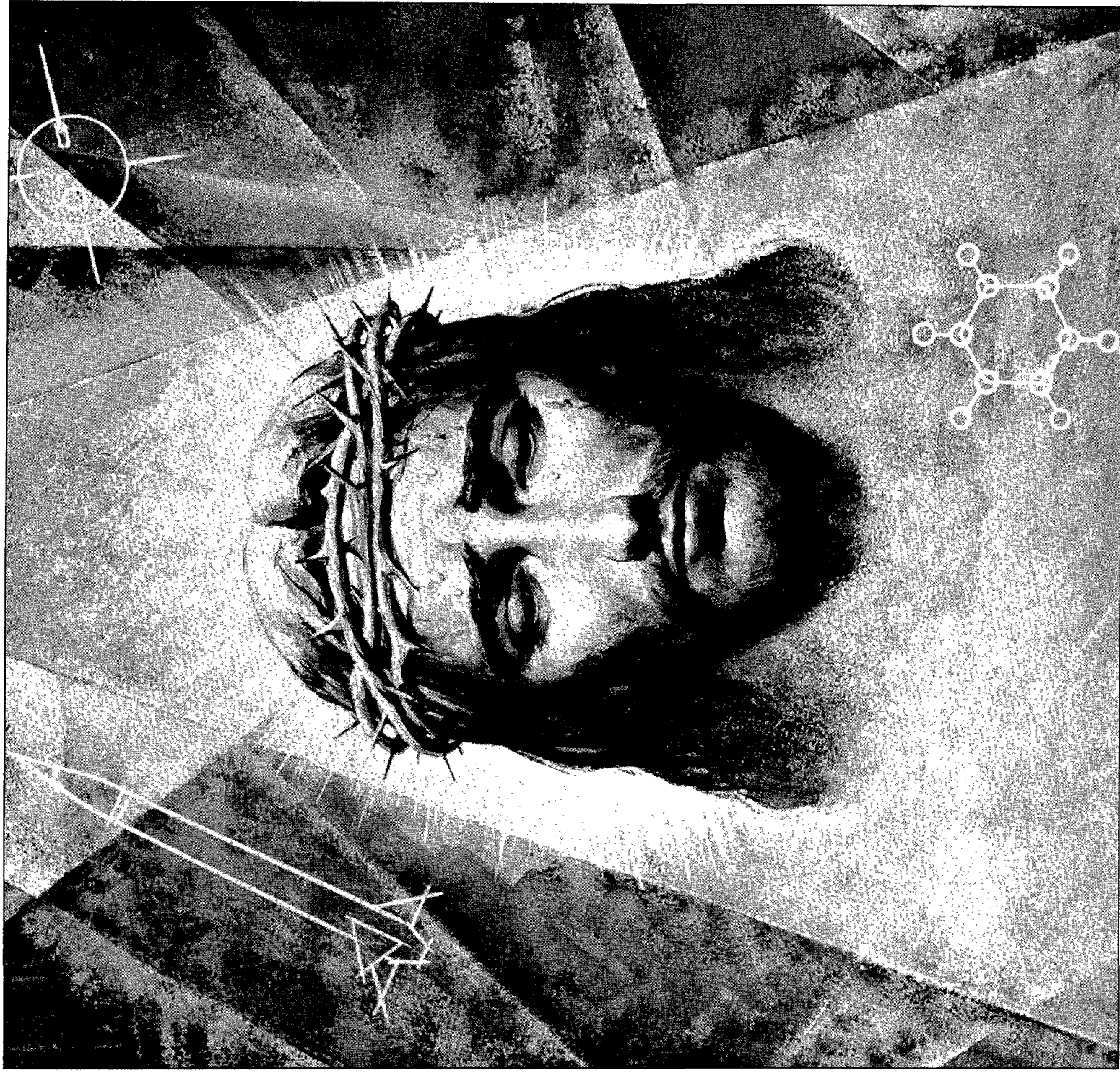


to make man whole

may 1973

# the ministry



## PROFITING FROM HIS PROPHET

**T**HE particular title of this editorial is one that is used in our health section. The January subtitle read, "Ellen G. White's Comments on the Value of Exercise With Scientific Confirmation." An interesting and provocative response from one of our readers indicated concern over our use of the term *prophet*. To him our title seemed to indicate that what a prophet says is not only divinely inspired but also should be new and original. Thus, any scientific confirmation of what Ellen White said places her writings in the realm of foreknowledge.

Our correspondent pointed out that many individuals prior to her time made similar statements. For instance, on the subject of exercise Cicero, who lived nearly a century before the birth of Christ, emphasized the necessity of exercise for maintaining good health. Others living in the fifteenth, sixteenth, and seventeenth centuries thought and wrote the same. Our brother suggested that before we published anything in our periodicals to prove Mrs. White's "foreknowledge," a thorough study should be made of the works of writers who predate her. He felt that any "scientific confirmation" only proves the correctness of her predecessors who wrote without claiming divine revelation as their authority. The question is: If men during past centuries hit on certain facts not based on special revelation from God but rather were the result of observation, reason, and more often common sense, much of which was common knowledge before Mrs. White's time, why should God repeat these truths through special revelation? This is a good question, and it deserves an answer.

D. E. Robinson in his book *The Story of Our Health Message* throws light on the subject. Robinson makes it clear that there were those, such as Joseph Bates, who had correct insights on disease, its causes and cures, before the epochal day of June 6, 1863, when Ellen White had a vision at Otsego, Michigan. She wrote concerning this experience "that the great subject of health reform was opened before me in vision" (page 76).

Information conveyed to Ellen White in that important vision and in subsequent ones, laid down certain principles that were scientifically correct and generally were far in advance of medical knowledge of that day. But this is not the most significant contribution made by the Spirit of Prophecy. What is the most significant contribution?

Simply this. There is an indissoluble union among physical, mental, and spiritual health. A man's spirituality is affected by his physical habits. Intemperance in any form affects a man's life not only at the moment but eternally. Any defects in our manner of living threaten our entire existence. In view of this, our health message is as important a doctrine as any

other. It is a definite part of the three angels' messages, and to omit the health message, either in practice or in teaching, violates the will of God as much as if we ignored other basic truths.

Elder J. H. Waggoner in the August 7, 1866, *Review and Herald*, beautifully clarified this point: "We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means.

"As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril."

The Advent Movement is a continuation of the Reformation. God in these final days is bringing to the world, through His appointed agency—His church—the whole truth for the whole world to make man whole. The preaching of the whole truth is the business of the Advent Movement.

As to whether Ellen White's writings were original or new in the area of healthful living is unimportant. There is nothing new under the sun! Much of the teachings of the Old and New Testament prophets probably were enunciated by pagans who predated them. I seriously doubt that Christ said much in some areas that had not been said in principle by some of the philosophers who lived prior to His incarnation. But divine sanction was given to the words Christ spoke. All truth, whether spoken by pagans or worshipers of God, has for its original source the mind of God. The glorious truth about the Scriptures and the Spirit of Prophecy is that God has preserved His plan for man. That plan as found in these writings has not been mixed with error. What we can get from the Scriptures and the Spirit of Prophecy is pure truth. The wheat and the tares have been verbally separated. Do we really appreciate this point?

If Adele Davis, author of several volumes on nutrition, had lived and written one hundred years prior to Ellen White's time and you read one of her books, how could you competently separate fact from fancy? Much of what Adele Davis has written is true, but some of it evidently is fanciful (see Nov., 1972, *Life and Health*). To continue our illustration, say that Ellen White came along and made similar

statements as those found in Adele Davis' books. Should I be disturbed and perhaps question her prophetic gift? Never! As a believer of the Spirit of Prophecy I would be convinced that the concepts that were similar to those in Adele Davis' books were absolute truth, because God guided Ellen White in a special way. There are no tares in this modern wheat field of truth. But I can never assume the same attitude toward the writings of Adele Davis, Cicero, Paul Dudley White, or any other eminent uninspired author.

As to the suggestion that we study all the writings in the health area that predate Mrs. White, I can thank God that this is unnecessary. Inasmuch as her writings were inspired, I am saved the impossible task of searching out what everybody has said on the subject. Furthermore, I can be assured that what I find in the Spirit of Prophecy is unquestionably true, and I never need fear being led into the paths of falsehood and error. Life's highways are strewn with the wreckage of those who have followed partial truth mixed with much error.

If one has to follow the suggestion to study everything on health prior to Ellen White's day, then by the same token one should study everything in religion prior to the days of Christ, Isaiah, Daniel, or John. The words of Lindsay A. Semmens, my college Bible teacher, are pertinent at this point: "Why wade through fifty feet of sewage in order to find one scintilla of truth when God has given it to

us in such a beautiful and complete form?"

This does not mean that I will never read anyone else's writings, but when it comes to finding and understanding truth, let us go to the unpolluted source. Praise God for His love and let us as ministers share with the world the wealth of saving truth we have. □

J. R. S.

## In this issue

Arthur Dahl's "Evening Classes in Revelation" gives valuable hints on using the books of Daniel and Revelation in an evangelistic classroom setting. Not only will this plan establish our older members but it will bring in new ones.

Music's effect on the spirituality of Christians is usually underestimated. We are attempting to publish a monthly article on this important subject. Harold B. Hannum, no stranger to our pages, talks about "Sacred or Secular?"

"Sugar, Sugar—Who Ate the Sugar?" is a reading must. Is honey a good substitute? What about the effects of meat compared to sugar?

We urge every subscriber to read Wilfred M. Hillock's article on "Making the Most of Your Paycheck." In this age of the shrinking dollar it takes more than brains to balance the budget. How does your account stand?

Cover picture. Take another look. What does it mean to you?

# the Ministry

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# TAKE A LOOK AT YOURSELF

## WHAT KIND OF SPIRIT DO YOU HAVE?

CHARLES O. FREDERICK

*This message was first delivered as a worship talk at the General Conference office.*

**W**HAT is the source of my spirit. Is it good or evil?

Do I have an honest spirit?

Is my spirit a sweet, cooperative spirit?

It is advisable for everyone to stop occasionally and take a good look at his spirit.

Webster says that spirit is "the life principle, especially in man . . . the thinking, feeling part of man . . . an individual person or personality . . ."; and in defining *spirit*, he uses such words as

"disposition, mood, courage, enthusiasm, enthusiastic loyalty" and states that it involves "real meaning; true intention: as, to follow the spirit if not the letter of the law."

It is readily observed then, that the spirit emanates from the heart or mind and that one's individuality or personality is to a large degree molded by the spirit. What are some of the desired fruits or characteristics of the spirit? All of us are acquainted with the fruits of the *Holy Spirit* listed in Galatians 5:22. These include faith, joy, love, meekness, long-suffering, and temperance.

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### Service With Love

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I should like to suggest, however, that the real meaning in life is found in the spirit of service and that genuine service cannot be rendered without love. God is love, and He supplies all our needs. In return we should do all we can to supply the needs of our fellow man. Since action is controlled by the spirit, let us be sure that our spirit is based on love. The longer we live, the more we

realize that the man who wants to help himself can only do so by helping others. When a man develops a spirit of service he cannot sit still. He must move from his stationary, static position in life. He must figuratively and sometimes literally get his feet off the ground!

Yes, action frequently exposes us to many hazards in life, and we must recognize that these hazards cannot be transferred to someone else. We must accept full responsibility for them. Vinegar Joe Stillwell, famous general of the World War II, observed that "the higher a man climbs, the more his rear is exposed." Service demands action, and action frequently demands that we literally get our feet off the ground. Comedian Joe E. Lewis said, "Show me a man with both feet on the ground, and I'll show you a man who can't get his pants on."

No man can accomplish very much until he is able to engage in meaningful action, and in this sophisticated and complex world he must be able to teach others to be productive in their action. Someone has said: "You never get promoted when no one else knows your current job. The best basis for being advanced is to organize yourself out of every job you're put into. Most people are advanced because they're pushed up by the people underneath them rather than pulled up by the top."

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### Cooperation

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Cooperation is also a fruit of the spirit, and a spirit of cooperation or togetherness—a team spirit—is absolutely essential for the success and survival of any program.

At our last Autumn Council, Dr. Floyd Rittenhouse emphasized the importance of a fundamental, cooperative, loyal spirit. He stated: "Over the years I have observed how often workers who manifest this basic attitude move on and up, whereas those who lack a sweet spirit somehow fall by the way."

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Now, a sweet, cooperative spirit does not mean that you have to be a "yes man" and it does not mean that you must be a "no man," either. If one follows either course the end result will surely be a no man—a nobody. Objective and constructive disagreement, however, has its place when engaged in by mature people, and it may even make our lives more interesting. The spirit of such engagements is, of course, very important.

Ogden Nash referred to disagreements between husbands and wives and suggested that they may add interest to life. He said: "I hope husbands and wives will continue to debate and combat over everything debatable and combatable, because I believe a little incompatibility is the spice of life, particularly if he has income and she is patable."

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#### **Desire for Excellence**

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Another fruit of the spirit is a desire for excellence, not only in our individual performance but also in the performance of the group in which we serve. A dairy firm painted on its delivery trucks the words "Our cows are contented." A nearby competitor painted these words on his milk trucks, "Our cows are not contented! They're anxious to do better." How can one be a loser with that attitude toward service?

Sometimes we may find it necessary to take a long step backwards and look at our motives and psychoanalyze our personal egos. It is human nature to want a piece of the action, but let us be sure that our part of the action contributes to the long-range goal of our church rather than to the satisfaction of our personal ego. Someone has said that we should "stop thinking about self and think about something cheerful," and that "we can accomplish great things in life if we don't care who gets the credit."

Selfishness frequently stifles the life of an otherwise productive in-

dividual before experience has had a chance to teach him that selflessness is the only avenue to Christian service.

Abraham Lincoln was taking a walk with his two boys when they got into a heated argument. A friend approached and said, "Mr. Lincoln, what's the trouble with your boys?" Mr. Lincoln replied, "The same thing that's wrong with the rest of the world. I've got three walnuts, and each boy wants two."

Booker T. Washington, a black American educator and reformer, said, "We make a living by what we get. We make a life by what we give."

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#### **Honesty**

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Honesty is definitely a fruit of the spirit and is essential to the success of a Christian and to the success of any enterprise or endeavor. We must not only be honest with ourselves but we must also be honest and straightforward with others, especially in our association together as workers in the church.

I have always admired the honesty of President Lincoln. The story is told that a man approached Mr. Lincoln and said, "Mr. Lincoln, I have always said that if I ever met a man as ugly as I am, I would shoot him." Mr. Lincoln looked carefully at the man and said, "Sir, if I am as ugly as you are, go ahead and shoot!" Enjoyment and satisfaction in life come not so much from good looks or from the material things of life as from the security that is experienced when we are able to trust one another. How unfortunate it would be if we could not trust our loved ones at home or our fellow workers at the office. We must be able to trust one another, to trust that each will carry his share of the load, because an honest day's work is essential for the finishing of the work of our church.

I have heard Dr. Rittenhouse tell the story of a farmer and his two oxen. One ox was old and the other was young and inex-

perienced. When the farmer went out into the pasture and called the oxen to work, the old ox left the cool shade of the woods and was yoked to the plow for a hard day's work. The young ox went deeper into the woods and hid from the farmer. Day after day the old ox was yoked to the plow and the young ox went and hid in the woods. At the end of each day the two oxen met in the pasture and talked to each other. The young ox always wanted to know what the farmer had to say about his hiding in the woods, and the old ox normally answered, "Nothing, nothing at all was said about you." Then, one day the young ox became very curious and said, "I can't understand why the farmer doesn't come looking for me. Are you sure he hasn't said anything about me?" The old ox answered, "Nothing, nothing at all was said about you, but I did see him talking to the butcher."

Dishonesty breeds fear and destroys one's health and peace of mind. It corrodes the spirit and may eventually destroy the soul. A spirit of honesty, on the other hand, breeds confidence and makes us feel worthy of the trust that has been placed in us.

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#### **To Quit or Not to Quit**

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Many years ago I became involved in a situation with my employer that convinced me we could not continue to work together. I spent several hours one night preparing a letter of resignation. The next morning I took the letter to my office and before it could be presented to my employer I found a quotation on my desk. My good wife had perceptively placed it there for me. I picked it up and read the following words:

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.  
—Kingsley □

# Pastoral Care of the

JAMES D. WANG

**N**EVER before has the United States had so many elderly citizens who are "too old to work and too young to die." Caring for their spiritual needs constitutes an important and rewarding aspect of the pastoral ministry.

According to the U.S. Bureau of Census in 1972 there were almost 21 million persons in the United States 65 years of age and older. The steadily increasing life expectancy of our population—up from 48 years in 1900 to 69.8 years in 1956—has resulted in an ever-enlarging number of older patients in hospitals, nursing homes, and homes for the aged.<sup>1</sup>

## Maintaining Church Membership

The Good Shepherd demonstrated pastoral care for His sheep.<sup>2</sup> The twenty-third psalm

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provides an excellent portrayal of His pastoral work. His keen awareness of human needs made Him sensitive to the unspoken longings of every heart. One of His most notable characteristics was His ability to anticipate the needs of those to whom He ministered.

The basic needs of aged church members, including retired ministers, veteran missionaries, and sustentees, must be adequately met with spiritual insight and an understanding of the special problems of the aged. The following suggestions are designed to strengthen a pastoral-care program for the aged:

**1. Seeking out the aged church members.** Often names of aged or sick members appear on church records, but their whereabouts are unknown. For various reasons these members may have been transferred from home to home or from hospital to hospital. Because of mental confusion and deterioration, they may not be able to recall the name of their pastor or to correctly give the name of their denomination. On the face sheet of the medical record the term *Protestant* or *Christian* may be used. It is not uncommon to find a blank space.

A certain lay member learned that John W. was a Seventh-day Adventist living in a county nursing home and that his mother, also a Seventh-day Adventist, was hospitalized in a State institution in another county. Their names were not found on the church books, nor was there any record that they had been disfellowshipped. The mother, although very forgetful, maintained a good Christian spirit. The son, who was

retired from his work as a cook, knew of no action taken by the church against him or his mother. They had simply been forgotten. When asked about this mother and son, some elderly members of the church said, "We thought they had died many years ago."

The names of elderly members should never be removed from the church books unless they are really spiritually or physically dead. Sometimes aged members who are unable to attend services regularly or to give offerings may request to have their names removed, because they feel rejected or unwanted. The pastor should pray for wisdom from Heaven in order to understand the inner motives behind such a request. It may be a cry for help or an unconscious appeal for attention.

**2. Bringing elderly people into the remnant church.** Nursing homes, homes for the aged, geriatric hospitals, and State institutions comprise a new field in which our pastors can win souls for Christ. The pastor can usually get permission to conduct prayer meetings, Bible study classes, group singing, or Christian worship in these institutions. Such activities can be a great benefit to all. It is not unlikely that some of the elderly people may make their decision to accept Jesus as their personal Saviour and follow Him in obedience.

Gospel services for the aged should be lively. More music, group singing, and visual aids should be used than in ordinary religious services. Golden texts or memory verses can be recited in unison. Due to the short attention span of the elderly, each



# Aged



service should last not more than thirty minutes.

The pastor must know how to prepare spiritual food for elderly non-Adventists in a simple but appealing manner. As an ordained minister and a clinical psychologist, I worked in this field for many years in cooperation with clergymen and witnessed baptisms into the remnant church. It is so gratifying to hear of baptisms from this new field.

A 79-year-old woman in a mental institution one day came to me and said, "I want the Lord to forgive me because I have not kept the Sabbath for so many years." When I asked how she knew so much about the present truth, she responded, "I finished the Bible correspondence course that you enrolled me in." She was soon baptized.

Seventy-one years ago the pen of inspiration wrote: "It is wonderful how many aged people the workers find who need but little labor to lead them to receive the truth, Sabbath and all."<sup>3</sup>

**3. Respecting retired workers and all aged members in the church.** Most elderly people suffer from fear, insecurity, and inferiority. In their dependency they may cling to the pastor as a dependent child to a supporting parent. The old, the disabled, and the feeble require the same warm, emotional relationship as any other person. Therefore, the pastor should provide a church atmosphere as nearly like family life as possible. To address an elderly person as "uncle," "aunt," "grandpa," or "grandma," in a respectful manner will help him to feel that he belongs. His past achievement for God in soul-winning activities may be mentioned briefly in an appropriate way. Once or twice in a year special programs may be given to honor the retired workers.<sup>4</sup>

Our senior church members should be visited regularly. When they feel lonely or nostalgic it is the pastor's duty to help them review the blessings that our merciful Father has bestowed upon them.

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## Personal Care

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**4. Assisting the aged members to obey the laws of health.** Some elderly people become anxious over unknown dangers. Accelerated heartbeat, flushing, trembling, a lump in the throat, sweating, and tight muscles may accompany this nameless dread. When they are subject to continuous anxiety they cannot get worries off their minds. They may repeat actions, or they may avoid places and people. Loss of sleep, appetite, and energy, and

a lack of confidence in themselves are typical symptoms. If the highly sensitive needs of the deeply depressed person are not met, he may consider or attempt suicide.

I knew an elderly church member whose husband had been a wonderful local elder for many years. When her husband died she became so severely depressed that she almost lost her faith in God, in prayer, and in the Advent hope. Another veteran leader of our denomination experienced depression at the death of his wife. Late in life it takes a long time to recover from such traumatic experiences.

Satan takes advantage of the aged person who may lack mental strength, causing him to listen to the voice of a stranger. He may develop some "new light" and tend to accept some "new ideas" that may compensate for his spiritual deficiency. The pastor must be alert to check the tide of "old wives' fables" or dreams.<sup>5</sup>

Temperance in living habits ensures a happy and healthy life. The pastor should draw upon the instructions in *Counsels on Health*, *Counsels on Diet and Foods*, *The Ministry of Healing*, and *Medical Ministry* so that he can encourage our elderly members to eat the right kinds of food. They need to have an adequate intake of protein, minerals, and vitamins, and to avoid the overuse of sugar, fat, white flour, or anything that is not simple, fresh, natural.

