religious exercises.

The guidelines given to us in the Spirit of Prophecy are good, though general, and deal with the over-all aspect of the uses to which music should and should not be put. This has been the way of most of the writers who have published articles in our church papers. They have given good general ideas but in most instances have avoided discussion of problems that might have been found.

When one attempts to put into words his beliefs concerning church music he finds himself confronted with an overwhelming multitude of questions.

First, let's look at tradition. Our church has no real musical tradition as do some of the older Protestant denominations such as the Lutherans, Presbyterians, and Methodists. Any tradition we may have must be centered on evangelism. This leads us to the tradition of the gospel song—that which tells of Jesus and His love for us. We find also that our Ad-

ventist hymn writers have written songs that pertain to most of our doctrinal beliefs, including temperance and Ingathering. We have had very few hymns of worship composed by Adventist hymn writers. I might mention that F. E. Belden wrote a few and Harold A. Miller wrote at least one, but the vast majority of songs by Adventist composers are gospel songs. This brings us to the first problem in the setting up of our philosophy: Whose path do we follow in ascertaining a proper kind of music for the church service?

There are those, a very vocal minority, whose unshakable faith is in the great Protestant musical tradition—the great hymns of Luther, Wesley, and others—and they find no place in the worship service for the gospel song or for the lighter style that it brings. We might refer to these folk as the *church music traditionalists*.

Then there are the *evangelists*, who think that any song whose text fits the sermon that is planned must be appropriate for the service regardless of the style or structure of the music.

Another group is composed of *music educators* and *professional musicians*, who are trained in a professional curriculum and consider themselves to be authorities on church music. They do not compromise or bend in any way at all, and use only the music of the masters in their preparation for religious services.

A fourth group consists of *laymen*, many times well-educated, many times uneducated, but usually completely without musical knowledge. However, the layman is seeking spiritual refreshment and growth through the religious service. He knows what he likes and likes what he knows.

Last but by no means least are the *youth*. This very vocal segment of the church likes the familiar style of popular music. Because we have been so lax in their guidance we cannot expect them to choose automatically what is best. Therefore, many of them are unable to distinguish between the styles of sacred or secular music.

We must also consider the following facts:

1. That we should have had this meeting thirty years ago. Our efforts now are almost like trying to stop and bring back the water that poured over the dam long ago.

2. That we have been without any unified church standard on music until the present time with the exception of that set forth in the writings of Mrs. White, which are excellent but not explicit in detail.

3. The music educators and the ministers of the church usually have seemed to be working in different directions and have become further and further apart in their ideals and goals for the music of the church.

4. We have been so seduced and enamored of the melody and beat of the popular gospel songs that we have lost our sense of worth and value, and seem content to float along with the musical tide, immersed in a sea of sound that seems in danger of engulfing us unless we are able to find a life raft on which to save ourselves and to regain our sense of musical equilibrium.

When we consider all these points as problems

it would seem that the task of developing a philosophy of music for the Seventh-day Adventist Church is impossible to accomplish, but with God's help we will find our way around these obstacles.

In the November 24, 1958, issue of *Christianity Today* there appeared an article by Edward A. Cording entitled "Music Worthy of God." Following are a few quotations taken from the article that express the concern of ministers of other denominations regarding the church music of this generation and their ideas for solutions.

"The spiritual level of the church today is recorded in the type of music and the character of the songs that are sung. If that's true, then the present-day church has hit a new low. Today the catchy tune is the thing which is popular, and frankly you can dance to some present-day church music. On the radio you can't always be sure whether it's a ballad, boogie, bebop, or the latest chorus of the church. Several song writers are getting rich writing this low type of music, a type which appeals to the flesh. It's like taking dope, the more you hear it, the more you want to hear it until you become addicted to it."—Dr. Vernon McGee, Church of the Open Door, Los Angeles.

Where Christianity ought to be worship in the highest sense of the word, it has too often fallen far short of the glory of God through the failure of its music. Where entertainment becomes the goal, it is no mystery why we have a perverted expression of the Christian faith, for the goal of the entertainer and the goal of God's messenger are inherently different. With one, it is what the people want; with the other, it is what they need. We are as guilty in our singing as in our preaching if we declare not the whole counsel of God.—Irving Sablosky, critic, *Chicago Daily News*.

If we keep it well in mind that music in the church is not an end, but a means to an end, we will have less difficulty in charting our path. The end sought is the glory of God, and not the glory of the performer or of his music.

In order to arrive at a conclusion concerning church music it is necessary to consider the many different types of services in our church. We must have hymns of worship for our Sabbath morning service as well as the gospel-type song for use in the services of Sabbath school and prayer meeting. In choosing this second type of religious music great care should be employed in the selection of both words and music so that nothing trite or cheap becomes a part of our services. Music for the youth must be contemporary enough in sound and word to be attractive and meaningful to them but should not include the cheap popular style that has become common. There is nothing inherently wrong with the use of instruments such as guitar, bass, and drums, but guidance and instruction should be given in the way they are used. Great care must be taken so that the elements of rock music do not become a part of our services.

As we struggle to come forth with our own philosophy of music we must keep in mind that the great hymns of the church are those of worship; that the story of salvation and God's love for us is told in the gospel songs; that we must endeavor to cultivate in our church that which is of lasting worth and value, and to discover guidelines whereby we can help the young as they grow. We must not condemn the youth with a "Thou shalt not" when they bring us a way-out version of some religious rock song, but we must help them to find what is good and what can truly bring a spiritual blessing.

With God's help we will have the wisdom to approach the throne of heaven with music that is "simple, melodious, and of praise to God." □

The Pastor's Bible Class

(Try it—you'll like it!)

WOULD you like to have a sustained evangelistic thrust in your church? You can by conducting an evangelistic pastor's Bible class on a continual basis. With this plan in operation there is a place to invite interested people and prepare them for baptism.

Consistently conducted, the class plan produces baptisms. This is my observation and conviction after twelve years of experimentation and development of the plan. Obviously, the plan will work better in some places than in others, but it always produces significant results with a minimum of effort. Teaching is part of the pastor's ministry, and the pastor's Bible class is one useful tool God would have us strengthen and use effectively to finish His work.

There are various means of instructing candidates and preparing them for baptism, such as public meetings, Bible studies, correspondence courses, and so on. However, the pastor's Bible class plan will help the pastor fulfill his teaching ministry with minimal addition of work. There are many people who have been touched by some arm of our church's message of redemption. Why not gather all these into this class on Sabbath mornings and lead them fully to Christ and into an understanding of His message for their lives?

Recommended Facilities

What facilities are needed? The minimum is an area in the sanctuary large enough to seat the class. Usually there is room for one more class. It does not have to be in any certain place, but if possible locate it where it can be found easily by the visitor. Be sure your hostesses and deacons know the location so that they can guide people to your class. Of course the ideal location is a separate classroom, but don't make lack of such a room an excuse. It will work in any situation.

Class May Begin Anytime

When should the class begin? It can be almost anytime of the year. One doesn't need to wait for the beginning of a quarter or a month. But the target beginning date should be set far enough ahead so that you can properly advertise and get your interests notified and gathered into the class.

Where can you get members for the class? First of all, you need a small, friendly, and positive Adventist Christian nucleus. This is vital, because some Sabbaths your non-Adventist attendance will probably be very low. It is at times like this that you especially need the warmth and participation of this nucleus to maintain the dynamics. It is best to hand-pick this group.

Non-Adventist members of Adventist families

should be encouraged to join. Use the church interest file to determine those who have taken Bible courses, attended meetings, received our periodicals, and so on. Send a letter of invitation to these folks. Every youth or adult nonmember who attends Sabbath school, those who are mildly interested in our church, have attended our schools, and have the connections, are all potential members. Contact your adult Sabbath school teachers and get the names and addresses of every non church member who attends Sabbath school. Explain that you are not trying to rob their classes, but if they will help you get these nonmembers into your special class for a few months it usually will bring them more quickly to a full knowledge of the message and into church membership. After this deep study into the doctrines and beliefs of the Seventh-day Adventist Church, these folks may choose to return to their original classes or join other regular classes. Experience has proved repeatedly that people come into the church more readily from attending a special evangelistic class than by attending the regular Sabbath school class.

Advertising the Class

It is important to advertise the fact that such a class will be held. This can be done by placing a weekly announcement in the church bulletin listing the subject. Invite all nonmember visitors and those wishing to renew their relationship to Christ and fellowship with His church to meet with you. I choose to refer to the backslidden Adventists as those who are out of relationship with Christ and fellowship with His church. Send a letter of invitation, and if your budget permits print a handbill giving time, date, location, and description of the subjects to be covered. Unless you wish to date it and limit its use to certain weeks, it is better to make this handbill general so that it can be used throughout the class series. Also, announce the class in Sabbath school just before the classes separate. Announce it again in the church worship hour and include it in your church letters.

Another effective way to advertise is to submit an article to your local newspaper stating that you are beginning a series of class discussions on the Seventh-day Adventist understanding of the great subjects of the Bible. Non-Adventist churches get articles such as this into the newspapers. Why don't we?

Basic Concepts That Prompt Success

What are some of the successful basic concepts of the pastor's Bible class? A carefully chosen enthusiastic Adventist nucleus and a secretary are essential. The secretary can be the pastor's wife, a Bible instructor, or a layman especially chosen for her ability to meet people and make them feel wanted and important. The secretary naturally uses the regular Sabbath school record card, but instead of calling the roll we use this simple card to get the names of those attending:

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I Attended
PROFILES OF FAITH CLASS

Name Phone
 Address
 City State
 Zip Date

Each person is handed a card and pencil and asked to fill it out as he enters. The cards are then picked up. From this set of cards the secretary marks the regular record card and makes out a 3-by-5-inch attendance file card for each new person. As he attends from week to week his attendance is recorded on this card.

Name Phone
 Address
 City Zip
 Date Class Series Began
 Lesson no.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
15	16	17	18	19	20	21	22	23	24	25	26	27	28

These attendance cards are left with the teacher, who checks to see who was absent. The new visitor's registration cards are also handed to him. He can then visit the absent ones, leave them the new lessons to study during the week, and encourage them to return next week. This duplicate record for the teacher's visitation is vital.

We also have gift evangelism Bibles either in the seats or available. The lessons are referenced and paged to this edition so that the people not familiar with the books of the Bible can easily find the texts.

A Personal Welcome Is Necessary

Always welcome the members and speak to the ones you recognize as new people, asking their names and where they are from. Make them feel welcome and at ease. As the discussion takes place in the class and they respond, commend them by name. Remember, the sweetest word to any person usually is his own name.

Teaching Method

What are the teaching concepts of this class? The most successful teaching concept has been called preview-review. It is carried forth in the following manner: Pass out Lesson 1 to every class member, making sure he has a pencil and a Bible. Ask the class to turn with you to the text and write in the answer. Research has shown that looking up the text, reading it, and writing it down makes a much more lasting impression than merely reading or telling what it says. Make it easy. Help the class to know what words to fill in. Encourage all to participate. You may write in the words yourself as you go along.

Continue to do this with the important key questions, pausing to point out suggested ideas, additional texts, or that the members may ask further questions. Get people to think and talk. The new series "Profiles of Faith" has a teaching aid that offers suggestions about the key questions. If you do not

finish the discovery section in class, encourage the members to complete it at home and bring it back with them the next week.

The next week after the introductions encourage the class to repeat the answers to the questions. This review gets participation and reinforces the truth. Tell those who were absent or didn't get their lesson finished to write in the answers as you go through them. By doing so you are reviewing and setting the stage for new material. By experimentation you can review the answers in only a few minutes. Then pass out Lesson 2. You should now have about 20 minutes to spark interest and look up the key texts in this new lesson. You may wish to add certain points as time permits, but because of the shortage of time it usually is necessary to cover only certain key questions that might not be clearly understood or might need amplification. Ask them to take the guide home and complete it.

People can and do join the class at any point in the series. When you complete the series, it can be recycled. When the person who joined late gets back to the point where he started he should be quite well instructed, and if he has accepted the points presented he is almost ready for baptism.

Does the pastor's Bible class interfere with other forms of evangelism? No. It will help them, and they will help the class. As soon as a gift-Bible student studies the Sabbath, the visitor should begin encouraging him to come to the pastor's Bible class. Naturally he should go right on with the Bible lessons, but the class gives him fellowship and support and establishes a church-attendance pattern. Evangelistic meetings can help mature and ripen the members of the class and lead them to decision. It also develops new interests that can be followed up by the class.

The pastor's Bible class should be the local church's continuing evangelistic arm. It provides a place where interested people can be prepared for baptism. If the pastor has several churches to pastor or for some other reason can't conduct the class in the regular way, an associate, a Bible instructor, or a trained layman may conduct the class. If it is called a Profiles of Faith class, it is not mandatory that the pastor teach it.

The plan works. Take it and put your ingenuity to work to adapt and improve it for your own personality and needs.

The New "Profiles of Faith" Materials

There are 27 lessons, and a review in the new "Profiles of Faith" Bible-study series. These lessons are divided into nine sections lettered A to I, and they are arranged so that all the heavy doctrinal topics do not come in one choking block. As you noticed in the September *Ministry* insert, each lesson has eight pages of full-color illustrated subject material on a specific topic. These pages are punched for a notebook so that they can be kept in a binder. The Bible-study worksheet is called Discovery, and a written explanation of the subject is in each lesson. A reaction section for the student's ideas is on the back page. The lessons are numbered by a key so that you can arrange them to your own desired sequence. Every three or four lessons a gift book can be given to the student to fill in his knowledge and supplement his study.

The concepts of a wide cross section of pastors and leaders have been pooled and adapted in an attempt to provide in these new "Profiles of Faith" lessons an efficient tool for the speedy finishing of the work. □

World of archeology and science

A regular feature sponsored by Siegfried H. Horn.

A new venture is being launched. This new section, "The World of Archeology and Science," which is to appear in every issue of *The Ministry* beginning this month, has the purpose of providing important and helpful information to you, the busy minister. We will endeavor to keep you informed of new archeological or scientific discoveries, of trends in the thinking of scholars, and of recent literature in the areas of research.

It is the aim of those responsible for this section that all articles to appear in it shall be non-technical but thoroughly reliable and reflective of the current level of our knowledge of subjects discussed. Hence, the

minister can confidently quote these articles or use information obtained from them without embarrassment or fear of later having to retract statements based on information received from *The Ministry*.

We will try also to keep you up to date with regard to the availability of visual aids in the form of slides or films that the evangelist who wants to use Biblical archeology, astronomy, or other scientific material can use in connection with evangelistic meetings.

Announcements will be made here of opportunities to participate in archeological expeditions or Bible Lands tours or possibilities to spend short or long periods in the Near East

for study purposes. We plan to present surveys periodically of the most important books or significant magazine articles on archeological or scientific subjects.

Make it a habit to read this section of *The Ministry* every month as the magazine reaches you, to file information of significance or permanent value for future use, and to write us concerning subject matter you want to see discussed here. We cannot promise that we can immediately meet every request, but we will endeavor to obtain help from experts to provide articles or information called for and make this section as practical for you as possible.

