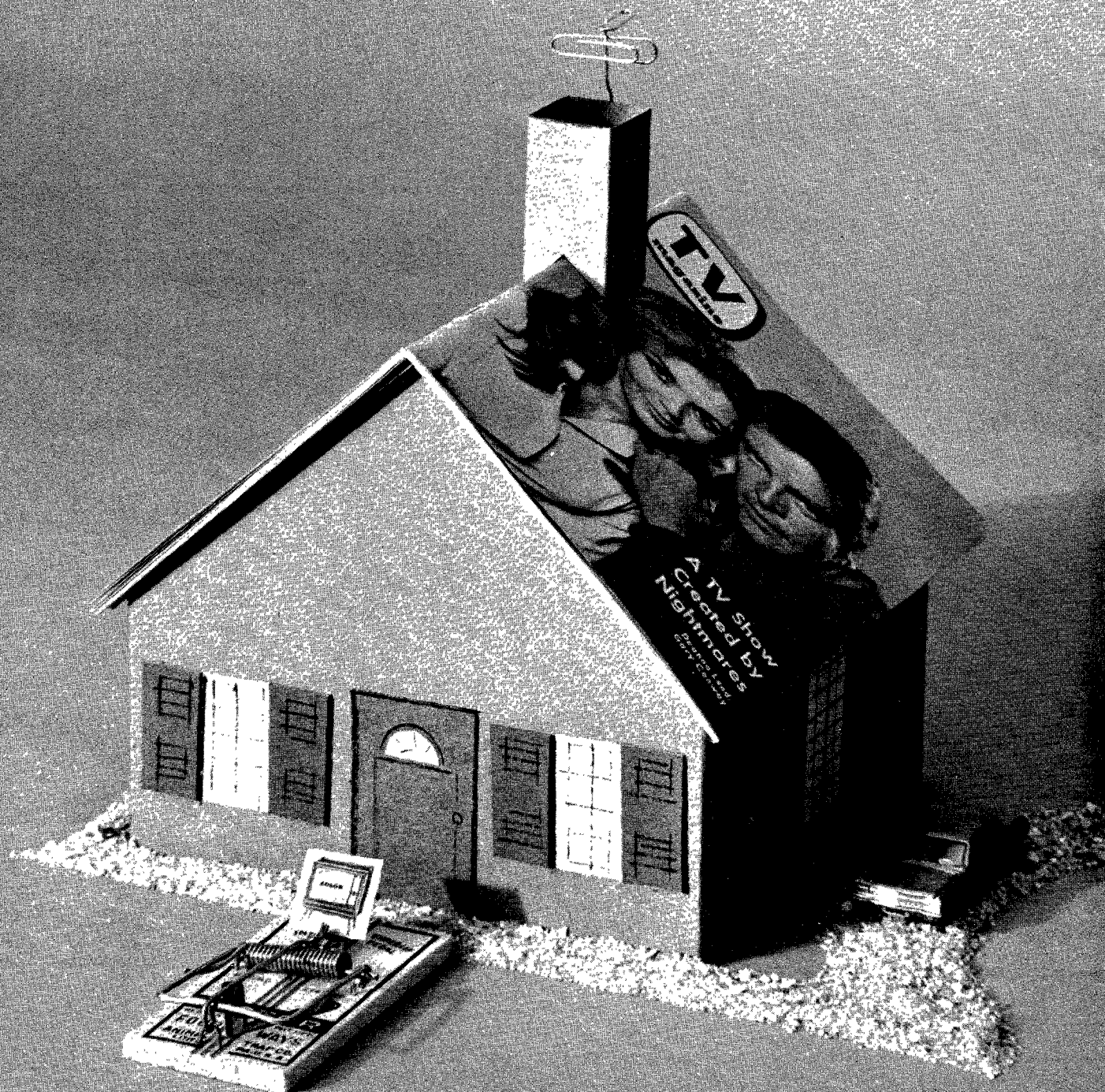


the Ministry

APRIL 1974



"To Tell the Truth"

YES, that's the name of a television program that Adventists can view without fear of contamination, or can they? "It is such an interesting and innocuous program," said one of our conservative members. Yet the basic element of the show is blatant lying. One nonreligious psychologist claimed that it subtly undermines the viewer's code of honesty. It actually glorifies lying. The format is simple. Three people are marched onto the stage and each introduces himself. All three claim to be the same person. A panel of experts attempts to determine which one is telling the truth. If the two who are lying perform their parts so well as to deceive the panel, then a monetary reward is given. The reward given is in proportion to their guileful accomplishments. The more the panel is deceived, the more dollars exchange hands. It is quite an interesting departure from the usual treatment a child or even an adult would receive when caught lying.

But this is only one of the many problems with today's TV programming. Church leaders are concerned over the inroads television is making in the realm of spirituality of our membership. There seems to be no shortage of rationalizations on the subject. One might even get the impression that the text which urges believers to think on those things that are honorable, just, pure, lovely, and gracious does not apply to TV viewing (see Phil. 4:8, R.S.V.). About the only answer this writer can think of for the vast majority of rationalizations is the fact that "a man who is unspiritual refuses what belongs to the Spirit of God; it is folly to him; he cannot grasp it, because it needs to be judged in the light of the Spirit" (1 Cor. 2:14, N.E.B.).*

What rating would the communication vehicles of the nations in our world receive if they were judged in the "light of the Spirit"?

The chorus of voices that talk about the pros and cons of TV today are much more unanimous in

their "cons" than they used to be. It has been a source of amazement to me to read reports from seemingly intelligent individuals who claim that no harm is done to the viewer of violence and crime. Or that there is little or no effect upon a man's lustful nature when he views provocative sex scenes. The truth of the matter is that a person receives far more than a vicarious "kick" when viewing violent scenes on the screen. He may think himself a nonparticipating viewer, but the facts are that every cell in his body responds adversely to scenes of suspense, assault, and lust. The Adventist concept of man as a total being of mind, body, and spirit supports this last point.

Even those who approve antisocial scenes admit that all of us are capable of antisocial behavior. To view evil can only increase our tendency toward evil. All human tendencies, good or evil, can be strengthened by ministering to them. The one great principle of Christian growth is nourishment for the spiritual nature at the same time the evil nature is being starved. Both natures cannot be fed without resultant severe conflict.

The problem is that far too many Adventists are resolving the conflict by feeding mainly just the one nature—the evil one! Banqueting on TV instead of the Scriptures is perhaps the main way many of us are bringing about spiritual starvation.

We urge our readers to pay special attention to S. I. Hayakawa's article, "TV Sorcery," and Roland Hegstad's article, "Mind Manipulators." TV's devastating impact on our society today is undoubtedly one of the main factors in impeding our church from responding as it should to the call for revival and reformation.

Of course, someone will come along and point out that even the Bible is full of violence, murder, rape, and incest. Quite true! But if a person is earnestly seeking God, he does not take lustful delight in devouring those distressing passages. He knows that the purpose of Biblical records is not for entertainment but rather for guidance and instruction in the Christian

pathway. The Bible describes evil deeds in order to deeply impress upon the reader that what a man sows he not only reaps in a present harvest but in a future one as well. "No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds."—*Education*, p. 146.

There is a second reason for recording the failures of man. It gives hope to the hopeless. Repentance on the part of Jacob, Levi, and others resulted in reformation, and reformation resulted in marvelous benefits. Curses were transformed into blessings.

Then, too, there is a spiritual awe that possesses the true seeker when he opens the Scriptures. The furthest thought from his mind is that of seeking out and reveling in some juicy passage of gore and horror. But such is not the case when one slips through the door of television's Sunday night movie theater. The mind is set for excitement, entertainment, and conflict, not for truth and spiritual elevation. The two attitudes are as opposite as east and west. In the one instance a man's spirit seeks strength and fortifying knowledge. In the other, man's spirit seeks intrigue, laughs, and thrills.

What is the solution? A thorough surrender of the will to God on a daily basis is the only permanent solution. When the Spirit of Christ takes control of the life, then and only then will television be controlled. What do I mean by controlled? The answer is simple for those who consider television a poisonous snake. Some will take exception to the idea of permanently exiling TV sets, but this writer has a strong conviction that this is the best way of solving the problem for most of us, especially if children are in the home. Those who advocate control are able to make a convincing and logical presentation. But the vast majority of Adventist homes I have visited have little or no control over their sets.

"Everything that can be done should be done to place ourselves and our children where we shall not see the iniquity that is prac-

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of The Cambridge University Press 1970. Reprinted by permission.

ticed in the world. We should carefully guard the sight of our eyes and the hearing of our ears so that these awful things shall not enter our minds. When the daily newspaper comes into the house, I feel as if I want to hide it, that the ridiculous, sensational things in it may not be seen. It seems as if the enemy is at the foundation of the publishing of many things that appear in newspapers. Every sinful thing that can be found is uncovered and laid bare before the world."—*The Adventist Home*, pp. 403, 404.

If this be true of a turn-of-the-century newspaper, what would the prophet say today concerning our television programming? Victory regardless of cost should be our aim. To rid our homes of TV sets may be branded a fanatical stand. But ask yourself the question, "What will it take to build a Christlike character?" Anything that contributes to the deadening of our spiritual sensibilities must be laid aside.

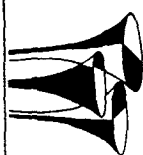
If we decline to take Christ's burden in exchange for the world's burden, it is proof that our relationship with Him is weak. If by beholding we become changed, if we are to think upon the pure, just and holy, if we are to set our affections on things above, if Christ, the hope of glory, dwells within us, what intense protective care we should give our eyes and ears. Let us as workers take the lead in revival and reformation in this matter. Let us willingly and courageously determine by our actions as well as our words "to tell the truth."

J.R.S.

Is Doubling Our Offerings Enough?

FROM the 1973 Annual Council, one noted for the spirit of revival and reformation, an appeal went out to all of our church members to double their weekly giving for the Sabbath school. This is an excellent suggestion and one that will be heartily received by many of our dear faithful people around the world. In the light of rising prices, the energy crisis, and the

Continued on page 10



the Ministry

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY—VOLUME XLVII, NO. 4

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IN THIS ISSUE

Revival and reformation must reach into every aspect of our lives. We continue this special emphasis this month by considering the problems of the home and of television in the home. Improved family living involves respect for one another's individuality, as Colvin brings out, and careful communication and planning on financial matters, as Hillock suggests. The new Better Living Evangelism program, which has been developed by the coordinated effort of several General Conference departments and recently field tested in Portland, Oregon, is introduced in this issue and will be dealt with in more detail next month. Don't miss Delafield's new church-centered evangelism program entitled "The Big Issues" or Lugenbeal's first article in a two-part series on Skull 1470.

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IMPROVING FAMILY LIVING

GERALD F. COLVIN

WHEN we tear away all the family rhetoric, when we dispense with all the verbiage of marriage exhortations, in essence the purpose of the family is not only to encourage but to enable the members of such a unit to grasp a fuller individuality, a more abundant opportunity to think and to do. This then must be our starting point! Take the finger of your mind and lay it against the throbbing anticipation of all parents and children for such fulfillment.

Any behavior within the family group that denies another his just right to decision is wrong. To deny another the freedom to reason as he sees it is to deny the creative power of Jesus Christ, for the whole design of salvation was for the preservation of such freedom. "So Christ has made us free. Now make sure that you stay free and don't get all tied up again in the chains of slavery to Jewish laws and ceremonies." "For, dear brothers, you have been given freedom: not freedom to do wrong, but freedom to love and serve each other" (Gal. 5:1, 13, T.L.B.).*

Everyone Cherishes Freedom

If we examine the natural inclinations of human beings, this drive for self-direction is plain to see. The infant turns red with anger when his hands and arms are restrained. The young child frequently bursts into misunderstanding tears when pressured to remain absolutely silent for just a short time. The preadolescent sulks openly when forced into adult-oriented campaigns by threats and punishment. The adolescent actively pursues difference in dress, language, and mannerisms to escape the seemingly stultifying adult

mode. The young adult, striving toward his own goals of excellence and mastery, is overly sensitive to officious supervision. The middle-aged parent overreacts to adolescent impudence because as a parent he is uptight about the limits of his example. The retiree shuns the kind invitation of his children to come live with them because he treasures the abandon of his homestead habits.

We see then that every normal person of whatever age places a supreme value on his individuality, his power to think and to do. "But how," we ask, "can we best relate in our families in order to ensure this very basic, fulfilling human need?" Or put another way, "How can we help to bring out godliness in members of our families?"

Four Important Steps

1. *You can best assure individuality by living out your respect for the rights of others.* To respect the individuality of others is to permit them both the joys and the sorrows of growing toward tomorrow. Consider the dynamic struggles of the older set:

"A great many aged parents unconsciously want their middle-aged children to make them feel healthy and young again. . . . We find ourselves caught in an agonizing web of human feelings and frailty, and we are profoundly frustrated by our helplessness. The most common comment is: 'I love them, but I can't save them from old age and dying—and so I end up feeling like a monster.' " ¹

True respect for the rights of others sets clear limits on what we can give. Respect for parents recognizes that they are persons who have lived long and deserve the honor of making their own decisions—whether

* Texts credited to T.L.B. are from *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.

foolish or wise to us.

Puppy love also illustrates this point. It will grow up if parents will let it! But when parents interfere, they are likely to make it all the more intense. Researchers² have dubbed this phenomenon the "Romeo and Juliet Effect." They have found that youth who reported high levels of parent interference were more likely to have feelings toward each other of "exclusiveness and absorption, physical attraction, passion and idealization" rather than feelings of mutual trust, appreciation, respect, sharing, loyalty, and willingness to sacrifice for the other in a time of need.

Husband, wife, and children are to allow one another the space in which to operate, areas growing larger and larger in which one's own word is law.

And one must live self-respect. Do not go along just because everyone else is doing it. Do not deny your concern just because some bombastic soul teeters on the brink of diatribe. "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do."³

2. *You can best aid godliness in your family by observing the special interests, talents, needs, and attitudes of its members.* You must watch closely, because in many instances, to ask is not to be told. We all are naturally sensitive to what may be behind the innocent questions coming our way. We are not always cognitively aware of the emotions and needs we may be expressing. Indeed, few adolescents could organize the pressures of their lives in such a clear way as does Joyce Brothers:

"Adolescence is by its very nature a period of storm and stress. The teen-ager's chief developmental task is the need to shift from dependence of childhood to the self-reliance of an adult. To free himself of parental control he must free himself from blind acceptance of parental values—must, indeed, find values distinctively his own."⁴

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Harris, of *I'm OK—You're OK* fame, states that the passing of just one generation can change a good thing into a bad thing, an inference into dogma.⁵ And dogma, he suggests, is the opponent of truth, and of real persons. Dogma, or tradition, shouts, "Do not think! Be less than a person." Tradition may include good and wise ideas, but tradition can be bad in itself if it leads to mindless obedience, and to acceptance without examination.

Thank God that our platitudes as parents have to stand the continual scrutiny of the coming generation!

The observant parent may expect, therefore, some degree of confused adolescent vacillation between a difficult renunciation of the parents' standards and the acceptance, finally, of codes that he feels he has chosen for himself. These years of searching are sometimes years of light and shadow: today the teen-ager is agreeable, honorable, humble, obedient, sensible; tomorrow he is impulsive, resentful, and frustrated. When questioned he may sigh, "I don't know what got into me," or "I can't say why I did it," or "I don't know what I believe!"

Such youth need reassurance that their parents deeply and truly care for them, and that they hold firm yet reasonable standards, which they expect their offspring to meet. These parents will also want to consider what in their home experiences could be compounding the teen-ager's problems.

In a recent study of kibbutz children Kaffman of Tel Aviv isolated the following primary causes of child neuroses. In order of frequency they are: parental over-control, parental inconsistency, parental overprotection, and parental coldness and rejection. One surprising grouping that cropped up was that of the *culturally deprived* kibbutz child:

"Despite the wealth of stimuli surrounding the children during the day, inadequate cultural opportunities provided by the parents seemed to be the most important factor influencing the child's development. The culturally deprived child was stunted by a parental environment of nar-

row intellectual and creative activity with little conversation, reading or storytelling."⁶

3. *You can encourage freedom by becoming vulnerable to the wills and ways of the other members of your family.* It is hard not to strike out, to injure in precisely the way that our intimate knowledge of the other enables us to do.

A recent radio commercial contained some advice a man's father gave him when he was a boy: "A woman can hurt, so stay on guard." Any meaningful person can hurt! To maintain one's equilibrium in the face of assault requires an honesty in admitting one's shortcomings, an acceptance of oneself in weakness as well as in strength, and a willingness to work consistently toward a more agreeable delivery of one's talents.

How open is Paul in his letter to the Christians! "Oh, my dear Corinthian friends! I have told you all my feelings; I love you with all my heart" (2 Cor. 6:11, T.L.B.).

Just how vulnerable the strongest of us really is is revealed by a recent study.⁷ The thirties surpass infancy, childhood, adolescence, and old age as a time when severe life crises are likely. How vulnerable are the thirties? Just consider; during the thirties marriages break up, careers are shifted, accidents and even suicides occur with great frequency. With half of one's life finished, some very serious questions keep echoing: Who am I? Who will remember me? What of enduring value have I contributed? What does it all add up to?

Those who seek escape from this anxiety sink into self-pity, focusing on pension rights, television, flirtations, entertainment, and whatever other excitement they can find to occupy the time. But those who face up to life learn to accept the fact that their mates are probably not Hollywood material, their children may not be the smartest, that they will not achieve the presidency of the company. But in this very confrontation with reality they have come to grips with the fundamental assault of life.

To communicate in the purest sense is to give out of our vulnerability. Genuine communica-

tion demands humility. One stops rejecting and starts accepting. Indeed, to attempt valid communication in the face of obvious disbelief is to sound one by one the shrill strings of universal loneliness and loss.

Truly to listen is to drink of the well from which all humanity is drawn. For the waters of our being spring from a common ground, and each of us at last must offer to the other the selfsame cup of humanness as did his father before him, and as did his father's father before him. It is as Schweitzer mused, "To unbind what is bound, to bring the underground waters to the surface: mankind is waiting and longing for such as can do that."⁸

Have I finally unlearned enough really to commune, truly and honestly, with another? Have I shed completely enough of my inner bigotry until I know for a certainty that the rarest essence of

situation? Probably not. What then can you do to contribute meaningfully to the burgeoning home needs of others? With more than a third of the working mothers having children under six years of age, what can you do to better the care for these youngsters? With more than 25 million children having working mothers, what time have you spent in devising new possibilities for child care enrichment, for more efficient character development? Or is it more fun to complain about unruly kids?

Margaret Mead is emphasizing the positive when she writes about the child of the future:

"I hope that we will have redesigned our cities and suburbs so that there is a real outdoors for all little children's play, so that they can experience the unpredictability and endless fascination of growing things and be rescued from their current boredom with

family and the agrarian way of life where grandparents, uncles, aunts, and cousins helped bring up junior? Do you now regret that distance denies your parents the right to maintain their own home, with the little extra muscle you could provide? But what are we doing in a positive way to organize assistance for our elderly nearby? Things like meals on wheels, or carefully selected home visitors, or home medical care?

"If aids like counseling, home health care, social club activities, vocational opportunities and workshops were available in the community, many of the elderly might be able to continue their daily lives on their own. A variety of alternative life-styles for the elderly could be developed."¹²

But too many of us find that it is easier merely to complain than it is to make a positive contribution to the in-the-home welfare of the aged.