**5. Integrating senior members in church activities.** Spiritual growth and development can be realized best through active participation in church services. Factors to consider include their discomfort in sitting still on hard pews for two hours, steps, distance to washroom or drinking fountain, temperature fluctuation, and position for prayer. Many come to fear ceremonial worship in a large church because they have some hidden geriatric problems that most of the younger people are not aware of.

Elderly members need a good audience and more opportunity to express their faith. They want to witness for their Lord. Their frequent and proper expression of faith will greatly enrich their spiritual life. Some may be able

to participate in Ingathering work, help in a branch Sabbath school, give Bible studies, and even enter into new-field work.

### **Enlisting the Cooperation of the Elderly**

**6. Helping our aged members to be flexible in attitude and cooperative in spirit.** Elderly persons are characteristically conservative and resistant to change, whether of routine, arrangement, manners, morals, or opinions. These tendencies are not to be interpreted as symptomatic of a repressed antisocial attitude, but may be symptoms of physical decline.

Some of the elderly members may think that the content of the sermon preached or some of the church policies adopted are not in harmony with the principles of the church. They can be quite critical in their attitude.<sup>6</sup> The sympathetic pastor who can explain new things clearly and gradually is able to remove much misunderstanding. In most cases the differences are found in semantics rather than in doctrine and inner conviction.

**7. Influencing elderly people in the church to deposit their money in the bank of heaven.** One of the personality characteristics of the aged is their strong tendency to hoard material things.<sup>7</sup> Feeling losses keenly, they desire to hold on to whatever they possess. But they should be retaught how to be unselfish and generous.

The local conference has appointed a special agency to provide legal advice on making out wills and fulfilling Christian stewardship responsibilities. Much instruction along these lines has been clearly given through the Spirit of Prophecy writings. After studying this instruction, the pastor in cooperation with the conference stewardship secretary should approach the elderly members about their duty in the disposition of means and property.<sup>8</sup> Their children or close relatives may be invited to join in this confidential circle for consultation and planning. Much prayer is needed in dealing with this important business of our heavenly Father.

**8. Encouraging aged Christians to maintain purity and holiness.** In old age, sexual strivings and excesses may become a source of physical sickness or psychoneurotic disorders. Erotic feelings that are directed toward younger persons, even children, may drive them to break the moral law or to send out a danger signal indicating their effort to regain their lost youth by identification.

An old and retired minister suddenly fell into sin with his "maidservant." A conference worker requested that he be disfellowshipped because of an affair with his office secretary. An aged theologian whose mind was preoccupied with sex began to molest a teen-age girl to satisfy his psychosexual curiosity. Such tragedies can be prevented if our pastors are faithful watchmen, warning our elderly members, as well as workers, before they fall into the trap of Satan. How to help our senior Christians to be pure in heart in these last days presents a severe but challenging problem.

Our aged members should be kept busy in studying, gardening, singing, participating in missionary projects, to keep their minds away from themselves and sexual fantasies.

In principle, it is not best to mix old men and women together.<sup>9</sup> If and when they are in a mixed group, close supervision must be provided. They should not read fiction. Their conversation must be noble and clean. Instead of sexual materials preoccupying their minds, they must have the Holy Spirit dwelling in their hearts, helping them to continue the work of sanctification begun in their younger years. The last few years may be more important than the first fifty or sixty years in the pursuit of holiness.

When one of these older ones falls into sin we may recall these words from the pen of inspiration: "Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but if they repent, forsake sin, and turn to God, there is still hope for them."<sup>10</sup> Thank God for His mercy and for this reassurance and promise.

**9. Getting the elderly followers ready to sleep in Christ with peace**

**and hope.** Elderly people who suffer from geriatric diseases or general pain and discomfort show distinctly ambivalent feelings toward death. They often want to die, believing they have nothing to live for. They wish for cessation of their physical and mental distresses, but when they feel the hour near they become disturbed and afraid. They cling to others and want them near at all times.

The precious promises found in Psalm 23, John 14:1-3, 1 Thessalonians 4:16-18, and John 3:16 should be repeated often. Pray with the sick, using simple but sincere language as a small child talking to his father. Recount the blessings that the Lord has showered upon him in the past. Review with him how he has spent the best portion of his life for the kingdom of God. Never fail to give him opportunity to praise the name of the Lord and to express his trust in His glorious return.

The visit should be brief but warm. Let the elderly sick feel the comfort and hope that come from his Physician and Saviour through your facial and vocal expressions. How you greet him or how you shake hands with him as you say good-by may convey to him more reassurance than you can express otherwise. Divine touch can reach him through the human hand that is sanctified with the love of God.

These nine areas demonstrate how important pastoral care is to the elderly. A conscientious pastor cares for his sheep and is willing to die for them. When he sees a wolf coming he acts quickly to drive the wolf away. He listens only to the voice of the Good Shepherd and keeps watch over the flock that the Holy Spirit has placed in his charge. He is rewarded by being able to bring his sheep safely into the fold. □

### **FOOTNOTES**

<sup>1</sup> K. Wolfe, *The Biological, Sociological, and Psychological Aspects of Aging* (Springfield, Illinois: Charles C. Thomas, 1959), p. 3.

<sup>2</sup> John 10:11-18; Eze. 34:11-16.

<sup>3</sup> *Evangelism*, pp. 446, 447.

<sup>4</sup> Lev. 19:32; Prov. 20:29. See also "Aged Believers," "Aged Gospel Workers," and "Aged Person(s)" in *Comprehensive Index to the Writings of Ellen G. White*.

<sup>5</sup> 1 Tim. 4:7.

<sup>6</sup> *Evangelism*, pp. 106, 107.

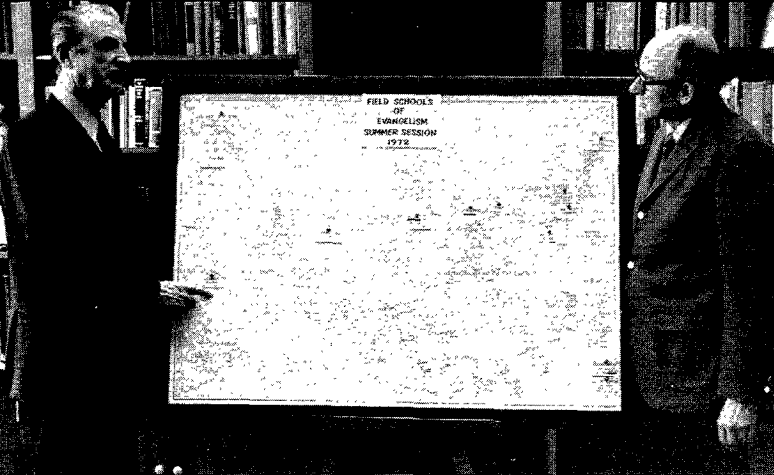
<sup>7</sup> *Testimonies*, vol. 1, p. 423.

<sup>8</sup> *Ibid.*, vol. 4, p. 479; vol. 2, pp. 647, 648, 675; vol. 3, p. 116; vol. 7, pp. 295-298.

<sup>9</sup> *Welfare Ministry*, p. 238.

<sup>10</sup> *Prophets and Kings*, p. 84.





Dr. E. C. Banks, left, professor of evangelism and field work at Andrews University, and Dr. Wilber Alexander, professor of systematic and pastoral theology, look over a map showing locations of 1972 summer Field Schools sponsored by the Seventh-day Adventist Theological Seminary.

**Y**OUNG Seminarian Bill Wright and the elderly lady Bible worker had a list of five hundred persons to visit. Their only transportation was on foot, and the rolling hills of Montego Bay, Jamaica, made every step an effort. In each home they visited they talked of the previous night's meeting. Frequently the people would reply to their questions regarding the best part of the program with, "The sermons, the sermons." And as the two workers left, the seminarian would often overhear the Bible instructor softly say, "Just doing it for Jesus. I'm just doing it for Jesus."

This past summer the twelfth annual program of field evangelism brought to more than six thousand the total number of persons baptized into the Seventh-day Adventist Church through direct efforts of summer Field Schools coordinated by the Seventh-day Adventist Theological Seminary.

E. C. Banks, professor of evangelism and field work, initiated the summer program to ensure that every Master of Divinity candidate would have opportunity to get practical experience in public evangelism. Many seminarians, profiting from their first summer of evangelism, have enrolled the following year in Field Schools concerned with public health, ghetto ministry, or social work.

During Evangelism Week at the Seminary (October 25-27, 1972), reports were given by students from each of the field schools. The experiences were as varied as the localities.

The ten seminarians who worked in Glasgow were confronted with what has been termed "the least typical Scottish city." Yet, with hundreds leaving the state church annually, there exists a need to get the gospel to these questioning persons.

Some of the major high lights of the seminarians' stay in Glasgow were to see their landlady baptized; to witness an 84-year-old man quit smoking after seventy-two years; to observe the power of the Holy Spirit as it impelled a

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# Just Doing It for Jesus

JUDI HAWKINS

passer-by to come into the meetings; and to overhear a woman remark to her husband before they together took their stand for Christ that the book they had been studying previously was of the devil.

Many of the meetings were held in tents, and the effort in Los Angeles became a political football between local politicians wanting and others not wanting the tent to be pitched in their district. The legal ties centered on the lot's not being paved. But when City officials recognized the need for the medical work planned for the community they agreed to let the tent go up.

In Washington, D.C., the approach was one of urban ministry. The goal was not so much to present the gospel in sermon as it was to meet the immediate needs of the people. Oftentimes, this meant counseling on abortion, drug rehabilitation referral, and basic health instructions. More often than not the seven students were concerned with helping a patient do as little harm as possible to himself until he could better handle his own problems.

This idea of reaching people where they are was also an integral part of the Detroit meetings. A mobile dental-medical clinic was sponsored by the Southwest Region Conference and the Southwestern Union. Because the unit was stationed in Black Panther territory, approval of the party was necessary for smooth operation.

Five-Day Stop-Smoking clinics were conducted, and food and clothing were distributed. Detroiters saw the gospel preached from the pulpit and lived on the streets.

In all, 120 seminarians participated in last summer's program. Of the fourteen schools conducted, two were experimental. Pastor Gerald Hardy headed a group in New Testament witnessing in Portland, Oregon; and Pastor Dale Hannah led a coffee-house evangelistic approach in Washington, D.C.

Two schools were held in the British Isles, with Evangelist Don D. Doleman and Pastor J. M. Cuthell in Plymouth, England; and Evangelist Dale Brusett and Pastor D. McClure in Glasgow, Scotland.

Baptisms reached the three hundred mark in two schools—the Detroit meetings under Pastor E. E. Cleveland, and the Montego Bay effort under Pastor C. D. Brooks.

One school was conducted in Spanish by Evangelist Eleiezer Benavides, with meetings in Berrien Springs and Grand Rapids, Michigan.

The other Field Schools stretched from Vancouver, British Columbia, with Evangelists George Knowles and Verne Snow and Pastor A. M. Spenst in charge, to Los Angeles, California, where Pastor Eric C. Ward directed.

In the Midwest at Longmont, Colorado, were Evangelist John Fowler and Pastor Ken Taylor; and in Des Moines, Iowa, were Evangelist Halle Crowson and Pastor Robert Wood.

On the East Coast were Evangelist Fordyce Detamore and Pastor Don Orsburn in Albany, New York; Evangelist Ron Halvorsen and Pastor W. R. Bornstein in New York City; and Evangelist George Knowles and Pastor A. J. Mustard in Saint John, New Brunswick.

The effects of the summer schools of field evangelism are far reaching, and the seminarians' return to campus is not a sign of a slowdown in public evangelism. Their work alongside that of experienced workers is in essence the beginning of a rightly trained "army of youth" to make the Second Advent a reality in our day. □



# EVENING CLASSES IN REVELATION— A New Evangelistic Approach

ARTHUR DAHL

**E**VERY Adventist minister knows that "when the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."<sup>1</sup> Would the same be true of those who are not believers?

Here is a provocative question: If a prospective believer were introduced to Christ and the great truths of the third angel's message through the book of Revelation, would he not have a far better Christian experience when he comes into the remnant church and a clearer understanding of the great truths of the Advent Movement? This question has led me to conduct several evangelistic series for the general public with Revelation as the topic and an evening class setting as the approach.

Such meetings fill a growing void. Almost without fail, when a member of some other denomination asks his pastor for an explanation of a passage in the book of Revelation, he is met with silence. Many people are interested in, yet bewildered with, the book. As they contact their leaders they receive little help. Yet, strange to say, the religious world is being swept with book after book dealing with prophecy. Most assuredly Satan does not want Revelation to be understood. Hence the silence.

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## A Gospel Method

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Notice the relationship between this book and the gospel. It is the good news of Jesus Christ, a revelation of Him as our Prophet, Priest, and King. What is the book of Revelation? It is "the Revelation of Jesus Christ."<sup>2</sup> Thus Revelation contains the gospel. Then the gospel may be taught in the framework of present truth as found in the book of Revelation.

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"Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to His servant John—'The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.'"<sup>3</sup>

When the gospel is taught through the medium of Revelation present truth can be nicely presented as a harmonious whole, truth linking with truth.

"Honest souls will see the straight chain of present truth. They will see its harmonious connections, link after link uniting into a great whole, and will lay hold upon it. The present truth is not difficult to be understood, and the people whom God is leading will be united upon this broad, firm platform."<sup>4</sup>

#### **Evangelistic-type Procedures**

Preparations for evening classes in Revelation have approximated those for conventional evangelistic series: the usual pattern of advertising with displays in the newspaper, handbills with an enrollment card attached, personal invitations, and a large sign in front of the church.

Each person who comes is enrolled his first night even though it might be halfway through the series. He is encouraged to bring his own Bible. If he does not have one he is given one. Each person is supplied with a small lapboard to write on, a pencil, a complete outline of the order of studies, a diagram for that night's study, and a folder to keep materials in.

At the front stands a twenty-foot blackboard portraying the same blank diagram that has been given to each enrollee. Night by night as we go through the prophecies we build on the diagram on the blackboard and the student fills in his own diagram step by step. Thus the student has a permanent record of the material presented night by night just as it is given. Four diagrams are used in the series. Mimeographed material is also given out from time to time to help explain further the material being presented.

#### **Classroom Setting**

There are no preliminaries such as music, special features, et cetera. After a short welcome and prayer, I go right into the study of the evening.

The first evening I present a few rules for class discussion: They can ask questions at any time during the study, but the questions must pertain to the subject of the evening. I reserve the right to hold the answer to a question if in a further study it can or will be answered in a better way because of the background that they will have by that time. They are encouraged to jot down questions so that they will not forget them. They are also given the assurance that every question will be answered if at all possible. If I do not know the answer I will be fair with them and tell them so, not trying to dodge the question. They are told at the start that no one knows and understands the book of Revelation in every detail.

I emphasize again and again that the Bible will be the only textbook, but reference will be made to secular history and other materials to show that the prophecies predicted did come to pass just as indicated in the Book.

A few slides are used from time to time on a reversible screen. But I have found that slides can distract if not carefully used.

During a recent series the classes were held three nights a week for eight weeks from 7:30 p.m. to 9:00 p.m. I have tried four nights a week, as well as one night a week. The three-night-a-week program seems to work the best. In another setting it could be different. In the most recent series the attendance ranged from forty to fifty per evening, with twenty-three nonmembers being enrolled.

By the time the pastor-teacher covers Revelation and parts of

Daniel to help explain Revelation he will have covered all the basic truths that would be given in any regular evangelistic series. But they are given in a way that ties them together as a complete whole. In addition, a person attending an evening class comes in a different frame of mind from that of a person attending evangelistic meetings, and so absorbs more new material.

#### **Christ in the Doctrines**

My goal has been to carry out this counsel:

"Theoretical discourses are essential, that the people may see the chain of truth, link after link, united in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."<sup>5</sup>

The closer our preaching comes to the pattern, the more effective will be our ministry in the saving of souls. This method of presenting the book of Revelation has been an attempt to teach Christ in the doctrines. But it has been a learning experience. The danger is preaching doctrine without Christ—a lot is being said about this today in our midst—but there can be a preaching of Christ void of a clear understanding of the great truths. Those coming away from that kind of preaching never really know what the Bible teaches. The two approaches must be blended, Christ in the doctrines and the doctrines in Christ.

To develop appropriate methods takes thought, studying, praying, and doing. We must never forget Ellen G. White's words:

"These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan."<sup>6</sup>

In the presentation of Revelation the ultimate aim is to present Jesus Christ as the center and the core of each great prophetic truth and doctrine found in the book. □

#### **FOOTNOTES**

<sup>1</sup> *Testimonies to Ministers*, p. 114.

<sup>2</sup> Rev. 1:1.

<sup>3</sup> *Education*, p. 191.

<sup>4</sup> *Testimonies*, vol. 1, p. 326.

<sup>5</sup> *Evangelism*, p. 186.

<sup>6</sup> *Early Writings*, p. 256.

**A** FAMOUS coast-to-coast chain of burger drive-ins sends new managers to a special training school to learn the art of preparing burgers. Classes include: Hamburgerology 202, Pickles and Onions 302-3, Don't Spare the Mustard 101A, and Catsup 102.

University-style laboratory demonstrations teach the new franchise managers the most efficient, time-saving methods and techniques. To them efficiency means the difference between success and failure.

Industry time-and-motion experts estimate that the average laborer wastes from 20 to 50 per cent of his time and energy through inefficiency. Could this also be true of the ministry? The fourth suggestion in this series on saving time is—

#### 4. Analyze Your Methods

The condition of a minister's desk often reflects his personality. An overloaded, scrambled, and cluttered desk may indicate an overloaded, scrambled, and cluttered pastor. On the other hand, a clean, well-organized desk may indicate a well-organized minister.

Early in my ministry, when visitors were expected in our home for the Sabbath, it was my common practice to scoop everything off the desk into one or two grocery bags and haul them off to the garage. This seemed to work quite well until it came time to move. In the garage I discovered a corner stacked with weeks of paper-bag desk cleanings. At last the message got through. I wasn't solving the problem—I was bagging it up and storing it.

Certainly a minister's desk need not be as impeccable as that of a big corporation executive with a hidden telephone, hidden wastebasket, and a built-in miniature bar. But something between that and total chaos would be desirable.

One good arrangement is to use the desk's double-drawer file for folders frequently used. Examples would be financial reports, attendance records, board and committee-meeting notes, bulletin announcements, correspondence with the various local conference departments, member addresses, pastoral newsletter material, and other folders requiring frequent handling.

On the other side might be a drawer for pens, pencils, glue, and other office supplies, another for stationery and stamps, and a third for miscellaneous supplies plus one or two books presently being read.

On top of the desk could be the telephone, lamp, scratch pad, and a two- or three-level wire basket—incoming mail at the top, outgoing next, and material to-be-filed at

hours had I only known of it years earlier is an *Instant Spelling Dictionary* such as typists use at college. It contains from 25,000 to 30,000 words spelled, divided, and accented—just the words and nothing else. The point is that I don't keep this little volume in my bookcase or in a desk drawer, but to the side of my desk—readily available.

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#### Streamline Our Work

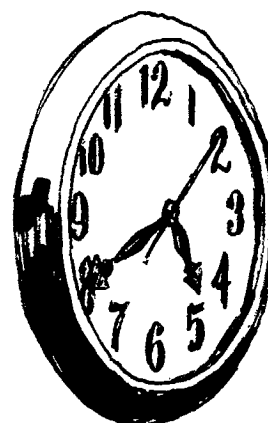
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General Motors and the other giant manufacturers are constantly re-evaluating their assembly-line procedures. Should we not do the same? Where can we trim, streamline, and eliminate? Take sermon preparation. Do we still copy a special quote from a book onto paper in longhand, and then type it weeks

RALPH BLODGETT

## How to Save Time in the Ministry

Conclusion



the bottom. Beside the desk should be the typewriter, ready for instant use.

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#### Unnecessary Motions

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The name of the game is efficiency. That means keeping all the most-used and most-needed items at your finger tips for instant use. The fewer steps taken inside the office, the more time available for work outside the office.

One recent addition to my desk that would have saved untold

later onto a card? Why not type it directly from the book and cut the work in half? Or better yet, mark the quotations and have a secretary or your wife type them later.

Incoming mail is another area for time saving. Try never to handle a letter twice. Open all the envelopes with a letter opener first. Then begin at the top and deal with each letter as you pick it up. Some will go into the "circular file" with just a glance. Others needing a reply should be answered immediately—some

with a post card. Don't put off a decision until later; decide while it's in your hands and move on immediately to another subject.

Select or order all office supplies at one time. Keep on hand a small extra supply of all frequently used items: Scotch tape, glue, marking pen, staples, paper clips, rubber bands, et cetera. You will thus avoid unnecessary trips to the store when you run out of just one item.

Plan committee meetings to follow prayer meetings, thereby saving an entire evening for other activities.

Visitation can absorb many unnecessary hours unless it is organized in advance. Visit people in the same area on the same afternoon or evening—geographically, not alphabetically.

Read books on the work of a minister and glean useful helps from others who labor in the same harness. Used books in this area are often just as useful as new ones.

#### 5. Use Spare Minutes

The book *Cheaper by the Dozen* depicted the efforts of the late Frank Gilbreth to save time within his own family of two adults and twelve children. He spared no effort to trim minutes from almost every family activity: baths, dressing, housework, et cetera. One section describes how the members learned foreign languages from cards taped to the bathroom mirror while brushing their teeth.

Spare moments can be salvaged almost anywhere. While waiting for his meal in a Vienna restaurant, Strauss used the back of a menu to pen one of his famous waltzes. Harriet Beecher Stowe wrote portions of *Uncle Tom's Cabin* in the kitchen as thoughts came to her while kneading bread. Mrs. Eleanor Roosevelt used the spare minutes before appointments, meetings, and conventions to compose many of her newspaper columns. And Abraham Lincoln wrote his famous Gettysburg Address on the back of an envelope while traveling on the train.

Many ministers broaden their horizons by listening to tape cassettes while driving between appointments and members' homes. Others always carry a book

with them in their car and read while waiting at a train crossing, before prayer meeting, in the dentist's waiting room, before funeral processions begin, at the drive-in bank window, and at the barber shop.