Siegfried H. Horn

Are There New Testament Documents Among the Dead Sea Scrolls?

LAWRENCE
T. GERATY

IN THE spring of 1972 the scholarly world was caught by surprise when in Italy a Spanish papyrologist (with an Irish name) working on Greek papyri found in Jordan (near a Jewish sectarian settlement from the Roman period) announced that he had discovered the earliest extant manuscripts of the New Testament! Jesuit José O'Callaghan published his scholarly conclusions and a working hypothesis in the quarterly of Rome's Pontifical Biblical Institute,¹ but its implica-

tions were headlined to all on March 19 in the Sunday edition of the *New York Times* thus: "Scrap of Dead Sea Scrolls Said to Show That Gospel Was Written Earlier Than Believed." Many Seventh-day Adventists may have first heard the news through Don Neufeld's two editorials in the *Review and Herald*.² *Eternity*, an evangelical monthly, claimed that the fragments in question "appear to be the most dramatic evidence ever uncovered to validate the account of Christ and the early church which we find recorded in our New Testament."³ *Time* magazine quotes one researcher as saying, "This means that seven tons of German scholarship may now be consigned to the flames."⁴ Most competent scholars, however—including members of the inter-

national team editing the Dead Sea scrolls—tend toward more caution in their reaction to the news.

What is the story behind this sudden and continuing flurry of excitement? Hardly a reader of this journal will not have some acquaintance with the fact that numerous scrolls and fragments (many of them Biblical) dating from the second century B.C. to the first century A.D. (in the case of Qumran) have been found since 1947 in caves carved out of the steep cliffs along the desolate western shore of the Dead Sea.⁵ The first caves to be discovered, and the most productive so far as manuscripts are concerned, were those in the vicinity of Khirbat Qumran, a few miles south of Jericho, although other caves farther to the south in

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Wadi Murabba'ât, and at Ein Gedi and Masada, have also produced important literary finds, some of them from a later period.

The original caves at Qumran were found by shepherds of the Ta'âmireh Bedouin tribe. In February, 1955, however, during the controlled excavation of what is now thought to be the Essene community that produced most of the scrolls, archeologists (under the direction of the late Father Roland de Vaux) themselves discovered a nearby cave, which they numbered Cave 7. Its contents, published in 1962,⁶ consisted of several Greek papyrus fragments, subsequently numbered 1 to 19 (the last consisting actually of three chunks of mud on which fragments of inscribed papyrus had left their imprint), a few pottery vessels, including three jars (one bearing on its shoulder in black paint the twice repeated Hebrew letters [in transcription] *rwm'*), one cover, two large bowls, and numerous shards—all attesting to the fact that the cave had been used during the main periods when the Essene community at Qumran flourished.⁷

identified, were presumed to belong to Biblical texts of the same period, except for the last fragment, which was dated between 50 B.C. and A.D. 50 by the eminent British papyrologist C. H. Roberts. The remaining fragments were published without classification.

Thus the situation remained until about a year ago, when Father O'Callaghan was engaged in preparing a list of papyri of the Septuagint (the Greek translation of the Hebrew Scriptures), and in the process noted the two identified manuscripts from Cave 7. Curious as to the identification of the other fragments, he began an attempt at decipherment with 7Q5 (*i.e.*, the fifth fragment from Cave 7 at Qumran). The editors of the original publication assumed that the letters *vvno* in the fourth line of the fragment could belong to some word derived from the verb *yev-vâw* (meaning "to beget"), so O'Callaghan tried to fit it into a genealogical text of the Septuagint. Unsuccessful in following up that clue, he struck on another word—frequent in the New Testament—that contains the same first four

So far the evidence for the identification of only 7Q5; 7Q6, 1; and 7Q8 has been published, but the evidence for the rest is in press and will soon appear.¹⁰ What is the evidence in support of these controversial identifications?

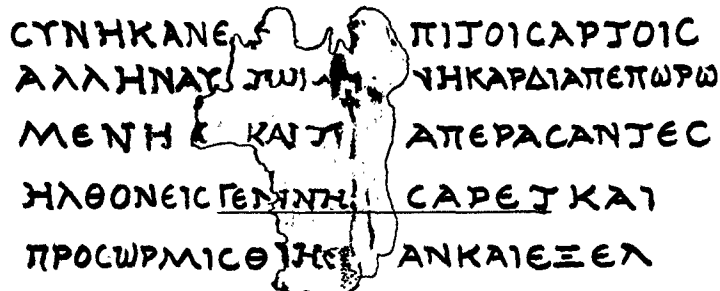
1. The dating of the fragments indicated by O'Callaghan is *possible*, based primarily on the science of paleography. His case is strengthened by the fact that C. H. Roberts arrived at this general dating before the thought that they might be New Testament manuscripts was entertained. There are also problems with the paleography, however.

2. The fact that O'Callaghan proposes the identification of nine of the seventeen fragments the original editors were unable to identify makes his case stronger than if he claimed the identification of only one or two. Although the cumulative identifications add weight to the hypothesis, the matter of the quality of each identification must be considered too.

3. The most striking evidence in favor of O'Callaghan's thesis comes from the argument of stichometry (the division of a text into its constituent lines). He has proposed a standard length of line (19 to 22 letters) that conforms to the already identified 7Q1 and 7Q2, and on this basis has achieved his identifications. Whether there are enough readable letters to provide the necessary vertical and horizontal grid for identification is another question.

4. There appears to be a space on the left edge of 7Q5 that corresponds to the ancient separation between verses 52 and 53 of Mark 6, although the preservation of the fragment at that point leaves something to be desired.

5. Cave 7 is unique in certain ways: it is the only cave with Greek manuscripts (except for a few from Cave 4, where the greatest number were in Hebrew and Aramaic); it contains Greek manuscripts to the exclusion of those in any other language (though there is the jar with the name in Aramaic letters); the fragments are exclusively of papyrus, a comparatively rare phenomenon for Qumran, where most Biblical texts are on parchment or leather. Christians are known to have used papyrus ex-



Facsimile of Fragment 5 from Cave 7 at Qumran incorporating O'Callaghan's reconstruction of the text of Mark 6:52, 53 on either side. "Gennesaret," the word that gave him his clue, is underscored.

In the 1962 publication⁸ of the nineteen numbered fragments, only two were identified: Fragment 1 (in two parts) contained parts of fifteen lines from Exodus 28:4-7, and Fragment 2 contained parts of five lines from the apocryphal Letter of Jeremiah (found in Roman Catholic Bibles). Both were dated to *c.* 100 B.C. on the basis of the style of the individual letters. Fragments 3 to 5, although not

letters: *Tevvnoapét* ("Gennesaret"). He soon came to the conclusion that 7Q5 corresponded to Mark 6:52, 53. Within three hours he went on to identify eight more fragments as New Testament texts: 7Q4 = 1 Timothy 3:16; 4:1, 3; 7Q6, 1 = Mark 4:28; 7Q6, 2 = Acts 27:38; 7Q7 = Mark 12:17; 7Q8 = James 1:23, 24; 7Q9 = Romans 5:11, 12; 7Q10 = 2 Peter 1:15; 7Q15 = Mark 6:48.⁹

tensively for both scrolls and codices. Inasmuch as these fragments contain no writing on the backside they must come from scrolls rather than codices—another evidence of their antiquity.

6. If these fragments are from the New Testament, it would be quite safe to assume that they are not related to the Essene community at Qumran. The suggestion that they come from a subsequent use of the cave, *i.e.*, when Christians (Jewish Christians?) might have fled the Romans during the Second Jewish War, A.D. 132 to 135, is *plausible*. But what does one do with the ceramic evidence from the main occupation of Qumran?

One can see that with each bit of evidence in favor of O'Callaghan's hypothesis, one must point to certain reservations. But if all these assumptions prove correct (and only time will tell), modern New Testament scholars will have some extremely important new data to work with. Until now, P52, a papyrus fragment containing John 18: 31-34, 37, 38, held the distinction of being our oldest New Testament manuscript, usually dated to the first half of the second century A.D., but 7Q5 might predate this by 75 years and thus have been copied within a generation of the death and resurrection of Jesus. Since Mark 6:52, 53 is a typically "Markan" passage, this identification would have an important bearing on current theories of how the Gospels came to be written. If one considers the disparate collection of manuscripts found in 7Q, one might ask whether a protocanon was involved. Was it a recognized collection at this early date?

But it is premature to consider the implications of a hypothesis that is far from proved. At this point one can marshal considerable evidence against O'Callaghan's identifications as well:

1. Though O'Callaghan's dating is *possible*, he takes the latest possible date paleographically, a procedure that is methodologically questionable. One could just as well date these fragments to the first century B.C. as to the first century A.D., and it is even possible to argue that certain letter forms are earlier in this period than later.¹¹ Until a more thorough study of the paleography of the

Greek material from the area of the Dead Sea is undertaken, at the very least one must allow for a wider margin in dating than the five years allowed by O'Callaghan, particularly because the paleo-



graphical comparison necessary is possible with only a few letters.

2. There are some serious problems with regard to O'Callaghan's readings. Some letters he proposes simply are not there, with others he surely must be mistaken, and with still others it must be admitted that their state is too dim or fragmentary for us to be certain. A further problem is that his identifications call for several unattested variants of the New Testament text and even an unattested phonetical variation.

3. Stochometrically, it must also be admitted that by manipulating the length of line according to an arbitrary scheme (*i.e.*, simply leaving out words that do not fit, even though such an omission is unattested, as O'Callaghan has done), one could probably find a number of Greek passages that would fit.

4. Though the largest fragment contains parts of twenty letters (at the most) distributed over five lines, it must be emphasized that *none* of these letters are characteristic, with the possible exception of $\nu\eta\gamma\varsigma$. Furthermore, the only complete word in any of the identifications is the ubiquitous $\kappa\alpha\iota$, the conjunction *and*.

5. The uniqueness of 7Q is a problem for O'Callaghan as well as evidence in favor of his hypothesis. Exceptions often need the most justification, and this is certainly the case with the first claim for Christian manuscripts at Qumran.

The burden of proof rests on the proponents of that claim.

6. It is a fact that at one time the Greek fragments existed in the same cave with a ceramic repertoire typical of the Qumran community, one of the vessels even bearing painted inscriptions in Aramaic letters, themselves apparently contemporary with the community. Their relationship must be explained in a more satisfactory way than that the scrolls were imported from Rome in a vessel bearing that name,¹² intriguing as that suggestion is.

7. Finally, it is the *combination* of these questionable assumptions (omissions, unusual readings, coincidences, and so on) that carries considerable weight against the identification of New Testament manuscripts in 7Q.

But the dust from the debate has not yet settled, for the final solution (if one is possible) will await a thorough paleographical study of the documents themselves (O'Callaghan had access to photographs only) and a careful comparison of the results of that study with securely dated scripts from the first century B.C. through the first century A.D. In the meantime, we can be thankful that the New Testament is not dependent on the outcome of those results for it to continue to bear its authoritative message to a world whose life depends on its good news. □

FOOTNOTES

¹ "¿Papiros neotestamentarios en la cueva 7 de Qumran?" *Biblica* 53:1 (1972), pp. 91-100, subsequently made available in English translation as a supplement to the *Journal of Biblical Literature* 91:2 (1972).

² "Possible Biblical Breakthrough Reported," *Review and Herald*, April 27, 1972, p. 10, and "More on the Dead Sea Greek Fragments," May 18, 1972, p. 12, were both written before the editor had access to O'Callaghan's published evidence.

³ *Review and Herald*, in an editorial, June, 1972, p. 6.

⁴ May 1, 1972, p. 54.

⁵ The best general treatment of this material remains Frank M. Cross, Jr., *The Ancient Library of Qumran and Modern Biblical Studies* (revised edition), New York: Anchor Books, 1961.

⁶ M. Baillet, J. T. Milik, and R. de Vaux, *Discoveries in the Judaean Desert of Jordan*, Volume III ("Les 'Petites Grottes' de Qumran"), 1962, Part 1 being the text and Part 2 the plates.

⁷ *Ibid.*, pp. 27-30.

⁸ *Ibid.*, pp. 142-146.

⁹ *Biblica* 53:1 (1972), p. 92; cf. David M. Estrada, "On the Latest Identification of New Testament Documents," *Westminster Theological Journal* XXXIV:2 (May, 1972), pp. 110-112.

¹⁰ In coming issues of *Biblica* and *Studia Papyrologica*.

¹¹ Cf. R. Seider, *Paläographie der griechischen Papyri*, Volume II ("Literarische Papyri"), Stuttgart, 1970, pp. 64-67, and Table IX.

¹² F. F. Bruce, "On Dating the New Testament," *Eternity*, June, 1972, p. 33.

the Local church elder

SERMON IDEAS

The Bible in Sermon Preparation

ORLEY M. BERG

Number 1 of a Series

IN MEETINGS with church elders and in private conversations with them in regard to their work in the church, I note that one of the requests most frequently made is, "Can you give us some help in the preparation of sermons?" At a recent meeting with the elders of the churches of one of our conferences I asked for a show of hands by all who were expected to preach quite frequently on Sabbath mornings. A large percentage of the hands were raised.

During this year we hope to give special help in this area. Later in the year we will be running a series of special articles on the preparation of sermons by one of our successful instructors in homiletics. In the meantime we will try to answer a few of the most frequently asked questions with regard to sermon preparation. The first of these is, "Where can I go for materials or sermon ideas?"

The Best Source Material

The best source material is, of course, the Bible. So the best preparation for effective preaching is familiarity with the Word. One is more likely to be faithful in Bible study if he follows a definite plan. In this connection the book *Profitable Bible Study*, by Wilbur M. Smith, can be very helpful. It is published by W. A. Wilde Com-

pany, Natick, Massachusetts. In addition to discussing seven great things the study of the Bible will do for the individual, it suggests eight methods for its study. These methods can be very helpful as they relate to the development of sermons. The author discusses the study of the Bible a book at a time, by chapters, paragraphs, and verses. Searching questions are posed that will help the reader to grasp the scriptural lessons. He will learn how to discover the theme, how to outline and develop it, what practical lessons to look for, errors to avoid, duties to perform, promises to claim, and so on.

Words

The fifth approach suggested is through the study of specific words. The word *believe* is cited as an example. The skeleton outline of a sermon using this word as a basis might be:

- I. The One in whom we are to believe
- II. The reasons for believing in Christ
- III. The consequences of believing in Him
- IV. The tragic consequences of not believing

In the study of words one may note with interest the first time significant words appear. Also give study to the various titles of Christ. Each of them could be developed with the use of numerous examples and illustrations. Very helpful in this connection would be the volume *Preaching From the Types and Metaphors of the Bible*, by Benjamin Keach. (See book review, page 50.)

A sixth method listed in the study of the Bible is the biographical approach. Fifteen helpful suggestions or questions are submitted that will guide toward a logical development of the character study. This can be very helpful.