In helping the members of our family to develop the right kind of individuality we are truly assisting them to develop godliness. Think of this in the light of what Solomon says in Ecclesiastes 11:1-6. If I understand this text correctly, he is saying in essence: What you give will come to you again, and the more widely you share, the more you will receive. Rain comes when it comes, and a tree fallen is fallen indeed. But if you wait for everything to be just right, you will never act. The ways of God are the ways of the Spirit, as only His Spirit can give life to the yet unborn. Keep the faith, for you can never know on this earth the full reach of your influence.



man's being is bound up in the expression of his individuality, his creativeness? Have I unlearned well enough my natural tendency to defend myself that I can allow my husband, my wife, my son, my daughter, to be fully the persons they are: strengths, faults, tastes, needs, prejudices?

4. You can assist the individuality of others by emphasizing the positive about the family and society.

For example, are you pleased or depressed by the fact that 42 per cent of all American mothers now hold jobs outside their homes?⁹ Will your being depressed over this fact change the

only-too-predictable toys and school tasks."¹⁰ Are we ready to sacrifice for a redesign of our suburbs, or are the monetary roots of our natures so choking that even the basic needs of our children are to be denied?

Or, on the other hand, how do you feel about the fact that the one area of the American economy where business may be even too good is in homes for the elderly? Would you agree with Tobin, of the University of Chicago, that "the old people's home has become too easy a solution for all problems"?¹¹

Have you complained about the breaking up of the extended

¹ Eda J. LeShan, "Your Aged Parents," *Family Health*, February, 1973, p. 35.

² "Puppy Love Grows Up—If Parents Will Let It," *Psychology Today*, February, 1973, p. 11.

³ Ellen G. White, *Education*, p. 17.

⁴ Joyce Brothers, "Why Girls Steal," *Good Housekeeping*, February, 1973, p. 64.

⁵ Thomas A. Harris, *I'm OK—You're OK* (New York: Harper and Row, 1969), p. 226.

⁶ Kaffman, "Mother vs. Kibbutz," *Human Behavior*, November-December, 1972, p. 34.

⁷ Kenneth Goodall, "The Threatening 30s," *Psychology Today*, February, 1973, pp. 9, 10.

⁸ Albert Schweitzer, *Out of My Life and Thought* (New York: Holt, Rinehart, Winston, 1933).

⁹ "Working Mothers," *Saturday Review of Education*, March, 1973, p. 60.

¹⁰ Margaret Mead, "How Will We Raise Our Children in the Year 2000?" *Saturday Review of Education*, March, 1973, p. 36.

¹¹ "Old Folks at Home," *Human Behavior*, November-December, 1972, p. 53.

¹² *Ibid.*

TV SORCERY

"Many Children Born After 1945 . . . Had Their Expectations of the World Created by Television

By S. I. Hayakawa

SUPPOSE from the time your children are old enough to sit up, they are snatched away from you for three or four hours a day by a powerful sorcerer. This sorcerer is a story-teller and spinner of dreams. He plays enchanting music. He is an unfailingly entertaining companion. He makes the children laugh. He teaches them jingles to sing. He is constantly suggesting good things to eat and wonderful toys for their parents to buy them.

Day after day, month after month, year after year, children for a few hours a day live in the wonderful world created by the sorcerer—a world of laughter and music and adventures and incredible goings-on, sometimes frightening, often fun, and always captivating.

The children grow older, still under the daily spell of the sorcerer. Parents and relatives and teachers may talk to them, but the children find them sometimes censorious, often dull. But the sorcerer is always fascinating. So the children sit before him as if drugged, absorbing messages that parents did not originate and often do not even know about.

For as much as one-third or more of their waking hours, children live in a semantic environment their parents did not create and make no attempt to control. A study by the United States Office of Education found in 1967 that preschool youngsters spend 54.1 hours a week watching television.

The present generation of young people is the first in history to have grown up in the tele-

vision age. A child born in 1940 missed the experience of having a television set for a baby-sitter. But many children born after 1945, brought up in their parents' homes, to be sure, had their imaginative lives, their daydreams, their expectations of the world created by television. Is it any wonder that these children, as they grew to adolescence, often turned out to be complete strangers to their dismayed parents?

The impact of television is due in part to the nature of the medium, in part to the fact that American television is commercially sponsored. This last fact is of tremendous importance, despite Prof. Marshall McLuhan's famous dictum, "The medium is the message." I hasten to acknowledge the important point that McLuhan makes about television's influence in shaping our sense of the world through shaping our perceptual habits and our time-sense.

But to accept his pronouncement literally is to say in effect, "Programming doesn't matter. Bad programs have the same effect as good." I do not believe McLuhan's view can be accepted. If the messages of American television were overwhelmingly sponsored, say, by churches and school systems instead of by advertisers, would the effects be no different from what they are now?

An important fact about television—regardless of its sponsorship—is that you can have no interaction with it. A child sitting in front of a television set

gets no experience in influencing behavior and being influenced in return. Having a puppy is, in this respect, more important to a child than having a television set. . . .

The child who watches television four hours a day between the ages of 3 and 18 spends something like 22,000 hours in passive contemplation of the screen—hours stolen from the time needed to learn to relate to brothers and sisters, parents, grandparents, neighbors and strangers. Is there any connection between this fact and the sudden appearance in the past few years of an enormous number of young people from educated and middle-class families who find it difficult or impossible to relate to anybody—and therefore drop out?

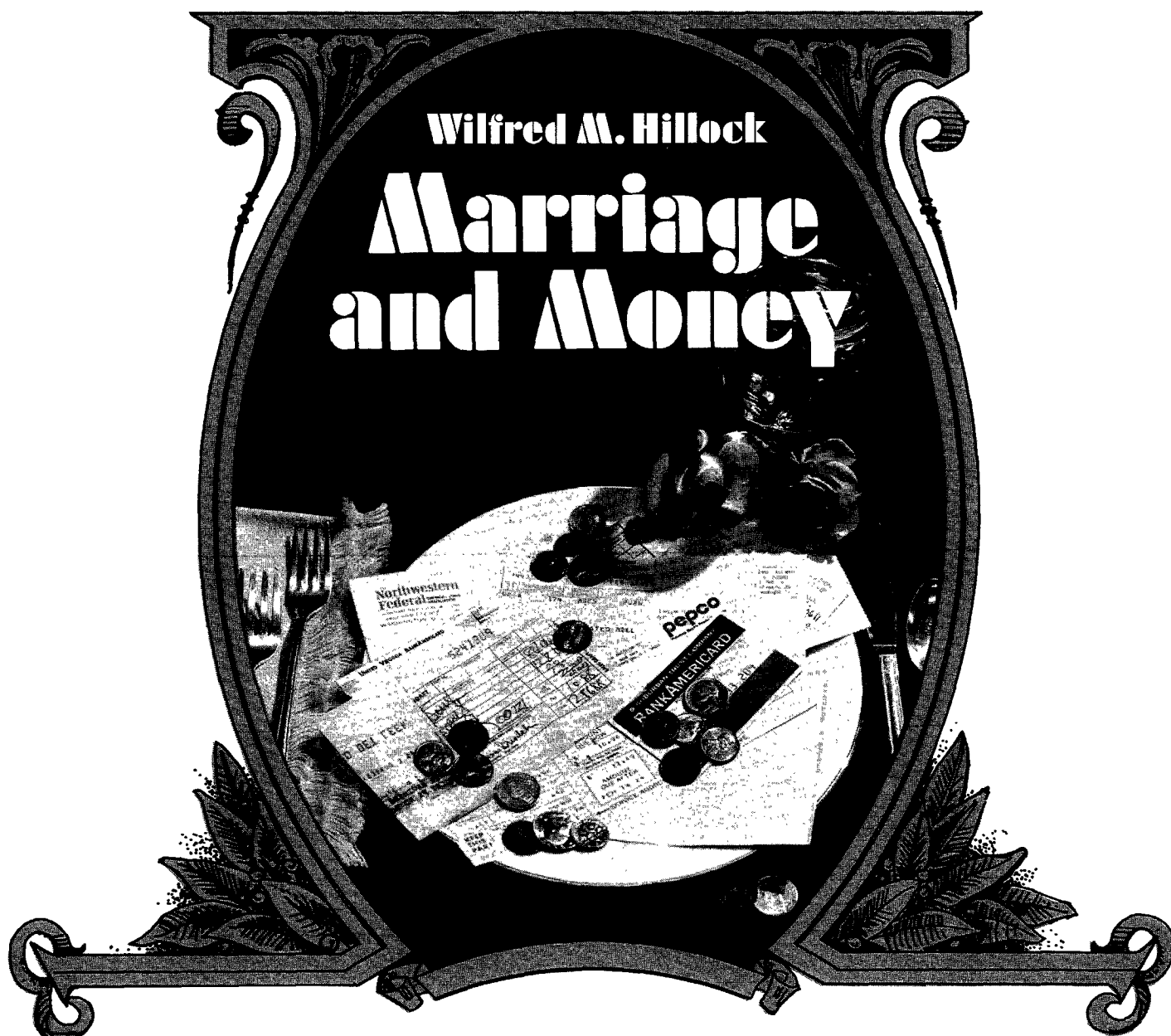
I am sure the reader has met these young people, as I have—boys and girls who are frightened by the ordeal of having to make conversation with their friends' parents or anyone else not of their immediate clique. Many of them communicate, if at all, in monosyllables. . . .

The messages of television, with words reinforced by music and pictures and action, received in a darkened room and reiterated over and over, are the most effective communications ever let loose on the world. Television is also the world's best and most convenient baby-sitter. It must therefore be used thoughtfully, selectively—and in moderation.

Dr. S. I. Hayakawa's syndicated column reprinted courtesy of the Register and Tribune Syndicate.

Wilfred M. Hillock

Marriage and Money



The diet of distrust and bitterness that is causing the alarming growth of divorce needs to be examined. Here's one item on the menu that causes many couples to get "fed up" with marriage.



HE deterioration of the marriage relationship in American society has assumed almost epidemic proportions. The long lists of divorces and separations in the daily newspaper, the distraught people we come in contact with, the shocking news that long-time friends have decided to separate, and the current attitudes of people toward the marriage relationship are constant reminders of the high

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rate of divorce in the United States.

In the light of the growing nature of this problem, the question of consequence for the concerned Christian is how to respond to the human problems of marriage. How do we personally react to the breakdown of the marriage relationship? Does one sit back and fold his arms while he reflects on seeing a sign of the end or does he bring his Christian convictions and his energies to bear on divorce as a social problem?

If one accepts the challenge of

consciously developing a personal program to meet the marriage crisis he should begin by determining the causes of the failure of this basic institution of society. Any serious effort to determine cause and effect in marriage failure will lead one to place money problems well at the top of the list and possibly at the very top.

Lester Velie, in his *Reader's Digest* article (February, 1973), proposes that money problems are indeed a causal factor. "What breaks up the young marriage? . . .

It is lack of money. Or, to put it another way, lack of preparation for the job of supporting a family." He goes on to state that the lower the economic level of the family, the higher the likelihood of teen-age marriage. His conclusion is that "it's the poor (teen-agers and adults included) and not the rich who divorce most often."

The relationship of income to educational level has been well established. We need to take this relationship into account in thinking about the success potential of marriage. In tracing the cause of failure in marriage to its source we often find that it is finances and that this in turn relates to preparation for earning a living. In the latter half of the twentieth century career education involves a lengthy period of training. This is the age of the specialist, and it is essential for economic survival that the breadwinner have a specialty. Preparation to earn a livelihood in the trades also involves a long period of apprenticeship. Those who are not prepared to support a family in some way are seriously handicapped in respect to financial and marital success.

Economic survival is, of course, an important contributing factor in a successful marriage. This principle was expressed in the context of another century by Ellen White.

"Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength or mental energy to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. . . . Most men and women have acted in entering the marriage relation as though the only question for them to settle was whether they loved each other."—*Messages to Young People*, p. 461.

The same mistake is made today by people who marry without the

potential to support a family.

Many young people, shortly after making a start on career preparation, enter into marriage. The lengthy periods involved now in preparation for a lifework make it almost necessary and normal for young people to consider marriage before they finish their education. If this possibility were not open, marriage would be delayed in many cases until the late twenties.

Of course, it is not necessary to undergo this delay if there is a reasonable plan for support of a home until the career preparation period is finished. If a couple understands the problem of survival while one or both of them are still in school and have a well-worked-out program to finance both home and education, meeting the challenge can be a mutual project that binds them together. If, however, they are not willing to make the sacrifices involved, the price will be too high. This decision is one that needs to be carefully discussed and considered in the full view of its consequences, before marriage.

The companion financial problem to adequacy of income is economy in expenditure. Few people spend their money wisely. For the same level of support one family may require twice the amount that it would take for another family in comparable circumstances. (See *Gospel Workers*, p. 460.) A great deal of money is wasted by many people on useless articles or on items purchased at the wrong time. The problem of economy is a complex one involving the personality and the habits of the people involved.

Some people have not learned to shop for a bargain. Bargain hunting can be overdone in either direction. Some waste endless hours trying to save a dollar while others go to the other extreme and buy a new automobile on impulse. To paraphrase an old saying, A dollar saved is a dollar earned, if it doesn't cost a dollar to save it. Some people walk all over five-dollar bills picking up nickels. We should train ourselves to concentrate on the large items first. Ten per cent saved on a \$500 purchase is more worthwhile than 10 per cent saved on a 50 cent purchase.

Shopping for major family items can be a fun experience for the whole family if it is approached properly. All too often one member of the family reserves this as his or her prerogative and buys on impulse or to satisfy his own selfish needs. The smaller items are important, but the tendency with many persons is often to go to extremes in comparison shopping on these.

We should consider all of the significant consequences of a purchase. To have a second auto may be a convenience, but it may not always be worth what it costs. In some circumstances a second vehicle may be essential, but we should remember to add up the total cost, including depreciation, insurance, repairs, service, and operating expense before we commit ourselves. When we look at the alternatives that are open for the dollars involved in this purchase we may find that a second auto is not worth it.

Communication about financial matters between marriage partners is absolutely essential to happiness in marriage. A bitter spirit is cultivated and a great deal of joy is missed when disagreements about finances are allowed to develop. The way to avoid these disagreements is to approach marriage finance as a family problem for which we are seeking a cooperative solution. To settle for less than joint agreement is to miss out on the satisfactions of doing things together. We all know that it is more enjoyable to do things with the persons we love. Why not include the financial aspects of marriage in our shared experiences?

To fail to cooperate in this sphere is to invite possible marriage failure. Many marriages are broken by contention over trivial matters, and all too often money is deeply involved in the trivia.

Practicing family economy is one of the challenges that can hold a marriage together when it is approached cooperatively. The lesson that it is more blessed to give than to receive is a statement of a basic principle about human behavior. Some have not learned that the greater pleasure comes from giving oneself and one's possessions to worthwhile people

and causes. Too much has been said about the obligations of giving and not enough about the satisfactions. Giving satisfies needs of the givers. The basic needs of people include both the love need and the belonging need. (See A. H. Maslow, *Motivation and Personality*, New York, Harper & Brothers, 1954, pp. 80-106.) Giving makes a contribution to fulfilling both of these human needs. If we are to be happy, productive people, we need to give of ourselves to God's cause, as well as to the human beings around us.

Giving brings a twofold blessing. "If you do, I will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in!" (Mal. 3:10, T.L.B.).* This promise is fulfilled in both material blessings and a blessing in personal satisfaction. To give fulfills the needs of man. To see the needs of man in the sense of things only is a narrow view and one that concentrates on the lower levels of need. God asks us to prove Him because He knows the nature of man and knows that the blessing is assured.

The well-being of society depends upon the success of the home as an institution. Christian living depends on the success of the home as a worship unit. One of the important works of the church should be to prepare people for marriage and to preserve the marriage relationship once it is established. God established marriage in the beginning by providing Adam with a companion;

* From: *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.



it is our work to fulfill His purpose.

"God Himself gave Adam a companion . . . celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. . . . When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets*, p. 46.

The breakdown of marriage should be of special concern to the minister. Our solutions to the problem should be based on principle. Financial problems should be looked at as one of the primary causes. The couple that are willing to discuss both the income and expense side of the problem in search of long-range answers will be on their way to a solution. Ministers concerned about the purity and happiness of the human race will certainly want to direct some of their energies to dealing adequately with this growing problem.

editorials

From page 3

untold problems that are plaguing our world, any effort to provide the means for the speedy completion of our task should be applauded and embraced. So we wholeheartedly endorse the Sabbath school plan voted at the Annual Council.

There is an over-riding consideration, however, that needs to be presented both to our ministers and their members, and that is the need for the giver to give without pressure. Our giving should not just be a response to urgent appeals and needs. Crisis giving has its place, no doubt, but we must come to the point where we give because our love for Christ, for souls, and for the speedy return of our blessed Lord causes us to place our all—life, talent, means, service—into His hands for immediate use. We do this because we share in His burden for souls and His desire to have the family in heaven and in earth together soon in one place. Anything that we can do or give to

hasten that blessed day, we heartily respond to.

It is this concept of giving that needs to be experienced by all of God's children. We must know from personal experience that "it is more blessed to give than to receive." We must come to appreciate this fact so fully that whether there is some special crisis or not, we will give.

There is one problem that I see with the new appeal to double our Sabbath school offerings. It is this: that for some, doubling their offering is not nearly enough. For them to enter into the joy of giving, the joy of their Lord, they should be giving ten times as much, and in some cases, even much, much more. All will doubtless find it possible to double their Sabbath school giving and this will be a blessing to the work. But let me appeal to you, dear fellow worker, to go beyond this minimum goal. Let us give not grudgingly, or of necessity (because of some specific need), but cheerfully. Let us measure our gift not so much by the amount given as by the amount that we have left after we have given.

Let me assure you, in case you are in doubt about it, the cause of God can use all the funds that are turned over to the church treasury. There are limitless needs and golden opportunities now confronting the church, but over and beyond all this, let us love our Lord so much and let us be so committed to the finishing of His work that we shall follow the example of some great Christians of the long ago who first gave themselves willingly to the Lord, and then brought their gifts. Let us give, give, give, until there is no more to give. When this takes place we can be sure that the only reason we are empty-handed is that the Lord knows that His cause has no further need. The work has been finished. Probation has closed and next—oh, the thrill of it—we shall look into the glorious face of our returning Lord.

Double our Sabbath school offerings? Yes, by all means, if that is the best we can do. But let us all go way beyond any established goals as we manifest our love for God and for His children around the world.

N. R. D.

"THE BIG ISSUES"

D. A. DELAFIELD

ONE Sabbath afternoon my wife and I were visiting in the home of Adventist friends discussing the relative impact of the Spirit of Prophecy writings upon the church and upon the world outside the church. Robert H. Pierson, who was present with his wife and others, turned to me and asked in a straightforward way, "How can we utilize the Spirit of Prophecy in public evangelism? How can we bring it out in front as a direct agency for winning souls?"

We all agreed that too often we present the gift of prophecy and the work of Ellen White at the very end of a series of meetings. Now the General Conference president was asking us—Is it possible to bring the Spirit of Prophecy to the front in a new approach to evangelism?

It was a good question raised by a voice to which we should pay attention. I began to think that the matter had particular significance just now when the interest in the charismatic phenomena is at its height. But how can Seventh-day Adventists exploit the new phenomena of "prophets," psychics, healings, and tongues speaking in the presentation of the third angel's message? How can we experiment in evangelism and put the writings of Ellen G. White up in front, supporting the Bible as an inspired commentary, as a sort of locomotive on the gospel train instead of a caboose—in front instead of at the rear?

As Arthur L. White, Paul Gordon, and others joined me in discussion we began to develop an evangelistic

approach that we felt should be field tested. This has now been done and we want to share with the readers of *Ministry* the results of that experiment.

Field Tested in California

The general subject of this pilot series conducted in the Vallejo Drive church in Glendale, California, was "The Big Issues." The subjects for the short series included issues that now command the time and attention of civilized people around the world, such as "Cancers and Coronaries," "Divorce and Stranded Children," "Crime and Corruption in Our Cities," "Pornography and Homosexuality," and "The Ecology Crisis."