Socrates once said, "Employ your time in improving yourself by other men's writings; so you shall come easily by what others have labored hard for."

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#### Self-education

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A practical way of continuing one's professional education is to study systematically such one-volume Bible dictionaries as Unger's, Smith's, Westminster's, Zondervan's Compact, and the Seventh-day Adventist Bible Dictionary. Just ten pages a day will enable one to cover the thick Unger's Bible Dictionary (1,192 pages) in about four months, gleaning thousands of helpful details to enhance one's understanding of the Bible.

How would you like three additional weeks for work every year? The time is there for the asking. Just ten minutes of wasted time every morning and every afternoon salvaged and put to good use equals twenty extra minutes every day, ten extra hours a month, and 120 hours a year—equal to three forty-hour work weeks.

#### 6. Do It Now

Perhaps one of the greatest sins of the average clergyman is procrastination. We go through our mail, read it, and set aside several letters to be answered later. Then in a couple of days we read the letters again, answer one or two and push the others aside for when we have more time. Later we read the letters again and go through the same routine. Thus untold hours are wasted every year. Don't be afraid to make hasty decisions. Decide now and speed back a reply. Keeping abreast of one's mail daily does much to set the mood for the entire day. Stay on top of your work, and the work won't get on top of you.

One executive posted a card above the desk in his office bearing the letters "PITTOT." When asked its meaning, he replied,

"Procrastination is the thief of time."

Dr. Harold Lindsell, editor of *Christianity Today* and a former vice-president of Fuller Theological Seminary, says, "One can never get up enough steam for all the jobs that need doing. So I remember that all I need to do is tackle one item at a time. And how quickly all of them are finished."

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#### Back Issues of Magazines

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Many ministers keep all copies of magazines they receive. Let's be honest with ourselves. How often do we take time to look up the important material thus stored away? In the meantime, think of all the precious library space wasted by that material, 95 per cent of which will never be needed. Instead, read the magazine as soon as it arrives, scanning some articles and devouring others. If one or two have pertinent data for future reference, tear them out and file them in the appropriate folders.

One minister used to keep all magazines until summer, then try to read them all during his vacation. After a couple of summers lugging boxes of magazines around, trying to get all clippings back to the office in some resemblance of order, and wasting most of his vacations in work rather than relaxation, he decided to read each magazine within a day or so of its arrival. All important items were filed, and the remainder were dropped into the circular file.

Above all, take the time to file materials properly. It saves considerable time in the long run.

John Wesley, the famous English preacher, was an expert at conserving time. During his lifetime he mastered six foreign languages, preached 40,000 sermons, traveled 250,000 miles on horseback (often reading books while riding), and wrote 440 books and pamphlets.

To each of us God gives exactly twenty-four hours—more than 86,000 seconds every day. How we use them is up to us, but the way we use them will make the difference between a fruitful and a barren ministry. □



HAROLD B. HANNUM

# SACRED OR

**T**HE Bible teaches clearly that there is a distinction or difference between the sacred and the secular. Many examples might be cited, but a few will illustrate our statement: the days of the week and the Sabbath, Exodus 20:8-11; 31:14, 15; 35:2; the garments of the priest, Exodus 29:29; the tabernacle, Exodus 40:9, 10; the house of God, Psalm 93:5; 11:4; Habakkuk 2:20. There are certain things that God has declared to be holy, and we are instructed to recognize this distinction in our attitudes and our relation to these things.

One of the sins of Israel was their neglect to recognize this difference between the holy and the common. Many of the problems of today arise from this gradual mixing of the common and the holy to such an extent that some say there is no difference, that everything is holy if we so consider it. Some treat the Sabbath as if it were just another day of the week. There is a shockingly common treatment today of many things that traditionally were considered sacred and holy. The marriage relation, the house of worship, the services of religion, the tithe, and many other once-revered things have lost their significance for many. The dress and deportment of some who come to worship in the house of God indicates that they think lightly of the real meaning of holiness, reverence, and the sacred nature of God and our approach to God.

This secularization can be heard in some of the styles of music that have crept into the church. We do not maintain that music or the elements of music are intrinsically secular or sacred or that some

instruments are secular and some holy. The Bible does not make any such claim. And there are many cultures in the world where altogether different music has been developed from that which we know in the European or Western culture. This is not the point at issue. No matter what the culture or style, there should be a distinction between that which is considered sacred or religious, and that which is common or secular. This is recognized in many cultures throughout the world.

In the music of the European tradition there have developed certain techniques that characterize the serious or the "classical" music as distinguished from popular styles. The music of Beethoven, Brahms, Mendelssohn, Berlioz, Liszt, Mozart, Haydn, and composers in this tradition is played by symphony orchestras and musicians in a style that is clearly recognized by competent individuals as belonging to this music. The music of this group of composers is intended to be performed within definite style characteristics. The same music performed by a jazz combo or a rock combo would be recognized by listeners as not in the tradition that is appropriate to this kind of music.

There is another class of styles that is used by the entertainment industry. It goes by various names such as jazz, popular music, rock 'n' roll, boogie-woogie, ragtime, blues, and other titles. These various styles have one thing in common—they are popular expressions of different segments of the population, and many of them belong in the dance hall or in theatrical entertainment rather than in serious or "classical" music. One thing is true of these

styles—they have all been considered secular in nature and therefore have not until recently been used for religious music in sacred services. There is a serious question among many whether or not these styles should be accepted for use as sacred music. These are the kinds of music to which we refer as secular styles. We will not enter into the question of whether any of this music is acceptable for our secular enjoyment. We will confine our discussion to the use of this music in religious services and in the cause of evangelism.

Some believe that any music that has religious words should be considered religious music. For individuals whose life-style has been with this type of music, and whose environment has been chiefly the music of jazz, rock 'n' roll, and this type of music, it may be that this music with religious words might have a religious appeal. Some evangelistic groups seek to reach groups with the popular music of the day. But to those whose background has been the music of Mozart, Haydn, Beethoven, Bach, and Brahms, and this style of music, it seems difficult for them to have any religious associations with music that is used chiefly for the theater, the dance, the night club, and secular entertainment, often of a questionable kind. An individual who has heard the symphonies of Beethoven, the piano music of Chopin and Schumann, the songs of Schubert, and the music of Brahms, Vaughan Williams, and others, will not be easily persuaded that the theatrical and popular idiom is appropriate for religious use.

This is not necessarily due to a reactionary conservatism, or an unwillingness to accept new

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musical language. Some of the greatest religious music was written by composers such as Palestrina, Handel, Bach, Des Prez, Byrd, to name a few. Simply because it is new does not make new or contemporary music surpass the great religious music of the past. On the other hand, we need excellent music for today in contemporary styles. But it is not necessary for new religious music to borrow the contemporary secular styles. There must be a clear distinction maintained.

One need not quibble over the fact that some secular music of the past has been arranged and adapted as religious music today. This music has lost its secular associations and now has the characteristics of religious music. One should be more concerned over the *present* associations of any music contemplated for religious use.

To be specific let us point out

beautiful vocal tone, the singer depends on facial expressions, sometimes quite distorted.

**4. Embellishments.** Cheap, trivial types of embellishments and elaboration in piano and organ playing display a lack of good musical taste. Highly decorated piano playing with runs, scales, arpeggios, and other hackneyed devices do not appeal to good musical taste. There is a time and a place for proper embellishments, but it takes one with good artistic taste to know when and how much to use these devices.

**5. Lack of simplicity, directness, and unadorned beauty of music.** Great music is not adorned with needless effects and musical devices to make a showy impression. Excessive elaboration often hides a poverty of real musical value.

Characteristics that good religious music of today will have are—

appeal. Rhythm is most elemental in physical appeal, and it is easily debased, making an appeal to the basest passions. The rhythm of sacred music will be refined in character.

D. Skillful technical performance should characterize all religious music. No slipshod, careless performance without adequate preparation should be allowed. Sacred music needs to be performed as carefully and beautifully as secular music. It should not depend upon religious emotion to make it acceptable. Because it pertains to sacred subjects does not in itself excuse it from meeting exacting technical standards.

E. The standards set forth in the recently adopted philosophy of music presented at the 1972 Annual Council are an excellent guide and should be taken seriously by our churches.

We recognize the attack that Satan has made on the Sabbath and the significance of the Sabbath as a recognition of the true God. The attack of Satan in these last days is even more insidious and powerful in the realm of the emotions. He is using such words as love and peace to cover up a breaking down of principles that are as eternal as God Himself. By weakening the distinction between the sacred and the common in the field of music, which deals strongly with our emotional nature, Satan can eventually weaken our respect for other Biblical truths. We should be aware of this and seek to make our musical offering as pure and above reproach as we are capable of doing.

It is not necessary to make our music either difficult or unattractive to attain this goal. But it may mean that we will have to give up some of our cherished physical delights in certain types of music in order to offer a more perfect offering of sacred music. Just as one must sometimes learn to like foods that at first are not so attractive to the taste, so in music one may have to learn to like the simple, the beautiful music that is not tainted with the world and the theater, but which will prove in the end to be more beautiful than anything the world has to offer. Let us not compromise with the world in our sacred music. □

# SECULAR?

some of the secular styles that we believe should not be used in our sacred music.

**1. Technical devices that are borrowed from the theater.** The kind of organ known as the theater organ produces tonal effects and qualities that do not belong to the church. The excessive tremolo, glissando or gliding effects, peculiar tone qualities, too-prominent rhythmic effects, these are natural effects on the theater organ.

**2. Sentimentalism.** Sentimentality is an emphasis on emotion for the sake of emotion. It is overdoing emotion. It is insincere expression. It is adding sweetness and luscious effects where they become overly emphasized. Certain types of melody and harmony will have this effect. The crooning of the popular singer is a good example.

**3. The untrained vocal tone.** This is borrowed from the popular way of singing folk songs. It shows a lack of good voice training. Sometimes it becomes unpleasantly raucous. Instead of depending on

A. Beauty of tone, both vocal and instrumental. Artists work for years to obtain a beautiful piano tone, or a beautiful quality in the singing voice. The beauty of the violin tone of Heifetz was not obtained in a day, but is the result of years of careful and intelligent practice. We should expect no less in the beauty of tone for religious music.

B. The melodies should have originality, strength, and beauty, instead of sentimental, trite, and obvious emotionalism. A study of the melodies of Bach, Handel, Mozart, Beethoven, and others will show what beautiful melodies are like. Contemporary religious music should also have melodies of beauty and emotion.

C. Rhythm that is strong and intrinsic to the music, rather than a dominating and hypnotic force that is imposed on the music to make it appeal to the untrained ear. The rhythm should arise from the nature of the melody and the harmony. It should not be added simply to make a strong physical

## HOW OLD ARE THE ROCKS?

**R**OCKS returned from the moon by the Apollo 15 and 16 missions have precisely determined radioisotope ages as great as 4.1 billion years.<sup>1</sup> The average of the extensive radioisotope analyses that have been performed on meteorites suggests that these objects have been in existence as solid material for 4.55 billion years.<sup>2</sup> Five different techniques for determining radioisotope age when applied to samples of pegmatite from the Beartooth Mountains in Montana have yielded ages ranging between 2.5 and 2.8 billion years.<sup>3</sup> Four independent dating techniques applied to minerals in the granite, schist and gneiss of the Front Range west of Boulder, Colorado, have yielded radioisotope ages closely grouped between 1.2 and 1.6 billion years, while quartz monzonite which has intruded into this rock near Eldora, Colorado, has a radioisotope age of 54 million years.<sup>4</sup> Extensive measurements have established a radioisotope age of 193 million years for the Palisade sill near Fort Lee, New Jersey, which intrudes rocks containing fossil fish, reptiles, and many footprints.<sup>5</sup>

Can one believe these radioisotope ages? The answer is a firm Yes. A radioisotope age is simply a convenient description of certain radioactive and radiogenic components. The amounts of these components that have been determined by appropriate analytical techniques may be described in parts per million, a fractional ratio, or time that would be required for the observed state to develop under a set of simplifying assumptions. The latter means of description is known as a radioisotope (or radioactive) age. A radioisotope age is "true," and is as accurate as the basic measurements from which it is derived. It describes a *contemporary* characteristic of the specimen on which the reported measurements were performed.

If the actual experience of the specimen is adequately described by the simplifying assumptions under which the measured atomic concentrations or ratios were converted into a radioisotope age, the radioisotope age is equal to a period of real time. Without independent historical data one cannot be certain that all the simplifying assumptions have been satisfied. The available evidence

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must be analyzed to determine the probability that the simplifying assumptions have or have not been fulfilled. Essential agreement between various chemically and physically independent radioisotope age techniques on numerous samples of differing components of a mineral formation give confidence that the radioisotope ages obtained do have meaning in terms of real time. Examples are cited in references 2, 3, and 4. However satisfying the supporting evidence may be, translation of a radioisotope age into a real time period is always speculative.

If radioisotope ages have, at least in some cases, meaning in terms of real time they present a problem for those who are concerned over the reliability of the testimony given by Moses and Ellen G. White concerning the history of our planet. This problem may be resolved in either of two ways without disturbing implicit confidence in the inspired testimony.

The inorganic features of our planet are relatively simple in comparison with the living organisms that it supports. God's capacity to create these living

forms as described in Genesis implies an ability to arrange atoms, both radioactive and radiogenic, in inorganic matter according to any pattern He might choose. Accordingly, the radioisotope age characteristics that we observe could be the result of God's preference expressed in creative activity 4,000 years ago, 6,000 years ago, or yesterday.

An alternate resolution that allows more meaning to radioisotope age data recognizes the Genesis account as a description of a creative episode in which this planet was transformed from a chaotic state without life to an ideal world.<sup>6</sup> According to this viewpoint there is accessible to present investigation matter that appeared during the Genesis Creation week and matter that was brought into existence in a manifestation of creative power at a remote time in the history of the universe. Material from this earlier creative episode is available in rocks from the moon, meteorites, and minerals exposed by the Flood, as well as subsequent volcanic and erosional activity on Earth. Radioisotope ages ranging from tens of thousands to billions of years may be due to natural processes that this ancient material has experienced since its original creation, and also to abnormal events to which it may have been subjected during the Genesis Creation week and the Flood epoch.

The second solution proposed above may appear to encounter difficulty with mineral formations that have radioisotope ages in millions of years and which either contain or overlay fossils. The difficulty exists only if the radiogenic daughter products have accumulated since the mineral was brought into association with the related fossils. It is unduly naive and simplistic to assume that all daughter products are removed from their radioactive parents in a transport of material by erosional or volcanic activity. A radioisotope age of mineral associated with a fossil may provide information concerning the history of the mineral, but have little or no relationship to the time when this material was brought into association with the fossil. For example, the radioisotope ages that can be determined for the various components of the soil in which a human body has been buried may give information concerning the matter of which this soil is composed, but would not be expected to date the burial of the body.

Volcanic and plutonic material has provided most of the radioisotope ages for establishing the currently accepted evolutionary time scale, on the assumption that the radioisotope chronometer systems were set to zero in the transport of material by volcanic and plutonic activity. It is now becoming recognized that this assumption is justified only in special cases.

Lava that cools rapidly or erupts at great ocean depths will have a potassium-argon age in excess of the time since its eruption. Recent submarine flows from Kilauea Volcano in Hawaii have been found to have radioisotope ages as great as 43 million years.<sup>7</sup> It is worthy of note that much of Earth's volcanic flows—basalts in the Columbia River region of northwestern United States and the Deccan plateau of India, e.g.—may have taken place

under water in association with the Flood. The author has observed pillow basalt (a formation produced by lava eruption under water) on the upper levels of the Blue Mountains southeast of the Columbia River plateau.

One would expect submarine volcanic flows and plutonic intrusions at large depths below the surface to retain radioisotope-age characteristics developed prior to the eruption or intrusion. More surprising is the retention of great radioisotope age by subaerial volcanic material. Basalt that erupted from Hualalei Volcano (Hawaii) in 1801 contains components that have a potassium-argon age in excess of one billion years.<sup>8</sup> A lava flow on Mount Rangitoto in New Zealand, dated by radiocarbon analysis of trees that were destroyed by the flow to have resulted from volcanic activity approximately 200 years ago, yields potassium-argon ages as great as 465,000 years.<sup>9</sup> A recent study of the Ethiopian volcano Fantale indicates that the radioisotope ages of tuff on the sides of this volcano relate to chemical characteristics and zonation within the magma chamber that produced the volcanic material, and do *not* date the eruptions that produced successive layers of tuff. As eruptions proceeded, the volcanic material brought to the surface had progressively lesser radioisotope ages.<sup>10</sup> Other data of similar nature could be presented.<sup>11</sup>

Accordingly, radioisotope ages of minerals associated with fossils do not disallow the limitations given in the Bible concerning the time life has existed on this planet. Both inspired testimony and recent scientific discovery indicate that these radioisotope ages relate more to the history of the mineral prior to its association with fossil material than to the time that has elapsed since this event.

Radioisotope age determinations, together with data obtained from artificial satellites, lunar exploration, and space probes to nearby planets, present a picture of physical activity in this portion of the universe over a long period of time prior to the Creation week described in the first chapter of Genesis. These observations can expand our concept of God, and need not threaten implicit confidence in the inspired testimony He has given us. □

#### FOOTNOTES

<sup>1</sup> Frederic R. Siegel, "Geochemistry," *Geotimes*, January, 1973, pp. 20-22.

<sup>2</sup> R. H. Brown, "The Age of Meteorites," *Spectrum*, Winter, 1971, pp. 19-27.

<sup>3</sup> ———, "Radioactive Time Clocks," *Creation—Accident or Design?* Harold G. Coffin, ed. (Washington, D.C.: Review and Herald Publishing Association, 1969), pp. 273-298.

<sup>4</sup> S. R. Hart, G. L. Davis, R. H. Steiger, and G. R. Tilton, "A Comparison of the Isotopic Mineral Age Variations and Petrologic Changes Induced by Contact Metamorphism," in *Radiometric Dating for Geologists*, ed. by E. I. Hamilton and R. M. Farquhar (New York: Interscience Publishers, 1968), pp. 73-110.

<sup>5</sup> W. B. Harland, A. Gilbert Smith, and B. Wilcock, editors, *The Phanerozoic Time-scale* (London: Geological Society of London, 1964), p. 277.

<sup>6</sup> Brown, "The Creation of Elementary Matter," *The Ministry*, February, 1958, p. 11; ———, "Key Words in the Genesis Account of Creation," *The Ministry*, February, 1964, p. 12.

<sup>7</sup> G. Brent Dalrymple and Marvin A. Lanphere, *Potassium-Argon Dating* (San Francisco, Cal.: W. H. Freeman and Company, 1969), pp. 134, 135.

<sup>8</sup> *Ibid.*, p. 133.

<sup>9</sup> H. Polach, J. Chappell, and J. F. Lovering, "ANU Radiocarbon Date List III," *Radiocarbon*, 11 (1969), p. 254.

<sup>10</sup> D. R. Dickinson and I. L. Gibson, "Feldspar Fractionation and Anomalous Sr<sup>87</sup>/Sr<sup>86</sup> Ratios in a Suit of Peralkaline Silicic Rocks," *Geological Society of America Bulletin*, 83 (1972), pp. 231-240.

<sup>11</sup> Dalrymple and Lanphere, *op. cit.*, pp. 143, 144; C. W. Naeser, "Geochronology of the Navajo-Hopi Diatremes, Four Corners Area," *Journal of Geophysical Research*, 76 (1971), pp. 4978-4985.

# Peace of Mind and the Latter Rain

**M**AN'S obsession for peace characterizes society. Never before has the prophecy "When they shall say, Peace and safety; then sudden destruction cometh upon them"<sup>1</sup> had such impact upon those willing to consider its implications. More significant than political talks and efforts for world harmony, however, is the impulsive search for inner serenity. The burgeoning tranquilizer industry testifies to a fantastic peace-of-mind binge. The sex-and-drug scene disguises a hidden drive for meaning and tranquility, while the growing appeal of Eastern mysticism to Western Christendom evidences a peace-of-mind mentality. The psychiatrist-psychologist-counselor complex is fast being overshadowed by a fascination with the occult, proving both the fruitlessness and the desperation of this obsession. So urgent is the desire for security that each frustrated effort toward its achievement demands ever more deviant methods of capturing this illusive dream.

That many are driven by demons appears evident. Without doubt, satanic agencies are beginning a last great roundup in preparation for the final conflict. But are we not also witnessing the Holy Spirit's efforts to remove a deceptive security that has permitted man carelessly to ignore God's claims? Is not God stripping man of his self-confidence in order to grant him a peace reflecting eternal security?

At the very time when we must learn to depend fully upon Christ, who will soon be our only anchor, a serious security gap is evidenced by growing restlessness within the

church. The alarming use of tranquilizers and the growing tendency to seek human counselors instead of God indicates the fact that the church is snared in the world's quest for peace. If God calls to the world by withdrawing its security, does He not shout to us who have been entrusted with the very message calculated to secure the church and give hope to the world?

Prayerful consideration must be given to this divine prescription that, when taken according to directions, will enable us to present the three angels' messages to the world with a power that will swell to the loud cry. Our failure to internalize the Laodicean message engenders within us a state of uncertainty and prevents the world from comprehending the third angel's message.

A century ago Mrs. Ellen White stated that this message had been prevented from doing its work by the hardness of the hearts of church members, and continued, "The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work."<sup>2</sup> This "solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified."<sup>3</sup> Those who will not bear this straight testimony "will rise up against it, and this will cause a shaking among God's people."<sup>4</sup>

The Faithful Witness speaks both negatively and positively. Ignorance concerning our condition demands a negative approach, but

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only to prepare us to receive the positive revelation. Rebuke is but His loving way of knocking at the heart's door. He longs to restore the fellowship prevented by sin. How heartbreaking that trials and defeats must be multiplied because of our failure to throw wide the door to His presence. The light of His Spirit must penetrate the inner recesses of our hearts, producing in us a repentance that resolves in fellowship. Only by responding in gratitude to the negative can we appreciate the positive. Unfortunately, we often mistake the voice of our best friend for that of an enemy.