A study of the prayers of the Bible is next suggested. According to Dr. Smith, there are approximately eighty-three prayers in the Old Testament and forty-nine in the New Testament, of which twenty-eight are in the Gospels. Ten specific suggestions are made as to the approach one might use in studying these prayers. The ex-

cellent ideas offered here can be a great help to the one offering the pastoral prayer in the worship service. Consider, for instance, the five elements of prayer: Adoration, thanksgiving, confession, petition, and intercession.

Christ in All the Bible

The eighth method of Bible study is "Finding Christ in All the Scriptures." We are reminded that Christ in talking with the two disciples on the road to Emmaus began "at Moses and all the prophets, . . . expound[ing] unto them in all the scriptures the things concerning himself" (Luke 24:27). Christ is to be found in the sacrificial offerings, in the services of the tabernacle and Temple, and in the prophecies of His coming. Types of Christ are also to be found in the lives of Adam, Joseph, David, and others. *Preaching From the Types and Metaphors of the Bible* has outline studies of eighteen Old Testament characters as types of Christ, each of which could form the basis for a sermon.

Other suggestions for Bible study listed by Dr. Smith include the "fear nots" of the Bible; great conversions of the Bible; the "musts" of the Bible; the attributes of God; questions Jesus asked men; the invitations of Jesus; the emotions of Jesus; the great revivals of the Old and the New Testament; and many others.

The 166 pages of this volume are filled with practical examples of what the writer has in mind.

An added feature of the book is the writer's list of the 100 best books for the Bible student's library. Wilbur Smith is recognized as one of the greatest Christian bibliographers in the world, and his suggestions on books can be most helpful. Commenting on this list, Pastor H. M. S. Richards, Sr., said, "This has been invaluable to me, and I have built my library to a certain extent around his suggestions."

Every church elder as well as minister will find *Profitable Bible Study* an invaluable aid in his strivings toward effective Biblical, Christ-centered preaching. It is available through your local Adventist Book Center for \$2.95. □

DECIDEDLY

LOUIS F. CUNNINGHAM

Moses was a good man. There really wasn't anything wrong with him. It was just that as a leader he hadn't kept up with the times. Back in Father Abraham's day they could insist on high standards and old-fashioned religion. But this was a new day, one that called for new ideas and a new approach.

In the absence of his brother, Aaron was more tolerant. He remembered how Moses had been such a stickler for scruples, so unyielding when a little time might have brought the people round to his way of thinking. Didn't he know there was such a thing as expediency? The simple device of relevancy would go a long way, too. And then there was love. That was it—*love and understanding*. Things were going to be different now. Much different!

Aaron was right about that. Things are always different when men try to solve spiritual problems by human means, when for reasons of their own, logic replaces revelation and the narrow way becomes a roomy thoroughfare.

The Early Church

Things were different for the early church, too. "During the lives of the apostles the church remained comparatively pure. But 'toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, . . . came forward and new-modeled the cause.'"—*The Great Controversy*, pp. 384, 385.

Earlier the apostles were spoken of as “these that have turned the world upside down” (Acts 17:6). But their children, that is, their spiritual descendants, allowed the world to turn the church upside down. New converts, no better than the worldly believers they imitated, were followed by a “pagan flood,” which, “flowing into the church, carried with it its customs, practices, and idols” (*ibid.*, p. 385).

Bigger but Not Better

Having “assumed a new form,” the church readily expanded, only to hurt itself. It was bigger but not better. What to many appeared to be wonderful growth was for the most part a deadly bloat. Only the most

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"Aaron's yielding spirit and his desire to spare the enormity of the crime he was sanctioning cost the life of thousands. In the end, the sin in Israel, cost the life of thousands. In the end, the sin of Moses, who, while faithfully executing the will of God, the welfare of Israel was dearer to him than personal safety."

"Of all the sins that God will punish more than those that encourage others to do evil, the sin of those who encourage others to sin by their loyalty by faithfully rebuking transgressors. Those who are honored with a divine commission as time-servers. They are not to aim at self-interest, but to perform God's work with fidelity. . . ."
Prophets, pp. 323, 324.



...e to please, had blinded his eyes to the
...g. His course in giving his influence to
...n what contrast with this was the course
...ng God's judgments, showed that the
...prosperity or honor or life.
...h, none are more grievous in his sight
...evil. God would have his servants prove
...ression, however painful the act may be.
...ommission, are not to be weak, pliant
...exaltation, or to shun disagreeable du-
...unswerving fidelity."—*Patriarchs and*

DIFFERENT

drastic measures could save the church now.

But where could such a saving work begin, and who would have the courage to do what was needed? It would be hard enough to hold the lines where they were, to say nothing of regaining ground already lost. Compromise demanded more compromise, not less.

Such was the pitiable condition of the early Christian church only a generation or so from the days of its founders. How quickly spirituality declines once vigilance is relaxed, once human inclination takes its natural course!

What About Our Church?

Our concern is that the remnant church shall be different, but not for the same reasons—not as in the day of Aaron's folly nor as it was when Christians "new-modeled the cause." But if we are to do better than they we shall have to consider the cost as well as the need. As things are, it would be difficult enough to maintain our present level of spirituality. But to go far beyond that, to think and act in terms of God's standard for His people, is to envision the impossible.

Yet this is the goal. God would have us retrace every backward step that we have made in our lack of faith. This is no time to rationalize or temporize because of our dilemma. Spiritual things are not only spiritually discerned but they are spiritually produced. Only God can make a church what it ought to be. Only He can mold us into the kind of Christians of whom the apostle wrote, "So you may become blameless and innocent, God's faultless children in the midst of a crooked and distorted generation among whom you shine like stars in the universe" (Phil. 2:15, Berkeley).

The quality and purpose of our lives, our goals, and our growth are to be determined altogether by a humanly impossible standard. That standard God has revealed and provided for in His unfailing grace. While others conform more and more to the world we are to envision greater and better things, so that by contrast we shall appear as a light from heaven to a darkened and confused world.

Is such an objective too idealistic, too impractical? If so, what are the other choices, and what will time or eternity do to them? God waits and the world waits for the recovery of our faith, the living out of a new vision—the vision of that people who "shall shine as the brightness of the firmament; and . . . as the stars for ever and ever" (Dan. 12:3). □

WHY EXERCISE?

The heart that is not in good exercise condition must beat fast to pump blood. Properly regulated activity, however, strengthens the heart muscles and slows its beat. A decrease of just twenty beats a minute results in a saving of 10.5 million heartbeats a year. At times of increased activity, without undue strain, a heart in good condition has double or triple its normal output, and its speed is slowed quickly to normal after hard work. Exercise helps develop and maintain healthy arteries with good elasticity for contracting to squeeze the blood down along the system, and for expanding to carry more blood when necessary during increased activity. Exercise also helps supply oxygen needs by stimulating deeper and faster breathing, which helps open millions of air cells that are not used in sedentary living. The voluntary and involuntary muscles are strengthened, and the functioning of the breathing apparatus and the gastrointestinal tract is improved by exercise.

Even a middle-aged physically unfit person can improve his condition by a suitable exercise program that *gradually* increases his activity. He should select an activity he likes—gardening, walking, swimming, hiking, cycling; or, better still, vary the type of exercise so that all his muscles get a workout. If his arteries are seriously deteriorated, his physician should advise him regarding a carefully regulated exercise program.

Walking is the simplest exercise and the best all-round prescription for healthful living. In walking, the big leg muscles contract and squeeze the veins inside the muscles, and so pump the blood upward to the heart. Thus, one third of the work of blood circulation is done by the leg muscles, leaving only two thirds of the work for the heart to do.

Whatever the choice of exercise, the important thing is to do it regularly. □

(This is an abstract of an article by Mervyn G. Hardinge, M.D., Dr. P.H., that appeared in the August, 1972, issue of *Life and Health*, pp. 14-17. Also see "Keep That Circulation Moving," by J. Wayne McFarland, M.D., in the January, 1973, issue of *Life and Health*.)

Part I

Are

G. D. STRUNK

THIS morning there is a funeral at ten o'clock. Hospital calls will have to be deferred until 1:00 P.M. Mustn't forget the joint meeting of the academy staff at four o'clock after I pick up my daughter at three-thirty. And there is a lay activities fact-finding-commission meeting at 7:00 P.M. Somewhere I must squeeze out a sermon for next Sabbath.

The pressure is on. And tomorrow is the same. How does a man become "fit" for the ministry? Are you fit to go to those meetings?

If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. . . . Do you feel as though you would like to fight some one? Then do not go to the meeting; for if you go you will surely dishonor God. Take an ax and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize.—*Medical Ministry*, p. 295.

Clearly we're told we will dishonor God unless we are fit to attend to our duties. What does it mean to be physically fit for the service of God? It does not require you to have the swiftness of a 100-

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You Fit for the Ministry?

meter sprinter or the musculature of a Samson. The ultimate purpose of physical fitness for a child of God is not brutish brawn but a pure brain for broad, sound, quiet, spiritual reasoning ability that can maintain an unbroken circuit with Heaven. That is why we are told:

Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul. . . .

In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.—*Testimonies*, vol. 6, p. 376.

Physical fitness is defined in many ways, depending mostly on one's frame of reference and purpose. There is room and even validity for Seventh-day Adventists, who have objectives higher than the highest human thought can reach, to develop their own definition with its dominant emphasis, keeping the physical and spiritual priorities balanced.

Physical fitness for the Adventist minister can be described briefly as that state of body condition—including skeletal, circulatory, and organ health—that will support the highest energy level of spiritual development and Christian service. This state of physical fitness inte-

grates the various body systems into a functional role programmed to nurture the strength of the will, the control of reason, and the cultivation of godliness, which is its ultimate objective. While vital roles are played by nutrition, psychological attitudes, and specific disease-control practices, we will focus here on activity and exercise, including their physiological contributions to physical fitness.

The healthy trend of this generation is to move away from the Charles Atlas image of bulk and sheer strength in favor of a motor fitness that develops each person to an *optimum* level of his capacity; not to his maximum capacity, for that is unnecessary and impractical, but to an optimum level for functioning in his job, for reaching the more important and ultimate spiritual objectives of being fit. Stamina, or endurance, as a measure of physical fitness deserves great emphasis, as described currently by specialists in this field.

The element of endurance or stamina has emerged as the real indicator of fitness. Endurance or stamina is the ability to withstand the physical and emotional stresses of daily life and to meet the emergency demands which may occur throughout the course of one's lifetime. Therefore, in the concept of physical fitness endurance training has become more important than strength training. Continual, rhythmic-endurance exercise is the essence of fitness.¹

Endurance to withstand daily

physical and emotional stress is not merely a psychological transfer, so that if one can courageously endure to run steadily for thirty minutes he can courageously endure other strains of life. The relationship is largely a physiological one, related to body chemistry, that is cultivated through endurance exercise. The respiratory, excretory, and circulatory systems are so improved as to cope physiologically with strain through the



day without the strain's inducing injury to the system.

Those who are engaged in constant mental labor, whether in study or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise, and as the result the bodily powers are enfeebled, and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done had he labored wisely.—*Counsels on Health*, pp. 563, 564.

Outdoor Labor a Blessing

If they worked intelligently, giving both mind and body a due share of exercise, ministers would not so readily succumb to disease. If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling. If they have not time for complete relaxation, they could be planning and praying while at work with their hands, and could return to their labor refreshed in body and spirit.—*Ibid.*, p. 564.

Physical-fitness screening programs of ministers confirm the suspicion that being fit doesn't follow automatically with ordination. A sustained deliberate effort must be made, but an effort that can be enjoyed and incorporated into the daily schedule from now on.

Physical Evaluation

Before beginning a systematic fitness program, an evaluation of your present physical condition is extremely important. To begin such a program without an adequate physical evaluation is unscientific, unsafe, and unwise. Your physician can advise you as to whether or not you have any condition that would limit or prohibit your embarking on an exercise program.

In addition, in some areas professionally conducted stress testing is available. A number of measurements of physical fitness are taken, the most essential of which are an electrocardiogram, blood pressure, and pulse rate taken under exercise conditions. These are usually the limiting factors in recommending a personalized physical-fitness program for the average person.

Type of Exercise

The specific form of exercise you choose for your physical-fitness training program should depend

upon your age, your starting physical condition, safety (jogging in big cities can be dangerous for women), and your personal likes.

Whatever exercise you choose, it needs to be continued over a long period of time, fifteen to thirty minutes or longer in some portion of the day, so as to develop endurance, as opposed to an all-out burst of energy and strength that may do more damage than good to the body. Remember, too, that physical-fitness training accomplishes most if it is enjoyed, and it is not fully productive if done under strain or duress.

One purpose for a mild-to-moderate level of exercise as opposed to a violent or strenuous level of exercise is that in the latter there is such a demand for blood and oxygen in the large skeletal muscles that the blood supply to many of the internal vital organs is restricted in order to provide blood flow to the larger muscles. Moderate exercise induces uniform circulation throughout the body, benefiting stomach, liver, kidneys, heart, and muscles simultaneously. As will be developed more fully next month, the objective of the exercise period is to elevate the heart rate to a certain level for a period of time long enough to benefit all the systems of the body.

It is not necessary to be an athlete or to run and strain to be in optimum physical condition. Dr. Kenneth H. Cooper, author of *The New Aerobics* and one of today's most quoted authorities in the field of applied physical fitness, said:

Done consistently and according to the aerobic charts, walking can gain for you the same benefits as any of the more strenuous exercises. The only difference is that it takes a little longer. Even if you do nothing but walk, you can eventually be as aerobically fit as anyone.²

Dr. Cooper's statement is but a scientifically measured confirmation of the following counsel:

Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in this exercise all the organs of the body are brought into use. . . . *There is no exercise that can take the place of walking.* By it the circulation of the blood is greatly improved.—*Testimonies*, vol. 3, p. 78 (1948 edition). [Emphasis supplied.]

Walking is an adequate form of exercise from the standpoint of

energy expenditure. Interestingly, a person walking very fast at 5.3 miles per hour (or 1 mile in 11 minutes and 20 seconds), which is within the range of most men, will utilize 80 more calories per hour than if he ran a mile at the same rate.³

For those who may wish a more strenuous form of physical fitness for reasons of time or ambition, there remain jogging, swimming, cycling, and running in place.

In view of the fact that it requires a 3,500-calorie expenditure to burn up one pound of body fat, it would require seven hours of swimming by an efficient swimmer to "swim away" one pound of fat. Other figures are sometimes quoted, such as you can lose one pound of fat by "walking 36 hr., splitting wood for 7 hr., or playing volleyball for 11 hr."⁴

But this approach conveys a misconception. It would be more realistic to point out that if a person split wood for just thirty minutes every day, in two weeks he would have reached his seven hours, and in one year this amount of exercise time would represent a weight loss of twenty-six pounds of body fat.⁵ This is a significant and recommended procedure for weight control.

One great benefit in weight control that comes from exercise is the residual effect of the activity. A thirty-minute period of adequate exercise during the day can raise the level of fuel that the body consumes hours after. Thus the weight-loss process continues throughout the day as a result of the exercise performed during only a small portion of the day; i.e., exercise increases the basal metabolic rate (BMR).