The first lecture, entitled "The New Charismatic Movement," was an attempt to test modern prophets and psychics. We applied this test to Ellen White, Jeane Dixon, Joseph Smith, Mary Baker Eddy, Edgar Cayce, and others. Thus in the very first meeting we brought Mrs. White to the front as a messenger of God speaking to our generation. All of the lectures capitalized on "The Big Issues" that now threaten to blast the world's dream of security. Ancient and modern prophecies—that is, the Bible and the Spirit of Prophecy—were used to highlight these developments.

When this plan was described to the president of the Southern California Conference, Harold L. Calkins, with the possibility that an experimental program might be developed in Glendale, he worked out a most satisfactory opening. The meetings were arranged in the Vallejo Drive church, of which John Todorovich is the pastor. Joining him in the program

D. A. Delafield is an associate secretary of the Ellen G. White Estate.

An Experiment in Evangelism and a New Spirit of Prophecy Approach

PRESENTING THE SPIRIT OF PROPHECY

"Elder ——— enters into no controversy with opponents. . . . Friday evening and Sabbath forenoon he spoke upon the subject of spiritual gifts, dwelling especially upon the Spirit of prophecy. . . . He treated the subject in a clear forceful manner. . . . Elder ——— showed that the Spirit of prophecy has an important part to act in the establishment of the truth."—*Evangelism*, p. 257.

of evangelism were John Osborn, Pacific Union Conference Ministerial Association secretary; Leslie Hardinge, former Bible teacher at Pacific Union College and now the pastor of the Glendale City church; and other pastors of nearby congregations.

Preparing the Community

To prepare the community for "The Big Issues" night classes, *Steps to Christ*, the classic by Ellen G. White, was distributed from door to door with a handbill and enrollment card inserted in each copy. This

Christ-filled book brings a precious spiritual lift into the program.

This experiment in evangelism opened on Thursday night, October 25, with an attendance of approximately 800. On the night before, a group of between 500 and 600 gathered for prayer meeting to plead with the Lord for His blessing upon the new plan.

Attendance at the classes from the very first was excellent and averaged about 900. On five nights, over two weekends, attendance approached 1,200, and the church was filled. Classes for children were organized in a youth auditorium nearby, with men and women volunteers leading out. Children's attendance reached as high as 125.

During the first three meetings enrollments began to pour in from SDA's and non-SDA's alike. More than twenty denominations were represented. Most visitors came as the result of invitations by Seventh-day Adventists.

Subjects for the class lectures are listed separately on this page. They began at 7:30 P.M. and dismissed at quarter of nine, except for the Sabbath classes, which met at three-thirty Sabbath afternoon.

We were cautious in our use of the Ellen G. White quotations, not wanting to overplay our hand, but we came to realize that today people are curious and really want to know. We live in a secular-minded age. Many people know precious little about the Bible and therefore—while they may have a reverence for it—they do not know enough about it to think of it as the sole criteria for truth. With people flocking to hear the psychics, astrologers, spirit mediums, and Hindu-type gurus, with men and women claiming to be Satan's personal representatives, creating new and devilish cults of worship, with millions consulting the astrology "logs" and expressing keen faith in the signs and messages of the Zodiac, why shouldn't Seventh-day Adventists speak up and let the true gift of prophecy be heard?

There was absolutely no feedback against Ellen White from SDA's or non-SDA's who attended the meetings. "Give us more!" was the unanimous response. In fact, people seemed relieved to know there was a true prophet whose writings explained "The Big Issues" and their meaning to this generation.

Structure of the Class Period

Each class period was divided into four parts, similar in some ways to the Testimony Countdown approach of several years ago. To begin each session we had prayer and a special song.

THE BIG ISSUES

1. *The New Charismatic Movement*
Testing the Modern Prophets and Psychics.
Ellen White? Jeane Dixon? Joseph Smith?
Mary Baker Eddy?
2. *The Ecology Crisis*
Cleaning Up Our Polluted Cities
3. *Cancers and Coronaries*
The Cause? And the Cure?
4. *Divorce and Stranded Children*
Healing America's Heartbreak
5. *The Violent Earth*
When Will the California Earthquake Strike?
6. *Addiction and the Drug Syndrome*
Is There Any Real Solution?
7. *The Black and White Bind*
Where Is the Path to Conciliation?
8. *Crime and Corruption in Our Cities*
After Watergate—Waterloo?
9. *Pornography and Homosexuality*
Are They Sins?
10. *The Peace and Safety Cry*
Is It for Real?

inexpensive new paperback edition is now available at approximately .07 per copy and may be used extensively as a giveaway item. The fact that the author of *Steps to Christ* is the subject of the discussion the very first night has an appeal. And since "The Big Issues" or topics are grim in character this positive,

1. "The Big Issues" lecture itself—thirty minutes. During this time I presented the special issue or problem as it takes shape in society today, for example, "The Ecology Crisis," pollution of our atmosphere with foul chemicals, unkind noises and sounds, pollution of our drink and food. Then, "people pollution"—too many people in the cities, pollution of the human body with social diseases and the relevant moral pollution. The lecture dealt with the problem. Now what about the solution?

2. "The Big Issues Clinic"—fifteen minutes. This feature amounted to a dialog in which Leslie Hardinge and I discussed "prescriptions" offered by the Bible and Ellen G. White to "cure" the social problems of our time. Thus we introduced a positive remedial way out.

With the aid of an overhead projector and screen, quotation after quotation from the Bible and Ellen G. White was thrown upon the screen. It was seen that the "solution to pollution" is country living. "Out of the cities! out of the cities!" wrote Ellen White. The solution to the pollution of moral filth in soul and body was, of course, the cleansing blood of Christ. Here opportunity was presented to offer the gospel remedy. This sounds like a very simple approach, but it works. People are looking for effective solutions. The most effective solution is the gospel of the grace and love of God!

3. "The Big Issues" testimony services—ten minutes. One or two persons gave heartfelt testimonies telling what Christ has done for their souls and expressing deep appreciation for what the writings of Ellen White did to bring a sense of security and rest in this troubled time.

4. "The Big Issues" question-and-answer period—ten minutes. John Osborn, Ministerial Association secretary of the Pacific Union Conference, served with me in this period, during which written questions were read and answered. These questions were mostly limited to the work of Sister White and the particular role that she occupied in the church as God's special messenger for these hectic days. This was one of the most popular and interesting features of all. (The entire series of ten meetings have been recorded and will be available on cassettes.)

Other Features of the Program

Following the question-and-answer period the class was dismissed with prayer and each student as he left received a free copy of the lecture. He was instructed to read this before going to bed if possible, certainly before attending the next night's class. Thus the

printed lectures became as it were the textbook for the class.

Those attending eight out of ten nights and reading the lectures were awarded a free copy of *The Great Controversy* and *The Desire of Ages* in paperback. Those who attended all the meetings and read all the printed lectures also were presented with an additional book, *Ellen G. White and the Seventh-day Adventist Church*.

The total cost of advertising and expenses came to about \$3,500. Offerings reached about \$3,000. The Book and Bible House sales—mostly of Ellen G. White books—amounted to \$2,200 in four nights. The display of books appeared in a Sabbath school room outside the main chapel. Extension of "The Big Issues" class in the form of doctrinal discussions on Wednesday and Friday nights began in the Glendale City church immediately after our ten-night series, under the direction of Leslie Hardinge. The very first follow-up class attracted six hundred persons, including many non-Adventists. These classes represent a carefully planned extension of "The Big Issues" series. It is hoped that there will be a good baptism as a result.

"The Big Issues" approach is designed for public evangelism in SDA church buildings (but not necessarily limited to church auditoriums) and will attract interested and curious people who want to listen to the Adventist explanation of what is happening. Many of our pastors could utilize and build upon this unique approach, further experimenting and developing the plan.

These SDA church-oriented evangelistic efforts could add up to hundreds of small baptisms of five, ten, or twenty persons and thus we might see thousands of new converts coming to the Saviour. Here is an area where pastors could become evangelists and hold services in their own churches.

The White Estate will arrange for the printing of the lectures if the response from our pastors is affirmative. Watch for the Spirit of Prophecy Day program in early May. Sign the enclosed card and mail your vote to the White Estate, General Conference.

The Glendale lectures will be printed in pamphlet form on paper that is punched and can be inserted in notebooks. These materials will be made available at our Adventist Book Centers and supplied only to pastors and eligible church elders who plan to utilize the class program locally.

If a pastor has 500 church members and wishes to conduct a "Big Issues" class, he probably would wish to order two hundred to three hundred sets of the ten lectures available. Each set of lectures probably will

THE ISSUES BEFORE US

"Tremendous issues are before us, yea, and right upon us. . . . The present truth is to be our burden. . . . The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched."—Testimonies, vol. 6, p. 61 (1900).

cost in the neighborhood of \$1.25 to \$1.50—an item that can easily be offset by offerings taken nightly or at least three or four times during the series.

In connection with the Vallejo Drive classes we used about twelve thousand to fifteen thousand handbills. We have also prepared a four-page brochure explaining just how to conduct the program.

Pastors who wish to purchase tapes or cassettes may order these directly from the Southern California Adventist Book Center, 1535 East Chevy Chase Drive, Glendale, California 91206. The cost is \$20 for ten cassettes. The cassettes would be valuable because they include not only the lectures but the questions and answers, the dialog (clinic material), and the personal testimonies.

No Seventh-day Adventist evangelist has yet utilized this approach in a theater-type series of meetings or a tent or a public hall where the attendance might include more non-SDA's than church members. We would certainly like to see this attempted.

Big Issues—Phase II

"The Big Issues" program must include either an extension of the ten nightly classes that would go on uninterrupted or an extension in the form of a class meeting two or three nights a week, as in the Glendale experiment. There are three goals to keep in mind: (1) New converts, (2) Strengthening the faith of believers, (3) Preparing the people for the Lord's coming.

Following are a few suggested titles for Phase II of "The Big Issues" class:

"Our Beloved Dead—Where Are They?" The "issue" of death is always with us and strangely it has become a subject of intense public interest, also in university studies; not only "death," but life after death.

There is also the possibility of a lecture dealing with "The Real Energy Crisis" in which the paucity of the Holy Spirit's presence might be presented as a sign of Christ's soon coming and also the need for the infilling of the genuine oil of the Spirit! What an opportunity to present John 3 and true conversion.

Think also of the following "Big Issues": "The Money Crisis—Not Only Dollars but Sense!" The discussion of the current economic crisis opens the way to present the tithing plan and God's promises of security here and hereafter.

"Whither Bound, America?" Here is a chance to introduce the Sabbath-Sunday controversy and arouse conviction and action about the true Sabbath. Each pastor will be able to come up with titles for big current issues in which he can include some current truth for today.

The pilot run is now a matter of history. The attendance, the offering, the interest at Vallejo Drive and at Hardinge's follow-up classes were all quite impressive. God's signal blessing rested upon the program.

Much more will be achieved than simply building confidence and faith into the hearts of our church members and stabilizing our people, some of whom are drifting into the world. The meetings will win souls and will be worth every penny and every minute invested. Here is a new method that awaits your own trial and testing!

Some Tyrannies of Earth

Amid earth's press and stress and strife,
What is it really rules your life?

Four terrible tyrannies, I find.

Now mold the human heart and mind.

The *TV*, *Telephone*, the *Tongue*,

The *Press* (that robs the old and young

Of many precious hours of time,

By reading scandal sheets of crime)

A person's soul is not his own,

While he still has a *Telephone*!

Your *TV* soon becomes a curse,

Or maybe it is something worse,

If it has mesmerized your mind,

Until that fatal day you find

That it controls your ears and eyes,

It has such power to hypnotize,

Manipulates our minds and hearts;

With paralyzing power imparts

Some subtle sensitizing sin

Within the soul—deep, deep within!

The color of the soul is dyed

By what we've seen and heard and tried.

Two other tyrannies I find,

That now manipulate man's mind:

The *Press*—its daily dose of news

Is what corrupted minds now choose

Before their eyes they see unfurled

The crimes of all the *underworld*!

(It leaves no time to get in touch

With Heaven, which they need so much!)

The other "fire-brand," called the *Tongue*,

From which so many wars have sprung,

Which makes so many hearts to break;

(In Eden 'twas a snake that spake),

And ever since, the tongue has been

The cause of sorrow, strife, and sin!

The tongue that gossips, woe is man;

The Chinese proverb states their plan:

(Who gossips and who listens—*each* should be *hung*,

The *one* by the *ear*, the *other* by the *tongue*!)

Press, *TV*, *Tongue*, and *Telephone*

Could bring the greatest blessings known,

If dedicated to God's cause,

And help the world to love God's laws!

But who can live a life serene,

Though peasant, preacher, king, or queen,

While pressures force us in a squeeze

And rule us through earth's tyrannies?

This earthly rat race takes its toll—

O "*Watch and Pray*" or *Lose your soul*!

—Adlai Albert Esteb

Poet Laureate of the SDA Church

October 12, 1973, Annual Council

SKULL 1470

Part 1/Edward Lugenbeal

"Either we toss out this skull or we toss out our theories of early man. . . . It leaves in ruins the notion that all early fossils can be arranged in an orderly sequence of evolutionary change."

—Richard E. Leakey ¹

THESE are startling claims. Inasmuch as the theories of early man current in the scientific world are diametrically opposed to any reasonable literal interpretation of the Genesis account of human origins, the assertion that these theories must be "tossed out" is bound to capture the attention of conservative Christians.

The originator of these statements is the son of the famed paleoanthropologist, the late Louis B. Leakey. Young Leakey is continuing his father's search for early man. His search has been concentrated around the shores of Lake Rudolf in Kenya, some 500 miles north of Olduvai Gorge, where his father's most famous finds were made. In the past five years young Leakey reports finding fragments of eighty-seven individuals. Some of these he interprets as early man himself, others as close relatives. It is skull 1470, found in the 1972 field season, that should, according to Leakey, alter scientific theories of early man.

To understand the basis of these claims for skull 1470 and how the claims should be evaluated necessitates a bit of historical perspective on the search for early man.

Although Darwin gingerly tiptoed around the issue in his epoch-making work of 1859, *The Origin of Species*, it was soon apparent that Darwin did not intend to exclude the origin of man from an evolutionary interpretation. The search for the "missing link" was on. The importance of this search was keenly felt because there was hardly any fossil evidence for human evolution.

The general acceptance of Darwinian theory led to the expectation of finding transitional types of fossil man. Since man's perceptions are so often colored by his expectations, it is not surprising that so-called missing links were soon found. Indeed, the expectations created by the widespread acceptance by scientists of the evolutionary interpretation of the origin of man contributed to certain unfortunate episodes in the history of anthropology. One was the thoroughly distorted picture

of Neanderthal Man that was long promoted. We now realize that the brutish, hairy, semi-erect, ape-like image of Neanderthal Man promulgated by a generation of anthropologists bore more resemblance to their expectations of what a missing link should be like than to the reality that could be inferred from the actual skeletal remains.

And, of course, it wasn't until 1953 that the so-called Piltdown Man skeleton was thrown out of anthropology's closet. Its long acceptance as an authentic fossil find derived primarily from the fact that the hoaxster was clever enough to make it conform precisely with anthropologists' expectations of what a missing link would be like.

However, the Piltdown episode has another side. It also illustrates the self-correcting capability of the scientific enterprise at its best. The accumulation of new data and the resultant changes in anthropological interpretations caused anthropologists to re-evaluate the

authenticity of Piltdown Man. Using techniques derived from the physical sciences, anthropologists were able to establish once and for all that Piltdown Man was a fraud—a combination of human and ape bones.

Neither Neanderthal Man nor Piltdown Man turned out to be genuine missing links. For many years following publication of Darwin's *Origin of Species* even supporters of Darwin had to admit there was a puzzling lack of transitional ape-man fossils. The evolutionary view of human origins rested on free-floating faith. It is true that during this period the Dutch physician Dubois introduced Java Man to the world. A few other similar specimens have been discovered over the years and today this group of fossils is classified as *Homo erectus*. *Homo erectus* seems to differ from present-day varieties of man only in certain features of the skull. *Homo erectus* did lend impetus to evolutionary interpretations of human origins because

Edward Lugenbeal is a staff member of the Geoscience Research Institute.

of the somewhat smaller absolute size of the brain as indicated by the cranial capacity of these specimens. The average cranial capacity of the very small sample of *Homo erectus* is within the range of normal modern men, but at the lowest end of that range. Some individual specimens possess cranial capacities below the normal modern range. Still, by any reasonable criterion, *Homo erectus* was probably fully human and, despite the features interpreted as "primitive," not the sought-after missing link.

Oddly enough, when the first finds of the creatures now thought by most anthropologists to be the long-sought transitional forms were announced by Raymond Dart, of South Africa, in 1924, his announcement was greeted with nearly universal skepticism. Professional jealousies certainly contributed to this skepticism, but a major factor was that man first evolved his large brain and that this then led to the emergence of the other distinctively human features. Piltdown Man conformed fully with this expectation with its human brain case and chimpanzee jaw. Dart's fossil find, which he dubbed *Australopithecus* ("Southern Ape"), had a brain no bigger than that of some living great apes, but possessed other physical features that were more manlike in appearance.

As is so often the case, after an initial dramatic discovery creates the expectation of success and the motivation for intensive search, the dam breaks and a flood of finds follows. By 1971, 1,427 pieces of *Australopithecine* bone had been found. Most of these came from five South African limestone cave sites.²

In East Africa, Louis Leakey's years of patient grubbing in Olduvai Gorge finally paid dramatic dividends in 1959 with the widely heralded "first man," *Zinjanthropus boisei*. Most scholars now feel that *Zinjanthropus* is just another *Australopithecus* specimen similar to some of the South African finds. A number of additional discoveries soon followed in Olduvai Gorge. Other areas of the East African rift valley system were also explored. Major finds were made in the Omo Valley by French and by

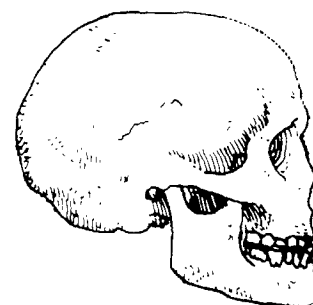
American expeditions, and on the eastern margins of Lake Rudolf by Richard Leakey.

Actually, to talk of 1,427 bone fragments gives a distorted impression of the size and adequacy of the sample of *Australopithecine* fossils. One thousand and forty-three of these specimens are isolated teeth.³ In fact, there isn't one complete *Australopithecine* skeleton, and an attempt to put together a complete skeleton from *all* the available bones would fail because some of the skeletal elements are unrepresented in existing collections. Another problem is the fact that it is usually impossible to associate with complete certainty cranial and postcranial remains. One has to assume that because the finds come from the same cave or the same rock outcrop that the cranial and postcranial remains belong to the same species.

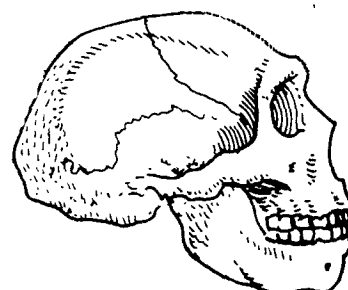
After the initial swell of skepticism had run its course, anthropologists came to accept the *Australopithecines* as man's ancestors. Recently it has been hard to detect the faintest echo of the initial skepticism that greeted Dart's announcement. A general consensus has arisen that some of the *Australopithecines* were certainly on the direct line of human evolution. The author of one of the most recent textbooks on physical anthropology concludes his discussion of the *Australopithecines* with this comment: "Discovery of early specimens of *Australopithecus* are important because . . . at least the early members of the genus must have been directly ancestral to man."⁴

This interpretation of the *Australopithecines* has been quite satisfying to anthropologists because it supports the evolutionary hypothesis of human origins and fills in what had been a yawning gap in the evidence.