A troubled conscience is unbearable, for it deprives us of peace and threatens our home-made security. We must have peace. But, in our blindness, we seal ourselves off from rebuke, and the Messenger of Peace speaks in vain. The extent of our blindness can be measured by our complex system of defense reactions. One generally effective device is to neutralize the pangs of uneasy conscience by focusing attention on others—especially church leaders—who do the same or worse. When God amplifies His voice through a human agent it is comforting to be able to point to some defect that disqualifies him from speaking. We may refrain from attacking the agent of rebuke, only to blame circumstances or transfer the guilt to someone else. If divine counsel threatens a cherished idol it is assuring to remind ourselves that times have changed or insist that we don't want to become involved in legalism or fanaticism. If neither of these appear helpful we may

be able to relieve the tension by focusing our attention upon the good we hope to accomplish by maintaining our own way.

These psychological mechanisms are only relatively effective in restoring a peace that the True Witness calls a terrible delusion: "Knowest not that thou art . . . miserable . . . and naked." If these are ineffective many other devices are available, such as reminding ourselves that "no one is perfect," for after all, "we all have our sins." Or we may console ourselves with the assurance that someday we'll have strength to resist. We can simply deny the validity of the rebuke on the grounds that God would not use such a negative approach. After all, doesn't modern psychology prove the necessity of a positive approach to avoid ego damage?

The terms of the Laodicean message are negative and unflattering, and they contain not one commendation. Nevertheless, its tones express love that yearns for a long-denied fellowship. Our tendency to mute that voice has deprived us of the peace that Christ offers, leaving us with an ineffective, homemade peace that must be restructured at every new disturbance of the ego. Until we recognize the nature of our defensiveness and submit fully to His loving counsel we cannot grasp the positive nature of the straight testimony. Its challenge to self-will is truly an overture of peace, for it is the love of self that destroys our peace. A synthetic peace muffles the voice of the Spirit and prevents the latter rain.

Christ does not offer a state of nirvanah, free from spiritual turbulence, that could only mask the deep-seated maladies of the soul. Instead, He offers a progressive security, to result from our grateful interaction with a deepening and ever more penetrating rebuke of the Spirit, who in purifying the heart must convince the soul of sin by presenting ever clearer concepts of righteousness. The resulting peace is frequently disturbed by the voice of conscience. But each disturbance furnishes new assurance that He who has committed Himself to prepare us for the latter rain intends to fulfill His commitment.

In this ever deepening sense of sinfulness, we come to identify sin, not with actions of others or of ourselves, nor even with the state of the world, but with the independence and self-centeredness of our own nature. The voice of rebuke that threatens our pseudo-security becomes a symbol of security in Him.

The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. . . . At every advance step in Christian experience our repentance will deepen. . . . "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight."<sup>5</sup>

Does the principle that proximity to Christ determines the degree to which one senses his sinfulness apply even after the commencement of the latter rain? The passage from Ezekiel in the above quotation refers to the experience of God's people following acceptance of the New Covenant promise and their reception of the Spirit. Mrs. Ellen White continues:

Again He says, "I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."<sup>6</sup>

Thus, even after fulfillment of the covenant promise to cleanse the heart by writing within it the law and filling it with the Spirit, God's people will see in self nothing but shame. Indeed, this attitude is prerequisite to the outpouring of the latter rain. When self-distrust is total, and shame of our independent spirit inspires only hatred of every form of self-will, then God can grant us a full measure of His Spirit, for we will neither attempt to use Him for our own purposes nor take personal credit for His work. Those who are fully and forever dead to self can and will be entrusted with measureless and unlimited power with which to exhibit the character of God before a waiting universe. □

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#### FOOTNOTES

<sup>1</sup> 1 Thess. 5:3.

<sup>2</sup> *Testimonies*, vol. 1, p. 186.

<sup>3</sup> *Ibid.*, p. 181.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Christ's Object Lessons*, pp. 160, 161.

<sup>6</sup> *Ibid.*, p. 161.

**I**T IS clear, beyond all question, that the early church was sure that our redemption is based on a historical fact—an act that took place, once for all, at a definite time in the history of the world. Today again, especially in view of certain developments in modern theological thinking, it should be emphasized that the Christian religion, both in its background and in its development, is definitely historical. The historical backgrounds of man's creation, his fall, and the revelation to him of the plan of redemption are set out clearly in the authoritative Bible record.

The early church, in loyalty to the record, placed full emphasis on the historicity of our redemption in Jesus. "Christ died"—that is fact; "Christ died for our sins"—that is doctrine and the basis of the Christian gospel; "suffered under Pontius Pilate"—that places the events of the crucifixion firmly in history. This emphasis by the church was a definite and wise stand against all possible heresies that might try to throw doubt upon the historical basis of the gospel.

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### The Changed Outlook

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Of recent years, the Christian message has been confronted with new and rapid developments in contemporary culture—developments that have produced a questioning of traditional religious views. We grant, of course, that no department of knowledge can maintain its isolation from scientific investigation, and we know that some convictions from the past have crumbled under the scrutiny of modern knowledge. The Christian gospel, however, has survived all investigations and is well able to survive amid contemporary religious conflicts.

The widespread spiritual malaise we see today probably stems from a number of causes. We might mention three: First, there is a

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general lack of affection for past tradition; second, there is an apathy or indifference concerning any world beyond this; and third, there is a general belief in the omniscience of the technological sciences to explain man and to serve his needs. The result of all this is cynicism and indifference among unbelievers, matched by doubt and apathy among churchgoers.

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### The Reaction of Modern Theology

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Modern theologians have been fully aware of this changed outlook, and some have felt doubtful and uneasy concerning the old positions. They have tried, therefore, in various ways to adapt religious concepts to the contemporary outlook. Evangelicals, of course, react by the reassertion of the theology of the Bible. Others, however, have sought for a contemporary philosophical medium for the gospel and think that they find it in the existential view of man. Still others follow more radical paths, asserting that in secularism lies the meaning of Christianity.

As we take a brief look at some of these modern teachings we quickly note that what is really at stake for Christianity, is the truth about God. Ellen G. White emphasizes this when she states:

It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted.<sup>1</sup>

What, therefore, we should especially note is that in some of the modern theological adaptations, the picture of God is misinterpreted. It might be protested that modern theological teaching is a sincere attempt to salvage Christian ideals from the battleground of historical doubt. But we must emphasize that what is salvaged is *not* the Christian gospel. The vicarious sacrifice of Calvary and the means of grace either have no place or are misinterpreted in much of modern theology. What is the use of extolling Christian ideals, while the only means of attaining those ideals are nullified or evaded by philosophical errors?

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### The Truth in Love

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In view of what we believe to be subversive elements in the teachings of certain modern theologies, it might be useful to note some points where these teachings deviate from the true gospel. We take this step, not with a negative or polemic purpose, but with a sincere desire to help focus some of the great issues that are at stake for Christians. Furthermore, we do not impugn the sincerity of anyone, for only God, who can

# Contemporary Conflict

## Part 1

assess motive, is able to judge impartially. But saying this does not absolve us from our duty to guard ourselves, our students, and the flocks committed to our care, against the dangers of modern heresy.

We recognize that some modern theories are the product of deep and honest thought, of a genuine search for truth, and are written with a sincere desire to contribute to an understanding of God and of man's relationship to Him. We are reminded, though, of the warning of the apostle Paul that "every man take heed how he buildeth" (1 Cor. 3:10). It could be that some of these modern teachers who perhaps have been building unwisely might at last be saved, "yet so as by fire" (verse 15). We know that in the final work of the gospel "the children of God are to manifest His glory"—His character—and as they "reveal what the grace of God has done for them" <sup>2</sup> men will be charmed, prejudice abated. Even some of the wise of this world might come to realize the poverty of their own philosophies, and realizing that they had been trying to quench their own and others' thirst at "broken cisterns," they might turn for real refreshing to drink at "the fountain of living waters" (Jer. 2:13).

Most *Ministry* readers are acquainted with or have heard of Harvey Cox's book *The Secular City*, which we might cite as presenting the idea of secular Christianity. One of the problems facing Christian evangelism today is an almost impenetrable bulwark of secular-mindedness. There still exists, of course, a certain pattern of ethical tradition derived from an earlier Christendom, but this is gradually being eroded by the ethos of secularism. Cox suggests that in order to hear God speaking through the human relationships and duties of secular life, man should discard an outworn religious culture with its misleading metaphysics and irrelevant other-worldliness. Cox presents with enthusiasm the idea that the "secular city" is the climax of God's plan in history.

We might well ask whether technological man, as Cox pictures him and as he is seen today, is really a criterion of God's plan for man. We note, too, that Cox's thesis seems to be influenced by a kind of Pelagianism. Cox is not concerned with prayer or the seeking of God's grace; his encouragement to Christian action simply means the *activism* that Christians have perhaps known, from their own earlier experience, to be spiritually starving. Thus we see that the issue here is God's

grace, for the theory of Cox definitely teaches the self-sufficiency of modern technological man. By this teaching, the seeker after peace is thrown back to the "weak and beggarly elements" (Gal. 4:9). Christianity alone, with its true doctrine of God, offers through the plan of redemption an ensured future for man. Cox's theory neglects all this.

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### The Demise of Theism

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There are several theories in modern theology that postulate either the demise of theism or God's self-destruction in history. We note two:

A. *Christ Without Theism*. Paul Van Buren in his *Secular Meaning of the Gospel* proposes a theory that suggests that although theism and religion are not admissible in our modern scientific world, Christ still has importance for the human race. But Christ's value for mankind today, teaches Van Buren, is to be found, not in the theistic and religious norms that Jesus adopted as a man of His time, but in the perfect freedom of Jesus. Van Buren says that Jesus "died as a result of the threat that such a free man poses for insecure and bound men." <sup>3</sup> After the resurrection the disciples are said to have had "an experience of which Jesus was the sense-con-

tent. . . . From that moment, the disciples began to possess something of the freedom of Jesus. His freedom began to be 'contagious.' "

This theory of Van Buren cannot be sustained by Scripture, because Jesus claimed to be the Christ, the anointed One who came to do God's will. His freedom is demonstrated by His obedience to the law and by His service to God. Van Buren ignores the fact that Jesus lived and taught in a historical context—the faith and promises of the Old Testament. Vogel, in his comments on Van Buren's theory, writes, "Jesus was showing, through His freedom, that there is a source of life beyond the world, obedience to which makes one free in the world. His freedom is reference to a source beyond the world, to the Father." <sup>4</sup>

**B. The Self-destruction of Deity.** Another theory is that God did actually exist, but that He died by an act of loving self-destruction. T. J. J. Altizer in his book *The Gospel of Christian Atheism* insists that the incarnation and Calvary meant nothing less than the dissolution of God Himself. Altizer says, "The problem that the theologian refuses to confront is the inevitable incompatibility between the primordial Christian God and an incarnate or kenotic Christ. . . . Such a descent cannot be truly meaningful unless it is understood as a real movement of God himself, a movement which is final and irrevocable, but which continues to occur wherever there is history and life." <sup>5</sup>

This theory reduces God as a transcendent being, and Jesus Himself is not considered to be the exalted Lord, but one who by death has passed "from a particular to a universal form, and continues to be present in a forward-moving and transfiguring Word." <sup>6</sup>

There is, however, an accusation by Altizer that should be answered. He says that theologians have confined the self-giving of God to the incarnation, and thus have "isolated God's love from the primordial nature and existence of God himself." <sup>7</sup>

This charge is obviously unscriptural and not sustained by Western orthodoxy. The apostle

John shows that the self-giving love of Calvary reveals, not the abolition of deity, but the essence of deity in its eternity and perfection. Furthermore, both the apostle John and Augustine, also many Western theologians, have related the doctrine of the Trinity to the love revealed in the incarnation and the cross. Calvary, then, means, not the dissolution of deity, but the measure of that ceaseless self-giving love which is the glory of God in all eternity.

Ellen G. White makes this clear in the following statement concerning God the Father: "He is glorified [note that this is not limitation or dissolution] by the incarnation, the life, death, and mediation of His Son." <sup>8</sup> (Readers will be acquainted with other relevant statements from the Spirit of Prophecy.) The sovereignty of God is absolute—divine omnipotence and divine love are of one; and in relation to the problem of evil, and its complete and final destruction, the sovereign God of love is involved, identified, and triumphant.

### Demythologizing and Existentialism

A theory, popularized by Rudolph Bultmann, is that the whole message of Christianity has to be presented in categories that modern man can understand. It is suggested that this necessitates the removal of what are considered to be mythological elements in the New Testament, in order to find the real essence of the Christian message. In Bultmann, demythologizing seems to be the general corrective and existential theology the universal answer; and so he rearranges the whole story of redemption in existential categories. (Existentialism may be understood as a philosophy that places reality within man's self-understanding, so that propositions about God or about any ontological concept have no validity except as details of man's encounters. It would be useful for readers to refresh their knowledge of this philosophy by reading again the helpful articles on existentialism in *The Ministry* of December, 1970.)

For Bultmann, therefore, the

death of Jesus is known only as the believer's dying with Christ in the hearing of faith; and the resurrection is not an event attested by evidence, but a mythological way of stating the saving significance of the cross. According to Bultmann, all that the historian can really affirm is the Easter faith of the disciples. By translating the gospel into existentialist terms, Bultmann leaves no basis for ontological propositions about the status of Jesus in relation to God and the world. Furthermore, the scriptural records of the life and teaching of Jesus are treated rather skeptically. In his book *Jesus and the Word* Bultmann states, "I do indeed think that we can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary; and other sources about Jesus do not exist." <sup>9</sup>

Bultmann's position is not convincing and does little justice to the emphasis of the New Testament writers upon the man Jesus. References to Jesus in the Epistles and the extended coverage in the Gospels of the deeds and sayings of Jesus clearly relate to what He claimed to be His lifework. A definite portrait of a person emerges from the records, and it was *that person* who justified the Christology of the early church. Bultmann suggests that an existentialist concept can convey the whole meaning of Christianity, but this is obviously misleading, because the ontological element in the New Testament is absolutely basic for Christianity. The "being," the "isness," of deity set forth in the Old Testament is reaffirmed in the New Testament, revealing that Jesus shares in it. He is the I AM, "the self-existent One." <sup>10</sup>

(Next month: *The relationship of the concepts of Paul Tillich to the teachings of historic Christianity.*) □

### FOOTNOTES

<sup>1</sup> *Christ's Object Lessons*, p. 415.

<sup>2</sup> *Ibid.*, pp. 415, 416.

<sup>3</sup> Page 134.

<sup>4</sup> A. A. Vogel, *The Next Christian Epoch*, p. 37.

<sup>5</sup> Page 43.

<sup>6</sup> *Ibid.*, p. 56.

<sup>7</sup> *Ibid.*, p. 67.

<sup>8</sup> *Testimonies for the Church*, vol. 6, p. 364.

<sup>9</sup> Page 14.

<sup>10</sup> *The Desire of Ages*, p. 470.

# the Local church elder

## SERMON IDEAS

### Making Your Sermons Live

ORLEY M. BERG

Number 5 of a Series

**A** GREAT hazard in preaching is that the one to deliver the message may become self-sufficient, feeling that once the sermon is prepared he can relax in the assurance that it will accomplish its purpose. The sermon may be well developed with a proper outline, illustrations, and content, but to assume that because of these factors it will arrest the attention and meet the needs of the people is a tragic misconception. Beyond the preparation is the delivery. To be effective in its delivery the sermon must live in the mind and heart of the speaker and be proclaimed in the power of the Holy Spirit.

We must never depend upon the sermon itself, no matter how masterly the preparation. The best sermon, of itself, may be as dry as the valley of dry bones in the vision of Ezekiel 37. No doubt every preacher has had experiences when his best-prepared sermons have seemed most ineffective. As in Ezekiel's vision, the dry bones need to be clothed with the Holy Spirit. It is this that makes them live.

There are certain assets that one may possess that could be an advantage in his work for the Lord. These would include a good education, a keen intellect, special talents, the ability to speak well, even good looks and a pleasing personality. It is equally true, however, that these qualities that could increase one's usefulness

may also become his greatest handicaps. The danger is that one will be led to depend on these advantages for success, thus feeling less and less dependent upon the Holy Spirit.

According to the Scriptures there are certain categories of persons who are not going to reach heaven in large numbers. The odds are against them. Jesus put the rich in this category. Not because they are wealthy, but because they permit their wealth to stand between them and their salvation.

Paul declares that "not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). The reason for this is that the wise trust in their own wisdom, the mighty in their own might, the noble in their nobility. This being so, God has chosen the foolish, weak, and base things of the world "that no flesh should glory in his presence" (verse 29).

This is not to discount the importance of a good education. God places no premium on ignorance. This is not to minimize the advantages of special gifts or talents one may possess. These should be improved upon. But it does show up the danger of permitting these to become a substitute for the presence and power of the Holy Spirit in the life.

Jeremiah declares, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord" (Jer. 9:23, 24).

#### Spiritual Leadership

The most important qualification of the one who stands before the people as a leader is his own intimate fellowship with the Lord Jesus Christ. He must be above all a spiritual leader, and the message he bears from the pulpit must

come from a deep sense of His own unworthiness and a recognition of his utter dependence upon the Holy Spirit for its effectiveness. Otherwise, no matter how cleverly the sermon has been put together, or how personable the speaker, or how fluent his delivery, it will be nothing more than dry bones to the hearers.

A man may spend all week working in a bank, handling money and figures, but this of itself does not qualify him to be the treasurer of the church. Another may have a degree from the conservatory of music and have a thorough understanding of the musical art, but this alone will not qualify that person to lead the church choir or to be the church soloist. Even so, another may be very successful in his business or professional career, and understand the processes of leadership and management, but all of this of itself will not qualify that person to be the local elder of the church.

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

The question for us is, not how great are our talents or gifts or formal training, but how thoroughly we are permitting what we have to be used to glorify God? The sincere church leader will seek ever to improve his knowledge and abilities, but these will never serve as a substitute for consecration. The one supreme need is very well expressed in the promise:

There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—*Ibid.*, pp. 250, 251.

If this is our experience our preaching will be more than dry bones to our hearers. The promise is that "the breath came into them, and they lived" (Eze. 37:10). □



# Making the Most of Your Paycheck

WILFRED M. HILLOCK

**E**CONOMISTS say that their discipline is a study of man's attempts to satisfy unlimited wants with scarce resources. The gospel worker has considerable experience at this kind of economic activity in his attempts to meet his family's wants with the limited resources at his command. The demands are multiple, in that he is expected to maintain a middle-class standard of living, to be available throughout his district with what that implies in transportation, to provide for the education of his family, and to change his place of living several times during the course of his working life. To survive financially during the years when his children are growing out of their shoes is no small task. In recent years the challenge has been increased by the fact that many college graduates have student loans to repay. The problem is further complicated since the new graduate's earning capacity is at the lowest point when he has the greatest needs.

Despite the challenge, some families are able to make the available funds provide a lot more of the essentials than others do. Since there are differences in results from the same income, there must be reasons for these

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differences. To discover the reasons we need to know what the principles are at the root of success and the causes of failure in family finance. Why is it that some are able to satisfy their family needs within the available resources and some are not? "One family may require for its support twice the amount that would suffice for another family of the same size."—*The Adventist Home*, p. 374.

There are some families that plan and some that hope. It is reasonable that those who consciously prethink the alternatives have a better chance of success than those who wander aimlessly, expecting somehow to come out.

A fairly large proportion of financial difficulties . . . seems to arise from a failure to plan. Certainly a good number of failures would be avoided through planning. There are relatively few planned failures, but innumerable unplanned ones.—Robert W. Johnson, *Financial Management*, fourth ed. (Rockleigh, N.J.: Allyn & Bacon, 1971).

It is very important that a family develop a plan for financial survival. The planning scheme proposed here has four phases. As a unit the family should predetermine their goals, then develop a budget. Next, provision must be made to record expenditures, and a regular check should be made to see whether the plan is succeeding.

This proposal is not new, but one all too often overlooked.

Many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. . . . All should learn how to keep accounts. Some neglect this work as nonessential, but this is wrong. All expenses should be accurately stated.—*The Adventist Home*, p. 374.

A systematic approach where records are checked in some way

against a plan is fundamental to success in family finance.

**1. A family financial plan first calls for joint development of goals.** To achieve maximum success it is necessary for the members of the household to cooperate. A system imposed by one member of the family will not achieve the degree of success that is possible.

There must be a meeting of minds within the entire . . . unit. This can be achieved only when each . . . is expected to think through what the unit objectives are, is led, in other words, to participate actively and responsibly in the work of defining them.—Peter F. Drucker, Richards, & Neilander, *Management by Objectives, Readings in Management*, p. 320 (Cincinnati: South-Western Publishing Company).

**2. A budget is the basis for success.** After goals have been jointly agreed upon in the various areas of family endeavor—education, living standards, transportation, savings, et cetera, then expenditure amounts should be predetermined. The family should prethink the categories of expense within the context of the total funds available. Each major category of expense should be included in the plan. We should look beyond food, clothing, housing, transportation, tithe and offerings, and household operation to education, savings, home ownership, and a sum for each to do with as he pleases. We have been encouraged to economize in the other categories so that we will have an amount for savings and be able to purchase a home. "Had Brother and Sister B been economical managers, denying themselves, they could ere this have had a home of their own and besides this had means to draw upon in case of adversity."—*The Adventist Home*, p. 395. Savings is a must in Adventist family finance.

What happens in our planning when we have added up total outlay and it exceeds total income,

# A Plan of Financial Survival

as it probably will? The economist defines this problem by explaining that man is a wanting animal, that by nature he has unlimited wants. We have all discovered the other portion of the economic proposition, that man has limited resources at his command. Your problem is not unique then; it is present in all human endeavor. We must find methods of choosing between alternative wants and provide incentives for economizing.

There is counsel in abundance in the writings of Ellen G. White about Adventist families that had not learned to economize.

I was shown that you, my brother and sister, have much to learn. You have not lived within your means. You have not learned to economize. If you earn high wages, you do not know how to make it go as far as possible. You consult taste or appetite instead of prudence. . . . Dollars slip from your pocket very easily.—*Testimonies*, vol. 2, pp. 431, 432.