[Part 2 of "Are You Fit for the Ministry?" will appear in *The Ministry* next month.] □

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⁵ *Ibid.*

Profiting From His Prophet

Ellen G. White's comments on the value of exercise with scientific confirmation.

Ellen G. White:

"Inactivity is a fruitful cause of disease."—*The Ministry of Healing*, p. 238.

"Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases."—*Health Reformer*, September, 1868.

Science:

"Mechanized society deprives man of movement. . . . Underexercise and overstimulation produce stress disease, tension syndrome, overweight, orthopedic disability (painful backs, necks, and so forth), cardiovascular disease and endocrine and emotional imbalance.

"Exercise from cradle to grave, designed to substitute for previously normal everyday activity and serving as a vicarious outlet for tensions, is the simplest preventive measure."—Wilhelm Raab, M.D., *Prevention of Ischemic Heart Disease* (Springfield, Ill.: Charles C. Thomas, Publisher, 1966), p. 308.

Ellen G. White:

"The more we exercise, the better will be the circulation of the blood. More people die for want of exercise than through overfatigue; very many more rust out than wear out."—*Testimonies*, vol. 2, pp. 525, 526.

"When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter. . . . A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work."—*Ibid.*, p. 529.

Science:

"The abdominal and limb muscles support the vein walls and prevent their 'giving' under the weight of blood. The intermittent contractions of the skeletal muscles in conjunction with the

valves of the veins propel the blood in the upward direction."—Charles Herbert Best and Norman Burke Taylor, *Physiological Basis of Medical Practice* (Baltimore: The Williams & Wilkins Company, 1950), p. 170.

"During muscular contraction the veins in the muscles are compressed and the contained blood is forced toward the heart. When the muscles relax, blood from the capillaries quickly fills the veins again, and in turn the next contraction empties them. Thus in exercises such as walking or running, in which the muscles alternately contract and relax in a rapid rhythm, they add a powerful pumping action in promoting return to the heart. . . .

"The respiratory movements promote venous return. . . . The lowering of the diaphragm in inspiration tends to increase intra-abdominal pressure and empty the abdominal veins toward the heart. During expiration the pressure effects are reversed and the venous cistern tends to fill again with blood from the working limbs. This respiratory pumping action on venous return to the heart increases with the depth and rate of respiration in exercise."—Philip Bard, *Medical Physiology* (St. Louis: C. V. Mosby Company, 1961), p. 515.

Ellen G. White:

"Physical exercise and labor combined have a happy influence upon the mind."—*Counsels on Health*, p. 201.

Science:

"Physical activity was found to influence the participant's attitudes and beliefs, his habits and behavior, and his general self-image. Significant effects were reported on the man's work performance and his attitude toward work, along with such general health effects as feeling in better health, having increased stamina, experiencing a weight reduction, and possessing a greater ability to cope with stress and tension."—Fred Heinzelmann, Ph.D., and Richard W. Bagley, "Response to Physical Activity Programs and Their Effects on Health Behavior," *Public Health Reports*, Vol. 85, No. 10, Oct., 1970, p. 911. □

Exceeding the Feed Limit

U. D. REGISTER

DURING the football season in 1971 the Detroit Lions' wide receiver, Chuck Hughes, hauled in a thirty-two-yard pass from Quarterback Greg Landry and was immediately brought down in a crushing tackle by two Chicago Bears defenders. Two plays later, while returning to the huddle after running a deep pass pattern, the lanky 28-year-old Texan suddenly clutched at his chest and toppled face down on the turf. Team physicians tried chest massage and mouth-to-mouth resuscitation, but an hour later Hughes was pronounced dead.

At first Hughes's death was

blamed on a ruptured artery, presumably the result of the bruising tackle on the pass reception. But an autopsy later showed that the young athlete had died of a coronary occlusion. "I know it will be of concern to parents and other football players," said the Lions' physician, Dr. Edwin R. Guise, "but this was an old man's disease in a young man's arteries."

Chuck Hughes had been given an electrocardiogram and X-ray study of his arteries about a month before he died, but they indicated nothing was wrong in his heart. Yet the autopsy showed 70 per cent occlusion of his left coronary artery. If the team physicians had been aware of his severe atherosclerosis they would have put him immediately on a low-fat diet.

Chuck Hughes's case points up the fact that atherosclerosis, once thought to be an old man's disease, is a process that begins early in life. Autopsies on young American soldiers killed in action in Korea and Vietnam have disclosed large fatty deposits in one or more coronary arteries in about 80 per cent of the cases.

This is not only a serious problem, since one out of every two Americans dies from cardiovascular disease, but it is in every sense of the word a *weighty* problem. Investigators in all parts of the country are focusing their attention on the level of dietary fats, especially animal fats and hard vegetable fats, as a possible factor in the increasing incidence of atherosclerosis and coronary heart disease. Surveys in fourteen countries have shown a direct correlation among saturated-fat intake, level of blood cholesterol, and incidence of atherosclerosis.

The Framingham, Massachusetts, diet study shows that for men between the ages of 45 and 62, those who are 20 per cent overweight have three times more coronary heart disease.

With 40 million people in the United States overweight, obesity has become one of our most pressing and dangerous health problems, contributing to diseases such as heart and kidney diseases, gall-bladder disease, cirrhosis of the liver, diabetes, cancer, and arthritis, to name some of the more prominent.

We are becoming increasingly aware of the damaging effects of obesity on life-span, physical fitness, and incidence of degenerative diseases. Yet many years ago when obesity was hardly discussed or may even have been looked upon as a mark of buoyant health, we were given timely counsel: "Our danger is not from scarcity, but from abundance. We are constantly tempted to excess." —*Counsels on Diet and Foods*, p. 29. "Overeating is the sin of this age." —*Ibid.*, p. 133. Apparently the most frequently used suicide weapon is the fork.

Actually one does not have to be a glutton to be overweight. In many cases obesity is due to only a small excess of calories, so that overweight develops almost imperceptibly over a long period of time. As little as fifty calories per day in excess of expenditure adds about half a pound per month, or five to six pounds a year. This small excess for several years leads to overweight and obesity. Very few people who are obese are so because of glandular problems, although many use this as an excuse. Someone has pointed out that the most active gland is the salivary gland.

How can we correct so weighty a problem? By going on special diets? Certainly if a man can eat himself into a disease, effective therapy requires that he be fed out of the disease. Studies show that most people (85 per cent) going on special diets lose weight temporarily, then return to their former weight. Maintaining ideal

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weight is a way of life and doesn't result from sporadically going on special diets, but consists in adopting a lifetime concept of good food habits. Really, the best answer to obesity is prevention. Two ways to prevent obesity or to bring it under control are the following:

1. Abstemiousness in diet. Eat a whole variety of natural foods. Concentrate on fruits, vegetables, whole grains, milk. Cut down on or omit sugar, refined foods, pastries, pie a la mode, gravies, puddings, rich dressings, fried foods, and heavy des-

serts. Eat fruit for dessert.

2. Adequate physical activity. A recent report states that the battle of the bulge won't stay won if we try to combat weight almost exclusively by diet. When we eat fewer calories we adapt to fewer calories. Therefore, in a sense we tend to defeat our purpose. It has been discovered that in five weeks' time we can decrease our energy needs at rest by 15 per cent. This is the reason that many people can lose rapidly for about three weeks, and then tend to level off without

much weight loss, even though they stay on the same dietary program. Exercise, however, can prevent this adaptation to fewer calorie needs. By combining diet and adequate physical activity you can continue to lose weight without this leveling off problem.

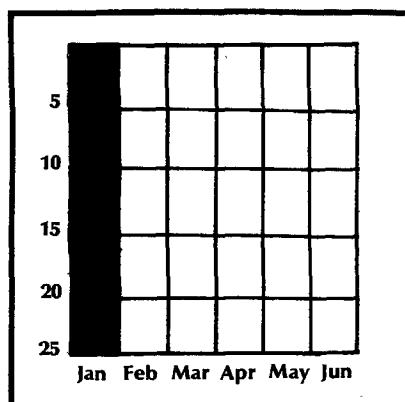
The battle of the bulge can't be won with one hand tied behind you. You need both hands—diet AND exercise. Even better is the recipe for long life: NEVER EXCEED THE FEED LIMIT, then you won't have to struggle to get rid of those unwanted pounds. □

LOSING WITH LEO

LEO R. VAN DOLSON

DR. NEIL SOLOMON, author of the book called *The Truth About Weight Control*, has noted what he calls the yo-yo syndrome among many dieters. "Some of my patients," he says, "look back over the years of being on and off the diet wagon and realize that they've gained and lost their body weight three and four times over." That really hit home when I read it. I began to realize that for the past several years I've been on this yo-yo. Last year I lost fifteen pounds three times, and when I stepped on the scales the other day I had to face up to the shocking fact that I was right back where I started.

So that shock led to a resolution. *This time* I'm going to lose twenty-five pounds and KEEP IT OFF! This determination isn't particularly newsworthy, I know. Particularly in the light of the fact that one out of every five Americans is obese. So, why am I sharing my decision with you? For one thing, by going on record publicly there'll be an added incentive on my part to accomplish the goal I've set. But, more than that, I'd like to encourage those of you who wish to lose some weight to join the club—the "Losing With Leo Club." Maybe by working together on it and sharing our experiences



and progress we'll accomplish something together that might be more difficult for us to do alone.

So join the club! What do you have to do? Simple. Just set a goal. Look at the chart on the next page and decide where you should and want to be. Then drop me a line in care of *The Ministry* and tell me what you're planning to do. That's all. No membership fee, no cards, no meetings. Just a decision to join the club and lose some weight. In turn, we'll send you a chart that will help you keep record, plus some material we have on hand on weight control. (This invitation is not only for men but also for wives and members of our families.)

Now, if you're joining the club, where do you begin? First of all, if you really have a significant weight problem, begin by making your doctor your partner. Why? Because we're all individuals and our dieting problems aren't all the same. Let your doctor help you diagnose your particular situation and help you outline your solution.

He'll probably tell you to keep away from fad diets. The major difficulty with most of these fad diets is that they aren't balanced and you end up missing some of the nutrients you need. Neither does it have to be a crash program.

In fact, you'll do a lot better if it isn't. I plan to lose twenty-five pounds over a six-month period. That figures out to just about one pound per week. It takes 3,500 calories to add one pound to our weight. By simply eliminating five hundred calories a day, we can lose one pound per week. If this plan were carried out for one year it would result in the loss of fifty-two pounds. Most of us can

WEIGHT IN POUNDS ACCORDING TO FRAME (in indoor clothing)

DESIRABLE WEIGHTS FOR MEN
of ages 25 and over

HEIGHT (with shoes on, 1-inch heels)		SMALL FRAME	MEDIUM FRAME	LARGE FRAME
Feet	Inches			
5	2	112-120	118-129	126-141
5	3	115-123	121-133	129-144
5	4	118-126	124-136	132-148
5	5	121-129	127-139	135-152
5	6	124-133	130-143	138-156
5	7	128-137	134-147	142-161
5	8	132-141	138-152	147-166
5	9	136-145	142-156	151-170
5	10	140-150	146-160	155-174
5	11	144-154	150-165	159-179
6	0	148-158	154-170	164-184
6	1	152-162	158-175	168-189
6	2	156-167	162-180	173-194
6	3	160-171	167-185	178-199
6	4	164-175	172-190	182-204

DESIRABLE WEIGHTS FOR WOMEN
of ages 25 and over

HEIGHT (with shoes on, 2-inch heels)		SMALL FRAME	MEDIUM FRAME	LARGE FRAME
Feet	Inches			
4	10	92-98	96-107	104-119
4	11	94-101	98-110	106-122
5	0	96-104	101-113	109-125
5	1	99-107	104-116	112-128
5	2	102-110	107-119	115-131
5	3	105-113	110-122	118-134
5	4	108-116	113-126	121-138
5	5	111-119	116-130	125-142
5	6	114-123	120-135	129-146
5	7	118-127	124-139	133-150
5	8	122-131	128-143	137-154
5	9	126-135	132-147	141-158
5	10	130-140	136-151	145-163
5	11	134-144	140-155	149-168
6	0	138-148	144-159	153-173

For girls between 18 and 25, subtract 1 pound for each year under 25.

accomplish this merely by eliminating all between-meal snacks and by cutting down on sweets. If we combine this program with only a little more regular, moderate exercise and a realization that by exercising such self-control we add years to our service for God, we certainly ought to be able to reach the weight-loss goals we set for ourselves without too much difficulty.

Remember that by shortening your WAISTLINE you lengthen your LIFELINE! ☐

Strategy for Stress Control

by Staff

SLEEPING under the stately red-woods at Sequoia National Park should be a restful experience, but Dr. Bernell Baldwin felt anything but restful when his flashlight revealed a big black bear gazing down at him. It didn't take him long to leap out of his sleeping bag, simultaneously letting out a yell that sent the bear retreating into the woods.

What happens within the body when a stressful situation like this occurs? As Dr. Baldwin pointed out in an article, "The Bears of Stress," in the December, 1972, issue of *Life and Health*, the brain quickly recognizes an emergency and gives orders to the body to react in a manner appropriate to the seriousness of the situation.

According to Dr. Baldwin, the brain arouses the sympathetic nervous system, which deals with stress, and this system triggers the release by the adrenal glands of two hormones that let the body cells know the intensity of the stress.

Many other parts of the body are affected by the stress, Dr. Baldwin said. The pupils widen to enable

the person to see more. The blood vessels narrow, to allow for maximum efficiency. The heart beats faster, putting out more blood with each beat, which helps the muscles to work more strenuously. The diameter of the coronary arteries increases, allowing more room for the passage of the greater quantity of blood required by the heart. The lungs react too. The tiny air pipes (bronchioles) of the lungs open wider. The rate and depth of breathing increase to allow more oxygen to be passed into the blood stream. The muscles receive more fuel and oxygen as the blood vessels within the muscles open wider.

Thus the body is prepared to cope with various types of stressful situations.

But what are some of the consequences of stress? The author pointed out that stress may result in stomach ulcers, advanced inflammation of the colon, high blood pressure. It may aggravate arthritis. Stress may even "change the function of the brain so dramatically that it contributes to fatigue, insomnia, and headache and thus to

many diseases of the body," Dr. Baldwin said.

Stress does not occur only as the result of external situations, however. It may be caused by such negative emotions as hate, anger, resentment, and hostility, as Ruth Jaeger Buntain points out in the article "Unbottled Poison" in the January, 1973, issue of *Life and Health*. Unfortunately, the results on the body are just as negative as the emotions that trigger them, for ill-health, disease, and even death may follow sustained stress.

Many years ago, Ellen G. White stated this fact as follows:

The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.¹

Is there an effective strategy for stopping stress? One method, which the Creator Himself has provided, is simple, economic, and effective. The key to it is found in *The Ministry of Healing* where the Great Physician reveals that health's greatest safeguards are gratitude, rejoicing, benevolence, and trust.²

1. *Gratitude*. Hans Selye, famous researcher in the field of stress at the University of Montreal in Quebec, states: "It seems to me that, among all emotions there is one which, *more than any other*, accounts for the absence or presence of stress in human relations. That is the feeling of gratitude, with its negative counterpart, the need for revenge."³ [Emphasis supplied.]