What is it about the *Australopithecines* that has led to the "ape-man" interpretation? The features that are interpreted as manlike relate primarily to the chewing and locomotor mechanisms. Dart's conclusions in 1924 were based largely on evidence related to the chewing mechanism. Compared to living apes, the jaw of Dart's new fossil was



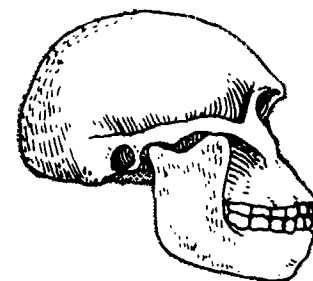
Modern



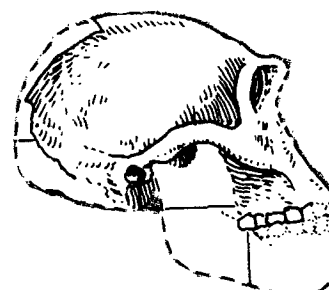
Neanderthal



Homo erectus



Australopithecus africanus



Australopithecus robustus

relatively smaller and lighter; the shape of the tooth rows was parabolic as in man, instead of more rectanguloid as in the apes; and there was no evidence for the large canines (the "eye-tooth") present in the males of living great apes. Other points were made, but these were some of the most obvious areas of similarity to man.

With the accumulation of more fossil material another dramatic tie with modern man was increasingly emphasized—the interpretation of Australopithecine locomotion as bipedal. In other words, the Australopithecines were said to have walked about on two legs like man. This picture of Australopithecus as a biped rests upon inferences drawn from a number of skeletal features. These include the following: (1) The location of the *foramen magnum* (the hole under the skull where the spinal cord attaches to the skull). In man the skull is essentially balanced over the spinal column. As a consequence the *foramen magnum* is located farther under the skull than on a quadruped skull. (2) The curvature of the lumbar area of the spinal column. It is claimed this curvature is demanded by an upright posture but is not necessary in a quadruped. (3) The shape of the pelvic bones. The upper part (ilium) is splayed out and does not have the elongation typical of the apes. The socket for the thigh (the acetabulum) is proportionately as large in the Australopithecines as in man and larger than that of any living primates.

The shape of the pelvic bones is certainly functionally related to type of posture. All in all, it is the nature of the pelvic bones that provides the most striking evidence for an upright posture in the Australopithecines. Yet, the number of complete pelvic bones is very small (there were only three known ilia in 1971) and, lacking a complete skeleton, there is no proof yet of their association with the Australopithecine skulls. Obviously, this point should not be pressed too far since it is based on negative evidence.

At the present time there is no positive evidence that can be used to controvert the contention that the known hip bones do not come

from the same species represented by the skulls. It is still possible, but not probable, that the assumed association of skull and hip bones is not valid. One of the fundamental tenets of scientific research is to go with, not against, the odds. Nevertheless, the odds can change as new information and new ways of looking at old information come to the fore. Therefore, it is never wise to completely ignore *possibilities* in the search for scientific *probabilities*.

The presumed similarities to man seen in the Australopithecines are supposedly counterbalanced by certain apelike attributes. These include such things as the lack of a chin, the practically nonexistent forehead, and the small brain. The cranial capacity of the Australopithecines was apparently very close to that of living apes. It is impossible, of course, to make any direct correlation between brain size and intelligence. We do not test for IQ by measuring cranial capacities! Nevertheless, the fact that the brains of the Australopithecines were basically ape-sized must have significance.


The consensus among anthropologists concerning the general evolutionary position of the Australopithecines does not extend to an interpretation of the variation present in Australopithecine collections. At least two different types have been recognized: A more "robust" type, *Australopithecus robustus*, slightly smaller than modern man; and a "gracile" (smooth) type, *Australopithecus africanus*, perhaps less than four feet tall and weighing only 40-50 pounds. Many anthropologists think the smaller type was man's ancestor and that the larger more robust type was an evolutionary side-branch that became extinct. Others have argued that the robust type evolved from the "gracile" type. And still others, a small minority, interpret the robust type as the male and gracile type as the female of one species.

A third type, presumably somewhat more similar to man, replaced Zinjanthropus in Louis Leakey's affections after it was discovered that Zinjanthropus was really not much different from the South African robust Australo-

pithecines. Louis Leakey named his new contender for "earliest man" *Homo habilis* ("Capable man"). Many other anthropologists, though, feel that *Homo habilis* is really but a variant of the gracile type of Australopithecine previously known from South Africa.

The significance of the differences between these various types of Australopithecines has been hotly debated for many years. The debate shows no signs of being settled to everyone's satisfaction in the immediate future. The important point for our purposes is that despite this disagreement there is general unanimity in the belief that at least one of these Australopithecines was involved in what has been called "the African Genesis." As a result, Australopithecus has been given prominent billing in textbooks and popular works on science as "a" if not "the" missing link.

The anthropological consensus and the popular press have combined to create for many people a sense of complacent certainty about the standing and significance of the Australopithecines that may not be justified. The essential fragility of the evidence can easily be overlooked. This fragility involves the fragmentary nature of the fossil finds; the difficulty of associating cranial and post-cranial remains; the lack of even one complete skeleton; the still inadequate although rapidly growing sample; and the extent to which dependence must be placed on negative evidence. It is fair to say that the evidence is still sufficiently fragile that one or two key finds could lead all current interpretations to self-destruct in a matter of months.

The question is, Has Richard Leakey made such a find at Lake Rudolf? Does his find make it necessary, as he puts it, to "toss out current theories of early man"? It is to this question that we will turn in the concluding portion of this article. 

To be continued

¹ Richard E. Leakey, *National Geographic*, June, 1973, p. 819.

² Maitland H. Edey, *The Missing Link*, a volume from the *Time-Life* series, "The Emergence of Man" (New York: Time-Life Books, 1972), p. 46.

³ *Ibid.*

⁴ Gabriel Ward Lasker, *Physical Anthropology* (Holt, Rinehart and Winston, Inc., 1973), p. 258.

IN HIS prefatory remarks to the award-winning television series "Civilization," Kenneth Clark noted that what a person, institution, or society builds or creates is a far better index of real beliefs, attitudes, and aspirations than their utterances in speech or print. For this reason we ought to be very careful about what our buildings reveal to others about us.

We are all constantly building or creating something, even if it is only the direction in which lines grow on our face. How wonderful it is to see those lines on another human being that show joy, openness, compassion, mercy, unconditional love and acceptance—the characteristics that attracted the disinherited, the outcast, the rejected, to Jesus. The architect is most fortunate when he can work with a building committee that has these attributes plus vision rather than a committee politically chosen only for certain technical abilities that merely duplicate the architect's functions.

There really is no such thing as a "religious" architecture but there certainly is and should be architecture in the service of the church. No formula can tell the architect how to design a structure that will encourage the awareness in people of the mystery in which we live, and move, and have our being. This requires a poetic, beautiful space with the unique quality of wonder—the experience we get when we are in the presence of a good work of art, or music, or poetry.

Too often nostalgia and sentimentality become primary criteria for the design of a church. We are in danger of producing a cosmetic Christianity that fails because it lacks content and substance. Before we produce a work of architecture there must be a re-examination of what we believe and then an attempt to make the



Do Our Church Buildings Represent Our Real Beliefs?

ROBERT J. BURMAN

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building a visible expression of these beliefs.

Seventh-day Adventists teach from Holy Scripture that "in the beginning God created . . ." and "God created man in *his* image." Do we preach godliness and then deny man the opportunity to be creative?

God looked on everything He created and He not only saw that it was good, "God saw that it was *very* good" (beautiful). God produces some of His most beautiful, fanciful, elaborate, colorful, and fantastic designs for the home of the simple slug—the seashell! The visual environment we create is not to be just good but *very* good. Doesn't "very good" mean very beautiful? Many great theologians think that man's primary duty is to create beauty. In the words of Phil Ochs, "Beauty is the only true form of protest." Let's be "Protestants."

Every time we repeat the prayer that Jesus taught us we make a commitment, "*in earth, as it is in heaven.*" Heaven represents everything that is beautiful. Hell represents everything that is ugly. Every *Christian* building, whether it be a school, store, or factory, but even more so a house for God to dwell among men, must be beautiful "*as it is in heaven*" and "*very good*" to the *best* of our ability.

God created us all different for a purpose. Yet so often the church seems to make conformity a virtue. But God doesn't even make two snowflakes alike!

God wants to teach us a "new song," make us a *new* heaven and a *new* earth, *new* beings. NEW! NEW! NEW! A wonderful attribute! But in this age of stock plans, repetition, and copying other people's work, everything *new* seems to be immediately suspect.

The use of stock plans for any building, but in particular for a church, seems to me to be a denial of faith, for God loves us in our striving and in our falling, as well

as in such poor progress as we make. Do our stock plans represent these attributes of human reality? Are they valid symbols of divine transcendence?

God does not want us to give up our identity and individuality. The Christian life is a journey. The Christian cannot stand still. Going backward is ridiculous. Aren't we supposed to be a "movement"? Repetition, staleness, sameness, monotony, imitation, and parasitism are not life-giving attributes. Jesus says that He came that we might have life and *that* more abundantly!

This is why true worship is the "celebration of life." Do our concepts of worship represent attributes of life or death? Some of the attributes we find in life are change, movement, action, flexibility, elasticity, fluidity, yielding, giving and response to, cooperation, innovation, spontaneity, surprises, warmth, imagination, excitement, adventure, bright colors, natural earthy colors, forming, work to do, development, process, transience, dynamics, grace, controlled emotion, acceptance, embracing, caring, freedom. This partial list of adjectives makes an excellent check list for the design of a place for worship.

In the death category I would include a check list of things to avoid, such as rigidity (sitting still in one place), inflexibility, immovability (opera seats), silence and absolute quiet (overcarpeting, overpadding, acoustic tile), limiting, structuring, predictability, subdued emotion, monotony, dullness, repetition, drab colors (pale green, ivory, beige), formed, finished, everything visible, permanent, cold, formal, static, authoritarian, closed, regimented, exclusive, keeping, distant, thing-oriented, confined, restricted, heavy, inhibited.

Man was created in God's image; therefore, the closest we come to seeing Him is in man. In the usual standard "churchy" church plan only the backs of people's heads are seen. We should prefer eye contact with one another as much as possible, for God says that we (not a building) are the temple of the living God. "Where two or three are gathered together in my name, there am

I"—the *gathering* community. Seating should be arranged as much as possible to give this feeling as opposed to that of prison style or military regimentation.

Ideally, there should be but one space for worship because God is our real audience. We have unfortunately come to the place where the congregation becomes the passive observer, or, worse yet, worship becomes nothing more than the transmission of information. Most of our churches are built in such a configuration that it is difficult for the congregation to actively worship.

A unique attribute of God is "innocence." That is why I feel that no material should be used in the construction of a church building that is not authentic. Plastic plants, imitation wood, in fact everything that is false or a substitute for the real thing has no place here. Honesty can best be expressed in the honest use of materials.

The church originally meant God's *family*—not a building. Perhaps the name should be returned to its original usage and our *houses* for worship become "Jesus-buildings"—warm, humane, and earthy. How many of our religious structures, even in a limited way, express any of Jesus' attributes?

The message of the Incarnation is that God is with us here and now, in our time, in our place. The churches many people build give the impression that God can only meet with them in a structure out of synchronization with the present. Doesn't He want to enter our lives in its everydayness and present subjectivity? Why shouldn't the building reflect this? Putting an imitation Colonial or Gothic structure next to a Texaco gas station or McDonald's hamburger stand certainly produces a schizophrenic view of God to the world.


Ostentation and pretense also do not reveal a *servant* church. Creating a church that represents "Christ in future glory" requires such an expenditure of funds that it defeats the purpose of the gospel. It shows love for God but leaves no funds to express our love to man. We can never hope to express this concept in a building because "eye hath not seen,

nor ear heard." The gospel includes *both* love for God and man. A church building should reveal that God is willing to accept us in our contemporary situation, regardless of our financial resources, that He can come to us as we are.

Many people say that they "wouldn't be caught dead in a church" because they feel out of place and uncomfortable there. A church building that expresses the message of "the Incarnation," "God with us," will not transplant us into unfamiliar surroundings. Being "churchy" (homilectic twang, stained-glass tones, religious clichés) also contributes to the problem. Too many people have a "magic view" of religion fostered by a worship environment where things instead of people become holy and sacred.

The concept of "grace" (graceful) is better portrayed by the use of curved lines than straight lines. Unfortunately, curved lines cost more to build. However, we ought to find some way to at least soften some of the hard edges. Search for a "compassion-aesthetic"—a space that heals. A space that says that it cares—a redemptive space. We have a God whom we worship because He took us out of "the house of bondage." Worship space must emphasize this by removing barriers and boundaries. Take the ends off the pews, remove railings, let the light in. The eye should be given the opportunity to see spaces beyond—infinity. Create transcendence. Create light. Give freedom.

Such church buildings as I have described herein *are* being built today by congregations of every denominational background as a silent visual witness of the gospel.

Next time you are tempted to buy a stock plan or copy a church that has already been built, pause, and think about your very reason for being. How to save dollars is not as important as making the dollars you spend *meaningful!* Unless you really think that the assembly-line church glorifies God, don't be afraid to embark on a new adventure. God always has something new to reveal to His children. God set His example by taking the supreme risk. 

THE increasing interest of Jews in Jesus and His teachings has excited considerable enthusiasm in some quarters, and much alarm in others.

One thing that has greatly impressed Jews who examine the New Testament records of the teachings and practices of Jesus is the fact they appear to be Jewish to a remarkable degree and quite in harmony with the Old Testament Scriptures. The difference between the way of Biblical religious life and that of modern Judaism in its several denominational forms lies chiefly in the post-Biblical traditional rabbinical teaching and practice rather than in what Israel's ancient prophets have written.

However, the eagle-eyed, determined opponent of Jesus occasionally finds in Christ's teachings some that *appear* to be very objectionable, and these are used to prejudice inquiring minds against Him.

Recently a certain rabbi urged in a newspaper that Jews investigating the New Testament teachings of Jesus should not let the fact that so much of it is in the Old Testament influence them favorably toward Him. Here is an example of the way that is done:

"What is there in the teaching of Jesus that is true, that is not found in the religion in which you were born? What is there in the teaching of Jesus that is new, and also true? Are you aware of the fact that the oft-quoted phrase, 'Thou shalt love thy neighbour as thyself,' is from the book of Leviticus, written more than one thousand years before Jesus lived? On the other hand, are you aware of the fact that Jesus said: (John 6:54) 'Whoso eateth my flesh, and drinketh my blood, has eternal life'? This is certainly new, but is it

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"THIS IS AN HARD SAYING"

true? Are you prepared to accept this?"

This reminds me of an experience that I had when I was a beginner in the gospel ministry. A young man, a Jew, attended some of the evening evangelistic services at our camp meeting in Atlanta, Georgia. As we carried on a friendly conversation one day, he cited these words of Jesus: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:53-56).

Taking these words literally, the Jew commented that they smacked of cannibalism, and that such a doctrine was exceedingly repugnant to a mind guided by truly religious sentiments.

While I could find a ready explanation of what Jesus meant by speaking of Himself as "the living bread which came down from heaven" (verses 51, 58, 63), I could not ignore the fact that many of the Jews who listened to Jesus murmured, and debated among themselves, saying: "How

can this man give us his flesh to eat?" (verse 52). Even His disciples complained: "This is an hard saying; who can hear it?" (verse 60). And "from that time many of his disciples went back, and walked no more with him" (verse 66).

I must confess that the young Jew's objection to the idea of *eating Christ's flesh* and *drinking His blood* stunned me, however much I earnestly endeavored to show him what Jesus meant by eating "that bread which came down from heaven" (verse 58). The terms *flesh* and *blood* do not have precisely the same meaning as does *bread*.

For many years I deliberately did not preach or write on the eating of Christ's "flesh" or drinking His "blood" as set forth in John 6. But I did often read that chapter and endeavor to fathom its depth of meaning. I accepted it by faith, but would not attempt to give a logical explanation, for I had none to offer. In the Bible, in the natural world around me, and in my own physical being itself, there was much that I could accept as fact, but which I could not explain. With the passing of time, and with increased experience and learning, I have found satisfactory answers to many of

ROBERT L. ODOM

my questionings. Sometimes it has taken ten years to get the answer to one, to another twenty, to another thirty. Some will find their answer only in the hereafter. Concerning some things, we must say in faith and humility as students of the Word: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

Now, however, I can say that to me the Lord's discourse about *eating His flesh and drinking His blood* is one of the most precious, beautiful, and soul-satisfying portions of the Bible. It no longer smacks of cannibalism, no longer suggests feasting on human flesh and blood.

The answer to my forty years of longing for an explanation of this text came to me suddenly one day while I was dictating to my secretary entries for the *Comprehensive Index to the Writings of Ellen G. White*. I was beginning to index chapter 39—"Give Ye Them to Eat"—in *The Desire of Ages*, page 364, when my eye caught the fifth and sixth sentences, which read:

"The Passover was at hand, and, from far and near, bands of pilgrims on their way to Jerusalem gathered to see Jesus. Additions were made to their number, until

there were assembled five thousand men besides women and children."

Instantly, as a flash of light, it occurred to me that this could be the key that would unlock those mysterious words of Jesus about *eating His flesh and drinking His blood*. Quickly I reached for the Bible on my desk and turned its pages to John 6, where I read in verse 4: "And the passover, a feast of the Jews, was nigh."

My heart palpitated with joy, and praise and thanksgiving to God silently breathed forth from my lips. In almost dumb amazement I wondered why, after having read those words in John 6:4 and *The Desire of Ages*, page 364, many times during the years, I had not perceived their significance in my yearning to find the answer to my query!

Those 5,000 men, plus the women and children accompanying them, were on their pilgrimage to Jerusalem to participate in the annual celebration of the Passover festival, as appointed in the Mosaic law (Deut. 16:5-7). Thus to eat the roasted *flesh* of the slain Paschal lamb, and to drink the accompanying cup of wine symbolizing its shed *blood*, would be an important part of their celebration of that Passover feast. Unleavened bread was also eaten as a part of the sacred supper.

The slaying of the Passover lamb typified the death of "the Lamb of God, which taketh away the sin of the world" (John 1:29). "For even Christ our passover is sacrificed for us" (1 Cor. 5:7). But the eating of the roasted flesh and the drinking of the accompanying wine in the Paschal meal represented the believer's partaking of the benefits of the Saviour's death in our behalf.

It is very obvious that Christ did not mean that His words should be carried out literally to the extent of eating His *real flesh*, and drinking His *real blood*. When He said, "I am the bread of life" (John 6:35), He did not mean that He was literally made of bread. "The bread that I will give is my flesh, which I will give for the life of the world" (verse 51). "The flesh profiteth nothing: the words


that I speak unto you, they are spirit, and they are life" (verse 63).

The Saviour was speaking to the Jews in metaphorical language that was familiar to them. By the term *metaphor*, we mean, in rhetoric, a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another by way of suggesting a likeness or an analogy between them.

For example, the psalmist says that God's word is "sweeter also than honey and the honeycomb" (Ps. 19:10). "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103). The prophet could say to God: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). And the pious patriarch of Uz said concerning his Maker: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

Thus Jesus was using metaphorical terminology that had been familiar to the Hebrew people for more than a thousand years.

At a later Passover meal Jesus instituted the Lord's Supper. As He took a portion of the Paschal bread, He "blessed it, and brake it, and gave it to the disciples, and said, Take, eat; *this is my body*" (Matt. 26:26). Also He passed to them a cup of the Passover wine, saying: "*This is my blood* of the new testament [covenant], which is shed for many for the remission of sins" (verse 28).