In looking at expenditure we often look at the smaller items where there may be more to be gained by examining the larger categories in terms of total dollars. Money can be unnecessarily spent in any category of expense. Some people purchase trinkets that are soon discarded, others must be the first to have a new item, thus contributing to what the economist identifies as innovation profits.

We should examine closely some of the seemingly fixed expenses. Planned economies can be made, but are often overlooked in mortgage and automobile payments. Interest rates play an important part in these economies. Shopping for a 6 per cent mortgage as opposed to 9 per cent can make a difference of up to \$600 per year. It is also foolish to pay credit-card rates of interest at 1.5 per cent per month, or 18 per cent per year, when you can borrow at the bank for less than half that rate.

What is called for is balance in expenditure, not overemphasizing

any one aspect of family life and leaving a margin for savings. The kind of balance needed is described so aptly in *The Adventist Home*.

Many things are needed in the family for convenience and comfort. The lack of appreciating order and system in the arrangement of family matters leads to destructiveness and working to great disadvantage.

We cannot make the heart purer or holier by clothing the body in sackcloth or depriving the home of all that ministers to comfort, taste, or convenience.

God does not require that His people should deprive themselves of that which is really necessary for their health and comfort, but He does not approve of wantonness and extravagance and display.—Page 379.

**3. Keep adequate records and use them.** The third essential in a system of planned family finance is a method of allocating funds and keeping record of the expenditures. It is here that the system often breaks down because the family's resolve to improve its finances is accompanied by an enthusiasm that will not usually be sustained. There are some simple ways of recording expenditures that can be used effectively. Some items, including tithe and offerings, auto payment, house payment, utilities, and savings, can be written by check. You should sit down a few days before the due date and write these checks, at the same time you will be developing a permanent record.

For those expenses that call for payment throughout the period, cash can be allocated to whichever parent is the appropriate one to care for that type of expenditure. The food budget, for instance, can be kept in a separate compartment in a purse. Records can thus be kept without detailed entries,

the balance on hand indicating the amount expended.

The family financial plan does not need to encompass an elaborate record-keeping system. Some have tried to record each expense and became discouraged with the task. There are many approaches that can be taken to recording expenditures that fulfill the requirements without undue complication. What is essential is that we know where funds have been spent. To keep record of every cent is a waste of time, but there must be a means of determining where the money has gone. When we know what our expenditures are, we have a means of checking actual against plan. A systematic approach where records are checked against a plan is fundamental to success in family finance.

**4. Control.** This final step in the plan for family finance is what the accountant calls control. It involves checking to see whether we are on course and modifying either the plan or the actions if we are not where we planned to be. At some regular interval, probably every three months, we take stock of how we are doing. We check actual against plan and modify as needed. For any family that views finance as a matter of common concern, and where there is an effort to communicate, this approach, when modified to fit personal preference, should bring results. □

## **"WHY" Leads to "HOW" in Health Evangelism**

GLENN ROSENDAHL

**H**EALTH evangelism is ordinarily discussed either in the light of the philosophical—the "why," or the methodological—the "how." In this article, however, I demonstrate that the "why," when clearly perceived, naturally points the way to the "how."

### **The Aim of Health Evangelism**

The gospel is the practical answer to earth's most immediate and pressing problem. Its aim is to change the nature of man, so that man's acts are creative and wholesome; to eradicate the past evil a man has committed, so that he is free from the burden of his guilt. Just as it is the aim of the physician to repair the metabolic imbalance of his patient, to eradicate infection, and re-establish the natural state of health.

"Health" is a concept that most people comprehend in a limited

way at least. Even the primitive Solomon Islander knows the difference between "body strong" and "body weak." He will come to the doctor and present his symptoms: "cough," "short wind," "body hot." Treatment is prescribed, and in a few days he says, beaming, "Body strong, doctor. Me go home now."

But to restore the physical man to a modicum of health is no longer considered sufficient—even by the "secular" medical world. Mental health, social health, environmental health—these complete the picture of the whole man in the eyes of the world. Our unique contribution can be a fuller development of the concept of spiritual health. Man in his society, in his world, is not complete. He exists as the agent of God in the world. His work is to assert God's will in the earth. He is only complete as he accepts his given role. Salvation provides a quality of integrity in man's physical condition, in his social relationships, in his creation and maintenance of the physical world in which he lives, in his relationship with God.

This relationship with God is

the vehicle through which all the other aims are achieved. Therefore, the health message bears the same relation to the work of the third angel's message that the arm and hand bear to the body. It is not just a toe in the door to allow the evangelist an opportunity to speak. It is an integral part of the gospel.

God is concerned with the problems of family and community life, the problem of the usage of the resources He has given man, the problems of disease of mind and body. He wishes to create a new world, a world of integrity. It is about man's responsibility to these elements of his life that God wishes to speak to man, and it is the work of the evangelist to speak for Him.

God made man in His image, a creative being, and as such he was given free will. He could will to be destructive, as well as creative. Man was made "of the dust of the ground"—a creature of atoms and molecules obeying physicochemical laws. This was the self-destruct mechanism that would preserve the universe if mankind became destructive.

In order for man to continue to

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exist, he had to care for his health and the health of his environment, nurture his offspring, love his fellow men, and maintain his relationship with God. His environment was as potentially lethal to him as the world is dangerous to an eighteen-month-old child. Heights, sharp edges, biological poisons, were in the realm of his experience. There was no room for experimentation. No room for trial and error. Any mistake, any destructive act, and the "ecological cycle" would be broken. Man's continued existence depended absolutely on his complete obedience to God's directions, even if they appeared arbitrary at the time.

If man chose not to listen and disobeyed, he would cease to learn the easy way, the creative way. Instead he would learn by bitter experience. Knowing that man could make the wrong choice, God prepared him to meet the consequences.

At every level of existence and life, God built within His creation fail-safe devices that have enabled man and his world to resist the devil's attempts to disrupt and destroy. The inbuilt capacity of plant and animal to adapt to environmental change has preserved the "web of life" against the devil's insults of drought, wind, flood, heat, and cold. On the cellular level, the human body's defense mechanism (white cells, plasma proteins, the "immunological system") has preserved human existence through six millennia of constant germ and biological warfare, as long as men have cooperated with the laws of health.

Just as there are laws—necessary relationships—for the proper functioning of the human body, so there are necessary relationships and patterns of behavior governing the actions of man toward his fellows, toward the world, and toward God. The sanctity of marriage, parental responsibility for child care, the sacredness of human life—these principles of human behavior are as essential to continued human existence as the circulation of the blood is necessary for human life. These are a social counterpart of the biochemical genetic code that

rigidly orders the construction of every macro-molecule in a healthy human cell.

In man's conscience God has created an instinctive awareness of man's rightful behavior. Man can only achieve his full physical, mental, and social potential as he knows and obeys these laws of life. Man can only fully know—and fully obey—these laws in a relationship with his Creator. Only within this relationship is he a truly spiritual being.

### A Plan of Approach

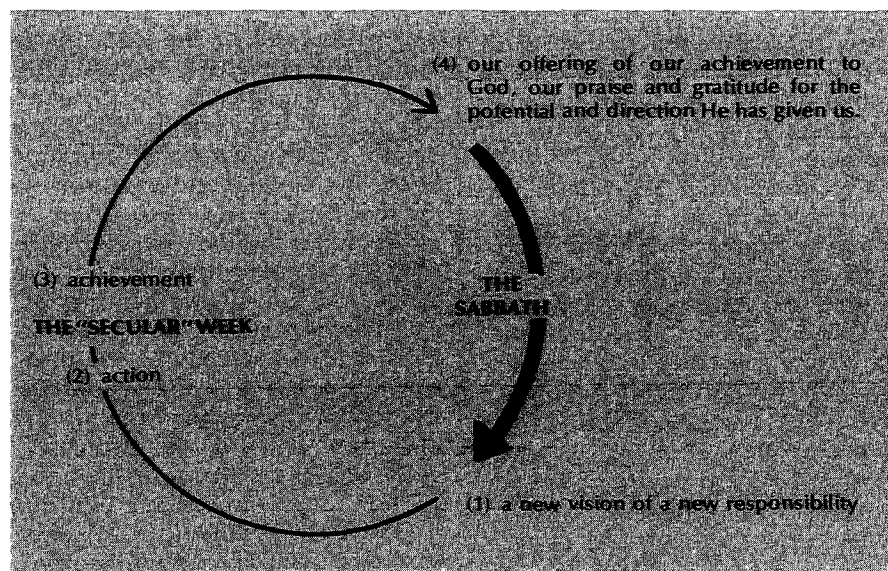
All of this gives us direction in our approach to the "how" of health evangelism. We must convince those who do not understand "creative living" that their bodies, their minds, their social selves, are not healthy, that there are defects in their manner of living that are slowly, insidiously destroying them.

They must realize, too, that

plan for social well-being: the family as the basic unit of society; the inviolable relationships within it; the privilege of parenthood; the aims of each stage of childhood development; proper parental relationships to achieve these goals.

Third, the basis of intellectual health: a true world view; the reality of revelation, and its role in human thought; true science and its unity with Inspiration. And finally, the necessity of spiritual well-being: the science of salvation; how archeological and historical evidence confirm a man's burgeoning experience of the Scripture's reality and relevance.

The Sabbath is introduced as an integrating factor in man's existence. Its contribution to man's physical, social, mental, and spiritual health is demonstrated. The day of rest is presented as a time for completion of the cycle of living as illustrated in the accompanying diagram:



although they might achieve some part of the process of re-creation in their own strength, they can never achieve it in its totality without a personal relationship with God. They must see this relationship as something good in itself, to be desired and cherished.

In sequence, then, we can reveal God's true intention for man. First, His program for physical well-being: good food, pure air, clean water, exercise, proper posture, restful sleep. Second, His

The observance of the Sabbath becomes especially significant as a symbol of our offering of ourselves and what we have achieved to God, and our gratitude for the potential and direction He has given us. It thus leads to a vision of new responsibility that, in turn, carries into the actions and achievements of the "secular" week.

We have presented herein a method of approach to the development of truth that is de-

signed to reach "the whole man." It meets him on the level of his interests and needs and then leads him to those powerful, motivating, religious forces that alone can assure him permanent health-behavior change.

#### Some Practical Principles

Throughout this line of approach:

1. We present the lives of people in the Bible as examples of the problems we discuss.

2. We ask for commitment and action on each element of right living we discuss.

3. From the beginning, we foster the use of an experimental relationship with the Power outside ourselves, to give strength and direction to the good intentions of those convicted of the wrong in their lives. The listener is encouraged to use this relationship to solve his particular problems. There is no need to be overly "religious" about this. As the person finds that the relationship works, he begins to experience the "personality" of God, and as we encourage him to be thankful to God for what has been achieved, he truly learns to worship.

4. From the beginning we present examples of Ellen G. White's counsels on the matter under discussion. By the time the course of studies is completed, the new believer has developed an unshakable faith in the inspiration of the "Spirit of Prophecy" from his own reading of Mrs. White's works.

#### Conclusion

By clearly understanding the "why" of health evangelism we are lead to a consistent pattern in developing the "how." Such a concept, presented to the world, will demonstrate the utter sense and practicality of the Christian purpose and method. It clearly demarcates our concept of "salvation" from the narrowly "religious," theoretical concepts held by the rest of the Christian world, and gives us a presentation we can boldly offer the educated classes, confident in the rigor of our intellectual integrity. □

# Your Wonderful Body— The Lungs

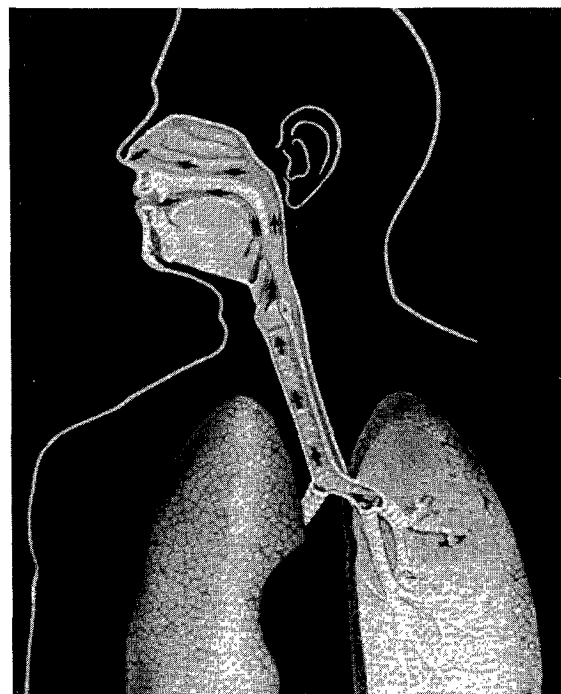
WALTER H. ROBERTS

WHEN the Bible uses the term *breath of life* it is not just using a figure of speech. From earliest times men have known that breathing is connected with life. Only in the recent history of man, however, have we really begun to understand the details of how vital breath really is to life, and specifically how the breathing mechanism of the body functions. The Adventist worker who must participate in such health evangelism activities as Five-Day Plans to Stop Smoking certainly needs to understand the breathing mechanism and its function.

The separation of oxygen from the air is accomplished in the lungs and is an extremely important and delicate work. It is essential because the cells of the body need oxygen, and this is part of the mechanism the Creator has designed to provide the body with this life-sustaining element.

The lungs are suspended in thin, membranelike pleural sacs, like one balloon within another, facilitating their movements. The air passage known as the trachea, or windpipe, forks into the smaller pipes called bronchi, which in turn divide like the

branches of a deciduous tree. Branching is usually into two branches. A careful study of the diagram below will reveal that at each division there is a keel-like, sharp, leading edge designed to reduce resistance to air flow. The sum of the area of the branches dividing off at any given trunk is always a little larger than that of the trunk from which they divide, hence the air stream is slowed at these sites, favoring deposition of any particulate matter in it. By the time the air reaches the



Respiratory system showing branching of air tubes known as bronchi.

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Clusters of air sacs known as alveoli.

last and smallest of these branches the total air is ten times greater than that of the original trunk! This continually increasing area of the bronchioles also decreases resistance to air flow, thus favoring ease of ventilation in the lungs.<sup>1</sup>

The smallest of the bronchial tubes leads finally into tiny air sacs clustered together in groups that somewhat resemble tiny clusters of grapes. These sacs are called alveoli. The air sacs remove carbon dioxide from the blood and take fresh oxygen into the blood stream through an exchange process in which these substances pass through the walls of the capillaries and air sacs. There is a unique, lung-coating substance known as surfactant, which acts to reduce surface tension and helps keep the alveoli, or air sacs, open.<sup>2</sup>

The mucous membrane of the bronchial tree, as well as that of the upper respiratory passages, is provided with little hairlike projections known as cilia and therefore functions as a sort of carpeted escalator for removal of inhaled debris and foreign bodies. It must be kept moist for the cilia to function. This is facilitated by the moistening of respired air by the scroll-like lining of the lateral, or side, wall of the nasal cavity.

The blood supply to the lungs is unique in that it is delivered under relatively low pressure so as not to overload the delicate capillary networks but yet have an

adequate diffusion of gases. The blood leaving the lungs, laden with oxygen, is then delivered to the left upper chamber, or atrium, of the heart and from there to the left lower chamber, or ventricle, which ejects it into the systemic circulation.

There are ways in which we can all cooperate with this marvelous system given by the Creator for our reception and utilization of the breath of life. One of these is to maintain proper posture. Poor posture increases the work load on these remarkable organs. Respiration is easier if shoulders are held back by the strong back muscles designed for this purpose.

Another way of increasing breathing efficiency is through the development of better breathing habits. Rapid shallow breathing is much less effective in ventilating the lungs than is slow, deep respiration.<sup>3</sup>

**Effects of Tobacco.** Tobacco smoke causes much irritation of the lining of the lung surface, as do hashish and marijuana. This in turn results in diminished activity in the small, hairlike cilia, which brings about more prolonged contact of cancer-producing substances in the smoke, including tar, with the bronchi. Tobacco smoke also causes spasm of the bronchial tubes and therefore a marked increase in resistance to air flow both in and, more important, out. The amount of surfactant is diminished, compounding the problem. It used to be thought

that inhaled tobacco smoke was so hot that it destroyed alveolar walls. While the hot smoke may damage the lining, or mucosa, of the mouth, it is not all that hot when it reaches the lungs.<sup>4</sup> It is now believed that the intense spasm of the blood vessels produced by the nicotine shuts off the blood supply to the alveolar walls, causing them to break down. This process is aggravated by the previously mentioned spasm of the bronchial tubes, which inhibits the outflow of air, and too often results in emphysema, the cause of much invalidism. It can be quite advanced by the age of 40. All in all, it does not pay to abuse our lungs with tobacco smog. Asthma, most often the result of an inherited allergy problem, can also cause emphysema, but why have emphysema if you don't have to?

**Effects of Carbon Monoxide.** Carbon monoxide has strong affinity for hemoglobin, the gas-transporting medium in the red blood cells that gives them their color. The tobacco smoker of two packages a day automatically puts himself at the equivalent of an 8,000- to 10,000-foot elevation, a needless handicap. But this is nothing compared with the hazards of the unvented gas heater, or stove or floor furnace in a poorly ventilated room. In Vancouver, B.C., there were, at one time, about twelve deaths a year from this cause.

In conclusion one might say that the Creator has provided us with a set of lungs designed for a lifetime of trouble-free service. They can only work with what we deliver to them. We are largely responsible for the quality of the air that we breathe. It is up to us to avoid contributing to our own smog problem. Further, by proper posture and breathing habits, we can reduce the effort required to breathe, thus aiding nature in this, perhaps her most vital, work. □

#### FOOTNOTES

<sup>1</sup> P. Dejours, *Respiration* (New York: Oxford University Press, 1966), pp. 76, 77.

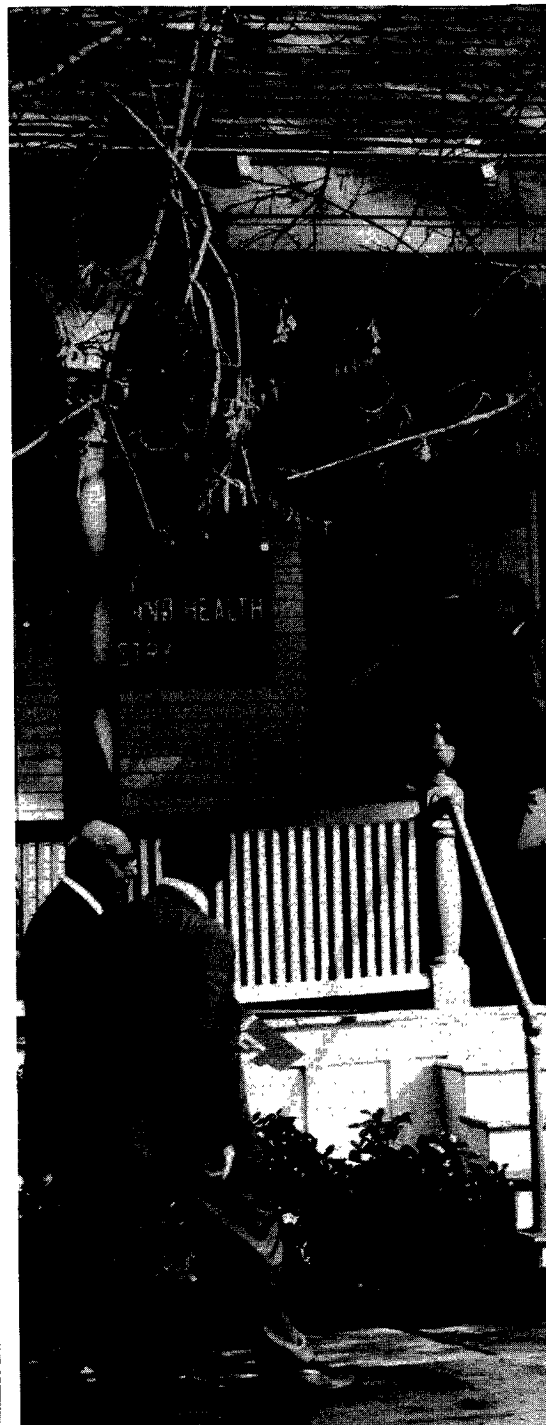
<sup>2</sup> E. R. Weibel and J. Gil, *Medical World News*, Sept. 20, 1968.

<sup>3</sup> W. F. Ganong, *Review of Medical Physiology*, 5th ed., (Los Altos, Calif.: Lange Medical Publications, 1971).

<sup>4</sup> J. H. Comroe, "The Physiological Effects of Smoking," *Physiology for Physicians*, vol. 2, pp. 1-6, 1964.

**YOU  
ARE INVITED  
TO OUR**

# **OPEN HOUSE**





4. Spirit of Prophecy books to be used for reference and research were given to the West Coast editorial offices by Review and Herald Publishing Association and were on display at Open House.



Open House in February at the editorial offices of the West Coast staffs of *The Ministry* and of *Life and Health* attracted more than 125 people in spite of intermittent rain much of the day. The offices are located in a cottage on the east side of the School of Health, Loma Linda University, Loma Linda, California.

*The Ministry* staff in California is responsible for gathering and editing material for the 12-page health section initiated in the January, 1973, issue of the magazine. The staff is composed of Leo R. Van Dolson, Ph.D., associate managing editor; Joyce McClintock, editorial assistant; and Karen Fisher, secretary. Mervyn G. Hardinge, M.D., who is editor of *Life and Health*, also serves as an associate editor for *The Ministry*.

The West Coast staffs of *The Ministry* and of *Life and Health* cooperate in selecting some topics each month that would be suitable to be covered in both magazines, with a different slant for each.