Yet how seldom we hear the pleasant expression "Thank you," and how even more rare it is to receive a thank-you note today! This in spite of the fact we have been told, "We should be self-forgetful, ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others."⁴

We'll be happier and healthier and help make the world a better place in which to live if we cultivate the habit of simply being grateful and saying, "Thank you." "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise."⁵

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5:18. This command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm."⁶

2. *Rejoicing*. One of the ancient Biblical proverbs demonstrates the fact that scientific wisdom has not been limited to the space age. "A merry heart doeth good like a medicine" (Prov. 17:22).

We all know how much better we feel when we've had a good laugh. And one way to be happy is to look on the bright side of life—to see the roses rather than the thorns. "Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have not genuine religion. . . . It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy."⁷

3. *Benevolence*. We're talking now about the old Boy Scout idea—a good deed every day. We improve our own health as well as help others when we practice simple everyday kindness. If each of us would be just a little more thoughtful, a bit kinder, and more courteous each day to those in the home, to those with whom we labor, to those we meet, how much easier it would be to live in our stressful age! And many of the little courtesies we might manifest are like the smile the poet wrote about—worth a million dollars but costing not a penny.

Doing good to others pays good dividends too. This benefit is illustrated by the following story. Two plainly dressed people with German accents presented themselves at the registration desk of a Philadelphia hotel several years ago. Every room had been rented. The clerk told them as kindly and gently as he could that there were no available rooms. "But," he said, "I'll tell you what I can do. I will

give you my room, and I'll sleep on a cot tonight."

The weary callers that night were John Jacob Astor and his wife, and the hotel clerk was George C. Boldt. In later years Astor built the Waldorf-Astoria for Boldt, and the courteous clerk became an influential man. How different his life might have been had he turned the young couple away from the crowded hotel!

Doing good deeds pays other dividends too. "Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."⁸

4. *Trust*. It is necessary to be able to place confidence in our fellow man, even though sometimes we may be disappointed. Even more helpful in meeting problems that seem beyond human ability to solve is being able to confide in a Friend who is more than human. "We need never feel that we are alone. Angels are our companions. The Comforter that Christ promised to send in His name abides with us. In the way that leads to the City of God there are no difficulties which those who trust in Him may not overcome. There are no dangers which they may not escape. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy."⁹

Putting your trust in the power of the One who created you and who cares for you will help you untangle the knots in your life and in your stomach caused by the tremendous stresses of today's life. You will find a peace of mind and body that will help you live a more useful, meaningful, and happy life. □

REFERENCES

- ¹ *The Ministry of Healing*, p. 241.
- ² *Ibid.*, p. 281.
- ³ Hans Selye, *The Stress of Life* (New York: McGraw-Hill Book Company, Inc., 1956).
- ⁴ *Testimonies*, vol. 3, pp. 539, 540.
- ⁵ *The Ministry of Healing*, p. 251.
- ⁶ *Ibid.*, p. 255.
- ⁷ *Ibid.*, pp. 251-253.
- ⁸ *Ibid.*, p. 257.
- ⁹ *Ibid.*, p. 249.

ADVENTURES IN ADVENTIST LIVING

A Medical-Missionary Church Training Program

DANIEL SKORETZ

SEVERAL months ago some of us from the Health Education Department of the Loma Linda University School of Health were talking with Melvin Lukens, president of the Southeastern California Conference, concerning health evangelism. Pastor Lukens has been one of several forward-looking conference presidents who in recent years has been willing to risk some evangelistic budget in experimenting with this new approach to evangelism.

Expressing his approval of what we were suggesting, Pastor Lukens set forth clearly that day the basic reason why such a new approach to evangelism is essential. "When we go into a community with our present type of evangelistic program," he stated, "we are fortunate indeed if we attract 10 per cent of the community. But what about the 90 per cent we never reach? What can we do to interest them?"

He also indicated that "religious interest is shown by the polls to be at the bottom of the list for most people. At the top are happiness and wealth. But number three on the list is health. Certainly we're going to attract much more interest in a community if we attempt to reach the people in the area of health interest, which is third on the list, rather than making our first approach to them in the area of religion, which for so many is at the bottom of the list."

The value of the health-evangel-

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ism approach is not to be found in its usefulness as a means of baptizing more people in a shorter time than with the conventional approach. Those who have been using this method certainly make no such claim. The health approach takes longer to develop church support and build public confidence in the doctrinal components, which are an integral part of this approach. It's not really possible with the health approach to hold a three- or four-week campaign and have a large group of people ready for baptism, as so many pastors are able to do with the short reaping campaign.

But in our experience at least, the health approach is unexcelled in reaching a large number of people who would never have been willing under any conditions to attend a conventional Seventh-day Adventist evangelistic series. Ministering to their physical needs breaks down prejudice and provides a base of confidence that can be carefully built on to gradually bring them not only to willingness but eagerness to attend church meetings that explain the total philosophy of the Seventh-day Adventist Church.

A little woman at Sunnymead, California, came to the speaker after the final integrated health-spiritual series held at the Better Living center. It had been announced that there would be a follow-up series at the local Adventist church in order to answer the questions those attending had been raising as to what Adventists believe. She rather hesitantly suggested, "Would it be all right to attend even though I'm a Presbyterian? I'm particularly interested in knowing why you keep the Sabbath on Saturday."

Everywhere today we are finding a real interest in health problems, protection of our environment, concern with diet, prevention of disease. Even vegetarianism is becoming a live issue as never before. It took *Newsweek* magazine to awaken most Seventh-day Adventists to the fact that this is the "Day of the Adventists." That was the title the international news magazine gave to its June 7, 1971, report on the church. Many Adventists were not pleased with everything the article had to say, but how thrilling it was to read:

In an age when more and more American youths are using religion to express their countercultural discontent, what could be more appealing to them than a religion that forbids members to fight in wars, promotes teamwork rather than competitive athletics, strongly advocates health foods, treats body, mind and spirit with equal reverence, appeals as much to blacks as whites, opposes conventional Sunday worship, stoutly defends the radical freedom of all religions and is firmly convinced that the millennium is just around the corner?

Seventh-day Adventists have been preaching these doctrines for more than a century.

With our long exposure to the principles of physical, mental, social, and spiritual well-being, Seventh-day Adventists are in a strategic position to take advantage of this current interest and to help restore men to the state intended by the Creator. Doesn't this position present both the minister and the layman with a tremendous evangelistic opportunity in these last days, when men seem to be becoming gospel hardened?

After three years of intense experimentation with health-evangelistic techniques here at Loma Linda University and with field schools round the world, we still realize that we certainly do not have all the answers to the question of what are the best methods to use in

a health-evangelism approach. But we have come up with certain ideas that have been tested in field experience and seem to be quite workable. They will be presented as a progress report, and should not be considered at all as the ultimate stage in this developing methodology.

Health evangelism must begin with the Seventh-day Adventist church members themselves. It has been an eye-opening experience to us that in every case where we have attempted health evangelism we have found the general public more enthusiastic and responsive to this approach than our own membership. After visiting with church members about this

These attitudes make it difficult to get enthusiastic church participation in a health-evangelism series unless the church is first adequately prepared and committed to such a program. Our experience to date has been that it is difficult to win the desired cooperation by going into an area with a program designed to educate in health principles alone. A much more effective procedure is to begin where the people are with an approach that is designed to build on Adventists' desires to hasten the coming of Christ and finish the gospel task that has been given us.

That last-day health evangelism must begin with the church is clearly evident from the Bible

forms of service are rigorously followed, but the spirit and significance and full submission to God's loving will are missing. Thus, Christ is not seen. In fact, He is seriously misrepresented, and consequently the world is not attracted to the church.

The rest of the chapter goes on to tell what must be accomplished in the church before Christ can really use it. Before the Sabbath can be rightly proclaimed and God's people can become restorers "of paths to dwell in," there must be a great change in attitude and purpose. Christ must be seen in the lives of His people. The unselfish, loving service that characterized His daily ministry when He

Fewer Meals Per Day: According to research reported in *Nutrition Reviews* for July, 1972, rats fed two meals per day gained weight faster and utilized their nutrients better than rats that were allowed to nibble all day. This discovery is thought to be of significance in human nutrition, but the reviewer cautions that "the mechanism whereby a reduced frequency of food intake increases the efficiency of energy utilization is not clear."

The Lord through Ellen White revealed many years ago that "by taking too much food, we not only improvidently waste the blessings of God, provided for the necessities of nature, but do great injury to the whole system."—*Counsels on Diet and Foods*, p. 131. Also, "All that is taken into the stomach, above what the system can use to convert into good blood, clogs the machinery; for it cannot be made into either flesh or blood, and its presence burdens the liver."—*Ibid.*, p. 103. The excess obviously has to be either converted into fat for storage or eliminated as waste. Ellen White was also bidden to advise us that "five hours at least should elapse between each meal, and always bear in mind that if you would give it a trial, you would find that two meals are better than three."—*Ibid.*, p. 173.

subject and after several lengthy analytical sessions with those participating in our programs, we have concluded that a large part of the reason for this observed phenomenon is due to the fact that Adventist members are somewhat "gospel hardened" when it comes to the health message.

Surveys conducted among our membership by Dr. Van Dolson's classes demonstrate that Seventh-day Adventists are better educated along health lines than we had anticipated, although too many settle for only the superficial aspects of the health message rather than working out for themselves a personal philosophy of health. We have also learned that many who know what they should be doing in order to enjoy better health are not willing to give up their pet habits and are resistant to participating in our health series because they are afraid we're going to put pressure on them to adopt practices they've already decided they don't want to follow.

blueprint for medical-missionary work found in Isaiah 58:

"Cry aloud, spare not, lift up thy voice like a trumpet." It sounds like a typical evangelistic challenge. But the rest of the verse shocks us into an awareness that the call to health evangelism begins with the church:

". . . and shew *my people* their transgression, and the house of Jacob their sins."

What is it that must be accomplished for God's people before they can accomplish His will in medical-missionary evangelism? Verses 2 to 5 indicate specifically that the problem is a superficial commitment exhibited in a form of religion. It is based on a spirit of selfish neglect rather than a love for Christ that is revealed in unselfish service for others. It is so concerned with the trivia of the details of formal service that the deeper matters of the law of love are neglected. Church members in this category want all that the world has to offer—and heaven too. The

lived among men will be evidenced in His church on earth. His glory and light and healing are to be fully reflected in those humbly and fully committed to repairing the breach between preaching and practice.

This, then, is God's plan for finishing His work. It begins with His people, His church. With this fact in mind, and with the realization that we cannot expect the public to rise above the experience of the members of the church, it becomes imperative to begin with a program that will help the church appreciate the seriousness of the times and the tremendous opportunity that now presents itself to us in doing medical-missionary work. The term "medical missionary work" as used in the Spirit of Prophecy writings includes much more than what can be accomplished by hospitals, clinics, and health personnel. It includes what every member can do in the way of unselfish, loving ministry to the felt needs of all with whom he is in contact. It is practical mission-

ary work done in a spirit of disinterested benevolence.

All this emphasis needs to be better understood, and our church members need a simple and brief medical-missionary training program that will help them to understand and put into practice this last-day approach to evangelism the Lord has given clearly in His blueprint.

To help achieve this objective the Health Education Department of the School of Health has prepared and field-tested a program that is called "Adventures in Adventist Living." This program is designed to train church members in the simple methods of meeting people today on the level of their physical, mental, and social needs in order to lead them to Christ, who alone can supply all their real needs.

The Adventures in Adventist Living program involves a team approach with laymen-minister presentations and church-member participation organized to some extent like the successful Testimony Countdown series. A booklet entitled *Adventures in Adventist Living* has been prepared for the use of the members who attend the program. It contains ten chapters that are compilations of Spirit of Prophecy materials on health evangelism and includes a study guide after each chapter. The chapters are limited to five pages so that a lot of time need not be expended in preparatory study.

A teaching guide or leader's manual has been prepared for the use of the teaching team, which includes a suggested format for the presentation of each program plus the complete script for each presentation. These scripts can of course be adapted to fit the needs and interests of those attending as well as the creativity of those presenting the programs. Slides are available for the portions of the presentation that call for such illustration. There is a variety in each program and in the over-all series designed to keep the interest alive. This series is suggested as an eight-week program that follows an introductory weekend. The initial approach is designed to emphasize the need for medical-missionary evangelism in the light of the urgency of the times and the opportunity now pre-

sented by a world attuned to our health message.

The Adventures in Adventist Living series may be presented during the Wednesday night prayer-meeting sessions or as a

Try It . . . !

Water: "Drafts of clear, hot water taken before eating (half quart, more or less), will never do any harm, but will rather be productive of good." —*Counsels on Diet and Foods*, p. 419.

Have you ever tried the foregoing? Taken a half hour or more before breakfast (immediately upon arising is a good time), the practice tends to normalize bowel function and produce a generous bowel movement at a regular time every day.

People who have suffered from a serious and debilitating illness may find that their stomach capacity has shrunk and their recovery retarded for the reason that they cannot find room enough for the volume of food they need to eat. Such patients will be helped by gradually learning to drink at least two glasses of warm water a little while before meals, particularly in the morning. The volume of water helps to "stretch" the shrunken stomach.

Another benefit from taking the water at least a half hour before each meal is that it hydrates the system, making adequate fluid available to the digestive glands that must pour out copious volumes of digestive juices. There is also less craving for water with meals if water is taken before meals as suggested.

Try it!

special ten-night church revival series. The Colton, California, SDA church presented this series during Sabbath school, beginning at 9:35 after the song service and prayer and ending about 9:55, just before the Sabbath school lesson study.

Whereas public health evangelistic presentations begin with health and work gradually into

the spiritual, we have found that our own members are more responsive if we begin with the spiritual message and work into the health aspects. It is, of course, ideal to have a doctor-minister team that can present this program. Where this is not possible it can be presented by the minister and well-informed laymen.

Two quotations help us realize the importance of church members' participating in medical missionary work and the assurance that God will bless their participation far beyond what might be anticipated:

The Saviour has given His precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community, and even in "the regions beyond," whose results shall be as far-reaching as eternity.—*The Ministry of Healing*, p. 106.

Medical missionary work is a sacred thing of God's own devising. . . . Those who will cooperate with God in His effort to save, working on the lines on which Christ worked, will be wholly successful.—*Messages to Ministers*, p. 131. □

For more information concerning this program write to: Department of Health Education, School of Health, Loma Linda University, Loma Linda, California 92354

Social Class and Obesity:

A study conducted by University of Pennsylvania scientists has revealed that obesity was significantly more common among schoolgirls from the lower socio-economic classes than among those from the upper classes of society. (*Journal of the American Medical Association*, Aug. 7, 1972)

Obviously, lack of understanding of proper health and nutrition habits played a vital part in the obesity noted among the afflicted class. Large segments of the population simply do not understand how they should eat in order to have better health. This is why the Lord has so clearly stated:

Education in health principles was never more needed than now. . . . There is a great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.—*Counsels on Diet and Foods*, p. 441.

Your Wonderful Body...