Thus no Jew, or anyone else well acquainted with Holy Writ, has grounds for construing Christ's words in John 6:51-57 as so repugnant as to smack of cannibalism. Nevertheless, we need to be prepared with a good explanation when men murmur (John 6:41, 43, 52, 60, 61)—or quibble—because of such statements in the Bible. Sometimes the key that unlocks a Biblical passage and opens to view its wonderful meaning may be found in the context. The more we can learn of the language, the time, the geography, the customs, and the pattern of thought among the ancient Jews, the better we can understand some apparently "hard saying" in the Bible. 

THE SYDNEY ALLEN **BLACK** **LIST**

A light went on in Chuck Rowan's head. It would serve these people right if they had to go out and hunt for a new principal at this time of year!

As if scrubbing and painting and patching the battered old schoolhouse all summer hadn't been enough, Brother Gregory, the board chairman, had just informed him that he, Chuck Rowan, had to conduct the choir!

It would be a long cold day before he would lead a choir. Besides teaching a full load he had to drive the school bus, supervise the janitor work—sometimes doing most of it himself—and make most of the repairs. Where could they find another teacher who would put up with all that?

He worked paint thinner into his hands. He was hungry. He realized he should have been thinking about Bonny and the dinner she was preparing, but he wasn't. Instead he was disturbed and ready for a showdown.

He gobbled his dinner. Instead of putting on his loafing clothes he took out a dress shirt and his new black shoes.

"Where are you going?" asked Bonny.

"Nowhere . . . maybe, but . . . I just might go over to Brother Gregory's house . . . later on."

"How come?"

"Because I am simply fed up—to here—with the demands these people are making."

"Is there something new?"

"Yes. He phoned this morning and told me that the board has decided that I should direct the

choir next year."

"But you couldn't do that!"

"Right. And that's why I'm about an inch away from taking the whole mess and dumping it into his lap."

"You mean *quitting*?"

"I do."

"But, Chuck, it's the middle of August. Where will you get a job at this late date?"

"I'll call Bill Harrigan down in Tidewater. I've got a hunch that he might need a teacher."

"Oh, honey, another move. I can't say that I blame you, though. It wouldn't be fair to the kids to have a choir director who doesn't know his job."

Chuck picked up the phone and dialed the number of the Tidewater Conference office. He knew that it was probably closed, since it was Sunday, but it was worth a try.

The connection pinged right through and he soon had his man on the line.

"I don't blame you for wanting a new job, Chuck, but I can't hire you until you quit up there. I've got a place waiting for you, though, whenever you disconnect yourself up there."

"That's all I wanted to know, Bill. 'Bye, now."

Chuck smiled. "Well, honey, here I go."

It hardly needs to be noted that Brother Gregory was unhappy to hear the news. He showed certain signs, in fact, of "losing his cool."

"You'll be blacklisted for this, Rowan! You and I had better have a little talk with Elder Wolfson down at the conference office."

"Fine, let's do it tomorrow morning."

Not only was Elder Wolfson, the educational superintendent, present, but also Elder Brand, the conference president, who spoke first.

"Have you asked yourself what

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other conferences will say when they learn you have broken your contract?"

"Yes. If they learn the circumstances I'm sure they'll understand."

"What circumstances?"

"Sir, I have been pushed beyond reason."

"What do you mean?"

"Well, being told that I've got to conduct the choir is only the latest in a series of demands."

"Tell us about them."

Chuck told. He mentioned the time Mr. Gregory promised the fourth-grade class that he would buy enough of the candy they were selling to make sure that their room would win no matter what the others did. When that word got around the candy sale was destroyed. They had expected to buy a new encyclopedia with the proceeds, but Brother Gregory said the school couldn't afford an encyclopedia, anyhow.

Then there was the time when Mr. Gregory had tried to force Chuck into appointing his son a delegate to the Bible Camp. The result had been that no one went.

"Are these things true, Mr. Gregory?"

"They have been twisted, Elder Brand."

A long discussion followed. Chuck was even more determined to leave when it was finished.

"Chuck, a man's word should be as good as his bond. You gave your word, and my counsel is that you stick by it."

"I gave my word to teach under certain conditions. The conditions have changed, and I no longer feel bound."

Bill Harrigan was true to his word. He found Chuck a place in one of the nicest schools in his conference.

Chuck and Bonny had to rush, but they managed to move and find a house and get settled before the first day of school. They

liked the new situation. Chuck threw himself into his work with a zest that he had lacked during the previous year.

He often wondered about that black list, though. He had dreams of solemn assemblies and of his name appearing on the rolls of the reprobate.

"Lord," he would pray, "I may have been too rash. I thought it was right. Help the brethren to understand."

George Chipton taught in the room next to Chuck. He dropped in for a chat one day.

"The brethren will never give you a job again when they learn you have jumped a contract," he said. He told of a cousin of his who had been asked to teach driver training. She had no preparation for it, so she quit. She had never been offered another place.

It sounded bad. Chuck mentioned it to Bill Harrigan when he came to visit the school.

"George's cousin can't get a job because she isn't willing to work where there are openings. The schools nearby don't need the qualifications she has," Bill explained.

It helped, but it didn't stop the nightmares. In some of them Bill Harrigan took a call and the new superintendent had a knitted brow. Maybe there was a black list, and maybe Chuck Rowan's name was on it.

It was a frosty morning of the first year in Tidewater. The air was clear and the sky was blue. Chuck walked to work. He enjoyed the sting on his cheeks and the vapor from his breath.

He noticed an unfamiliar car parked in front of the school.

He recognized the license plate. It was from the State where he had previously lived.

There was a man waiting by the car. His figure had a familiar look.

It was Elder Brand, the confer-

ence president who had warned him of the consequences of quitting.

He had been hunted down. Now he was going to be served with papers and to be forced to listen to an unpleasant tongue lashing. Rashness had caught up with Chuck Rowan.

Small talk over, Elder Brand explained that he was on his way to a meeting at the General Conference.

They were seated. Chuck was determined to take his medicine like a man.

"Chuck," the minister said, "I was hard on you. I was new in the conference and I couldn't imagine that the things you told me were true."

Could this be real? Were there conference presidents who would go out of their way to help a man keep his self-esteem?

"I have found out that the situation was even worse than you described. Brother Gregory is no longer the board chairman. If you ever need a recommendation for a job, please feel free to use my name."

Chuck couldn't find any words. He just smiled. A tear began to form.

"Well, Chuck, you've found a nice place here." Elder Brand put out his hand.

Chuck took it and gave it a vigorous shake. The elder turned and went out to his car.

Chuck got up and followed him. He gulped and called out: "Did they find anybody to . . . take the choir?"

Elder Brand turned.

"Oh, yes, my wife volunteered. She's having a great time."

Chuck went back inside. He dialed his home.

"Hi, Bonny."

"Is something wrong?"

"No. I just wanted to let you know that if there is a black list, I'm not on it."

IN RECENT times the world has witnessed instance after instance of mind manipulation, most notably in the staged trials of political prisoners. What it has not been aware of, however, is the degree to which more subtle forms of mind manipulation are affecting millions of people. Modern communications bring the world into our living rooms daily; techniques of propaganda and salesmanship have been refined; there is scarcely any hiding place from the constant visual and verbal assault on the mind. The pressures of our frenetic age impel us to seek escape from responsibility and maturity. The offer of a political panacea tempts us—as does escape through alcohol, drugs, and phosphorescent images.

Tragically much of the manipulation results in our becoming less sensitive to the problems of our neighbors; it robs us of our humanity, freezes our minds through violence and brutality. It contributes to the shock waves of revolution and discontent breaking against the foundations of society. And people so affected are looking with increasing apathy upon their heritage of freedom.

One of the most fascinating discoveries of scientists charting the human mind has been the discovery of neuron circuits related to memory in our temporal lobes—the portions of the brain near the ears. Recently I spent several hours talking with Dr. Wilder Penfield, former director of the world-famous Montreal Neurological Institute. It was studies by Dr. Penfield that revealed this file of memories, reaching back to earliest childhood. By using a probe that delivered an electric shock to the brain tissue, Dr. Penfield triggered vivid recall of long-forgotten events. It was, he said, “as though a strip of movie film had been set in motion within the brain.”

Dr. Penfield told me of operating on a young woman suffering from epilepsy. When he stimulated a point on the surface

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mind manipulators

roland r. hegstad

of her cortex she heard an orchestra playing. In surprise she asked whether music was being piped into the operating room. When Dr. Penfield turned off the electric probe the music stopped. Every time the current was turned on and he moved the needle to the same spot, the orchestra started up again and the woman listened to it at its original tempo from verse to chorus, just as she had heard it years before. She even re-experienced the thrill she had felt while sitting in the theater. The whole performance had been indelibly inscribed on microscopic cells of her mind.

During another brain probe at the institute a patient seemed to be in South Africa, laughing and chatting with cousins. Their every word was recorded in his mind, even the emotions he had felt at the time.

Events of which we have no conscious recall are nevertheless printed—as if on a movie film—within our mind. Every advertisement, every book and magazine read, every person scrutinized, every suspicion harbored, every word spoken—it's all there. And those unconscious memories—the sum total of all that has penetrated our mind—make up the

kind of person we are today and will be tomorrow.

The apostle Paul hinted at this truth in an ancient letter to the church in Corinth when he spoke of men being “changed” by “beholding” Christ (2 Cor. 3:18). Nothing penetrates the portals of our mind without leaving indelible impressions. A series of impressions make up habits of thinking or action. And the aggregate to a significant extent, determines character.

Let's turn now to a case study that will illustrate how the impressions made on the mind can rob us of our humanity.

Mr. Johnson is an essayist who is also a song writer and record producer in Middlebury, Vermont. Recently he found his mind and that of his wife being “problem polluted.”

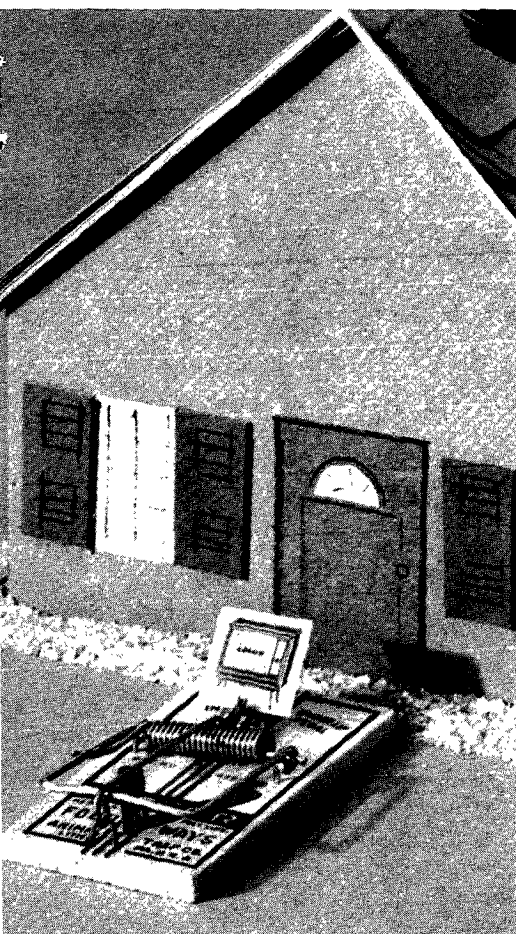
“We were becoming calloused and frustrated by needs and problems,” he says—“starving Biafran children, mass murders, cancer, automobile accidents. . . . A dehumanizing process was taking place in us.”

What was doing this to the Johnsons? Television, in daily doses.

Mr. Johnson described their case in *The National Observer*, April 20, 1970:

"In the course of a few days television presents me with mass murders in Vietnam, group murders in Pennsylvania, student violence in California, and starving children in Biafra.

"I am shown a family that ate poisoned meat, children that were bitten by rats, and men with black lung disease. I am warned of cancer, heart disease, automobile accidents, air pollution, and a host of other lurking dangers.



"I turn to fictional programs and find that many of these that are not built around sex and violence are built on social problems.

"Given enough time, I can expose myself to every major problem in the world. I can spend hours every day feeling sympathetic or irritated from these problems, and all the while I have only looked at a phosphorescent image without having had one real human contact."

When we substitute an electrically circuited machine for the flesh and blood relationships God intended us to have, our social development is short-circuited. In a society in which the machine

takes over completely, in which man becomes the most expendable part of his world, all our traditional values can be destroyed. No wonder a sociologist speaks of the "antihumanistic implications" of much of our television viewing.

Each time the emotions of the Johnsons of the world are aroused while watching dramas on television and they feel motivated to act, they go through an almost unconscious process of rationalization: "Not really," something seems to say, "Not really." And they relax. Once. Twice. Again. Again. The evening news comes on. The agony of Vietnamese orphans is all too real this time. But a pattern of thinking and inaction has been established. "Not really," something seems to say, "Not really."

They go to church on Sunday. The minister speaks of the squalor of the ghetto, of the compassion the Christian should feel for the needy. He points to the ministry of Christ—to feed the hungry, clothe the naked, house the homeless—and challenges those who profess Christ to respond. There will be, he says, opportunity to work on the staff of a ghetto day school on Sunday afternoons. Volunteers are needed.

And all the Johnsons are stirred. Just as they have been day after day, week after week, by the dramas on television. And they respond—just as they have, day after day, week after week, by doing nothing. "Not really," something seems to say, "Not really."

Scientists have found an ominous result of viewing violence. Psychologist Leonard Berkowitz, a professor at the University of Wisconsin, reports in the *Scientific American* that portrayals of violence on screen and stage stimulate aggressive, destructive behavior. "Eminent authorities contend that filmed violence, far from leading to real violence, can actually have beneficial results in that the viewer may purge himself of hostile impulses by watching other people behave aggressively, even if these people are merely actors appearing on a screen." But he discovered that male hospital attendants who saw a filmed knife fight were more severe in punishing patients than attendants

who had not viewed the film. Nursery school children who viewed a movie of aggressive adult behavior, who saw cartoons depicting violence, imitated the aggressive behavior they witnessed. Furthermore, a young child who sees that screen heroes repeatedly gain their objectives through violent and aggressive actions, is likely to conclude that aggression is desirable behavior. (Reported in *Scientific American*, February, 1964.)

Suppose I kept a photo album in my living room with color enlargements of accident victims, polluted rivers, war dead, and starving children. Suppose that every night I sat down and looked at these pictures before or after dinner (or while eating my desert). The world would judge me mad. This, however, is just what people do when they turn on television.

Words from an ancient sage drum against our conscience: "But we all . . . beholding . . . are changed."

Paul describes the success of Satan in blinding the "minds of them which believe not" (2 Cor. 4:4). The battle for the mind, you see, is really the battle for the soul. And the contest is fought for the attention, the memory, the nerve cells, the file system of the subconscious, and, ultimately, for the will.

For thousands of years Satan has been experimenting on the human mind and has learned well how to manipulate it. Using methods of which science is just becoming aware, he seeks to distort our sense of reality, destroy our sense of values, diminish our sense of urgency and ultimately to destroy the image of God in humanity.

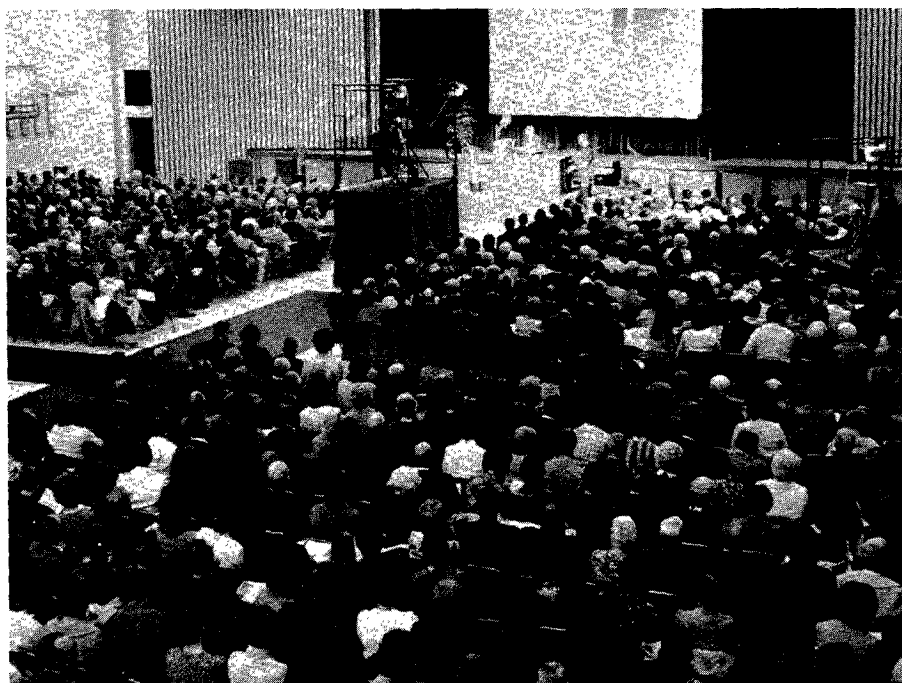
He uses the inventions of man—television, radio, drugs—inventions that could be a great blessing to mankind, and exploits their potential for evil. Without realizing the damage we do to our minds, we fall prey to his traps. Every time we turn the dial on our television sets we should be aware that the mastermind of the mind manipulators is at work and should select what we watch with both care and prayer. ➤

Adapted from *Mind Manipulators*, soon to be published by the Review and Herald Publishing Association.

CENTURY 21

INSTITUTE FOR BETTER LIVING

**Spangler and McFarland
Field Test New Better Living Evangelism
Format in Portland, Oregon**



Nearly 1,000 crowded into the Portland Union Academy auditorium for each meeting.

FOLLOWING what may have been one of the most unique experiences in Seventh-day Adventist evangelism in recent years, there seems to be little doubt in Portland, Oregon, that the Century 21 Institute for Better Living held October 27 through November 24 in the Portland Adventist High School auditorium was one of the freshest, most comprehensive approaches to Christian soul winning seen for some time.

"This has been the most rewarding and beautiful experience I've ever had," says Mrs. Sharon Turner, of Portland, who was baptized during the series and for whom the series was the first contact with Seventh-day Adventism. "I thank God for bringing these wonderful people with His truth so that my family could be united as one unit in God."

A Seventh-day Adventist church member, Mrs. A. McKay, expressed the following reaction in a letter.

"I certainly appreciate the wonderful studies you have given us, both medical and Biblical. Compared with all previous series I have heard, I feel I have never seen such a clear, unique presentation of Bible truths.

"The study on the three angels' messages was really the cap-sheaf, correlating it beautifully with the good news of the gospel in preparation for Christ's coming."

Another church member from Boring said his family enjoyed the meetings immensely. "Never before have we heard the gospel in more simplicity and beauty. The health doctrines taught tied in beautifully. We have been brought into a deeper love for our Saviour and have benefited by the health lectures very much."

Adapted from an article by Mike Fellows in the North Pacific Union Gleaner, December 17, 1973.

The Century 21 Institute for Better Living series format consists of a fully integrated presentation that combines the principles of healthful living with the doctrines of the Seventh-day Adventist Church. This approach, though not new, and certainly suggested from the very beginning of the Seventh-day Adventist Church, has been infrequently tested in full-fledged evangelism.

In Portland, the Century 21 series offered 21 evenings of better living principles, specifically featuring Dr. J. Wayne McFarland, associate secretary for the Health Department of the General Conference, and Elder J. R. Spangler, associate secretary of the General Conference Ministerial Association.

Unique Features of Century 21 Institute

The Century 21 program consists of a series of 21 integrated health evangelism lectures designed to meet the needs and interests of the "whole man."

It blends scientific medical knowledge with our Adventist principles of healthful living.