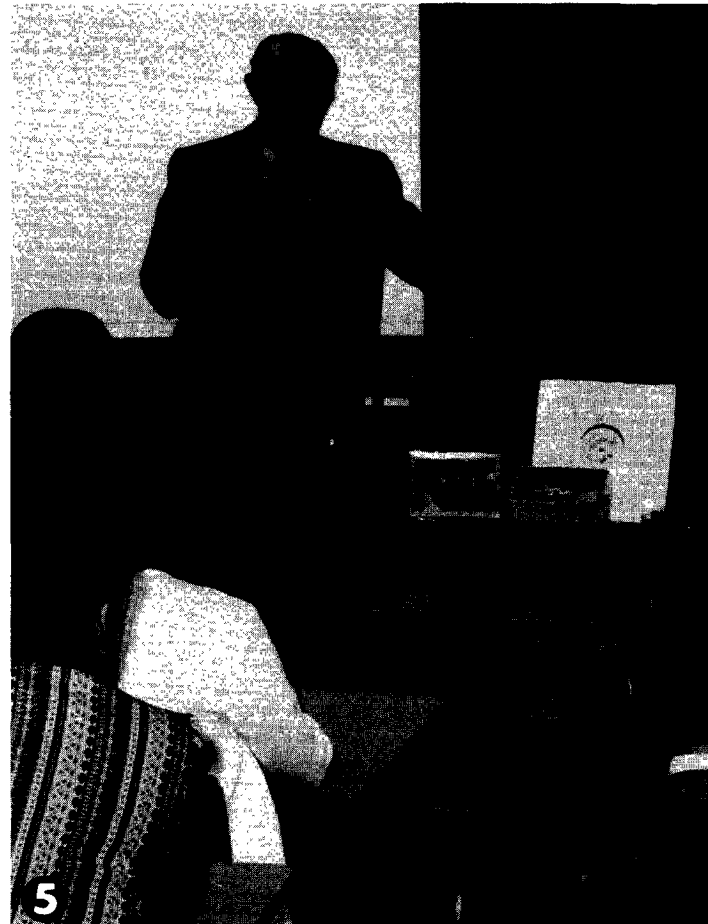
Open House was held to acquaint people from the university and from the community with the personnel and location of these two staffs. In addition, a number of ministers and administrators from Atlantic Union Conference who were in Loma Linda at the time, and a group of ministers and other workers from Southeastern California Conference toured the cottage.

Elder R. A. Anderson who served on *The Ministry* for twenty-five years (from 1941 to 1966), first as associate editor and then as editor, acted as host. □

1. West Coast staff of the health section of *The Ministry* look over the first issue to contain the new 12-page health evangelism section. L. to r., Karen Fisher, Joyce McClintock, Leo Van Dolson, Mervyn Hardinge.

2. West Coast *Life and Health* staff look over the issue of the magazine that they gave to visitors to Open House. Standing l. to r., Dr. Mervyn G. Hardinge, editor; Robert Romanelli, editorial assistant; Don Hawley, managing editor; seated, l. to r., Marquise Knight, secretary; Dr. Marjorie Baldwin, editorial assistant; Viola Lutz, editorial coordinator.

3. People came throughout the day for Open House at the cottage that houses the West Coast editorial offices of *The Ministry* and of *Life and Health*.



5. Dr. Mervyn Hardinge speaks to a group of ministers and conference workers before they are given an Open House tour.

6. Elder R. A. Anderson shows one of the first issues of *The Ministry* in its larger size and with the new health section to a group of visitors who came for Open House at the West Coast editorial offices of *The Ministry* and of *Life and Health*. L. to r., Elder Anderson, Dr. Allan Magie, David Young, Dr. Franklin Crider, Sandy Toms, Ellis Jones, Larry Crane.



**T**HE key to health ministry is the same, actually, as to all other aspects of the ministry. Paul describes it in Ephesians 3:8:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Paul was humbled under a deep and constant sense of his own unworthiness and of the wonder and glory of his calling. It never left him. "Unto me, who am less than the least," he wrote, "is this grace given." It was a gift and a grace from God in Christ. He in no way had earned the right or privilege.

What was the theme of Paul's preaching? The unsearchable riches of Christ. This must also be our theme and our passion. Preachers who are not proclaiming the unsearchable riches of Christ are not truly preaching. A preacher cannot truly or effectively preach Christ unless he himself can say with Paul, "I know whom I have believed." "For me to live

is Christ." This is experimental knowledge. It will add a divine plus to our ministry that a merely theoretical knowledge of the truth cannot give.

Our urgent and constant need in the proclamation of our entire message, including, of course, the health message, is the power and the presence of the Holy Spirit in our own hearts. "Without this," we are told, "we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord."—*Selected Messages*, book 1, p. 411. A searching and stirring challenge is given to us by God's servant in *Christ's Object Lessons*, p. 328:

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ.

How earnestly we should long for this element in our preaching, this mysterious something that defies analysis but in which the moving power of our messages and our sermons unquestionably rests. Under such preaching the preacher seems to fade out and the hearers are brought face to face with God.

It is quite evident that there is a traceable connection between this "plus of the spirit," or unction, and man's inner life of communion with God. It is just not found in those preachers, however great their natural gifts and powers, whose devotional life is shallow and fitful. The people soon know when they have a man of God in the pulpit, whether he comes to his task from the higher levels of communion with God or from the lower levels of common everyday tasks. I know from my own experience that when my devotional life is neglected, author-

ity goes out of the word I am given to deliver. But when in penitence I pray myself close to God again, He adds His divine plus once more.

Brethren, who of us is sufficient for these things? An increase of saints, in and out of the pulpit, will increase the power of the church in the world. The world does not despise the church because it is holy, but because it is not holy enough. The great Methodist preacher, W. E. Sangster, wrote in his book, *The Pure in Heart*: "God never gets nearer to an unsundered man than when he calls to him in a saint."—Page 142.

This God calls us all to be. Our words may falter. Our presentations may lack in many respects, but if the love of God flows through us the people will say, "There is a man of God. He loves us. He loves us dearly." And they will turn toward the road that leads home.

Paul knew the glory of his calling. He was also deeply conscious of its perils. "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Perhaps one of the greatest perils facing every minister is the peril of the lost vision. It is closely allied to what we have been saying.

Isaiah was given a vision of the holiness and glory of God. In the day of crisis and darkness for the children of Israel he saw the Lord, high and lifted up. He beheld the glory of God. He heard the angels singing, "Holy, holy, holy, Lord God Almighty." In this hour of darkness and spiritual crisis, how greatly our God needs a ministry whose eyes are upon His glory, His truth, and His power. When we have been alone with God and

# The Key to a Spirit-filled Health Ministry

E. L. MINCHIN

*Condensed from a lecture presented to the class in Foundations of Church Health Education in the School of Health, Loma Linda University.*

His Word, there have been times when we have been lifted into His presence and felt His glory and power. This is the vision we dare not lose. If we do, our work will become commonplace. We have no real power, no magic weapon by which sin will be crippled and destroyed.

The love of God in Christ is still the most drawing and transforming power in the world today. Someone has said, "Our visions determine the quality of our tasks." We must not be content to remain on the lower levels of mediocre service. I have seen a young man enter the ministry with great hopes and bright visions of the preacher and the worker he wanted to be, but somehow through the years the vision has faded. Somewhere along the road he became disillusioned. Difficult experiences affected him and he lost faith in his fellow workers. His service became mediocre and unsatisfying because the heavenly vision had faded. This is the road many have followed to a deadly impotency in their ministry.

Another peril challenges us—the perilous gravitation of the world. We meet this danger everywhere, but it is nowhere more dangerous than in the Christian ministry. Worldly compromise takes the mediocre line between white and black. It is an ambiguous gray. Such a minister is not one thing or the other. He is at home with the sinner as well as with the saint. There is nothing distinctive about his character. The wine is "mixed with water" (Isa. 1:22). He is led into a spirit of worldly compromise and tends to go after the showy, the spectacular, and the dramatic. He loses the beautiful grace of simplicity. My brethren, let simplicity and earnestness characterize our presentation of the gospel whether it is the gospel of health or our great doctrinal truths.

The spirit of worldly compromise will be manifested in many ways—in our dress, our habits, our conversation, and our enterprises. I knew of one minister who could not accept a call to the mission field because he was too involved in real estate!

When the television, the daily newspaper, and secular interests

take the place of communion with God and the devotional reading of His Word, our ministry will become unspiritual and secular. What a pathetic sight to find a man who thus has been separated from the God he vowed to serve. His speech will lack a strange impressiveness. He may be eloquent, but he will not persuade. He preaches much, but accomplishes little. He may be busy, but his work is futile.

One of our elderly sisters wrote the following to her pastor who had evidently disappointed her in some way: "We as sheep want humble, spiritual shepherds. We do not care for eloquence, and we are disappointed and pained when we see self exhibited in our ministers. No man amounts to anything unless Christ is in his heart. Please keep close to Jesus for your own sake, as well as for ours." May God make us the kind of shepherds that our people long for us to be.

I have mentioned two great perils facing the gospel ministry, but our resources are infinitely greater than our perils, and the one is more than sufficient for the other. Any calling without difficulties would not be worth our choice. May we be made sensitive to the cry of the sick and suffering world.

J. H. Jowett, that devout preacher, once said, "We can never heal the wounds we do not feel. Tearless hearts can never be the heralds of the passions. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood."—*The Passion for Souls*, p. 34.

As we seek to help others in our health ministry, we are completely dependent upon the work of the Holy Spirit. The energy of the flesh can organize programs, raise funds, and promote activities. We may be able to present interesting health lectures and features, and many may be convinced that our health principles are sound and stimulating. But this is not sufficient. We must have the convicting, converting power of the Holy Spirit in our health presentations. It is in this sense that our health ministry must differ from health education as practiced by the secular world.

How can we experience the

wonder and glory that comes from communicating the unsearchable riches of Christ in the setting of our marvelous health message? By steadfastly, scrupulously keeping our appointment with the Master in the upper room. We must take time to be holy, to be alone with God.

Prayer is a spiritual work, and flesh and blood oftentimes resist it. But here is the secret. Here we catch the heavenly vision. Here God speaks to our hearts and our souls. Here His Word purifies us and fits us and prepares us to effectively communicate what we have seen and known.

Wilbur Chapman, the great American preacher, went to London. He had heard about William Booth, the powerful leader of the Salvation Army, and wanted to learn from him the secret of his success as a preacher.

When he met him, he found that Booth was an old man of 85. He talked with him for a while, then asked a question: "Mr. Booth, I have read about your preaching. I have heard about your power. Tell me the secret of it." Mr. Booth looked into the face of Wilbur Chapman and said, "Mr. Chapman, there have been men with greater brains than I have; there have been men with greater talents than I have. But when I got the poor of London on my heart, I determined that God would have all of William Booth there was. If there has been anything of success, if there has been anything of power, if there has been anything of blessing in my ministry, it is only because God has had all the strength of my intellect, all the power of my will, all the adoration of my heart." Then he said to Mr. Chapman, "Let us pray." The old man fell on his knees with tears running down his cheeks and poured out his heart to God for a lost world. Chapman later reported, "I knew again that the greatness of a man's power is the measure of his surrender."

This is the key to a Spirit-filled health ministry. Our own hearts and lives must be so overflowing with the unsearchable riches of Christ and so dedicated to His work that all to whom we minister will know that we are workers sent from God. □

**O**UR Losing With Leo Club is growing! No, that doesn't sound right. Actually, they're shrinking. Well, the members are shrinking. It's the membership that's growing. We're proud of all of you that are doing so well. And, of course, we're praying for one another.

Our most ambitious member wants to take off about seventy-seven pounds. The average club member hopes to lose about thirty pounds. One of the most interesting responses comes from a couple who are trying to gain weight by following our plan in reverse. So far she's gained two to three pounds, and he hasn't been able to gain anything. Don't you wish you had their problem? So do I. Anyhow, they asked whether we had any help for people who wanted to gain weight. So we turned to our weight-control specialist, Dr. John Scharffenberg, and asked him what he could do. He'd already had so many people ask him that question that he had a mimeographed sheet ready for such cases. If any of our readers are wanting to gain weight, they can try this program. The rest of us can put it to practice in reverse. (That, of course, doesn't mean we do everything he suggests in reverse. Just those practices that are designed to increase calories.)

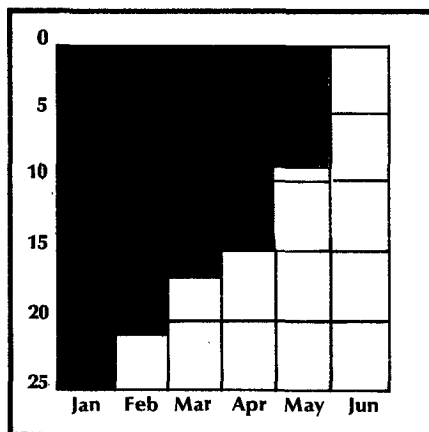
#### Technique for Gaining Weight

1. Record everything eaten, the amount eaten, for seven days. If calories appear to be adequate based on the Recommended Daily Allowances of the Food & Nutrition Board, be sure to see your physician to investigate medical causes of weight loss or inability to gain. Certain disease states such as hyperthyroidism, diabetes, et cetera, may cause weight loss. If caloric intake appears to be inadequate, then note the following principles listed below.

2. Do you eat more when at a picnic? Seven out of ten would answer, "Yes," to this question. Analyze the reasons why you eat more when at a picnic and attempt to incorporate these principles into your daily living and eating pattern. These principles may include: (a) relaxed when at a picnic, (b) plenty of time to eat,

(c) pleasant social occasion, (d) not the same menu as usual.

3. Do not attempt to gain weight by increased use of unhealthful foods such as sugar, visible fats, and saturated fats, or by eating between meals. This would mean to not eat desserts,



# LOSING WITH LEO

LEO R. VAN DOLSON

mayonnaise, oils or spreads in large quantities, and meats would not be desirable.

4. Increase your caloric intake by increasing use of potatoes, beans, and cereals.

5. Use high-caloric recipes such as granola, oatmeal waffles, and banana cream pie (dates for sweetening, cashews for cream).

6. To make room for high-calorie foods, decrease intake of low-calorie foods. These would include foods that are high in water and fiber content, such as greens. Others are carrots, summer squash, string beans, cabbage, lettuce, and similar foods. This does not mean that none of these should be used, but only that large amounts should not be used.

7. Eat high-caloric foods such as avocados, olives, some peanut butter, and some nuts.

8. Eat two servings or double portions of the high-calorie foods, where you had usually eaten only one serving.

9. Space meals properly with a minimum of five hours from the end of one meal to the beginning of the next meal. Preferably increase this to six hours. For this reason it may be better to skip supper entirely so as to be able to have two really good meals eaten when the appetite is good.

10. Get a balance between exercise and rest. Get adequate rest so you feel like eating at mealtime. Yet be sure to be wide-awake, especially at breakfast time, so you will feel like eating. Be sure to have enough exercise to stimulate a good appetite. A



good walk or hike before meals is good, but be sure to have a little rest after the exercise and before the meal so you will not be too tired to eat.

Now, a few words for those of us who probably will never have to be concerned about how to gain weight. Did you see the article by Dr. Frederick Stare in the February, 1973, *Reader's Digest*? He's one of the leading nutritionists in the United States.

As I read his article, entitled "The Right Diet for You," I was impressed that most of what he had to say is what we've been recommending in this column. He makes the point that whatever diet we go on, we must be able to live our normal life with it. He also suggests that an adult who wants to lose weight steadily should limit himself to 1200 to 1400 calories each day. One helpful hint he gives is that we, of course, can't weigh every portion of food we eat. After having once weighed a portion of food, we must train our eyes to be able to measure the right portion of these kinds of cooked food that are to be included regularly in our self-selected diet, then put it on a plate and take a good look at it. If we accurately remember how much it is, we'll know how much of a serving to select in the future.

The one point we'd take issue with him over is his suggesting to continue snacking between meals. This is a habit that has health consequences beyond that of gaining weight, as is pointed out in the following:

Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness.—*Counsels on Diet and Foods*, p. 180.

Dr. Stare's suggestion that we build our meals around calorie bargains (a slice of melon at 35 calories rather than a glass of orange juice at 90 calories) is certainly a very worth-while and workable one.

Our watch-your-weight-words, for those who are "thick and tired of it," this month are taken from a printed brochure received from the Health Education Center in Calgary, Alberta: "Eat—to your heart's content." □

## News Notes

**Moral reasons for stopping smoking are key to successful abstinence**

**T**HE nationwide sample of smokers polled in 1970 by the agencies connected with the National Clearinghouse for Smoking and Health and reported on in 1971, indicated a definite correlation between permanent smoking cessation and religious motivation, according to Selwyn M. Waingrow, assistant to Dr. Daniel Horn of the National Clearinghouse. In a talk presented to the Public Health Association of Seventh-day Adventists meeting Tuesday evening, November 14, 1972, in Atlantic City, N. J., Mr. Waingrow stated that most of those who stay off smoking permanently are motivated by religious conviction of one kind or another.

This is backed up by findings reported in an article entitled "Psychosocial Predictors of Smoking Recidivism," by Richard A. Elsinger, United States Public Health Service, published in the December, 1971, *Journal of Health and Social Behavior*. Mr. Elsinger felt that a most interesting result obtained from preliminary analyses was the fact that of the 34 respondents who claim they quit "because cigarette smoking was morally wrong," none was a recidivist. That is, two years after stopping, none of this group had taken up the smoking habit again.

The article states, "The expression of moral reasons for quitting was found to be a 'perfect predictor' of successful abstinence [sic]. The centrality of non-smoking in the belief-value system of respondents expressing this motive virtually assured success in remaining off cigarettes."

Adventists and other religious groups have for years, of course, sensed the value of religious motivation in overcoming harmful habits and in producing health-behavior change. Here is a study, accepted at the highest governmental level of interest in this subject, that helps confirm this position. □

## Sweet and Sour Sugar Statistics

The May, 1973, issue of *Life and Health* reports:

\* Sugar is a comparative newcomer to Western tables, not being readily available for the common person's table until early in the nineteenth century.

\* People in lower-income groups use considerably more sugar than do those with larger incomes. But people in higher-income brackets use more sweetened mixed foods such as bakery products, soft drinks, candy, jams and jellies.

\* Excess of sugar in foods of various kinds is believed to be one of the causes of high frequency of degenerative diseases in America and other developed countries.

\* The reason people do not know how much sugar they are eating is because it is hidden in so many common foods. The *Life and Health* article that contains this information includes a very useful table, which lists approximate amounts of added sugar hidden in foods.

These statistics help support the instruction given to the Adventist Church long ago that "too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion" (*The Ministry of Healing*, p. 301), and also that "the free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease" (*Counsels on Health*, p. 154). □

See the following article "Sugar, Sugar—Who Ate the Sugar?"



# Spotlight on Health

## **Coffee Break Becomes Heartbreak**

More and more reports are appearing in the medical literature that indicate the truthfulness of the following statement: "Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee."—*Counsels on Diet and Foods*, p. 421.

A study done by an international group headquartered at Boston University Medical Center was reported on in the December 16, 1972, issue of *The Lancet*. The data suggest that people drinking more than five cups of coffee each day have about twice as great a risk of having an acute myocardial infarction as people drinking no coffee at all (page 1280).

The article also mentions that the use of coffee elevates blood cholesterol. Whether this mechanism is the active one in producing the myocardial infarction is not known. Apparently it is not the caffeine in coffee that is the active factor, for tea contains about the same amount of this drug as does coffee, and tea does not produce myocardial infarction, according to this study. This naturally raises the question as to whether or not the essential oils in coffee, those oils that produce the characteristic aroma, which are retained in decaffeinated coffees, could be a factor. If that would be so, then persons drinking what they regard as healthful coffee with only 3 per cent caffeine content would be a risk for heart attacks.

It would appear that the American custom of having a "coffee break" might better be labeled a "heartbreak," for it does tend to produce heart disease.

## **Suicide at the Table**

The most common suicide weapons are knives, forks, and spoons! In the time of Moses, gluttons occasionally were found in the camp, and God commanded that "a child who would not be restrained on the point of appetite, but would gorge himself with anything his taste might crave . . . should be stoned to death. The condition of the glutton was considered hopeless. He would be of no use to others, and was a curse to himself."—*Counsels on Diet and Foods*, p. 133; cf. Deut. 21:20, 21. In our day, "overeating is the sin of this age."—*Counsels on Diet and Foods*, p. 133.

A Milwaukee research team studied more than 73,500 overweight women and came up with some firm conclusions. They found that fatties were heir to sixteen diseases that less often afflicted their thinner friends. "Those 71% overweight, were 4.5 times more likely to get diabetes than normal women, 3.3 times more susceptible to hypertension," and their risk of developing gall bladder disease was up by a factor of 2.7. Twenty per cent of the fattest had arthritis, and 25 per cent had gall bladder disease. (*Medical World News*, Dec. 8, 1972, p. 5.)

With statistics such as these, it becomes evident that it is no longer necessary for society to destroy (or stone) the gluttons. The fact is that overweight people destroy themselves by their greater proneness to develop serious diseases that often result in fatalities.

Obesity is not only a matter of overeating. Most fatties exercise too little, and the heavier they become the less likely they are to get adequate exercise and the more likely to while away their time in eating. It becomes a vicious cycle.

Although the research study cited above restricted itself to women, many men also commit suicide by overeating. The "disease" of gluttony affects both sexes.

## **If Some Salt Is Good, More Is Far From Better**

The human body has a need for some salt, as Ellen White pointed out in 1901: "I use some salt, and always have, because from the light given me by God, this article, in the place of being deleterious, is actually essential for the blood."—*Counsels on Diet and Foods*, p. 344. She cautioned, however, in 1905, against the overuse of salt: "Do not eat largely of salt."—*Ibid.*

"Sodium is so widely and generously placed in all kinds of food that nutritionists and biochemists are taking an increasingly skeptical view of its effects," reports *Nutrition Notes*. "Chronic ingestion and almost unavoidable intakes can have serious consequences in susceptible persons," says Dr. Annette Gormican of University of Wisconsin in *Journal of Milk and Food Technology*, January, 1972. Additives used by the food industry provide an expanding percentage of the sodium content in the usual dietary (*Nutrition Notes*, August, 1972, No. 56, p. 1).