THE STOMACH

Comments by Ellen G. White

"The stomach has a controlling power upon the health of the entire body."—*Healthful Living*, p. 161.

Overeating

"What influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase the difficulties upon them, and lessen their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs."—*Counsels on Diet and Foods*, p. 101.

"Some of our ministers eat very heartily and then do not exercise sufficiently to work off the waste matter which accumulates in the system. They will eat and then spend most of their time sitting down, reading, studying, or writing, when a share of their time should be devoted to systematic physical labor. Our preachers will certainly break down in health unless they are more careful not to overload the stomach by too great a quantity of even healthful food. . . . Overeating stupefies the entire being by diverting the energies from the other organs to do the work of the stomach."—*Testimonies*, vol. 3, p. 310.

Effect on Mind

"A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating."—*Counsels on Diet and Foods*, pp. 138, 139.

Give Stomach Rest

"The digestive organs thus taxed [with unwholesome food, too frequent eating, and too great quantities] become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed."—*Ibid.*, p. 174.

Spiritual Effect

"Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions."—*Counsels on Health*, p. 577.

Did You Know This? . . .

- * Aspirin, oil of cloves, vinegar, cortisone, and beverage alcohol can damage the lining of the stomach and contribute to ulcers.
- * The electrical charges of stomach muscle cells are coordinated by a pacemaker and constantly fluctuate at a rate of three per minute.
- * The lining membrane of the stomach cavity called the mucosa affords an enormous amount of surface by containing pits, approximately 62,500 of them, for every square inch of stomach surface.
- * Not much absorption actually takes place in the stomach. The intestines are the major organs for absorption. Some water, some sugar, some tiny amounts of other foods, some salts, are about all that is normally absorbed by the stomach. But some drugs, including alcohol, are readily absorbed.
- * If the stomach has not been abused too much, it can recover normal function. Even if it has been badly abused it can recover some degree of healthy action if given opportunity.

For additional information on the marvels of the stomach see the Your Wonderful Body section of the January, 1973, issue of *Life and Health* magazine.

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"Many eat too rapidly. Others eat at one meal food which does not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would be brave and self-denying, giving the stomach opportunity to recover its healthy action. While sitting at the table we may do medical missionary work by eating and drinking to the glory of God."—*Counsels on Diet and Foods*, p. 136.

Reward for Proper Treatment

"Treat your stomach properly, and it will do its best."—*Medical Ministry*, p. 295.

☆ ☆ ☆

"Respect paid to the proper treatment of the stomach will be rewarded in clearness of thought and strength of mind."—*Counsels on Diet and Foods*, p. 101. □

A Thank You and a Welcome

Four and one-half years ago Mrs. Dollis M. Pierson, wife of our General Conference president, at our request assumed the responsibility of writing, collecting, and editing material for the women's section of *The Ministry—By His Side*. She spent many long hours in getting this section on a solid foundation. It has grown in popularity not only with our ministers' wives round the world, but even our ministers take a peek at it!

Along with this responsibility Mrs. Pierson took the lead in collecting material for the *By His Side* book. Each of the fifteen chapters in this book was written by the wife of a minister, and thus it represents fifteen different views of being a minister's wife. Thousands of these books have been bought and read, and the influence of this work will never be fully known until the coming of the Lord.

Mrs. Pierson is now working in the Temperance Department of the General Conference, and although she is busy with that program her heart is still with our magazine and with the ministerial force of the Seventh-day Adventist Church.

So to you, Mrs. Pierson, we say "Thank you" for your excellent service. Had it not been for you, we doubt whether this particular section of our magazine would have found the prominent place it has.

When Mrs. Pierson made the decision to begin new employment we immediately began our search for someone to fill the vacancy. Numerous names were mentioned, and we finally decided on one who we know will continue the good work that was begun. Mrs. Kay Dower, wife of our Ministerial Association secretary, is known by hundreds of ministers' wives round the world.

Anyone who knows Kay knows she is a real homemaker and has a sympathetic concern for people.

Her gracious and hospitable ways have been a source of inspiration and courage to many.

We are certain we could have gotten no one more capable than Kay to bring encouragement, bits of wisdom, advice, and that little extra—humor—into your hearts and homes. We know you'll agree!

Welcome to our staff, Kay! □

A Personal Note From Kay...

Dear Shepherdesses,

Since Mrs. Dollis Pierson is no longer sponsoring the *By His Side* section of *The Ministry* magazine, and since I have assumed this responsibility, I wish to give each of you a personal greeting. I hope we can really get acquainted with one another through these pages. I wish, also, to welcome the wives of our medical workers as readers, for truly you in the medical profession know and practice the "Service—Not Self" motto as well as those of us in the ministry of the church.

I need your help, your feedback, and your contributions in order to aid in your fulfillment as women working by your husband's side, women building bridges over troubled waters.

I have just returned from a very happy few days in Mexico City, where I attended the Annual Council with my husband. Before arriving in Mexico City, we flew to Jamaica, one of the fairest lands my eyes have seen. It is lush and heavy with palms. Banana, coconut, and sugar-cane plantations front the sea, a deep blue-green sea.

We were privileged to visit seven churches on Sabbath (there are eighteen in Kingston), and witnessed the baptism of almost a thousand people in six different locations on Sunday. The first baptism took place at Gun Boat Beach at six o'clock in the morning! We flew from place to place in a six-seat Cessna. We saw hundreds of people at the various baptismal sites—Adventists and their friends. As the ten deacons took their places in the water, followed by the ten pastors and then the ten candidates in succession, the people sang, "Take me to the water, take me to the water, take me to the water, to be baptized."

It was beautiful. It was touching. Many of the new believers were brought to the knowledge of our message by laymen who shared their faith, by Sabbath school classes who put their arms of love around their visitors and drew them into the church. Their faces glowed. Their love for God was written in their actions. I learned a lesson. We here in beautiful America are too silent, too formal. We need to live our religion. We need to let others know that our destination is heaven, and why. We need to hasten Christ's coming by telling the good news of salvation. It is my hope that this column can be an inspiration and encouragement to each of us.

I am planning to run a "Dear Kay" column and will get experts to answer your questions (which I hope you send) pertaining to problems we have as professional women in our homes, our churches, and our conferences. I'm counting on hearing from you!

May God bless you in your ministry for Him.

Love,
Kay

ROCK COLLECTING— A Must for Couples in the Ministry

IRMA ROLLER HADLEY

BEING a preacher's wife is no bed of roses, I'll admit—in fact, the road gets rather rocky at times." Joyce spoke with a knowledgeable air. "But there are many happy things to offset the hard experiences."

Joyce had been a family friend for a long time, and now as the wife of a young ministerial intern ready for ordination she made a lasting impression on my girlish mind. Some years later when I, too, became a minister's wife I remembered her rocky-road description as I learned for myself that there are many granitelike obstacles along the way to becoming an effective worker for God. To ignore the rocks can be disastrous; to try to remove them all is a human impossibility; but if one is careful to make a mental collection of them, he may become so expert at identifying them that stumbling over the same stone repeatedly can be avoided.

Most rock hounds are eager to exhibit their collections, but ours is not altogether the kind one displays with pride. Most of them are common old occupational sandstone, and sharing them does not always call up happy experiences.

Irma Roller Hadley is a pastor's wife and homemaker from Kansas City, Missouri.

First, I must tell you about a giant boulder my husband and I encountered early in our trudge along the ministerial road. We labeled it Antagonism.

In one of our churches there was a harsh, domineering woman whose two daughters had both been divorced and had returned home with their several children, where all three generations more or less bivouacked under one roof, with Grandma being commanding general. They had been known to rise stiffly at the snap of Grandma's fingers and march out of church en masse when something happened that she did not like.

One Sabbath morning my husband made an announcement regarding Ingathering that struck Grandma wrong. Sure enough, as we stood to sing the opening hymn the little army got her "move on out" signal and began its exit. As Grandma passed near me she leaned over and said, "You tell that husband of yours I don't like *him* or his *plan* . . . and I won't support *either one!*"

The urge to retort overtook me. "Sister . . . , if you really want him to know that, why not tell him yourself?" I found myself saying. It was all wrong. My reply, while only infuriating her further, gave her justification for self-defense as she absented herself from church

in the following weeks, all the while spreading her story through the church.

Fortunately, this woman's friendship at last was reclaimed, but in the meantime I had learned that it is impossible to antagonize and influence at the same time.

On another occasion a wild rumor manufactured by someone renowned for such activity had caused such uproarious division among the membership that my husband set forth, without identifying personalities or issues, to straighten things out from the pulpit. In the end the offenders were ired into a more obstinate position than ever, and the innocent were offended. Time has taught us that we cannot "put people down" and in the next moment expect them to take our counsel. Condemnation and persuasion are not parallel lines of effect. A fiery rebuke often serves merely to antagonize, making it impossible for the people to respect us.

This next highly polished exhibit is our Learning Stone. It became apparent early in the ministry that we were to do as much learning as teaching and preaching. If we will not hold ourselves aloof, we may learn more from our people than we might gain from many books.

A mischievous April-fool prank

in retaliation for discipline meted to a group of older boys had brought them and the school principal at loggerheads. Having recently arrived as the new pastor, my husband found himself forced to arbitrate. As he considered the alternatives, an old-timer in the church community who had reared many children as well as many horses offered some sage advice:

"Son," the old man said to my husband, "let me tell you something. Raisin' boys is like breakin' colts—don't ever give a horse a command he can't carry out, and don't ever tell a boy to do something you can't *make* him do." This brother had received little formal education, but his homespun counsel has served us well in working with youth.

If we are alert, we can learn something from each of our people. Sometimes we will observe what should not be done. More often the wisdom of our lay brothers and sisters will help to carry us through many difficult situations. We may find character refinement, financial acumen, the art of successfully dealing with people, and many other talents among our laity that will be an example to us.

Here is a jagged rock that can be found universally. It is Trouble. Like bacteria, trouble takes several shapes and multiplies rapidly when given a suitable climate. It thrives on talk. If the pastor and his wife refuse to discuss difficulties that arise in the church, their course often will do much to stifle whatever is the matter. On the other hand, if the pastor in serious tone relates a problem to every layman he meets; if his wife gets on the telephone and excitedly bemoans the terrible trouble going on, the people will hastily conclude that the church is indeed falling apart. The pastor's reaction in gesture or innuendo to ill winds of trouble that come his way can accelerate a whirlwind into a hurricane. Overnight what might have been a controllable situation had it been given a "low key" can be inflated to an unnecessary crisis.

Another fragment we have saved is called False Dignity. Sometimes the pastor may feel that to admit a mistake is a professional embarrassment he cannot endure, but this is not so. It always has been a wonder

to me how readily the people have shown an understanding spirit when my husband has said, "I'm sorry. I believe now that we have followed the wrong course. It would have been better to handle the matter differently."

We do injustice to the intelligence of our laity when we presume that they cannot see our errors and faults. It is in pretending to be what we are not that we appear foolish in their eyes, not by honestly facing our human weakness. Part of our example before them must be a humility similar to the apostle Paul's when he said, "For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19). They will see in our sincere earnestness to do right an encouragement for their own daily living.

A very interesting specimen we should include is Unwanted Change. When the new pastor arrived to serve a certain church he found the sanctuary overcrowded on Sabbath mornings, with many people absenting themselves because there was no room for them. Clearly it was time to foster a second congregation in a suitable area of the city, but the church leadership was unresponsive to the challenge.

"We don't have the money," they cried. "Besides, this one central church is enough."

At first the pastor said little about the matter, choosing a few opportune moments now and then to waken an incentive to move forward. There were many hours of private discussion with church leaders, giving each one time to arrive at a change of viewpoint. At last there seemed to be sufficient support to bring the idea of a new church to the church board. Progress was not swift. It took many long months of explanation, encouragement, and reassurance before the congregation voted the purchase of a beautiful hilltop site and a new budget to provide a generous building fund.

Men and women do not suddenly, momentarily change their cherished ideas and opinions. Although it is the natural role of the pastor and his wife to be sensitive to the needs for change, either individually or collectively, in their congregation, if they try to effect

these transformations too quickly, failure may await them. To significantly alter the thinking and behavior of the people requires a patient process of persuasion over an extended time.

And now we have saved the best—the only Rock of which we can boast—until the last. It is a perfect metamorphic rock, one that has changed its appearance and composition. It is Jesus Himself. He was willing to take on the nature of humanity and forever to bear the alterations of the crucifixion to become our Rock of salvation. This is the only beautiful piece we have. Its exquisite whiteness, gleaming so radiantly that all our ordinary rocks look less ugly, makes our collection valuable.

In the ministry more than in any other walk of life we desperately need this Rock. There are times of crisis and decision, moments of frustration and near despair, seasons of deep feelings of loneliness, as we each grapple with the responsibilities unique to our sphere of labor. But always there is the Rock.

O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;
So sinful, so weary, Thine, Thine would I be;
Thou blest "Rock of Ages," I'm hiding in Thee.
In the calm of the noontide, in sorrow's lone hour,
In times when temptation casts o'er me its power;
In the tempests of life, on its wide, heaving sea,
Thou blest "Rock of Ages," I'm hiding in Thee.
How oft in the conflict, when pressed by the foe,
I have fled to my Refuge and breathed out my woe;
How often, when trials like sea billows roll,
Have I hidden in Thee, O Thou Rock of my soul.
Hiding in Thee, Hiding in Thee,
Thou blest "Rock of Ages," I'm hiding in Thee.*

Perhaps as you have read the words to this dear old hymn its melody also has come to your mind and in your heart there is renewed eagerness to hide in the Rock Christ Jesus when the dangerous "rocks" of experience threaten your ministry. If so, the sharing of our collection has served its purpose. □

* William O. Cushing, Ira D. Sankey.

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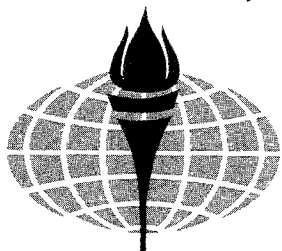
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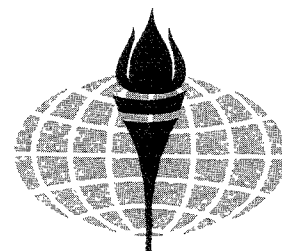
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More on Colossians 2:14

PART 1

W. E. READ

COLOSSIANS 2:14 is an important and vital passage of the Word of God. It appears in the general body of counsel in this chapter, and evidently is intended by the apostle Paul to be a blessing to the saints at Colosse and to solve some of the problems that were troubling their minds.

Through the years there have been many and varied interpretations of this text, both inside and outside our ranks—by others in various Christian communions. There is no need to review them, for our approach may be along somewhat different lines. As appeal will be made not only to the New Testament record but also to the Old, especially so because most of the converts to the new Messiah doctrine of the early apostles were Jews who passed from Judaism to Christianity and brought with them their religious heritage and background of religious thinking.