The series begins with the problems and concerns of space-age man and is designed to lead him first of all to Christ and through the conversion experience before expecting commitment to major truths.

It also uses Spirit of Prophecy materials from the beginning and introduces the gift of prophecy as given to Ellen G. White at the halfway point so that advantage can be taken both of the finest descriptive materials from that source and of the current interest in charismatic gifts.

The three angels' messages are introduced as the basis of understanding the unique significance of the sanctuary, judgment, and Sabbath truths.

Overhead transparencies combined with the syllabus given to those attending enables this program to be presented in a popular instructional-type format that assures audience involvement.

The program incorporates practical demonstrations of health principles and encourages participants to adopt these into their daily routines.

A notebook containing comprehensive materials in the form of lessons, which were covered each evening, was made available to institute participants. Each lesson deals with a separate topic and is illustrated with charts, graphs, and drawings. Some self-evaluation tests were presented during the series in order to help those attending sense their real need for the health principles being presented. Included were tests to determine a person's likelihood of suffering a fatal heart attack, a sys-

tem of rating to determine a person's susceptibility to disease, a social readjustment rating scale, and other such personal evaluations.

The series was built on the philosophy that health, in the full sense of the word, deals with man's physical, mental, social, and spiritual well-being.

McFarland and Spangler, speakers for the series, were kept busy during the month-long program in meetings with pastors or doctors in the mornings, visits to families in the area during the afternoons, and services nearly every evening.

Offered as extras in the Better Living Institute were special health tests or programs scheduled to begin before each evening

meeting. One such test, the blood pressure testing, drew more than 200 participants. PAP tests, administered in conjunction with the American Cancer Society, screened 101. Four hundred and seventeen participated in the glaucoma screening, 45 participated in the Stop-Smoking Clinic, and more than 600 attended the cooking school toward the end of the better living series.

Attendance at the series ran high, with nearly 1,000 at each evening meeting. The first night's

attendance was overwhelming, though it was a typically rainy and cold Portland evening. Parking lots were jammed and people were left standing throughout the meeting because of lack of seating space in the auditorium. Babysitting services enabled parents to devote full attention to the evening's program.

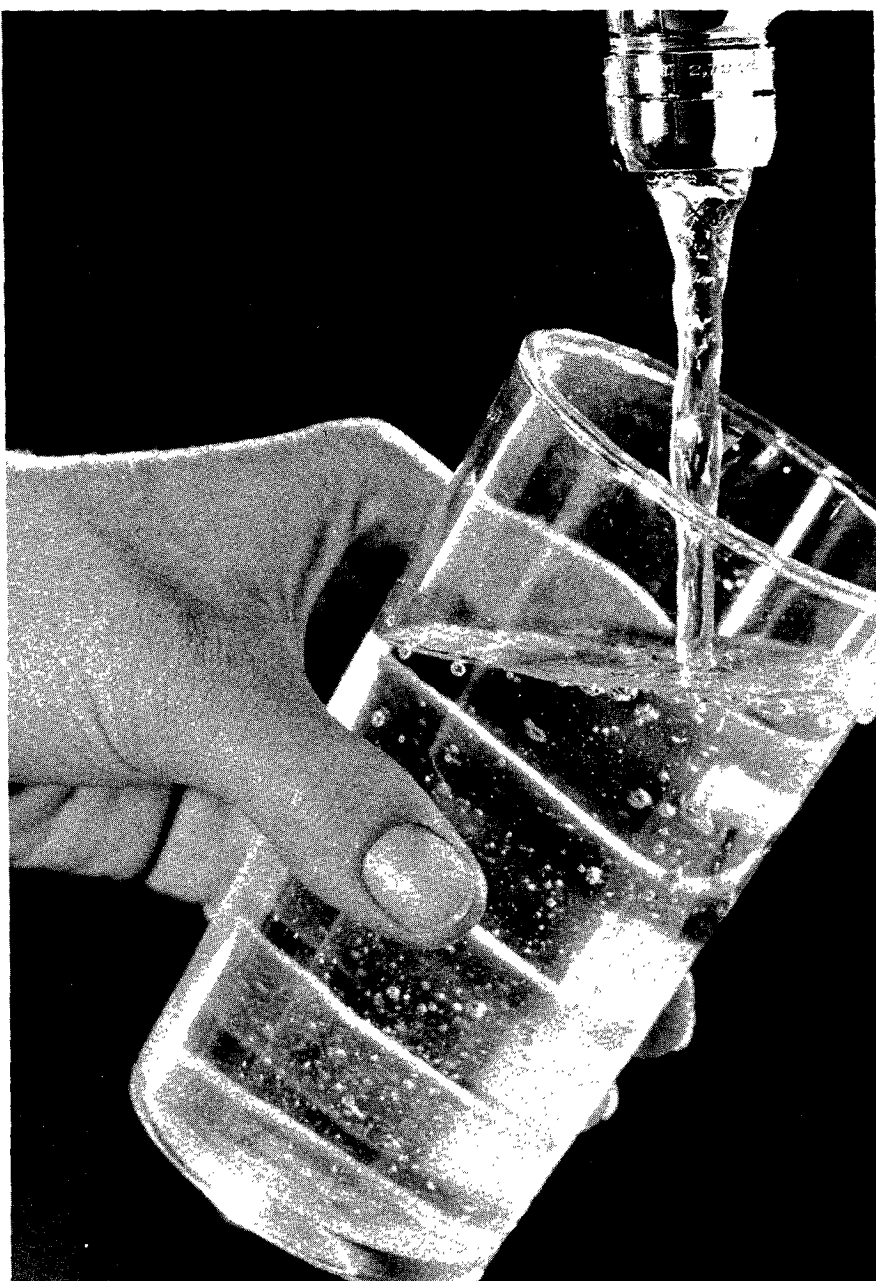
The true measure of success, however, is best found in the comments of those who attended. A nonchurch member from Portland said the program gave her a "new and needed reason for carrying on." Another non-SDA wrote in appreciation: "Thank you very much. I enjoyed every meeting and thoroughly enjoyed the Christian love reflected in the lovely Christian faces. I was deeply impressed."

For many, the program meant a transformation in their lives, in more than just physical aspects. The husband of one family, who drove more than 60 miles each evening to attend the meetings, said he hated to see the program end. "My wife and I have attended all 21 meetings. She is going to be baptized and I'm going to join the Seventh-day Adventist Church by profession of faith."

The series in Portland was a pilot project. After further field testing and coordination with the other General Conference Departments, it is planned that the Century 21 Better Living Institute materials will be made available to the world field at the time of the Ministerial Association pre-session in Vienna in 1975.

Pastor Gerald Hardy, Ministerial Association secretary of the Oregon Conference, and his associates, Pastor Dan Matthews, along with the North Pacific Union Conference Ministerial Association secretary, Pastor Paul Nelson, took the major responsibility for the preparation and organization of these meetings. A number of pastors in the Portland area assisted them in these responsibilities.

McFarland and Spangler report that the doctor-minister teams who joined them in this pilot program were enthusiastic in their response to this method of evangelism and seemed eager to put it into practice in their respective fields.



WATER...

ONE OF HEAVEN'S CHOICEST BLESSINGS"

DWAIN L. FORD

RECENTLY questions have been raised ¹ and exaggerated claims have been made ² regarding the effects of drinking various types of water. Some conscientious, health-minded, Seventh-day Adventists are being misled by claims based on misconceptions. The purpose of this article is to examine some problems relating to water and its effects upon the body.

Water is the medium required for the chemical reactions comprising our life processes to occur. The importance of water to these complex reactions can be illustrated by the example of the freeze drying of bacteria. When the water is carefully removed from these simple living forms, their life processes go into a state of suspended animation. These dried bacteria show no signs of life. They can be stored almost indefinitely and can be shipped around the country. When a bacteriologist wants to perform experiments with this type of bacteria all he has to do is add water back and then provide them with nutrients and with optimum conditions for growth. Under these conditions, rapid bacterial growth and multiplication occur. It's almost like

Table A

Approximate Daily Water Losses
for an Adult in Temperate Climate ³

Perspiration	2.1 cups
Water lost from lungs by exhaling	1.7 cups
Water lost with feces	0.5 cup
Water lost in waste removal as urine	6.3 cups
Total daily water loss	10.6 cups

bringing the bacteria back from the dead by providing the water necessary for the support of their metabolic processes.

Approximately 50 to 70 per cent of the body weight of a human is due to water. The percentage is closer to 50 per cent in the obese and to 70 per cent in the lean. ⁴ Inside the individual living cells the mixture called protoplasm consists

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of about 70 to 85 per cent water. If the human cells are to function normally they must be protected daily from excessive water losses.

The daily water losses from the body of a typical man are shown in Table A.

It should be noted that the figures given are variable, depending on conditions such as the temperature and the strenuousness of activity. For example, it has been estimated ⁵ that a water loss of 10.5 cups per day occurs at 68°; whereas under conditions of hot weather, water loss was rated at 14.4 cups per day, and under prolonged heavy exercise at more than 28 cups per day.

Normally, the daily water losses are compensated for in three ways (see Table B).

Table B

Daily Water Gains ⁶

Water produced by oxidation of carbohydrates and fats in the body; approximately	1.5 cups
Water contained in food	3.6 cups
Drinking water needed to balance water gain with loss	5.5 cups
<hr/>	
Total water gained by body	10.6 cups

The above illustrates the water balance of gain and loss for a typical man living under typical conditions. It is obvious that if the water losses are greater than normal, the water intake should also be increased to avoid dehydration.

Long before ecologists began urging the importance of recycling of materials, the Creator designed and produced a most efficient system of recycling water. The importance of this system can readily be seen by reflecting on two examples.

The kidneys daily remove from the blood approximately 47.6 gallons ⁷ of water containing waste material. Imagine the problems humans would have if they produced 47.6 gallons of urine a day and had to drink a corresponding amount of water daily to replace it. Fortunately, the kidneys return more than 47 gallons of the water to the bloodstream in purified

form, and the concentrated waste is eliminated in the form of urine.

Another example of recycling of water by the human body is found in the digestive system. The daily production of digestive juices is estimated to amount to more than two gallons.⁸ The water used as a solvent for the enzymes in these juices comes from the bloodstream. After the digestive juices have completed their work, the water is reabsorbed through the intestinal wall into the bloodstream. This avoids the problem of replacement of this large volume of water, to say nothing of avoiding the problem of continuous diarrhea.

What Kind of Water Should We Drink?

What kind of water should a person drink? Ellen G. White has made some interesting comments regarding this point. "In health and in sickness, *pure water* is one of Heaven's choicest blessings. Its proper use promotes health. . . . bathe frequently, and drink freely of *pure, soft water*. . . . Thousands have died for want of *pure water* and *pure air*, who might have lived." ⁹

Pure water means different things to different people. To a chemist today it may mean distilled water or deionized water. To most ecologists it means water free from pollution due to chemical or bacteriological agents. To the average person of 1905 it simply meant water that was pleasant and safe to drink because of its freedom from disease-causing organisms and dissolved or suspended material that gave an objectionable odor, taste, or appearance.

Soft water referred to water which, because of its low mineral content (calcium, magnesium, iron), would allow the formation from ordinary soap of a good lather that did not break down readily to form a scum or ring in the bathtub. Since commercial softening processes were not in widespread use in the latter part of the nineteenth century, the source of soft water was from nature. In certain localities the wells produced relatively soft water. In other places reservoirs or lakes served as the source of soft water.

It was a common practice to catch rain water in a cistern and later enjoy its cleansing action because of its softness. Commercially softened water today is generally produced by exchange of sodium ions for the calcium and magnesium ions, which are the ones primarily responsible for the hardness of water. Such soft water is comparable to naturally soft water for its cleansing action, but not equivalent when it comes to drinking water. We normally get more salt than we need in our food as it is served. Therefore, the habitual drinking of commercially softened water is not recommended, even though we might not note any symptoms from its use. A person with high blood pressure, however, who is placed on a low-salt diet may find the salt in his softened water a considerable obstacle to his well-being.

Advantage of Low Calcium- and Magnesium-Ion Content

It is easy to observe the advantages of soft water over hard water in its cleansing action, but it is not so obvious why low calcium- and magnesium-ion content of the water is advantageous when the water is used internally.

When the oral intake of water is high, then it is not necessary for the kidneys to concentrate the urine as much; so the urine is relatively dilute. When there is a low water intake, however, the kidneys try to help the body avoid dehydration by conserving water. They do this by concentrating the urine more than usual. When this happens, the level of calcium oxalate and calcium phosphate in the urine may reach the point of saturation and may cause crystallization of these waste materials. This may result in the formation of kidney stones or bladder stones. If the water that was drunk was soft (low in calcium and magnesium ions), then the level of these ions in the urine would tend to be lower and the likelihood of stone formation would be less. Conversely, the higher the degree of hardness, the higher the probability of kidney- and bladder-stone formation. It is believed by authorities that many of the stones are formed at the time of a urinary infection.^{10, 11}

Whenever a person has a high fever, producing rapid water loss by perspiration, the kidneys will tend to concentrate the urine more than normal, thus increasing the tendency for stone formation unless the person makes a conscious effort to drink extra water.

Water With Meals

Among the Ellen G. White statements regarding water are several that give additional instruction as to the temperature of the water and when to drink it for maximum benefit.

"Many make a mistake in drinking cold water with their meals. . . . Ice water or ice lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. . . . No drink is needed with meals. . . . If anything is needed to quench thirst, pure water, drunk some little time before or after the meal, is all that nature requires."¹²

Biochemists have substantiated these statements even though they were made at a time when very little information was available regarding enzymes and their characteristic. Today it is known that the enzymes involved in the digestive process function optimally at body temperature; any temperature above or below this would result in a reduced rate of digestion. It is also known that excessive dilution of digestive juices will prolong the time required for digestion.

Some people envision the stomach as a vessel with a valve at each end, with the valve at the lower end remaining closed until all food is digested and then the valve opening to permit the contents of the stomach to flow into the small intestine. This picture is only partially correct.

The pyloric valve at the lower end of the stomach is not really a valve at all, but, rather, a constriction that is completely closed only during a small part of each contraction, even when there is food in the stomach. The more watery the contents, the more rapidly they leave the stomach. Thus, if a person floods the stomach with water during a meal, he may cause some of the soupy mixture of food,

enzymes, and water to overflow into the intestine before the action of the gastric juices is complete. Since the stomach enzymes carry on digestion rapidly only in an acid medium, their activity gradually ceases after entering the small intestine where alkaline conditions prevail. Thus, in effect, if a person drinks large amounts of water with his meal it may be that he causes some of the food to largely miss one of the steps in digestion. This problem is in addition to a possible over-all slowing of the emptying of the stomach because there is a greater amount in it.

Hot Drinks

In addition to the admonition to avoid the use of cold water with meals, counsel has been given also regarding hot beverages.

1. "Water can be used in many ways to relieve suffering. Drafts of clear, *hot water taken before eating* (half quart, more or less) will never do any harm, but will rather be productive of good."¹³

2. "Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit."¹⁴

3. "Hot drinks are not required, except as a medicine. The stomach is greatly injured by a large quantity of hot food and hot drink. Thus the throat and digestive organs, and through them the organs of the body, are enfeebled."¹⁵

At first glance these three statements seem to conflict. The first statement indicates that "hot water taken before meals . . . will never do any harm," whereas the latter two statements describe the harm that is done by excessive use of hot water.

It seems that the resolution of this apparent conflict lies in the interpretation of statement No. 1 according to the following guidelines:

Statement No. 1 recommends drinking hot water for the relief of suffering. This is in agreement with statement No. 3 which indicates that "hot drinks are not required except as a medicine."

Excessive continued use of hot drinks may have detrimental effects as outlined in statements No. 2 and No. 3. Use of hot water for relief of suffering, however,

is superior to use of drugs, which may produce more serious detrimental side effects.

In planning wisely for the intake of water, one should consider how to supply his need without interfering with the efficiency of the digestive process. This can best be accomplished by drinking it some little time before each meal. When there is no food in the stomach, the water may be passed on to the small intestine without delay, where it is absorbed rapidly into the bloodstream, producing maximum dilution of the blood in about one half hour and maximum rate of urine production one-half hour later.¹⁶

Summarizing this study on the proper use of water, we conclude that:

- ▶ You should drink plenty of water to supply your body's need.
- ▶ The best time to drink most of the needed water is a short time before meals or a considerable time after meals.
- ▶ Water of low mineral content is advisable, but one need not use distilled or deionized water for drinking unless a specific medical problem dictates doing so.
- ▶ It is best to avoid drinking water, especially cold water, with meals.
- ▶ Hot drinks should be used cautiously, and primarily as medicines.

¹ A. R. Magie, "Is Soft Water Harmful?" *Life and Health*, June, 1973, pp. 12-14.

² A. E. Banik, *The Choice Is Clear* (Lincoln, Nebraska: Aqua National Sales, 1971).

³ G. H. Bell, J. N. Davidson, H. Scarborough, *Physiology and Biochemistry* (Baltimore: The Williams and Wilkins Company, 1968), p. 9.

⁴ L. S. Goodman, A. Gilman, *The Pharmacological Basis of Therapeutics*, 4th edition (New York: The Macmillan Company, 1970), p. 773.

⁵ A. C. Guyton, *Textbook of Medical Physiology*, 3d edition (Philadelphia and London: W. B. Saunders, 1966), p. 499.

⁶ Bell, *op. cit.*

⁷ *Ibid.*, p. 721.

⁸ *Ibid.*, p. 742.

⁹ Ellen G. White, *Counsels on Diet and Foods*, p. 419. (Italics supplied.)

¹⁰ William Boyd, *Textbook of Pathology*, 7th edition (Philadelphia, Lea and Febiger, 1961), p. 865.

¹¹ I. Davidson, J. B. Henry, *Todd-Sandford Clinical Diagnosis*, 14th edition (Philadelphia and London: William B. Saunders Co., 1969), p. 94.

¹² White, *op. cit.*, p. 420.

¹³ *Ibid.*, p. 419. (Italics supplied.)

¹⁴ *Ibid.*, p. 420.

¹⁵ *Ibid.*, p. 432.

¹⁶ Bell, *op. cit.*, p. 722.

Standards for Meals and Refreshments



Editor's Note: The following is a copy of the recommendation by the Beltsville SDA church board that was subsequently distributed to the church membership. We suggest that all our pastors consider such an action as part of your response to the call for revival and reformation.

AS ADVENTISTS well know, their first task is to hasten the return of Jesus—His coming has been too long delayed. Adventists also know that Jesus is waiting for a quality people about whom He can truly say: "Here they are—take a good look at them: Here are they that keep the commandments of God and have the faith of Jesus."

Such people will one day present to the world a vigor of spirit and personality that will set them apart as distinctively different; their attention to the health of mind and body will have given them physical endurance and mental clarity. Their life experiences will be ample evidence that obedience to the laws of health (as given in the Bible and in the Spirit of Prophecy) has a direct bearing on moral decision-making

and the development of winsome personalities.

In the light of such counsel, and because the church has a teaching responsibility in setting the proper example whenever church activities can reveal these health principles, the Beltsville SDA church board makes the following recommendations:

RECOMMENDED: to all church organizations that serve meals or refreshments that they give serious study to this aspect of their program to bring it in line with the standards of the church. The board *highly recommends* to all church groups that they operate consistently within the counsel given in the Scriptures and in the Spirit of Prophecy.

RECOMMENDED: that whereas the Beltsville SDA school board is the governing body of the Beltsville SDA School except in matters of finance, that the school board give serious study to the implementation of these guidelines at school functions. The church board realizes that the church and the school *must* stand together in matters of church standards.

RECOMMENDED: that an information sheet concerning these

standards and guidelines be made available to every member of the Beltsville SDA church so that they too may become aware of necessary reforms, not only for church organizations but also for the individual members.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Corinthians 6:19.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Counsels on Diet and Foods*, p. 23.

"Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. Ignorance in these things is sin."—*Testimonies*, vol. 6, p. 369.

"Three meals a day and nothing between meals—not even an apple—should be the utmost limit of indulgence. Those who go further violate nature's laws and will suffer the penalty."—*Counsels on Diet and Foods*, p. 182.

"After the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal."—*Counsels on Diet and Foods*, p. 179.

"I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next."—*Counsels on Diet and Foods*, p. 180.

"For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in

death."—*Counsels on Diet and Foods*, p. 173.

"Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. . . . It would be much better to eat only two or three different kinds of food at a meal than to load the stomach with many varieties."—*Counsels on Diet and Foods*, pp. 109, 110.

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten in order that the mind may be clear and vigorous to comprehend spiritual things."—*The Ministry of Healing*, p. 307.

"Many indulge in the pernicious

habit of eating just before sleeping hours. . . . A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed."—*Counsels on Diet and Foods*, p. 174.

"Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition."—*Counsels on Diet and Foods*, p. 327.

"Let those who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent, and saves

much cooking. Discard rich pastries, cakes, desserts, and other dishes prepared to tempt the appetite. Eat fewer kinds of foods at one meal, and eat with thanksgiving."—*Counsels on Diet and Foods*, p. 333.

"The light that the Lord has given on this subject in His word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temperance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbathkeepers."—*Counsels on Diet and Foods*, p. 454.

SPOTLIGHT ON HEALTH

CAN DIET ALONE IMPROVE IQ?



Recent studies of Chilean school children from poor families point to significant relationships between IQ and relative cultural deprivation, growth retardation, and consumption of proteins. Other research indicates that adequate nutrition, alone, does not improve intellectual capacity. Controlled studies of Colombian preschoolers suggest that lack of stimulation can influence mental development. Children from slum areas given an adequate diet plus special physical and cognitive stimulation showed marked intellectual improvement after one year. Another group receiving an adequate diet but no special stimulation showed physical improvement, but mental development was not significant. (*Boletín De La Oficina Sanitaria Panamericana*, 7:87, 1973.)

the specific dynamic action effect was so small that it was not significant. They further state: "Obese persons in normal life situations would be expected to show much greater variation in daily energy expenditure, and it therefore seems pointless to recommend the advantages of a high-protein diet in obesity because of the assumed effect. The clinician cannot obtain sufficient 'calorie wastage' by dietary protein manipulation to be of value in weight-reduction regimens. Specific dynamic action is an inconsiderable item in the energy economy of man. Even at its highest levels, it is considerably less than the energy expended in sitting quietly, and is of no consequence in the selection of diets for weight reduction." (R. B. Bradford and M. H. Jourdan. *The Lancet*, Sept. 22, 1973, p. 640.)

HIGH PROTEIN WEIGHT-REDUCTION DIETS TERMED POINTLESS



High-protein diets have often been recommended to patients trying to lose weight. One reason for advocating such a diet has been because protein is said to have a high specific dynamic action.

Specific dynamic action refers to an increase in the metabolic rate following eating and has been considered an energy cost to the body for metabolizing food. In practical terms, specific dynamic action may be considered "calorie wastage."

A controlled study was done in a metabolic facility on obese women. The investigators concluded that

CHOLESTEROL IS KILLING US



In a recent extensive discussion of nutrition, Dr. Jean Mayer of Harvard said, "The cardinal nutrition problem of the United States is this: Twenty years ago we were spending \$12 billion a year on health; this year it's close to \$90 billion. Yet there has been no improvement in life expectancy of adults. The reason is that it's all going into curative medicine, not preventive. In nutrition, preventive medicine means, very simply, lower cholesterol levels. The average U.S. cholesterol level used to be 180. Today it's pushing 250. That almost triples the chances of heart disease. This is worse than our weight problem. It's killing us." Dr. Mayer has urged a Congressional study of nutrition with emphasis on the national serum cholesterol level. (*Journal of American Dietetic Association*, 63:434, October 1973.)

The Ministry of a HEALING CHURCH

Part 2 • Wilber Alexander

IN AN ATTEMPT to probe the meaning and validity of the unique ministry we have been called and commissioned to do as a healing church, last month we dealt with the "ministry" of healing and the ministry of healing persons. This month we will consider the putting together of a healing ministry and the "healing" of ministry.

The preparation of the way for the communication of divine power and grace through healing persons is an extremely complex task, and deserves the utmost in professional competence, institutional concern, and spiritual commitment from the whole church.

We must keep working at approaches and ways that will integrate all of the best of our experiences, training, and committed gifts to help God bring healing in the midst of human existence as we know and feel it today.

Because healing goes on through persons more than through programs or institutions, the ministry of a healing church begins with the individual and his own personal experience. In lieu of a hortatory harangue, a personal and spiritual inventory set of questions is listed for thoughtful and honest consideration.

Am I a Christian? Am I in Christ by repentance and faith? Is Christ in me by His Holy Spirit? Do I understand theologically and experientially what the words in these questions mean?

By God's grace and His power,

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have the old things passed away—the old lusts, pride, hate, habits, envies, jealousies, insecurities, doubts?

Are all things becoming increasingly new—new freedom through reconciliation and union with Christ; new views of God and self; new views of the world and others; new views of sin and salvation; new concepts of duties and privileges; new affections, new desires, new aims; new enjoyments, new habits; new expectations, new hopes; even new conflicts?

How much am I actually Spirit-taught, Spirit-led, Spirit-controlled? Am I a surrendered saint? Am I obedient to the will of God in *all* areas of my life? Have I claimed and received the fullness of the Spirit since first I believed? How much of my life and work would go on credibly if there were no Holy Spirit?

What is the true nature and status of my devotional habits of Bible study, prayer, worship? Do I know how to study, pray, and worship? Does my schedule and use of time say anything about my priorities in life, about my hungering and thirsting after righteousness?

What do I understand the church to be? What is my relationship to the church? Am I a Seventh-day Adventist?

Do I know what gifts I have through the Spirit for ministering in the church and out of it? Am I letting the Spirit exercise these gifts through me?

Do I regard the people as subjects or objects? How much do I really care about their temporal

and spiritual needs—what does my personal involvement with them suggest?

What are my attitudes toward my colleagues and their needs? How do I feel and speak about those in administration? How much are they in my prayers? Am I only an organization man, knowing which backs to scratch and which to stab, or do I speak the truth in love?

Am I in the world but not of the world? What is the nature of my witness to the community? Do they know I am a Seventh-day Adventist Christian with all it means?

Is my only aim in life that of bringing glory to Christ regardless of how, where, and when He wills?

Role Conflict

A part of the frustration we have faced as a church in putting together a valid ministry of healing is found in the role identity and role conflict faced by the professional persons in the church, in particular the doctors and the pastors.

We are well aware of the counsel that the gospel of Christ is to be bound up with medical missionary work, and "the medical missionary work is to be bound up with the gospel ministry" (*Medical Ministry*, p. 240). Yet from Battle Creek days to the present we seem to be more "hung up" than bound up.

The doctor and the pastor—each master of his domain, each wearing a particular garb, each working in his building with his assistants. Each has his own ritual

Members of each profession must come to know, respect, and understand one another.

in word and symbol, each is surrounded by the tradition-laden esoteric atmosphere of medicine and theology. In the hospital the pastor is tolerated as a privileged "outsider" permitted to carry on his priestly duties. In the church the doctor may teach a Sabbath school class, but with no particular Christian significance stemming from his profession. It is easy to see how territorialism, mutual ignoring, stereotyping, and one-upmanship have developed through the years.

Should the doctor be excused from doing that in which he is an amateur and devote all of his time to clinical excellence? Should the pastor be restrained from doing that in which he is thought to know little or nothing? Must the doctor be limited to the purely curative and preventive, and the pastor limited to the purely restorative?

A Blended Ministry

From what we have said thus far, how do we put together the charismatic gifts and professional components that both doctor and pastor have for the kind of ministry God intends and expects?

The following opportunities are cited for collegiality toward increasing interdependence and interpenetration of the professions of medicine and ministry:

1. *Opportunities for interprofessional and interpersonal communication.*

Members of each profession must come to know, respect, and understand one another so that they may meet at the bedside, in the home, or in the pew as colleagues and consultants and as fellow ministers.

Individually, or in groups, men of medicine and ministry must discover and discuss their common healing goals and how these can be reached by working together. It is imperative that there be a clear spelling-out of role expectations and assignments so

that there is a complementary interrelatedness of roles without conflict, competition, or compromise.

There can be mutual sharing and understanding of competencies, knowledge, insights, and concepts unique to each profession.

There must be continuing communication in areas of overlapping concerns and interests (e.g., the terminal patient, the unwed mother, birth control).

2. *Opportunities for functional relationships in shared ministry to the sick.*

Out of continuing communication and mutual growth there should develop mutual respect and trust, which elicits bona fide doctor-minister teamwork in a healing approach.

Is it possible that a doctor and minister could, with the patient's permission, interview patients on a colleague-consultant basis, each bringing to bear on a given case the resources inherent in both professions? In addition to helping the patient toward healing, the doctor could learn something of the spiritual dynamics involved in pastoral care to use in subsequent patient care; and the minister could better see the relationship of disease to emotional and spiritual health and be more aware and open in his delivery of pastoral care.

Is it possible for the doctor and minister to see some parishioners together, where the doctor shares his spiritual insights as well as his medical knowledge? And where the minister might communicate his understanding of the body-mind relationship? This would, of course, be more difficult.

Other consultative and functional relationships can be explored when there is a willingness on the part of doctors and ministers to work together as a healing team.

3. *Opportunities for mutual community involvement.*

Even in the face of all of the demands on the time of doctors and ministers, time should be made to work together in some cooperative way in helping communities to solve community problems. What better access can we have to such public worlds as government, business, other professions and vocations, and community-action groups? Who reaches these people with the everlasting gospel?

Besides helping to heal the hurts of communities, the regular work of both doctor and minister will be enhanced by the sociological insights available in the communal settings in which our patients and our parishioners suffer, sin, become guilty, anxious, and despairing.

4. *Opportunities for continual research.*

At the frontiers of the doctor-minister cooperation venture there is ample opportunity to experiment ethically with all kinds of approaches to patient care. Is it too ambitious to suggest the possibility of collaboration by the team in publishing findings in the leading journals of each profession? (e.g., Whoever talks to the patient and/or parishioner after treatment or counseling to see what his reaction has been to the approach of the doctor and/or minister who attended him, possibly to find what would have made the doctor and/or minister more effective? And who has published on this?)

As a regular program to provide materials for discussion and mutual understanding, the doctor and minister should become more acquainted with the literature and research in each other's profession. They should then seek to apply their new understanding in actual practice—all followed by serious reflection.

5. *Opportunities as educators.*

The now famous Five-Day Plan to Stop Smoking has demonstrated what teamwork can do in temper-

Human illness, as it runs its whole course, provides the meeting place for the doctor and minister.

ance education. Surely there are other areas of health education and preventive medicine where the same team could innovate and collaborate.

To date there has been little attempt on the part of Seventh-day Adventist doctors and ministers to present our health principles to the public, or to the church either. Where this has been tried, the response has been most gratifying and encouraging.

Human illness, as it runs its whole course, provides the meeting place for the doctor and minister. It provides the most challenging opportunities for the best efforts of both, one in support of the other. We have yet to see the real possibilities for this divinely ordained team approach.

In the midst of all current conversation on cooperation between the professions, we must not forget that we are also to be very much concerned with the healing ministry of the whole church. Doctors and ministers are not the only healing persons in the church. The counsel is clear: "We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies to the Church*, vol. 7, p. 62. "There is room for all to labor who will take hold of this work intelligently."—*Ibid.*, vol. 9, p. 113.

"Togetherness" was not the chief goal of the early Christian church. There was a mutual sharing of burdens, a mutual ministry to each other's needs, and a mutual commitment to help each other in their outreach with the gospel. There was indeed a pastorate and a priesthood of all believers. And it all took place through the operation of the gifts of the Spirit. Some were evangelists, some were pastors and teachers, some had the gift of healing. Every Christian had his own ministry in his own uniqueness. The fellowship existed for ministry to one another for their

ministry in the world. This made for real community. This makes for real community, and for real healing ministry.

The time has come, and almost gone, for us prayerfully to inventory the gifts that are in the church, and to find ways to include them in the ministry of a healing church.

The Healing of Ministry

In the Gospel of Luke there is an account of the imprisonment and discouragement of John the Baptist. During hours of tortured spirit, the shadow of fear crept over him. He was not sure the Deliverer had come. If He had not come, what was the meaning of John's ministry and mission? He determined to send two of his disciples to ask Jesus, "Are you he who is to come, or shall we look for another?" (Luke 7:20, R.S.V.).

On this occasion the Saviour did not begin with Moses and all the prophets to explain concerning Himself. Rather, He let them watch His ministry thus: "The sick and afflicted were coming to Him to be healed. The blind were groping their way through the crowd; diseased ones of all classes . . . were eagerly pressing into the presence of Jesus. The voice of the mighty Healer penetrated the deaf ear. A word, a touch of His hand, opened the blind eyes to behold the light of day. . . . Jesus rebuked disease and banished fever. His voice reached the ears of the dying, and they arose in health and vigor. Paralyzed demoniacs obeyed His word, their madness left them, and they worshiped Him. While He healed their diseases, He taught the people. . . . He spoke to them the words of eternal life. . . . The evidence of His divinity was seen in its adaptation to the needs of suffering humanity."—*The Desire of Ages*, pp. 216, 217. The disciples bore the message to John, and to the world, and it was enough.

We have come full circle back

to our Christian credentials and the purpose of the church and its ministry in all its forms. The question, "Are you he . . . or shall we look for another?" is implied in the question "Who?" being asked from behind barred doors.

When prisoners are visited, when lonely men and women find comfort, when light shines in darkness, when wounds are dressed with tenderness, when words of courage and counsel get spoken, when Isaiah 58 is a reality, when the sick are being healed, we will be earning the right to speak, the right to give the three angels' messages. God can thus use our total witness in His own way to speak to our world and bring healing and salvation.

Our greatest difficulty when we are confronted with the call to healing ministry as it is in the Spirit, is fear! We are afraid to commit ourselves completely to approaches that might be considered visionary and revolutionary. We are afraid of change. We are afraid of failure. We are afraid of getting hurt. We are afraid of the spiritual consequences that may come to our lives—the necessity of a firmer faith and a more complete consecration.

What shall we say to this? "All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827. (Italics supplied.)

THE TEXTUAL SERMON

Preaching-9/Steven P. Vitrano

YOU ARE READING a passage from Scripture. As you read, you are impressed that a portion of what you are reading would be helpful to the church you serve and would make a good sermon. Moved by the Spirit, you decide to use this text the next time you are called upon to preach.

This is how a "textual sermon" begins. You are impressed to preach a Bible passage, rather than a *topic*. In either case you will be preaching Bible truth, but the approach is somewhat different in terms of the development of the sermon.

Remember, whether the sermon is topical or textual it must still have the qualities of a good sermon. That means it must be clear and coherent, it must have unity, organization, and progress. It must have a *theme*, the *amplification* of the theme, and the *application* of the theme, and all of these qualities must come from the text as much as possible. How is all of this to be achieved?

Let us begin with a simple sentence. Every complete sentence has a subject and those elements of the sentence that modify the subject. It might be said that the subject is "amplified" by the adjectives, verbs, and adverbs that tell us something about the subject. In the sentence, "God is love," *God* is the subject and *is love* amplifies the subject by telling us what God is like. The sentence could be outlined:

God (theme)
Is love (amplification)

If we add to the sentence, "The great God is love," we might outline it thus:

God (theme)
A. Is great (amplification)
B. We stand in God's grace

It is obvious, of course, that the shorter the text, the less there will be of amplification in the sermon which comes from the text. That is why a sermon is not "strongly" textual that uses one sentence as the text. A much stronger textual sermon results from the use of a paragraph as the text rather than a single sentence.

Since a paragraph is a unit of thought, it usually has a topic sentence and other sentences, clauses, and phrases that modify the topic sentence. In this case, then, the topic sentence is the theme and the other sentences, clauses, and phrases amplify the theme.

Because the paragraph is the basic unit of thought, it is recommended that when studying the Bible for purposes of preparing a textual sermon a Bible be used in which the text is organized into paragraphs. A number of the newer versions and translations are printed in this way. Caution should be observed when using one of the newer paraphrases because, while the text might be in paragraph form, the paraphrase may be a misrepresentation of what the text actually says.

Micah 6:8 is often used to illustrate how a text can be structured or outlined for purposes of preaching a textual sermon.

He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (R.S.V.)

The outline looks like this:

He has showed you, O man, what is good; and what does the Lord require of you . . . (theme)

A. To do justice (amplification)
B. To love kindness (amplification)
C. To walk humbly with your God (amplification)

Obviously this is just the outline. The outline must now be filled in with further amplification. The material may come from a number of sources such as: (1) The Bible itself; (2) The writings of Ellen G. White; (3) Life's experiences; (4) Illustrations. The textual sermon does not exclude the use of other Bible texts or material from without the specific text, but it uses these materials only to *amplify* the passage that is the text of the sermon. Since Micah 6:8 is one sen-

tence in length, it can readily be seen that most of the material for amplification will come from without the text itself. This would not be as true of a longer passage such as Roman 5:1-5, R.S.V.

The outline of this text could look like this:

Therefore, since we are justified by faith, (*theme*)

- A. we have peace with God through our Lord Jesus Christ. (*amplification*)
- B. Through him we have obtained access to this grace in which we stand. (*amplification*)
- C. and we rejoice in our hope of sharing the glory of God. (*amplification*)
- D. More than that, we rejoice in our sufferings,
 - 1. knowing that suffering produces endurance,
 - 2. and endurance produces character,
 - 3. and character produces hope,
 - 4. and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. (*amplification*)

In preparing the sermon the outline would probably be reworded something like this:

Theme: The Blessings of Justification

- A. We have peace with God
- B. We stand in God's grace
- C. We rejoice in the hope of sharing in God's glory
- D. We rejoice in suffering
 - 1. Because suffering produces endurance,
 - 2. Endurance produces character,
 - 3. Character produces hope,
 - 4. Hope is not disappointing, because God's love has been poured into our hearts through the Holy Spirit

This sermon is a textual sermon—it preaches the text. The amplification of the theme is developed in the text. True, other materials are used to fill out the sermon, but they will all amplify the theme in keeping with the amplification in the text itself. Unity, organization, and progress are present just as they are in the topical sermon.

Not much has been said yet about *application*. This will come later. ➤

Bible Conferences in 1974

IT HAS BEEN more than twenty years since the Seventh-day Adventist Church entered into a comprehensive Bible conference to study some of the fundamental Adventist concepts. In the light of changing times, historical clarifications, extensive Biblical and archeological research, it would seem to be time once again for us as Adventists to look in depth at our understanding of revelation, inspiration, and the authority of the Word of God, along with our presuppositions and resultant principles of interpretation.

A comprehensive plan has been carefully developed and approved by the Annual Council to bring together a large number of our ministers, Bible teachers, educators, and administrators, as well as student and laymen representatives, for an in-depth study of some of our foundational truths. About eight days have been set apart for each of three identical Bible conferences for North America. Other divisions are also sending small delegations.

The first of these conferences will be held at Southern Missionary College, Collegedale, Tennessee, May 13-21; the second at Andrews University, Berrien Springs, Michigan, June 3-11; and the final one at Angwin, California, on the campus of Pacific Union College, June 17-25.

I have had the opportunity to review some of the topics that will be presented. They are indeed challenging, as well as inspirational. As a background for the Bible conferences, *A Symposium on Biblical Hermeneutics* has been prepared by the Biblical Research Committee of the General Conference.