"The daily sodium intake of Americans has, for some years, been estimated as ranging between 2.3 and 7 grams," says Dr. Gormican. . . . "It is probable that the sodium intake of many Americans now lies above this upper range of estimate because of increased use of sodium-containing food processing. . . . New uses for (such) additives are constantly being discovered."—*Ibid.*, quoted from "Sodium in Foods and Beverages," Gormican, *Journal of Milk and Food Technology*, Vol. 35, No. 1, January, 1972, pp. 1-4.

"Ingestion of sodium from foods and liquids can be further increased by use of sodium-containing toothpastes and medications such as cough remedies, laxatives, antibiotics and sedatives."—*Ibid.*

## **Are Your Pots and Pans Safe?**

"Consumers often express concern about Teflon-coated pans and aluminum cookware. The FDA knows of no material commonly used for cooking utensils that is unsuitable. A comparison of foods cooked in new and used Teflon pans and in uncoated aluminum pans showed about the same

amount of fluoride (an index of Teflon residue) in the foods cooked in the new Teflon and the plain aluminum pans and slightly more when older Teflon pans were used. However, all amounts were within safe limits. Some salesmen have tried to convince consumers that cooking with aluminum is injurious to health because of the development of a gray coating that can be dissolved with baking soda. The substance is a harmless oxide."—San Bernardino County Health Department, *Nutrition Research*, Vol. 2, No. 12, 1972; information obtained from *FDA Consumer*, Vol. 6, p. 16, 1972.

### **TV Preaches Poor Diet**

"The general impact of TV food advertising is blatantly antinutrition, according to testimony by Joan Gussow, doctoral candidate, before the Senate Commerce Committee, March 2, 1972. She is right, of course. As she says, the diet offered on TV 'is so impoverished that it makes it impossible for a child not to go wrong.'

"Soda, candy bars, colored sugared breakfast cereal, synthetic juices, chips of various kinds, sugar syrups—but no fresh fruit except recently oranges—are offered says Mrs. Gussow.

"The advertising to children does not feature milk or eggs or fruits or vegetables.

"Additionally, '15% of all commercials aimed at children advertise vitamins' with the message that they will keep you growing right even if you don't eat right. That message she branded as a lie.

"She said that TV ad pressure for synthetic drinks is so great that she found children not knowing what real fruit juice is."—*Nutrition Notes*, August, 1972, No. 56, p. 5; information obtained from "Counter-nutritional Messages of TV Ads Aimed at Children," Gussow, *Journal of Nutrition Education*, Vol. 4, No. 2, Spring, 1972, pp. 48-52.

### **Diabetes and Blindness**

Glaucoma, a disease characterized by increased pressure within the eyeball, has for many years been considered the major cause of permanent blindness. Cataracts (most of which are amenable to surgical treatment) have also been a prominent cause.

Now diabetic retinitis, which deteriorates vision, is about to overtake the other causes as the most common cause of blindness. According to a survey referred to in the *New York Daily News* (November 4, 1972), there are at least 154,700 persons blind as a result of diabetes.

What is so sad is that to some degree diabetes is preventable, or at least can be kept from becoming severe in many instances. Science has amply proved that the free use of sugar and other refined foods contributes materially to the development and severity of diabetes. Studies conducted in Rhodesia indicated that ingestion and rapid absorption of refined carbohydrates materially increased excessive insulin production which represents the "initial lesion in diabetes" (*Lancet*, Aug. 12, 1972).

### **Pregnancy and Medicine Don't Mix**

Medicines, and even excessive doses of vitamins, can spell danger to an unborn child. This warning comes from "The Medical Letter," an advisory service for physicians.

When a mother takes large doses of vitamin C to ward off a cold, she may subject her baby to scurvy when, after birth, he no longer has access to the vitamin his mother is taking.

A newborn baby may have nervous-system damage if his mother has had large doses of synthetic vitamin K before his birth. Nerve damage may also be caused in an infant if the mother-to-be is given sulfa drugs shortly before the birth of her child.

Some infants have suffered loss of hearing or deafness because their mothers took quinine, near term, or streptomycin, any time during pregnancy.

Bleeding during labor, which can endanger the baby, may result from oral anti-blood-clotting agents (anti-coagulants).

If a mother is administered sleeping pills or other central nervous system depressants in high dosages during labor, this may cause breathing depression in the infant. Or he may develop nasal congestion, which leads to respiratory trouble if his mother uses reserpine to lower her blood pressure.

Taken during the first three months of pregnancy, certain anti-cancer drugs often cause abortion. A number of other drugs used during the crucial first three months of pregnancy can result in malformed babies—thalidomide falls into this category.

Radioactive iodine, because it can destroy the thyroid gland of the unborn child, should never be given to pregnant women. Other iodide medicines, often found in cough medicines—some of which are sold over the counter—can cause disorders in the thyroid gland of the baby.

Unless urgently needed, drugs should not be taken by pregnant women, especially during the first three months and the last few weeks of pregnancy. □

### **Older Backsliders on Health Influence New Members**

**T**HE subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare people for the great day of God. If the churches expect strength, they must live the truth that God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come to the faith. "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted, but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—*Counsels on Diet and Foods*, p. 455.

# by His side

A regular Shepherdess feature sponsored by Catherine Dower.

**A**mericans consume 102 pounds of refined sugar per person per year. This averages 32 teaspoons of sugar each day for every man, woman, and child. And that is a lot of sugar!

"Oh," but you say, "I do not consume that much sugar. I may put sugar in my hot drink, on my cereal, or eat an occasional dessert, but I do not eat *that much sugar*. Someone else must be eating my share!"

Wait a minute. When was the last time you had a soft drink? In an average 16-ounce bottle of soda pop there are eight and one-half teaspoons of sugar. Consumption of only one bottle per day will hurl you one-fourth of the way to your 32-teaspoon quota of sugar. Per capita drinking of soft drinks in 1970 was 22.1 gallons or one glass per day, up 3 per cent over 1969.

*Harri Harris is a consultant dietitian for nursing homes in the Walla Walla, Washington, area. Following his graduation from Union College, he continued his education at Loma Linda University, receiving a Master of Science degree. For three years he was instructor in home economics at Walla Walla College.*

## Sugar; Sugar— Who Ate the Sugar?

HARRI HARRIS



And what about candy bars? There are seven teaspoons of sugar in the average ten-cent chocolate candy bar. If you add the sugar in the candy bar to that in the soft drink, you will be almost halfway to the 32-teaspoon mark. The annual candy bill is more than one billion dollars and has increased one thousand per cent in the past sixty-five years.

Then there is gum, with five teaspoons of sugar per pack of ten pieces; Lifesavers with three teaspoons per roll; and jam, which is almost 100 per cent sugar. We think of these things as little "extras" during the day, forgetting that they also contain sugar and calories.

But what about less obvious things like cookies (4 1/2 teaspoons per chocolate chip cookie), doughnuts (4 teaspoons in each one), or pie (14 teaspoons in one-sixth of a pie)? We know these items are eliminated on a weight reducing diet, but do we consider the harmful effects of the sugar even for people not watching their weight?

Sugared breakfast cereals are a big offender. Not only are they refined, thus eliminating many of their vitamins and minerals, but they contain six teaspoons of sugar per ounce of cereal, or three-fourths of a cup. This has led one nutritionist to comment that there is more nutrition in the box than in the cereal packed therein. Some may argue that cereals are fortified with additional vitamins and minerals, which is true, but the sugar is still there and not all of the vitamins and



## *A Personal Note From Kay...*

Dear Shepherdesses,

It's MISSION '73 time! I hope you, your husbands, and your churches have a successful year of soul winning.

Last March I was with my husband in College Place, Washington, for MISSION '72, where the churches in the Walla Walla Valley joined in having services in the very lovely village church. The theme Reach Out for Life was combined with "Reach Out for Health" mini talks to remind people of our wonderful health message.

We were fortunate in being near Walla Walla College and the abundance of talent there. Mrs. Harri Harris, instructor in the department of home economics, gave two talks during the series. One was on sugar. Her audience was stunned as she led ten junior boys onto the platform with her that evening. As she held a countdown of the number of pounds of sugar the average American consumes each year, these boys held up their ten-pound packages. Ten, twenty, thirty, and so on, until she climaxed the count with a pound of sugar she had in each of her hands. One hundred two pounds!

We have a tendency to feel that the statistics surely do not apply to us until we realize the number of teaspoons in one scrumptious, gooey banana split! She has pictured the sugar in her illustrations for this article with younger children, and the sugar cubes represent one-half teaspoonful of sugar each in the picture of the banana split.

Let's guard ourselves and our families from this impostor that Inspiration says clogs the system, and let's teach others a better way of living by using less sugar.

May 13 is Mother's Day. What happy thoughts most of us have as we think of our mothers. If you want to read a poignant story of deep mother love turn to 2 Samuel 21, beginning with the eighth verse. I am quoting from the *Earliteen Bible Study Guide* of June 17, 1972:

David had learned from a divine source the reason for the long famine. . . . The Gibeonites quickly told David they wanted revenge. The price of reconciliation would be nothing less than the lives of seven of the sons of Saul. . . . Saul had only two sons left, but he had five grandsons, and these were the victims. Two of the sons of Saul . . . had a living mother. Her name was Rizpah and that name has become a symbol of a mother's deep, imperishable love. As this woman saw her sons being hanged, her grief was keen and painful. After all, their death was sudden and unexpected. The brave mother performed an almost unbelievable feat. Staying at the place of execution for five long months she guarded the bodies of her sons from desecration. There were birds by day and beasts by night that would have devoured and carried away the remains of the men had not something prevented it. But, spreading a piece of sackcloth for a shelter on the great rock, Rizpah kept her vigil of love. It must have been a very unpleasant task. She was powerless to give them a decent burial, but she was determined that their bodies should not be dishonored.

This experience demonstrated something of the depth and strength of a mother's love. She showed an intense loyalty to their memory.

Down through the years there have been other mothers who have loved their children, even when, in some instances, all others had long since abandoned them. Surely such deep, devoted affection is a faint illustration of the love that God feels for all His children.

The mother's work often seems to her an unimportant service. . . . But it is not so. Heavenly angels watch the care-worn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life.—*The Adventist Home*, p. 244.

Isn't that good news? God bless all our mothers.

With love,  
Kay

minerals are replaced.

Though honey is not a refined sugar I include it to point out that it is a concentrated sweet. The same sugars that make refined white sugar are found in honey, date sugar, and raw sugar. It is all sugar. Honey, brown sugar, raw sugar, and so-called "natural sugar" contain small amounts of minerals, but we cannot justify using large or even moderate amounts of honey, brown sugar, or any of the others because they are all still sugar and have a potentially harmful effect on the body. In two tablespoons of honey there are 8 1/2 teaspoons of sugar, which shows that it is more concentrated than refined white sugar (2 tablespoons = 6 teaspoons).

We also tend to forget that Jello has sugar in it. In a one-cup serving there are 8 1/2 teaspoons of sugar. And pancakes with syrup, a Sunday morning ritual in some homes, can be lethal when considering the sugar content. There are 15 teaspoons of sugar in one-fourth cup of syrup and approximately two teaspoons of carbohydrate in each pancake, depending on the recipe. How much better it would be to substitute thickened fruit or fruit sauce for the sweet syrup. Even fruit syrups such as boysenberry or apricot syrup contain a great amount of sugar as you probably know if you have ever made them at home.

Americans consume more sweets than citizens of any other country in the world. In Europe the favorite dessert is a beautiful piece of fresh fruit, but in this country prepared desserts are more popular. When was the last time you had guests for dinner and spent a great deal of time making a lovely cake or pie? Think of the time that could be saved and the health improved by serving wedges of fresh pineapple (available year round in most supermarkets) or fresh frozen peaches or strawberries still slightly frosty.

The king of all offenders in the sugar line is the banana split, which contains 25 teaspoons of sugar. When you consider all of the toppings and ice cream it is not hard to see why there is that amount of sugar. Nor is it hard to

see how quickly 32 teaspoons of sugar could accumulate during the course of a day. Perhaps you and your family are consuming more sugar than you realized, and not from ten-pound bags of sugar carried into the house but from hidden sources in convenience foods and prepackaged items.

### Harmful Effects of Sugar

Let us now turn our attention to some of the harmful effects of consuming large amounts of sugar.

Inspiration tells us that—

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion.—*Counsels on Diet and Foods*, p. 327.

Sugar is not good for the stomach. It causes fermentation and this clouds the brain and brings peevishness into the disposition.—*Ibid.*

Sugar clogs the system. It hinders the working of the living machine.—*Ibid.*

I would prefer a meat diet to the sweet cakes and pastries so generally used.—*Ibid.*, p. 334.

As we survey the question of sugar in the diet, science has shown us several good reasons to reduce the amount of refined sugar in the diet.

1. *Dental Disease.* Dental decay is the most prevalent disease in America today. It is not only the nutrient content of the diet but the extent to which sticky carbohydrates are allowed to stay on the tooth that makes the difference. And especially is this true with the candy taken between meals.

2. *Lowered Ability to Combat Infection.* Did you know that if you eat sugar when you are sick, it will be harder for the body to rid itself of the infection? The average phagocyte, or white blood cell, has the ability to destroy 14 bacteria in a given time. If, however, an adult consumes six teaspoons of sugar at one time, this will lower the number of bacteria destroyed to only ten. If he consumes 24 teaspoons of sugar, a white blood cell can destroy only one, or its efficiency is reduced 92 per cent—the same type of effect that there would be in an uncontrolled diabetic.

3. *Increased Incidence of Atherosclerosis.* Scientists are finding that saturated fats and

cholesterol are not the only offending substances in a person's diet. Sugar too may have damaging effects. William Kannel in *Nutrition Today*, May-June, 1971, says, "There is much indirect evidence that a diet too rich in saturated fat, cholesterol, sucrose, and calories is a prominent feature of our current life style contributing to the high death rate."

Helen Andrews Guthrie in her nutrition textbook, *Introductory Nutrition*, states: "Carbohydrate in the form of sugar rather than the more complex starches is more likely to stimulate cholesterol synthesis."—Page 47.

And still another source from *Nutrition Today*, Spring, 1969:

In several species, diets with sucrose induce a diminished rate of growth. . . . In some circumstances, sugar produces a fatty liver and may also produce kidney damage. Many of these changes have been demonstrated with diets containing

proportions of sugar that are no higher than those found in human diets that are accepted as normal.

Thus there are definite reasons for us to watch our consumption of sugar.

But does this mean that we can never satisfy our sweet tooth? No! The Lord must have known how much pleasure we would derive from sweet things because He gave us such a bountiful supply of luscious fruits from which to choose. Let your mind picture a lovely basket of freshly picked peaches, blackberries, or grapes. Don't get me wrong, there is sugar in these items too, but there are vitamins, minerals, and roughage in abundant supply to make our bodies healthy.

What a wonderful heavenly Father we have to have given us so many delicious things to eat. And what a beautiful way to satisfy our sweet tooth. □

## Dear Kay:

*Why aren't our deaconesses set apart by ordination to do the work of the church? Why isn't their work regarded as much as the work of an elder or a deacon?*

Dear Sister:

Somehow I have never thought of the women of the church being ordained, although I have read of a few women of other denominations being ordained to the ministry of their churches. In our church it has never been done. Ellen White was not ordained by the laying on of hands by men. God laid His hand upon her in setting her apart for a special ministry.

In seeking an answer to your question I went to the White Estate of the General Conference. Apparently, this question has been asked before. At a General Conference session held December 5, 1881, the following action was taken: "Resolved, that females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry."—*Review and Herald*, Dec. 20, 1881.

Arthur L. White comments that

"the matter died in this committee," but he added that "at least this indicated that church leaders back in 1881 saw no reason why women should not be ordained to do a special work as we do a deacon." He also stated that Ellen G. White mentions that the work women can do is very important, such as visiting the sick, looking after the young, and ministering to the poor. Mrs. White also points out that there is a work women can do that men cannot do. However, there is no record indicating that any virtue is imparted by the mere laying on of hands.

We all have the commission to go and preach and witness. Everyone who has received Christ is called to work for the salvation of his fellow men. We who serve, male or female, receive a blessing, and one day will have the "well done" spoken to us if we have served Him well. Until then, and until the time comes when the officers in charge of our church feel that women who serve as deaconesses should be "set aside by the laying on of hands," let us "work 'til Jesus comes and we'll be gathered home." □

# Feedback

## FEBRUARY COVER

I cannot find words to express how much I appreciate the message that February's cover is telling.

I want you to know also that I thoroughly appreciate your magazine. Most of the time I read it before my husband does.

Mrs. Clara Reed  
Newburgh, New York

## LIKES NEW FORMAT

I certainly like the new format for the magazine. You are to be congratulated for the way you are constantly upgrading this important journal.

Douglass Bennett  
Collegedale, Tennessee

## LIGHT IS SHINING THROUGH

I read your January, 1973, editorial "What God Hath Joined Together . . ." with joy and thanksgiving. It was a pleasure to realize that the light is shining through to the ministry concerning the true medical missionary

work. It is beginning to shine through to some in the medical work also. I thank God that He has such a beautiful plan laid out for us. This plan, if followed, would make us a spectacle to the world in the sense that our God would be recognized as the leader of this people and we would be looked at with awe and respect. Evangelism would take on new dimensions.

Marvin A. Seaward, D.D.S.  
Susanville, California

## REALLY TERRIFIC

In my humble opinion the latest issue of the *Ministry* is really terrific. Something has happened, and those of us out here in the hinterland are delighted by what we see.

If the January issue represents the shape of things to come, you can be sure that the school of theology at Walla Walla College will do all we can to foster the circulation of the *Ministry*.

Gordon Balharrie  
College Place, Washington

## A GIANT STEP FORWARD

Yesterday the January issue of the *Ministry* came, and you have no idea how thrilled I was to find the new format and thrust that is involved. To tie in the medical program as it should be with the ministry and give some belated training to the ministers in the area of health—something the Lord told us many years ago we should do—is most welcome. This is certainly a giant step in the right direction.

S. L. Folkenberg  
Bern, Switzerland

## TO SPANK OR NOT TO SPANK

Your title on Dallas Young's article (Nov., 1972) "Spank That Child!" is very misleading. Pastor Young is for firm discipline, not necessarily spanking, for spanking and discipline can be two very different things. Even the quote from Ellen G. White does not recommend spanking, but rather kind and loving discipline.

Kay Kuzma  
Riverside, California

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# Recommended reading

***The Exodus Problem and Its Ramifications*, Donovan A. Courville, Challenge Books, Loma Linda, California, 1971, 2 volumes, 687 pages.**

Even those who will disagree with the author's conclusions can commend Dr. Courville for the vast amount of work that has gone into the publication of these volumes. In them he sets out to solve certain problems in Biblical chronology by the hypothesis that much of the history of Egypt and other ancient nations—but not of the Hebrews—must be shifted some 600 or more years later than the currently accepted dating. Although we would welcome solutions to problems relating to the Exodus, still any work that proposes to rewrite large segments of history must be received with considerable caution.

Mrs. White counsels us, "We should never allow ourselves to employ arguments that are not wholly sound. . . . We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Gospel Workers*, p. 299.

After reading the volumes carefully, I felt that in spite of some twenty years of study in the field of Biblical archeology I should consult others better versed than I in the areas of archeology and chronology—Seventh-day Adventist scholars familiar with the ancient source documents in their original languages. This I have done, and in order to do a thorough enough job it has taken some time.

These evaluators point out that the writer had used the earlier work of Immanuel Velikovsky, *Ages in Chaos*, for the idea of his main thesis—namely, the argument that the currently accepted dating of Egyptian history and that of several other nations has been placed by historians a number of centuries too early. Dr. Courville cites Velikovsky's controversial work for a number of his historical sources for the Exodus and later, though he does not follow his work entirely. For one thing, he omits Velikovsky's fanciful identification of the Queen of Sheba's visit to Solomon with the Egyptian Queen Hatshepsut's expedition to Punt. He, on the other hand, goes beyond Velikovsky in his identification of Joseph and in his wholesale shifting and overlapping of the earlier Egyptian periods.

Since Velikovsky's work has gained no recognition by the historical

scholars during the twenty years since its appearance, we would hope that Courville might have come up with better evidence. It is pointed out that for the most part the authorities cited are old. It takes an up-to-date expert to know which portions of the data may have been outmoded by more recent findings.

As we might understand, the consultants did not have the time to investigate all questions of sources and interpretations. One specific case reported on, however, had to do with the identification of Joseph with the reign of the first Sesostri. The sources quoted for Joseph's famine in *The Exodus Problem* (vol. 1, pp. 134, 135) are two inscriptions in which Egyptian officials mention distributing food in times of famine. Authors have identified famines with Dynasties II, V, and XII. *The Exodus Problem* has these dynasties all overlapping, something comparable to making David, Hezekiah, and Alexander the Great all contemporary with Herod the Great.

On this premise, Dr. Courville proceeds, "Our reasoning has now led us into a situation which demands that we recognize" Joseph as Sesostri's vizier Mentuhotep (vol. 1, p. 141). Then an inscription of Mentuhotep is cited referring to his various functions, several of which are comparable to what Joseph would have had. (James Breasted, *Ancient Records of Egypt*.) Not cited, however, are certain pagan titles in the same inscription that speak of Mentuhotep as "prophet of Mat," "Sem priest," "prophet of Anubis" (a jackal-headed god), "prophet of Horus" (a sun god), and so on.

It is difficult to picture Joseph performing some of the functions recorded; for example, of *sem* priests—taking part in funeral sacrifices, or playing a leading role in the mysteries of Osiris at Abydos, or adorning the god's image and decorating the ceremonial boat and conducting it in procession to the god's temple. (Pritchard, *Ancient Near Eastern Texts*, pp. 329, 330.)

To accomplish a drastic reconstruction of some 800 years of Egyptian, Hittite, Aegean, and Assyro-Babylonian history would be no small feat. Such a reconstruction is considered by the present generation of scholars as incompatible with any possible interpretation of the known data. To identify, for instance, Thutmose III of the eighteenth dynasty with Shishak

of the twenty-second is considered absurd. So much shifting of ancient history is irreconcilable with a vast and interrelated body of data from various sources. Consultants mention such sources as the Assyrian *limmu* lists, from which the length of reign can be derived and certain Egyptian records on which astronomical fixes have been calculated for the twelfth and eighteenth dynasties.