There is another New Testament text to which we should give attention, for Colosse was not the only church to which he wrote on this question. We refer to Ephesians 2:15. In this text it looks as though a few of the expressions in Colossians 2:14 are, to some extent, explained. In fact, he was doubtless writing about the same thing, only adapting his language in a way he felt would be better understood by each group. Let us observe the following:

1. Something was "taken away"—Col. 2:14
 Something was "blotted out"—Col. 2:14
 Something was "nailed to the cross"—Col. 2:14
 Something was "abolished"—Eph. 2:15
 Something was "slain"—Eph. 2:16
 What was this something?
2. It was "the handwriting of ordinances"—Col. 2:14
 It was the law of commandments contained in ordinances—Eph. 2:15, 16
3. Something was "against us"—Col. 2:14
 Something was "contrary to us"—Col. 2:14
 How are we to understand these expressions?
 It is obvious that the apostle is using language with which the newly converted Jews are familiar.

W. E. Read is a retired field secretary of the General Conference. For many years he served the denomination in administrative and other positions, and is well known for his contributions in the field of Biblical research.

They know of the laws, ordinances, statutes, and so on, which they as God's people had received from the Most High through Moses. These things about which Paul wrote were not at all new to them.¹

We will now make an attempt to clarify the various laws, commandments, and ordinances that the Lord gave to His people in ancient days. What we give now may seem to depart from the point at issue, but this approach is vital to an understanding of the two texts under consideration.

1. *God's Law for the Great Universe of God*

In the Scriptures the word *universe* is referred to as "the heaven and heaven of heavens" (Deut. 10:14). This is a Hebrew expression that means illimitable expanse. In a Jewish Bible, the Pentateuch,² this text is rendered as "the heavens to their outer reaches." It is there that the Most High has His throne (Ps. 103:19). Sometimes His domain is called a "kingdom" (chap. 145:13), and this means it has not only a throne but also a law as its foundation. We might ask, What is God's law for His unlimited universe? The universe is infinitely greater than our earth, which is but a speck in such a vast, immeasurable expanse. We must remember that it is sinless whereas we are sinful, the only sinful speck at that. Would there be any "thou shalt not's"? Would God's law be couched in negatives in such a domain?

Whatever it is, God has a law, for we read:

The law of God existed before the creation of man or else Adam could not have sinned.³

The law of Jehovah . . . was comprised in two great commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27)⁴

This was not new teaching in the day of our Lord; it was taught to the children of Israel in the days of Moses. (See Lev. 19:18 and Deut. 10:12.)

Might not this be the law governing an unfallen universe? It could be.

2. *God Adapted His Law for Our Sinful World*

We have all known of the Ten Commandments—the Decalogue—but *when* were they given to our world? Note:

These principles (love to God and love to others) were more explicitly stated to man after the fall; and worded to meet the case of fallen intelligences.⁵

Would this account for the thou shalt not's in the Decalogue?

3. *God's Law of Sacrificial Offerings*

Some have called this the ceremonial law, but actually the law by that name was much wider than the law of sacrifices. It embraced ordinances and injunctions not necessarily related to the sacrificial law. For our purpose we shall use the term "Law of Sacrificial Offerings."

This will not mean only sacrifices as such but also include those who administered them—the priests as well as the Levites, their attendants in the sanctuary ritual. It included also the place where the sacrifices were offered and ministered—the sanctuary, and later the Temple. Then there would be the altars and other articles of furniture as well as the various feast days, such as Passover, New Year, Pentecost, Day of Atonement, with their respective annual sabbaths. The sacrificial offerings were at times called ordinances, as can be seen in Numbers 9:14 relating to

the Passover, and in chapters 19:2 and 15:15 to other offerings.

4. *God's Further Expansion of the Ten Commandments*

It is quite easy to see that many of the enactments given to Israel were really expansions of what is implied in the wording of the Decalogue. Think of the regulations concerning murder (the sixth commandment), robbery (the eighth commandment), adultery (the seventh commandment), blasphemy (the third commandment), and so on. These matters had to be spelled out so as to bring home to the people the serious consequences of deliberate violation of the law of the Lord God of Israel.

5. *God's Counsel Concerning Civil Laws*

Such regulations became necessary not only under the *kingdom* of Israel but also under the *theocracy*. When Moses was their leader he was counseled to appoint judges (Ex. 18:1, 2; Deut. 6:18). And he himself was chief justice (Ex. 18:26). They had courts of law (Judges 5:10), they had witnesses (Deut. 19:5); they had lawyers (Ex. 18:16) to plead cases. The judges had authority to legislate and impose penalties as well as to execute judgment (Ex. 21:22). In all this they were expected to be meticulous in their investigations (Deut. 19:18; 21:2).

6. *Israel's Accretions to God-given Ordinances*

The danger of adding needless and petty enactments to the God-given precepts is a danger that faces any organization. It faces churches as well as business enterprises, and Israel certainly succumbed to this danger. What burdensome regulations she did place upon Sabbathkeeping! This involved many other things as well, and it finally reached the point where Jesus had to tell them, "Ye made the commandment of God of none effect by your tradition" (Matt. 15:6). The same thing is stated in another place, "Making the word of God of none effect through your tradition" (Mark 7:13). The scribes and Pharisees bound "heavy burdens [on the people] and grievous to be borne" (Matt. 23:4) until such injunctions became a veritable "yoke of bondage" (Gal. 5:1). (See also Lev. 26:13; *The Desire of Ages*, pp. 395, 396; *Fundamentals of Christian Education*, p. 398; *Prophets and Kings*, pp. 708, 709; *The Acts of the Apostles*, p. 15.)

This was the situation when Jesus came to dwell among men. It was the situation the first apostles had to meet in the early days of the Christian church.

7. *The Apostolic Use of Things Which Were "Against Us" and "Contrary to Us"*

These expressions, it will be noted, are used by Paul in his letter to the church at Colosse. Did he have any historic background for such terms? Observe the counsel of Moses to Israel before he laid down his work of leadership:

a. If you persist in disobeying me and show you are against me, I will be against you. Lev. 26:17; Deut. 29:27; 31:17, 19, 21, 26, 27; 28:48, 49—9 times.

b. If you are determined to go contrary to me, I will go contrary to you. Lev. 26:21, 23, 24, 27, 28, 40, 41—7 times.

This was clearly understood by some godly Jewish leaders, for they recognized that because of Israel's iniquities God the Lord actually became their enemy.

They seemed against one known as "He", for it is written: They have believed the Lord, and said: "It is not 'He' (Jer. 5:17); and they have smitten upon the one known as 'He': but they rebelled, and grieved His holy spirit; therefore He was turned to be their enemy (Isa. 63:10)" Piska 33:13, Vol. II, pp. 660, 661.⁶

8. *A Related Matter in Col. 2:16, 17*

Because of what happened at the cross of Calvary, as mentioned in verse 14, the apostle draws a decided and vital conclusion in verses 16 and 17. This was written, no doubt, mainly for the benefit of the newly converted Jewish Christians who constituted the major part of the infant church at that time. It was expressed in language they could easily understand. They were well acquainted with their festivals, their yearly sacrifices, their special sabbaths, and other sacrificial ordinances. Look at the wording of these verses:

Therefore, let none condemn you, as to food, and as to drink, nor in respect to a festival, or new moon, or sabbaths;⁷ which were a forecast⁸ of the future.⁹ Fenton.

The word *which* at the beginning of verse 17 naturally refers to what is listed in verse 16. Everything, therefore, is included in the word *shadow*. Hence, they were all types of what they foreshadowed. When they in reality should come, having served their purpose, they would naturally be set aside, in fact, abolished. No one has any question about this when applied to new moon or festivals. Why the exception when applied to the sabbaths? The Sabbath of the Lord, the seventh day of the week, is a *memorial*, not a *type*. The memorial looks back; the type looks forward. The sabbaths mentioned by the apostle were a part of the festivals of Passover, Pentecost, atonement, and the like. There were seven of them, and they came not every week as does the seventh-day Sabbath but once every year.¹⁰ Just as the festivals and the new moon festivities, they were abrogated when our Lord and Saviour, their Antitype, expired on the cruel cross of Calvary. □

(To be continued)

REFERENCES

¹ Jews constituted the larger part of the infant Christian church, 3,000 (Acts 2:14), 5,000 (chap. 4:4; a multitude 4:32), our commentary reads: "He [Paul] was writing to a church (or churches) consisting of Jews and Gentiles, Asiatics and Europeans, slaves and freemen."—*SDA Bible Commentary*, vol. 6, p. 995. (Also see "Judaism in the Christian Church," pp. 30-33.)

Some might say that there were Gentiles also in Colosse and Ephesus. That is true. How or when the church at Colosse was founded is not known, but the church at Ephesus was established during Paul's lifetime.

² *The Torah*, Philadelphia, Pa.: Jewish Publishing Society, 1962.

³ Ellen G. White, *Selected Messages*, book 1, p. 230.

⁴ Ellen G. White, *Signs of the Times*, April 15, 1875.

⁵ *Ibid.*

⁶ W. G. Braude, *Pesikta Rabbah*, New Haven: Yale University Press, 1968.

⁷ The word *Sabbath* in the New Testament appears at times in the singular, at other times in the plural. In Col. 2:16 the Greek word is *sabbaton*, genitive plural. It is the same word as in Matt. 28:1. "The first day of the week" Greek *mian sabbaton*. This form is rendered singular, however, in this same verse (28:1) as "in the end of the Sabbath" (Greek *opsis de sabbaton*). See also Greek and KJV in Luke 13:10, Acts 16:13. In the Septuagint it is seen in the singular frequently (see Ex. 20:8; Deut. 12:12, 15, and others), and it is the genitive plural form in each instance.

Other instances of *sabbaton*, the plural form being rendered in the singular in the KJV of the Septuagint can be seen in Ex. 35:3; Lev. 23:15; 24:8; Num. 15:32; 28:9, 10.

This must surely be taken into consideration whenever there is a tendency to press the matter one way or another.

⁸ The KJV and practically all translations have "shadow" Greek *skia*. This is the general meaning, but it also means a foreshadowing, as can be seen in Heb. 10:1. "The law having a shadow [*skia*] of good things to come."

⁹ Ferrar Fenton, *The Bible in Modern English*, London: S. W. Partridge and Company, 1928.

¹⁰ See Lev. 23. The feast of Passover, 2; of Pentecost, 1; of New Year and Atonement, 2; of Feast of Tabernacles, 2. Altogether these were called "feasts of the Lord" (vs. 4, 37); the weekly Sabbath was called "sabbaths of the Lord" (vs. 3, 38). The annual sabbaths (7 in all) were "beside" or "in addition to" the weekly Sabbath of Jehovah. (Goodspeed).

Feedback

KEEP IT UP

I just want you to know that I very much appreciated the recent articles on "The Role of the Adventist Woman" and "Strange Fire" (Sept., 1972). It is encouraging to us on the firing line to see such plain presentations in our periodicals. Keep giving the trumpet a certain sound.

Harley Schander
Willowdale, Ontario, Canada

A REAL SERVICE

The article "The Role of the Adventist Woman" (Sept., 1972) has been a real service to the Adventist ministry. Many of us have questioned why our wives can't work as secretaries in the conference and be paid. They can work in an Adventist industry and be paid. They can teach church school and be paid. However, if they join us in the work of the local church as a secretary or in soul winning, the demands on their time and energy are no less than if they were employed in some other way by the church. But they will not be paid even though such service costs us money.

We do not serve God for monetary advantage, but we can serve God more effectively when we have an experience that is not bowed down with concern for personal financial matters.

C. M. Philpott
Waynesboro, Virginia

"STRANGE FIRE"

I am very glad that someone in an official position had the courage to write such an article as "Strange Fire" (Sept., 1972) concerning the music that is so prevalent in our churches today. I believe that more of the ministers need to speak out against this new type of music, which is not at all elevating and which does not lead to the Lord but, I think, actually drives one away from the Lord and true worship.

It gives me a new sense of confidence in leaders that will speak out on some of these issues.

E. F. Reifsnnyder
New Market, Virginia

COUNTERFEIT OR GENUINE?

About two years ago (Dec., 1970) a supplement to *The Ministry* appeared entitled "Existentialism—A Survey

and Assessment," under the direction of the Biblical Research Committee. The supplement spelled out quite in detail the wave of emotionalism that was manifesting itself in many places. In an earlier issue (Oct., 1970) R. R. Hegstad referred to specific instances and places of what he called "Charismatic Movement." Since the so-called "Jesus Movement" appeared, many of our people have been left wondering how to evaluate it, as genuine or counterfeit, with no question as to sincerity.

Here, as in other areas, the Spirit of Prophecy writings speak out clearly, enabling us to understand and to know what would otherwise remain obscure. The much-prized volume *The Great Controversy* makes many clear statements concerning last-day conditions, their origin and manner of appearance. On page 464 we read: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest *what is thought to be a great religious interest*. Multitudes will exult that God is working

marvelously for them, *when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world. . . . There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead.*" Again on page 589; "Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and *professing to present a new and more exalted system of religious faith.*" (Italics supplied.)

"Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom *they may meet the emergencies of this age, and as far as possible counteract the demoralizing movements of the world. If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy.*"—*Testimonies for the Church*, vol. 6, p. 436. (Italics supplied.) In the light of these clear statements, like Daniel of old the remnant church has the assignment to read and interpret the handwriting on the wall.

W. P. Ortnier
Fort Atkinson, Wisconsin

FEEDBACK IMPORTANT

I appreciate the section Feedback very much, for I believe in the exchange of experience and opinions. Sometimes I turn to a good article in a previous issue only after having read an interesting comment in the Feedback section.

Lothar Wilhelm
Berlin, Germany

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I certify that the statements made by me above are correct and complete.

PAUL M. WEICHERT, Associate Manager
Periodical Department

Shop talk

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

AN APPEAL

This is an appeal to all workers and friends who ever lived in the Middle East. We have definite plans for the publication of an Adventist Arabic hymnal. If you have copies of hymns, songs, or choruses that would bring glory to God and inspiration to our Arab congregations, please mail them for inclusion in the new hymnal, with the name of author or translator, and music or reference in a recognized hymnal to Kenneth Oster, Chairman, Arabic Hymnal Committee, Middle East Union, P.O. Box 2020, Beirut, Lebanon.

MISSION '73 AND YOUR PROSPECT FILE

A well-organized growing prospect file is a must for every church and district. As you think of MISSION '73, if you have not yet inaugurated the Uniform File System recommended by the Ministerial Association, perhaps now is the time to get started. Still available upon request are reprints of the articles appearing in the April, May, and June, 1969, issues of *The Ministry* giving instructions on the use of this system. Write directly to the Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, for order blank and price information.

CAN THE SABBATH BE KEPT ANYWHERE IN THE WORLD?

The Lord's Day on a Round World, by R. L. Odom, is an important volume dealing with many of the problems that are met in regard to Sabbath observance. Among these are: How long were the days of Creation week? the change from sunset-to-sunset to midnight-to-midnight reckoning of the Sabbath; the international date line as the division between today and tomorrow; the story of

the change of the date line in Pitcairn Island, the Philippines, the Society Islands, Alaska, Samoan Islands, Cook Islands, and Friendly Islands; the land of the Midnight Sun; Ellen G. White statements bearing on these questions.

This valuable source book has been thoroughly revised, updated, and improved by the addition of many documented materials. An added feature to this new edition is a supplement containing items from Ellen G. White on the subject of Sabbathkeeping in the Far North and as it relates to the international date line. This volume may be obtained from your local Adventist Book Center for \$5.95.

PREPARATION FOR THE LATTER RAIN

The compilation of Spirit of Prophecy statements appearing in *Preparation for the Latter Rain*, by W. E. Wagner, continues to wield a mighty influence in arousing our churches to revival and reformation. It can help prepare your church for MISSION '73.

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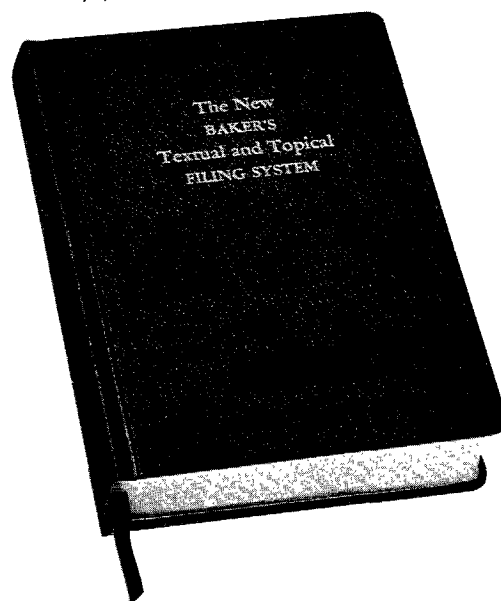
FILING SYSTEM

An important question to every minister, evangelist, or teacher is What sort of filing system shall I use? A number of systems are in use. Often they are rather complicated and consume a good amount of time if properly kept up. An amazingly simple yet adequate plan was brought to our attention by one of our prominent ministers and Bible teachers. It is *The New*

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EDITOR SEEKS HELP

"I am editing a book on the role of faith and religion in healing from a physician's and chaplain's point of view. Physicians, chaplains, and ministers interested in writing for this book, please send for details to Claude A. Frazier, M.D., 4-C Doctors Park, Asheville, North Carolina 28801."

Recommended reading

The Pentecostals, W. J. Hollenweger, Augsburg Publishing House, Minneapolis, Minnesota.

Dr. Hollenweger grew up in the Pentecostal movement and served as a preacher in that denomination for ten years. He is a former secretary of the division of world mission and evangelism for the World Council of Churches, and is presently professor of missions at the University of Birmingham, England.

There are two main sections that cover the historical development of the Pentecostals up to the present day and also their religious beliefs. In the first part the author presents the history of Pentecostalism. He gives considerable information on the history of the charismatic movement in the United States, Brazil, South Africa, and Europe. In part two he writes about the beliefs and practices of Pentecostalism.

The chapters are: "Back to the Bible," "The Doctrine of Trinity and Christology," "The Doctrine of Justification," "The Doctrine of the Spirit," "Healing by Prayer and Doctrine of Miracles," "Demonology," "Eschatology," and "Ecclesiology."

This is the most complete work I have seen on the Pentecostal movement. At the end of every chapter you will find between two and four pages of notes, and at the end of the book there are 34 pages of bibliography. It is an encyclopedia of information consisting of 572 pages, and in my opinion this should be a reference book in every worker's library.

R. R. Bietz

The Personal Jesus, R. Earl Allen, Broadman Press, Nashville, Tennessee, \$1.95.

This is a volume worthy of a place in every pastor's library. Ellen G. White has counseled that every sermon preached should be Christ centered. The author of this easily read book leaves the reader with the deepest impression that every sermon preached, every sentence uttered, should bring the hearer to the feet of Jesus. To know God one must know His Son, not just know about Him but know Him personally.

To this end Dr. Allen presents Jesus as being "as much a man as any individual, as human as though He were not God—as much God as though He were never man." In addition to the title chapter there are others even

more intriguing, such as "The Face of Jesus," "The Hands of Jesus," "The Feet of Jesus," "The Touch of Jesus," and "The Claims of Jesus."

D. W. Hunter

★ ★ ★ ★

VALUABLE REPRINTS FROM THE KREGEL REPRINT LIBRARY, KREGEL PUBLICATIONS, GRAND RAPIDS, MI 49501

New Testament Word Studies, John Albert Bengel, 1971, two volumes, 1,905 pages, \$29.95.

Originally published in 1742 by one of the few master commentators, the value of these volumes has been recognized through the years. The editor of this translation, Marvin Vincent, is known also for his excellent writings in this same discipline.

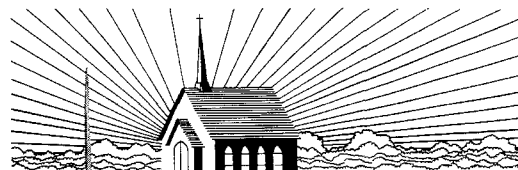
Interlinear Hebrew-English Old Testament (Genesis-Exodus), George Ricker Berry, 1970, 404 pages, \$8.95.

Reprinted from the 1897 Hinds & Noble edition, this volume gives the Hebrew text accompanied by the literal interlinear translation. In the left-hand margin is the corresponding passage as found in the Authorized Version, and the Revised Version appears in the right-hand margin. The force of the Hebrew is given just as closely as the English language will allow.

Preaching From the Types and Metaphors of the Bible, Benjamin Keach (Introduction by Dr. Herbert Lockyer), 1972, 1,007 pages, \$12.95.

Keach (1640-1704) was one of England's great Baptist preachers. At one time he was imprisoned for views expressed regarding the Second Advent. More than forty works came from his pen. This volume was formerly published in London in 1855 under the title *Tripologia: A Key to Open Scripture Metaphors, Together With Types of the Old Testament*. As stated by Lockyer, "No preacher will be short of arrestive messages if he lives in the metaphors and the parables."

Part 1 defines and interprets the types and metaphors. Part 2 provides source materials for preaching on them. These are given according to the following subjects: God the Father; The Lord Jesus Christ; The Holy Spirit; The Word of God; Graces and

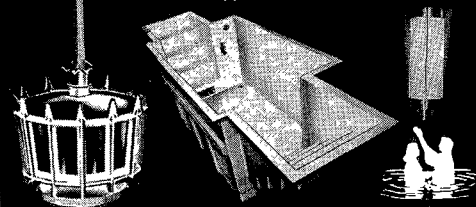


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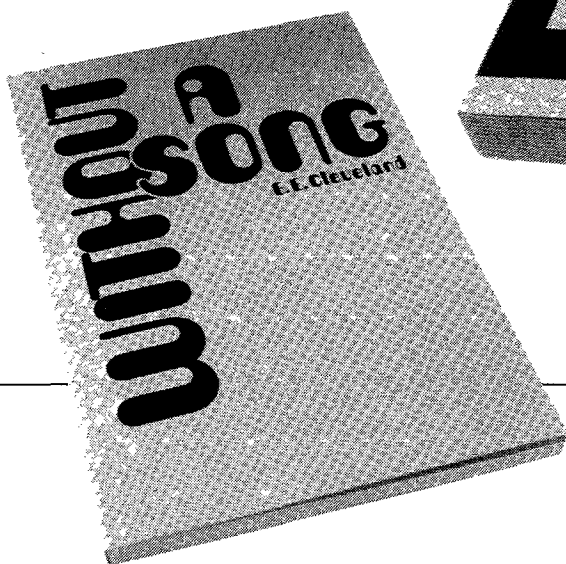
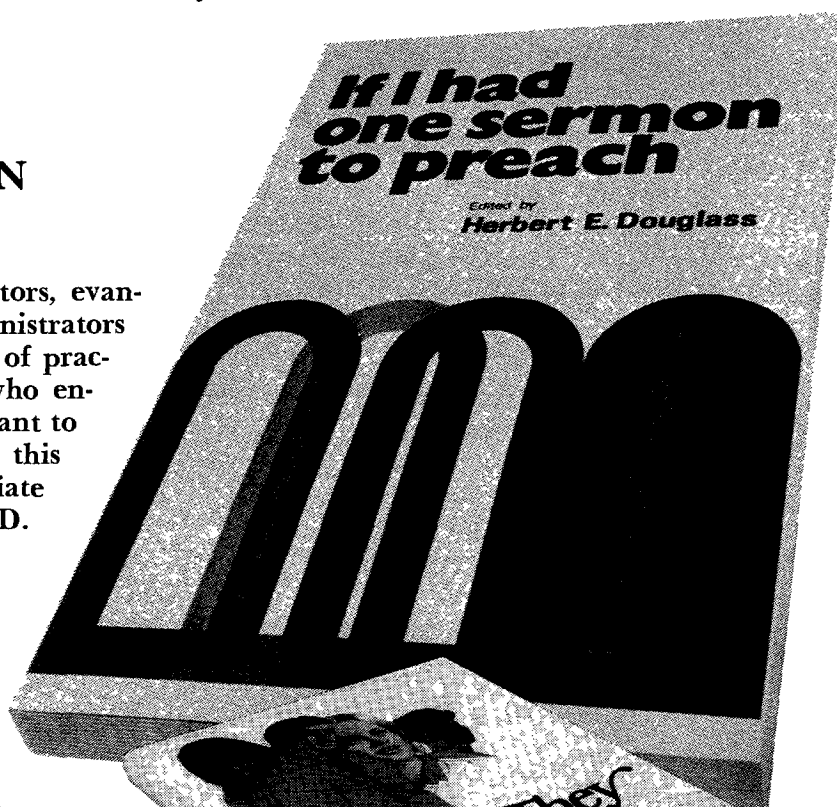


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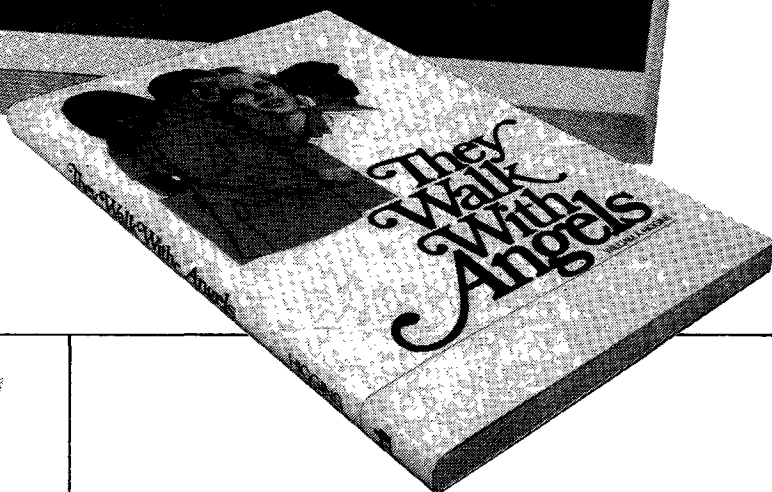


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News briefs

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

Mormon Growth Rate So High It Has Caused Church Problems

The president of the Church of Jesus Christ of Latter-day Saints (Mormon) said that the phenomenal growth of the church in recent years has made it necessary to begin a comprehensive plan to reorganize some of its structures. As part of its efforts to improve the coordination and management of its massive worldwide programs, the Mormon Church has appointed a business management expert to serve as a consultant to church leaders. Mormon President Harold B. Lee at a press conference in New York City announced the appointment of Lee A. Bickmore, chairman of the board and chief executive officer of Nabisco, Inc., as the consultant. Mr. Bickmore, described as a "faithful church member," has worked closely with Mormon leaders in the past two years to restructure the complex "internal and external" communications network of the denomination. "Growth poses the greatest problem for the Mormon Church today—although, we must admit, it is a wonderful problem to have to wrestle with," Mr. Lee said. The Mormon leader said membership in the U.S. increased 50 per cent in the past twelve years and more than 250 per cent outside the U.S. Worldwide membership of the Mormon Church is now 3 million.

Diocese Orders Special Counseling for Teens Planning Marriage

Roman Catholics under 18 years of age or otherwise considered ill-prepared for marriage will be required to undertake special counseling and evaluation, according to new regulations issued by the Providence diocese in Rhode Island. The policy, announced by Bishop Louis E. Gelineau and becoming effective October 11, prohibits priests from scheduling weddings "between two parties either one of whom has not reached his 18th birthday by the date proposed for marriage; or, when in the pastoral judgment of the priest, one or both parties is not ready to handle the rights and responsibilities of a marriage, . . . emotionally, spiritually, intellectually or financially." Under the new rules, parties who come under either of these stipulations must be referred to Catholic Family Services for counsel-

ing and for evaluation concerning their readiness for marriage. The bishop will make the final decision after he receives the CFS recommendation and a separate evaluation by the parish priest. He may either allow the marriage to proceed or postpone it temporarily.

Georgetown University Study: Cigarette Smoking Lowers Body's Defense Against Disease

Nicotine in cigarette smoke can increase a smoker's susceptibility to illness involving not only the lungs but his whole body, a Georgetown University Medical Center researcher discovered. The effects of nicotine on the system that defends the body against infection were studied for three years by Dr. Sorell L. Schwartz, associate professor of pharmacology at the Jesuit university's schools of medicine and dentistry. He reported that he and his colleagues found nicotine "interferes with (the body's defense-against-infection) system, potentially lowering the body's defenses and consequently causing an increased susceptibility to sickness among smokers."

Congress on World Evangelism Set at Lausanne in July, 1974

Evangelist Billy Graham announced in Atlanta, Georgia, that the 1974 International Congress on World Evangelism, of which he is honorary chairman, will be held in Lausanne, Switzerland, July 16 to 25. The *Palais de Beaulieu*, the city's congress exhibition and arts center, will be the site of the meeting. Congress organizers commented that it was considered "almost ideal" for the evangelism thrust, which is expected to draw 3,500 participants, observers, and newsmen. Recalling the first World Congress on Evangelism, which some 1,200 representatives of evangelical churches around the world attended in Berlin six years ago, Mr. Graham commented that since that event, "I have been constantly urged to help in convening another world congress on evangelization." He added, "I think now after much prayer and consultation with churchmen, both lay and clergy, from all over the world, that the time is ripe to mobilize again all our

resources under the dynamic of the Holy Spirit to hold another international Congress in 1974. We must press forward towards the evangelization of the world in our generation using every modern insight and harnessing the faith and dedication of Christian men everywhere."

Lutherans, Catholics Cite Possibilities of Concord on Papal Primacy Issue

"New possibilities of concord" over the major question of papal primacy were reported in Minneapolis, Minnesota, by an official dialog group of Lutheran and Roman Catholic theologians. "We find ourselves persuaded that barriers are not as insuperable as they were previously considered," the 24 American participants said in a statement issued at the conclusion of the fifteenth in a series of doctrinal discussions. The three-day dialog involved discussion of the papacy as "a form of ministry in the universal church" and was limited to the question of primacy—the position of first rank given to the pope. "No attempt has as yet been made to enter into the question of papal infallibility," the statement noted. "We believe this limitation of the scope of our discussion is historically justified. Primacy was an issue centuries before papal infallibility became a dogma."

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