Present expert opinion agrees with Albright, who said that Velikovsky's "methodology" is a total neglect of fundamentals and a penchant for dealing with the bizarre and incredible," and that the book *Ages in Chaos* "swarms with absurdities and impossibilities" (quoted in *Book Review Digest*, 1952, p. 909).

This brief review is not intended to discount Courville's book altogether. In fact, it cannot be said that the book has been proved entirely wrong or that no part of it will ever be proved right—merely that the theory in general and the arguments in particular have not been validated or even considered possible by the scholars who are most competent to judge.

If the reader recognizes that this is an unproved theory and is willing to leave the judgment of it to those conversant with the historical, archeological, and chronological evidence, he can read it with interest. The preacher should recognize his inability to defend his public use of this unproved theory, however interesting, and that he risks having himself and his defense of the Bible made to look foolish by knowledgeable critics. With this caution he can read it with sincere appreciation of the author's devotion and long years of study in an attempt to solve certain problems. It could well stimulate further research that might lead to solutions.

Orley M. Berg

***Interpretation of the Scriptures*, Arthur W. Pink, Baker Book House, Grand Rapids, Michigan, 1972, 138 pages, \$4.95.**

An important part of the work of the pastor is to preach the Word. This statement suggests that he is called on to interpret the Word of God aright to his congregation. Here is a duty that he dare not take lightly, either in preparation or presentation.

But even though the presentation be sincerely and convincingly made, if the message is flawed because of



faulty preparation the preacher has not served his congregation as he ought; he has not rightly divided the word of truth.

A big reason why sermons sometimes contain flaws is that sound rules of Biblical interpretation have not been followed in their presentation.

In his book *Interpretation of the Scriptures*, the late Arthur W. Pink, a British-born preacher and author who has held many important pastorates, enlarges on 30 principles to be followed in interpreting God's Word. In addition, he discusses the spirit and attitude that must be brought to Bible study, as well as obstacles of head and heart that hinder the student from understanding the Word.

In this volume Mr. Pink offers valuable ground rules for Bible study that will be of benefit to all who desire to study the Scriptures so as properly to understand what its messages are.

Some points are made that Adventists will not be able to accept, but they are few. In the main, here is a book that will be helpful to ministers young and old.

Thomas A. Davis

***Preacher Aflame*, Donald E. Demaray, Baker Book House, Grand Rapids, Michigan, 1972, 87 pages, \$1.25.**

Donald Demaray is dean of students at Ashbury Theological Seminary, Willmore, Kentucky.

This delightful little book is a very useful and inspiring book on the preacher as the incendiary, the communicator, the listener, and the expositor. In these four chapters the reader will find much to challenge him to more earnest study, more zealous preaching, more emphasis on effective communication, as well as how to become a more interested and sympathetic listener.

The chapter on "The Preacher as a Communicator" is divided into three sections. The first presents his role as a prophet, the second as a pastor, and the third as a Pentecost believer. In these three sections are to be found some profound concepts that every preacher must recognize if his effort at communication is to become really effective.

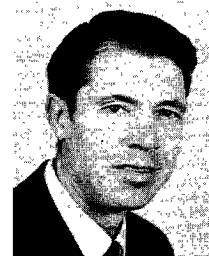
This book can be read in a relatively short time, but it takes a good deal of time to go back over it and attempt to absorb the principles set forth by Dr. Demaray. In a time when there needs to be renewed emphasis on the high calling of the minister and a more effective ministry to the church and to the world, this book offers real help, and I heartily recommend it to you.

N. R. Dower

## BOOKS I TREASURE MOST

### DESMOND FORD

*Desmond Ford is chairman of the department of theology at Avondale College, Cooranbong, New South Wales, Australia. A graduate of Avondale College, he also holds the M.A. degree from Andrews University, and Ph.D. degrees from Michigan State and Manchester universities. He was engaged in evangelism and pastoral work until 1957. After further studies he entered the teaching profession. His writings appear frequently in our periodicals.*



As a youth finding my way to the Christian faith I was led by the Lord's kindly providence to certain classic volumes that have had a lasting influence on my life and ministry. These included the following works:

***THE TRUTH OF CHRISTIANITY, AN EXAMINATION OF THE MORE IMPORTANT ARGUMENTS FOR AND AGAINST BELIEVING IN THAT RELIGION*, Lt. Col. W. H. Turton, Wells Gardner, Darton & Co., Ltd., London. (Available now from many second-hand sources, such as Kregels.)**

The author of this volume on Christian apologetics lived at a time when the theory of evolution was taking the church by storm, with consequent widespread skepticism abounding. Turton himself was a theistic evolutionist, but in all other respects he can be classed as conservative in his attitude toward Scripture. The agnostic press of the day described Turton's book as "a handy epitome of nearly all conceivable arguments in support of Christianity."

***THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT*, T. H. Bernard, Pickering and Inglis, London.**

This book also belongs to apologetics. It comprises the Bampton Lectures of 1864. Despite the age of the volume the message remains timeless and relevant. To read it at a sitting is to enjoy a real feast. The theme is more the unity of Scripture than its doctrinal content. Bernard's chief argument is not that the present arrangement and sequence of the New Testament books indicates a book sent down from heaven but that the contents of the New Testament books lend themselves to an orderly unity and progression of thought that points to a divine Author. From a literary standpoint it has been said of it that not a single word could be replaced by a better one.

***CHRIST IN ALL THE SCRIPTURES*, A. M. Hodgkin.**

This book has been reprinted continuously since its first publication about the turn of the century. It is a classic that contains a section on every book of Scripture demonstrating chiefly that Christ's glory irradiates both Testaments. Along with Robert Lee's *The Outlined Bible*, A. T. Pier-son's *Keys to the Word*, G. Scroggie's *Know Your Bible*, and J. Sidlow Baxter's *Explore the Book*, Hodgkin's work will remain an invaluable introductory guide to the treasures of the individual books in the divine library.

***THE TREASURY OF THE OLD TESTAMENT, THE TREASURY OF THE NEW TESTAMENT, THE TREASURY OF DAVID*.**

These and other works of C. H. Spurgeon should be well known to every Adventist worker. We might well follow the example of Moody, who read everything Spurgeon wrote despite the fact that this project alone involves the covering of more typography than is found in the *Encyclopaedia Britannica*. Their worth is devotional as well as expository.

***HUDSON TAYLOR AND THE CHINA INLAND MISSION*, Howard Taylor, Published by the China Inland Mission.**

This official biography of one of the greatest workers for Christ is worth a carload of all other biographies. It illustrates the outworking of righteousness by faith in the demands of life and service.

# 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.

## MEETING JEHOVAH'S WITNESSES

For those interested in becoming better informed on the beliefs of Jehovah's Witnesses and how they might win them to the truth of Christ, the studies by Edward Eugene Ross entitled *Jehovah's Witnesses: A Study and Analysis* will prove very helpful. In the 94 pages the various claims are stated and then examined in the light of their own publications. It was prepared especially to use in helping Witnesses see their errors and be led to accept the gospel as it is in Jesus. The studies are unbound and are available as follows:

- 1 copy \$1.40
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## BASIC KEYS TO GOOD VISUALS —Conclusion

4. *Realism.* Both accuracy and realism strengthen the effectiveness of a visual.

The feeling of "having been there" can be re-created by good visuals. The goal of the presenter is to immerse the observer in a vicarious experience of sufficient depth that he will become emotionally involved with what he is learning. This is fundamental to prolonged learning! Christ is still our perfect Example as a teacher. He talked the peoples' language—the house built on the rock, and the storm came, the seed plucked up by the birds because it fell among stones, the father who searched the empty road and finally was rewarded and ran out a long way to embrace the prodigal son. Are these emotional scenes? They certainly are!

Some avenues to in-depth involvement are on-site photographs, artists' renderings, picturesque verbal descriptions, a carefully planned interview with a native or person who has been there, garments, artifacts, tools, or any of a variety of relics produced by the original culture.

5. *Colorfulness.* Color is an integral part of vision. Interestingly, we are living in a world dominated by color. (Compare color TV with black and white.) Any astute teacher will capitalize on the use of color and exploit his students' sense of color to help him learn.

Color can be used to soothe and harmonize. Color can be used to contrast and highlight, to separate and distinguish. Few of us fully appreciate the impact of color. A classic example is told of the researcher who fed his subjects lemon pie in a totally darkened room. The pie was delicious until the researcher turned on the lights and the test subjects noticed that the delightful pie was a bilious green. Color can be overdone and be garish, gaudy, cheap, and ugly—even nauseating!

In general, color and color combinations are a pretty good index of the importance of an item. What colors would you expect to see in a king's palace, at a carnival or circus? Color can be an asset or a liability. To overcolor tends to create confusion.

A shrewd teacher will analyze carefully the subliminal effects color or color combinations have on his viewing audience. There has been research in this area for years in reference to the tranquillity of people in an assortment of institutional situations.

Colors carry strong symbolic meanings. Red means .....; yellow means .....; green means .....; blue means .....; pink means .....; white means ..... I know all of you are giving identical answers as we are conditioned to specific color decoding.

I would like to establish for those of you who may someday serve as missionaries that in different cultures colors have very different meanings. If you enter a diverse culture, this would deserve your careful attention.

6. *Durability.* Here there are two considerations. If a visual is worth creating, the best material is none too good. Quality in appearance bespeaks quality in purpose. The two are inseparable.

Obsolescence is one of the greatest hazards to any substantial investment in visuals. However, this is probably less true of religious visuals than visuals on any other subject. Often by careful planning early obsolescence of visuals can be avoided.

7. *Storage and retrieval.* Have you ever had the experience of making some elaborate goal device such as a map or display, and after its initial use decided it was so unwieldy that the best disposition was to break it up and put it in the trash bin? Perhaps there was a better way to design that device to begin with. Maybe it could have been made to fold. Don't be like the man who built the boat in his basement and couldn't get it out!

Many visuals can best be filed with a cross-reference card system. Perhaps you could even follow the Dewey decimal system, which is used by libraries. Actually, filing is usually sort of a personal thing and for the present at least let's say everyone should file in such a way that he can find it. In a later issue more attention will be given to this area.

You are cordially invited to suggest audio-visual topics that would be of particular interest to you.

(Next month: Screens. Let's get a clear image on rear projection versus front projection, also lenticular, matte, glass-beaded, and high-intensity screens. Every facet of screens will be discussed.)

Mack McClintock

## PROPHETIC GUIDANCE WORKSHOP

Workers will benefit greatly by their attendance at the Prophetic Guidance Workshop scheduled for July 16 to August 14. Sponsored by Andrews University in conjunction with the Ellen G. White Estate, it will offer eight seminary quarter hours or graduate school credit by special arrangement. The course will include three weeks of full-time classes on the Andrews University campus and a ten-day denominational history tour of the New England States.

For further information write to either Andrews University, Berrien Springs, Michigan, or to the Ellen G. White Estate, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Interested persons should make the arrangements as soon as possible because enrollment is limited.

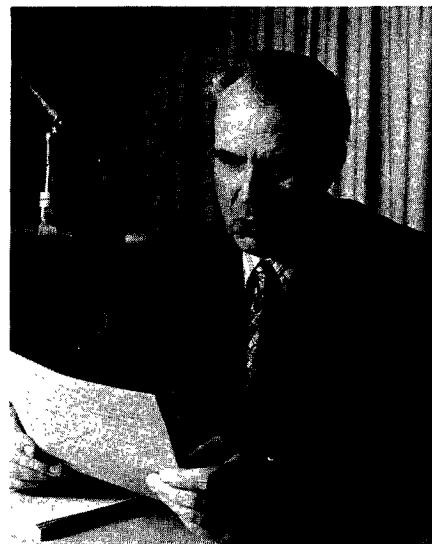
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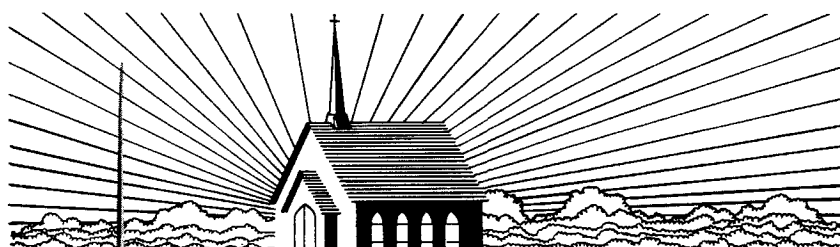
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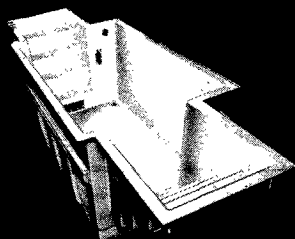
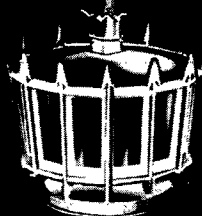


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"The Invitation" is literally loaded with interesting articles and features. Among them you'll find—

**FROM EDEN TO EDEN**—A bright and colorful two-page poster graphically illustrating ten events in the story of the Sabbath from Eden to Eden restored.

**THE INVITATION**—A beautiful presentation of the message of the gospel and its relation to the Sabbath, by Edward Heppenstall.

**GOD'S SOLUTION TO MAN'S PROBLEMS**—How the Sabbath provides the solution to the problems which face us today—a forgotten God, a meaningless mankind, and an exploited environment—by Caleb Rosado.

**THE SABBATH AS I SEE IT**—What the Sabbath really means in practical terms. The candid comments of nearly twenty Adventist laymen. Among them: U.S. Congressman Jerry Pettis; Rick Shorter, former musical coordinator of "Hair"; Wayne Doran, president of Ford Motor Land Development; students, housewives, teachers, and others.

## Special Bonus

For those who really have questions about the Sabbath, "The Invitation" contains a special 40-page insert presenting a comprehensive summary of the Sabbath and its relationship to the plan of salvation. This special feature contains a wealth of information you'll find nowhere else. It answers all the basic questions non-Adventists have about the Sabbath.

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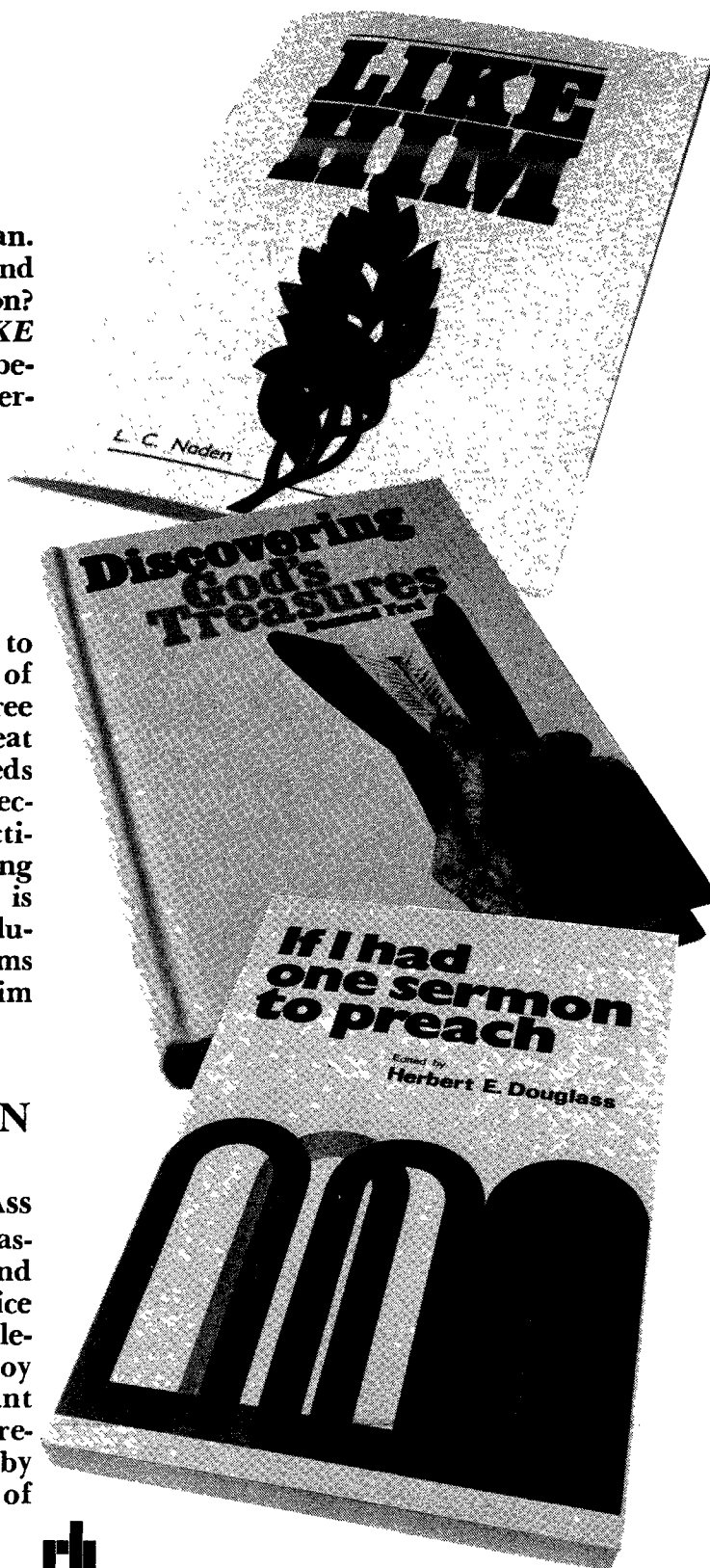
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# News briefs

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

## Patmos Declared Historical Monument

The Island of Patmos (modern Patino) has been designated an "historical monument" by the Greek Ministry for Culture and Science. Located in the Greek Archipelago thirty-seven miles southwest of the Turkish mainland, the island is the site where the Revelation of John, the last book in the New Testament, was written. The Culture and Science Ministry said the island "should be preserved as a place of historic and outstanding natural beauty." Patmos is ten miles long and six miles wide.

## Desacralization Must End, Historian Tells Traditionalists

The process of desacralization in the Catholic Church, especially the liturgy (Mass), must be reversed if the Church is not to suffer a "near fatal decline," a lay historian and author told a Catholic traditionalist group in New York. Addressing the Roman Forum at Fordham University, Dr. James Hitchcock of St. Louis University warned that the decline of the sacred is the greatest single problem facing Catholicism today, adding that the sphere of "the sacred" essentially involves "the holiness of objects." Speaking principally of the "desacralization of the liturgy," Dr. Hitchcock reminded his audience that the liturgy "belongs to all the people, not just the experts" and urged them to let their bishops know of their dissatisfaction with current ritual. He said the liturgy was becoming a "hopeless and ultimately meaningless affair."

## Religious Study on Secular Campuses Booms in the Philadelphia Area

Religious studies on secular campuses are enjoying an unprecedented growth in the Philadelphia area. Such colleges and universities as Temple, Penn State, Swarthmore, Haverford, and Bryn Mawr have all increased their course offerings in religious studies as students have shown an increased interest in the field. At Bryn Mawr, religion offerings have increased eightfold in the past five years as student enrollment in religion courses has jumped from 17 to 129 per semester, out of a total student body of 1,367. At Temple University, the undergraduate religion program has grown from one teacher giving

three courses in 1960 to 22 teachers giving 44 courses in 1972. During the past ten years the University of Pennsylvania has increased its religious studies offerings from 18 courses taken by 100 students to 40 courses taken by about 800 students, out of the total undergraduate population of 8,000.

## Total Abstinence From Alcohol Urged on Pastors

In a special plea to individual bishops attending the National Conference of Catholic bishops in Washington, D.C., a prelate urged that diocesan pastoral statements be issued fostering the revival of total abstinence from alcoholic beverages. Bishop Charles Helmsing, of Kansas City, Missouri, said that not only would such abstinence from liquor be "fruitful personally" to individual Catholics but it would give "a good example to youth," so urgently needed in today's world. The prelate, addressing about 200 bishops, said that such voluntary self-denial by priests and laity could also be encouraged as a means of gaining funds that could be put to charity.

## Psychic Phenomena Theme at Cathedral Conference

In at least one sense . . . the spirit of Bishop James Pike was present when the Episcopal Cathedral of St. John the Divine sponsored a conference devoted to "The Mystical, the Psychical and the Occult." The talk was of mediums, healers, exorcism, spirits of the departed making contact with the living, extrasensory perception (ESP), and other psychic phenomena that inevitably called up the memory of the late Bishop of California, who became attracted to the field during his later years. Appropriately, the conference—a one-day event with about 100 participants, including numerous clergymen—was held in the Cathedral House, where Bishop Pike had his office when he was dean of the cathedral.

## Priest Says Ecumenists Should Study Pentecostal Movement

The ecumenical movement should look at the whole Pentecostal movement "as one of the significant signs of a way forward on the journey to rediscovering . . . full visible unity in Christ," according to a study docu-

ment released through the World Council of Churches.

A 16-page paper entitled, "Can the Pentecostal Movement Renew the Church?" was written by Father Emmanuel Sullivan, S. A., an American, in cooperation with the Committee on Unity in Prayer of the British Council of Churches. The author, a Franciscan Friar of the Atonement, surveys the Biblical and historical origins of the Pentecostal, or charismatic, elements in Christianity; the nature of the Pentecostal denominations and the birth and growth of modern neo-Pentecostalism. He states that most churches—Roman Catholic and Protestant—have adopted "a negative attitude" toward the phenomenon, or at least approached it with "caution." He also notes growing contacts between Pentecostals and the Vatican Secretariat for Christian Unity, World Council interest in the movement and more sensitivity in mainline Protestant churches because of their Pentecostal members.

## Books on Devil, Witchcraft "Most Stolen" Library Items

Georgetown University's main library loses more than \$10,000 a year because of books and periodicals that are stolen, damaged, or misplaced through forgetfulness. More books on the devil and witchcraft have disappeared than those on any other subject.

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