If we can clarify our principles of Biblical interpretation, then I think the underlying unity of doctrine and concept that marked the study of

the pioneer Bible scholars of the church can be preserved.

In this age that is marked by widespread liberalism, existentialism, and neoorthodoxy, and in the light of the various forms of Bible criticism to which conservative Christians are increasingly exposed, we need these Bible conferences to help us in taking our bearings, to bring us together in fellowship, to give us opportunity to discuss our problems as we face our challenges, and to reaffirm the centrality of the Scriptures in the preaching ministry, in the Adventist classroom, in all administrative councils—indeed, in the total life of the church.

The Bible conferences have been so organized that following each major presentation we will divide into discussion groups, hopefully small enough to get into some of the details of the topics under consideration. We believe this will be an effective method of approaching issues and prove helpful to each participant in meeting the steady erosion of confidence in the authority of God's Word as His revelation to man.

We are eagerly anticipating these periods of Bible study and are earnestly praying for a special endowment of the Spirit of God. We recognize that it will not be possible for every Seventh-day Adventist worker to be invited to attend, but it is our hope that those who are privileged to do so will bring the instruction and inspiration of the meeting back to their fellow workers and members.

Let us all pray earnestly that these conferences will be times of marked spiritual refreshing from the presence of the Lord.

WILLIS J. HACKETT, Chairman
Steering Committee for Bible Conferences

ONE DAY Maître Hauchecome, principal character in Guy de Maupassant's famous story, "The Piece of String," was walking to the marketplace. He noticed a piece of string on the ground; and, being a peasant of frugal disposition, he stooped to pick it up. Later it was learned that a purse had been lost at that same spot, and he was accused of having found it.

Although Hauchecome protested his innocence, the chief of the gendarmes took him to the mayor's office for questioning.

A CROSS OR A LADDER?

RUTH JAEGER BUNTAIN

Next day the purse was found, but never again did Maître know peace of mind. Humiliated by the accusation and detention, he began to brood over the incident. "The piece of string" became an obsession. Increasingly, he neglected his duties in order to tell acquaintances and strangers about his wrongful arrest. He became neurotically ill, mentally poisoned by his unwillingness to forgive and forget. As he lay dying, his last words were, "A piece of string, a piece of string—look—here it is, M'sieu the Mayor."

Most persons have had their "pieces of string," life's heartaches and misfortunes of one kind or another. In all probability you, the reader, have had your share of them.

Your face may be wreathed in smiles. Your words may be cheerful and courageous. But deep in your heart is scar tissue—in your heart and everybody else's.

Perhaps the scar in your heart was caused by the loss of a loved one, by the crippling effects of an accident or illness, by a broken marriage or a child turned wayward, by the loss of material pos-

sessions, or by a betrayal of friendship. . . .

There is a far better way to approach misfortune than the emotionally immature way of nurturing resentment, of shaking a fist at earth and heaven. William James, the father of applied psychology, suggested the first step: "Be willing to have it so"—to acknowledge that certain things come within your power and that others do not, and that there is wisdom in distinguishing between them.

John Milton, blind at the age of forty-three, wrote: "It is not miserable to be blind. It is only miserable not to be able to endure blindness." . . .

Whatever your personal misfortune may be, after you have become willing to have it so, to accept a situation that you cannot change, there remains a second step to be taken: to transcend yourself and sublimate natural resentment into some concrete service for humanity.

"When one door closes another door opens," wrote Alexander Graham Bell, "but we so often look so long and so regretfully on the closed door that we do not see the ones which open for us." . . .

Few persons would have considered Charles Steinmetz during his childhood a likely candidate for eminence. Born in poverty and as a hunchback, he had at least two strikes against him to start with.

However, by transcending his handicaps he became one of the world's most renowned electrical engineers. Out of the laboratories of this lifelong cripple, who, in order to be free of pain, often worked in a half-standing, half-leaning position, came discoveries and inventions that revolutionized industry. As a result of his tireless work, more than 200 patents were obtained by the General Electric Company with which he was associated. . . .

Suffering can also serve a redemptive purpose. Without sorrow we would be satisfied to keep our eyes on things of earth. We would have little incentive to look heavenward.

When Sir Harry Lauder's only son was killed in World War I, the grieving father said: "When a man

comes to a thing like this, there are just three ways out of it: There is drink, there is despair, and there is God. And by His grace it's God for me." . . .

Without suffering, many of the promises of the Bible would be meaningless. If we had never been toilworn, there would be no incentive to accept the gracious invitation offered in Matthew 11:28: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

If you had never known burdens, there would be no reason to cast "all your care upon Him; for He careth for you." 1 Peter 5:7. . . .

Jesus, the Son, knew sorrow when He walked as a Man among men, "despised and rejected . . . ; a Man of Sorrows, and acquainted with grief."

Even on the cross the Man of Sorrows identified Himself with the needs of humanity. There was a thief to the right of Him and another to the left. Right up to the last He thought only of others,

even during His most intense suffering. Thus He transformed the cross, till then a symbol of torture and death, into a symbol of triumphant living, a ladder to eternity.

Which will you make of your sorrow, your suffering, your disappointment?—a cross, or a ladder?

Reprinted from *A Cross or a Ladder*, by permission of Pacific Press Publishing Association.

dear kay:

Counsels on Diet and Foods has some rather pointed statements on eating between meals. How can one tactfully and constructively implement this counsel in such situations as church functions—socials, showers, et cetera, where refreshments are customarily served, and usually at other than meal hours?

Anxious Hostess

Dear Anxious Hostess,

Our answers come to us from Ohio. Our first correspondent has this counsel: "Suggest to the folks preparing the food that they serve a light meal rather than sweet refreshments, and serve at the beginning of the evening. Something nourishing should be prepared. Homemade cookies using nuts and fruits, savory biscuits or crackers with toppings of cream cheese and dates, or peanut butter and honey, et cetera. Carrot and celery sticks or other relishes. Punch should be a real fruit juice and not highly sugared drinks. In the invitations suggest that the guests skip their evening meal, as refreshments will be served first."

Another unique suggestion we received described a shower given by a group of church members in Ohio. "The table was spread with a lovely cloth and the gifts placed on the table. Affixed to the front of the table was a huge leaf—brown on one side, green on the other, brown side exposed. Tied around the stem of the leaf and hanging down behind it was a small bag. It was decorated like the old time feedsacks with the words written in a felt-tip pen: 'Storkline Feeds.'

"When it came time for refreshments the hostess commented that we were turning over a new leaf. She turned the brown leaf over to show the green side. The small feed sack was exposed. 'Instead of us all putting on the feed bags we have put our green into one bag and are giving it to the mother to digest as she sees fit,' she said. Inside the sack was the amount we normally would have spent on refreshments. It was accepted in good humor, we were saved all those extra calories and the new mother was grateful."

I believe we could do without refreshments and serve only a drink. This was done at a fall auxiliary meeting of the women in the General Conference, and all were grateful and, I believe, relieved, as they sipped a warm apple drink at the beginning of the meeting.

Note the action taken by the Beltsville, Maryland, church on this very topic on page 31 of this issue.

Dear Shepherdesses,

This is January 12. I am writing from a very comfortable room in the Sanitorio Adventista del Plata in Entre Ríos, Argentina. I am accompanying my husband, who is here for two months conducting ministerial meetings in various parts of this vast, beautiful, and productive continent. He has also been guest speaker at the twenty-second quadrennial Austral Union Conference Session at the River Plate College, which is adjacent to the sanitarium campus.

Elder Jose Tabuenca, the union conference president, arranged for two-hour meetings for the women under the direction of a Bible instructor in Buenos Aires. The sanitarium, a well-regarded, 200-bed hospital, cooperated by running cholesterol tests, taking blood pressures, and checking for weight problems. Dr. Carlos E. Drachenberg spoke to the women and arranged Pap tests for them. He also taught self-examination for detection of breast tumors.

Five cooking classes were conducted in the amphitheater of the hospital. I have recipes from some of the cooking classes and when I get home I plan to try them and if successful, will share them with you.

I was thrilled to see how unselfishly and lavishly these professional people gave of their time and energy in the work of health education. The people seem eager to learn, too, which is very gratifying.

It is a real privilege for me to see Adventism in action. Jesus is coming soon. Let us all work to share the good news with those about us wherever we live.

With love,
Kay



Dare to Study Daniel—Part 4

BEND NOT, BUDGE NOT, BURN NOT

DESMOND FORD

IN THE THIRD chapter of Daniel we read a preview of events soon to take place in our world. The record tells of an ecumenical attempt to unite the nations by uniformity of worship. This chapter and Acts 5 are classic scriptures for teaching the separation of church and state. Endeavoring to link church and state is like trying to weld iron and clay. It is contrary to the Creator's law and can never work successfully.

Many in today's world urge Christians to use political measures and if necessary revolutionary force to implement worthy objec-

tives. But the end can never justify the means. Seventh-day Adventists must follow their Lord, who refused to employ physical powers of compulsion in a world that was socially and politically rotten. He changed men's minds and hearts through the sowing of truth, and thus their deeds were redirected and the history of the Roman Empire became other than what it would have been.

The dictator of Daniel's day legislated into action his own system of idolatrous worship. Non-conformists were to be cremated alive by a "burning fiery furnace."

"He [Nebuchadnezzar] spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated." What makes the story relevant is the conviction that comes from reading Revelation, the New Testament counterpart of and commentary upon Daniel—a conviction that when a similar situation arises in this age, some of us may feel the flames.

The First Persecutor

The first "abomination of desolation" sketched by the Old Testament prophet was the idolatrous, persecuting power of Babylon. Thus the first of the worldwide heathen empires to dominate the people of God after the destruction of the Temple celebrated its supremacy by a decree enforcing idolatrous worship, and attached to the decree was the threat of death for any who might choose to worship otherwise. In the last pages of the New Testament, prophecy foretells that in the latter days another image will be set up for the selfsame purpose (see Revelation 13:11-18). A universal boycott and ultimately death is promised all who refuse to worship "the beast and his image." The final "abomination of desolation," the ultimate antichrist, patterns after the Babylon depicted in Daniel and even carries that ancient name on its forehead.

Note that the imagery of Revelation 13 and Daniel 3 coincides at several points. Even the number *six* is prominent in both, as a symbol of man under the control of the serpent. (Both man and the serpent were created on the sixth day, and that number is frequently associated with apostasy or Satanic opposition to the truth. For examples, see 1 Samuel 17:4-7; Genesis 7:6; 11:10-16; 10:25; 2 Chronicles 9:13.) The people in typical Babylon were to worship the golden image. This is referred to six times. (See Daniel 3:5, 7, 10, 12, 14, 18.)

And by some coincidence, in the book of Revelation, the warning against worshiping the beast and his image is given six times. (See Revelation 13:15; 14:9-11;

16:2; 19:20; 20:4.) The number of man is declared in Revelation to be 666, a trinity of evil, intimating the thorough apostasy of the last days. A similar hint is found in sexagesimal measurements assigned to Nebuchadnezzar's image. (See Daniel 3:1.)

Trial of Faith

But the most important point to observe is the fidelity of the three Hebrews who would neither budge, bend, nor burn. Observe their courteous but determined refusal:

"Shadrach, Meshach, and Abednego answered the king, 'O Nebuchadnezzar, we have no need to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up.'" (Dan. 3:16-18, R.S.V.).

Dr. W. G. Heslop has commented admirably on the event: "To hesitate, argue, reason or parley with sin is fatal. Where the path of duty is plain, unhesitating decision and implicit obedience is the only safety. 'We are not careful to answer thee.' The homage demanded of them was a POSITIVE homage; that demanded of Daniel was a NEGATIVE homage of abstaining from prayer. They would not yield to either!"¹

Key Word

It is particularly important at this point to take note of a key word that recurs throughout Daniel, beginning with this chapter.

King Nebuchadnezzar had blasphemously asked the question, "Who is the god that will *deliver* you out of my hands?" The courageous youths replied that their God whom they served was "able to *deliver*." We find at the close of the chapter the proud king's confession, "There is no other god who is able to *deliver* in this way." In the later account of the persecution of Daniel we find the same key word (Daniel 6:14, 16, 20, 27). But it is only when we read the description of the final crisis as found in Daniel's climactic prophecy that the significance of the stories dawns. The final verses of

Daniel 11 picture a latter-day onslaught against the church of God, His "holy mountain." Antichrist goes forth with great fury to "utterly destroy many." Next we read:

"At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be *delivered*, every one whose name shall be found written in the book" (Dan. 12:1, R.S.V.). (Italics supplied.)

The darkest hour of the saints is God's noon. He who attacks them attacks "the apple of His eye." Thus Christ, here called Michael (which means "Who is like God?"), the prince who stands on guard over His people, rises to put down all oppression and to save His people. He comes down to earth in the midst of a time of trouble such as never was—when the whole earth is as a burning fiery furnace for the faithful few who refuse to conform to apostate worship. He comes down to deliver as He delivered the three worthies of old.

"HE CAME DOWN and linked arms with Adam and Eve in the Garden of Eden.

"HE CAME DOWN and *walked* with Enoch.

"HE CAME DOWN and *talked* with Noah.

"HE CAME DOWN and *feasted* with Abraham.

"HE CAME DOWN and *wrestled* with Jacob.

"HE CAME DOWN and *manifested* Himself to Moses.

"HE CAME DOWN and *filled* the tabernacle in the wilderness and the temple.

"HE CAME DOWN and *revealed* the will of God to Gideon and Manoah.

"HE CAME DOWN and *guided* Israel through the wilderness.

"HE CAME DOWN and *defended* Israel as Captain of the Lord's hosts.

"HE CAME DOWN and *delivered* Daniel from the den of lions, and the three Hebrews from the fiery furnace, and finally HE CAME DOWN and was *born* in a stable and *cradled* in a manger—God manifested in the flesh. Oh, the condescension of Christ! Oh, the

goodness, greatness and grace of God!

"The same Christ who appeared to Adam in Eden, who walked with Enoch and talked with Noah, who wrestled with Jacob and feasted with Abraham, who appeared to Moses in the burning bush and to Joshua on the walls of Jericho, again stepped from the heavenly portals and entered the fiery furnace to succour and support His faithful followers. The form of the fourth is always in the midst of His holy people."²

For Our Time

Another writer has seen the meaning of the story for our time:

"Important are the lessons to be learned from the experience of the Hebrew youth on the plain of Dura. In this our day, many of God's servants, though innocent of wrongdoing, will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry. . . . At last a universal decree will denounce these as deserving of death.

"The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship."³

Again she states: "By many, the Sabbath of the fourth commandment is made void, being treated as a thing of naught; while the spurious sabbath, the child of the papacy, is exalted. In the place of God's laws, are elevated the laws of the man of sin,—laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians. Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor."⁴

The most fearful warning found in the entire Bible is that of Revelation 14:9-11, a warning against the worship of antichrist, the beast, his image, his mark, in the last days. But nearby is given strong consolation. John declares: "And I saw what appeared to be a

sea of glass mingled with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands" (Rev. 15:2, R.S.V.).

All God's biddings are enablings and His forbiddings also. Those who learn the message of Daniel 3 will be strengthened to resist evil at the time of its greatest deceptiveness and strength. Profiting by the divine warning, they will be enabled to say No to principalities and powers and to share in the greatest airlift of all time, when One like unto the Son of man comes down to lift His people to the throne of God. In preparation for that time let us today claim in Christ divine deliverance from the vices, passions, and trials that constitute our present crucible.

Those who choose to obey God in all things will experience His presence and power in every overwhelming temptation and trouble.

"Fear not, for I am with you,
Be not dismayed, for I am your God;
I will strengthen you, I will help you,
I will uphold you with my victorious right hand."
—Isaiah 41:10, R.S.V.

¹ W. G. Heslop, *Diamonds From Daniel*, pp. 66, 67.

² *Ibid.*, pp. 69, 70.

³ Ellen G. White, *Prophets and Kings*, pp. 512, 513.

⁴ *The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 3:1-5, p. 1169.

Based on material appearing in the Australian *Signs of the Times*, July 1, 1973.

AAM Study Guide

Daniel—4

Readers who are members of the Academy of Adventist Ministers, or who may wish to join this organization and receive Academy credit should respond to the following questions on 8 1/2 by 11 paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirement for AAM membership (fifty clock hours).

1. Note the Ellen G. White quotations in the last part of the article that draw a definite parallel between Daniel 3 and the image to the beast in the last days. Analyze the experience of the three Hebrews and list those parallels to the setting up of the image to the beast in our day that you think might be drawn from their experience.

2. How did Nebuchadnezzar know that the fourth form that appeared in the furnace was "like the Son of God"? (See *The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 3:25, pp. 1169, 1170; and *Prophets and Kings*, p. 509.)

3. Trace the deliverance theme suggested by Ford through the book of Daniel.

4. Read *Prophets and Kings*, pages 503 to 513. From this study answer the following:

- Why did King Nebuchadnezzar decide to make a golden image?
- What was Satan's purpose in encouraging Nebuchadnezzar's decision?
- What was God's attitude toward the dictatorial summons of the king that all his people should reverence the Hebrews' God?
- What are the implications of this experience to us in the light of the persecution God's people face in the future?

seminary news

Worship and the Biennial Offering for Andrews University

Unlike college students, who are usually single, students in most seminaries are usually married. There are about 300 students enrolled at our Seminary this year (1973-74), only two thirds of whom are sponsored under the General Conference sponsorship plan. At the time this report is being prepared, almost thirty from the North American Division are not yet sponsored. Sixty-four students, nearly one fourth of our total, have come from foreign countries, and the only monetary assistance many of these receive on a policy basis is the cost of round-trip transportation from their homes. A few receive in addition a small bursary. Some get nothing at all, even for their transportation. Foreign citizens holding student visas are forbidden by American law to work more than twenty hours a week. Their wives are forbidden to engage in any gainful employment.

Even for sponsored students, life is scarcely a bed of roses. Their stipend is currently \$350 a month, out of which must come an average of \$160 a month for tuition and \$100 or more for housing. This leaves at most only \$90 a month for offerings, food, clothes, car, books, babies, and emergencies!

Many students are able to work a number of hours each week. Most American students' wives work, too. But what happens to the budget when the wife is rushed to the hospital? Or when the husband has a minor accident that allows him to attend school on crutches but keeps him off his job for a couple of months? Of course, they can both pray hard and "go forward in faith."

Here is where the church-at-large comes in. The Biennial Offering for Andrews University—which is devoted entirely to aiding worthy students—is one way in which our people can help God answer such students' prayers.

I should add that recently the students who are sponsored have organized a Student Fellowship Fund, to which they contribute what they can in order to help out their unsponsored classmates. For many years the Students' Wives' Guild has sponsored projects to raise money and collect warm clothing for the same purpose. The faculty is proud of them for doing this. But the need is for more than they can raise, for at least \$100,000 every other year, some of which can be used as cash, and some placed in an endowment fund so that the interest it accrues can be used again and again.

From where I sit, it appears that the Biennial Offering for Andrews University is potentially an act of worship. It is an opportunity for our loyal church members to serve the Lord by helping dedicated young men and women hasten their preparation for service in God's final movement.

Anything you can do to make it an occasion of blessing to our congregations as well as to our students will be greatly appreciated here.

C. Mervyn Maxwell

Centenary Conference on Mission

The John Nevins Andrews Centenary Conference on Mission was held at Andrews University, February 28 to March 3, 1974.

The conference was intended to commemorate the centenary of Adventist missions, according to the director, Russell L. Staples, assistant professor of mission at the Seventh-day Adventist Seminary.

"We did not enter into this as a celebration, but rather in a mood of penitence," he said. "We looked to the past with an analysis of our history and mission, to the present, and to the future, posing the question, 'Which way for Adventist missions?'"

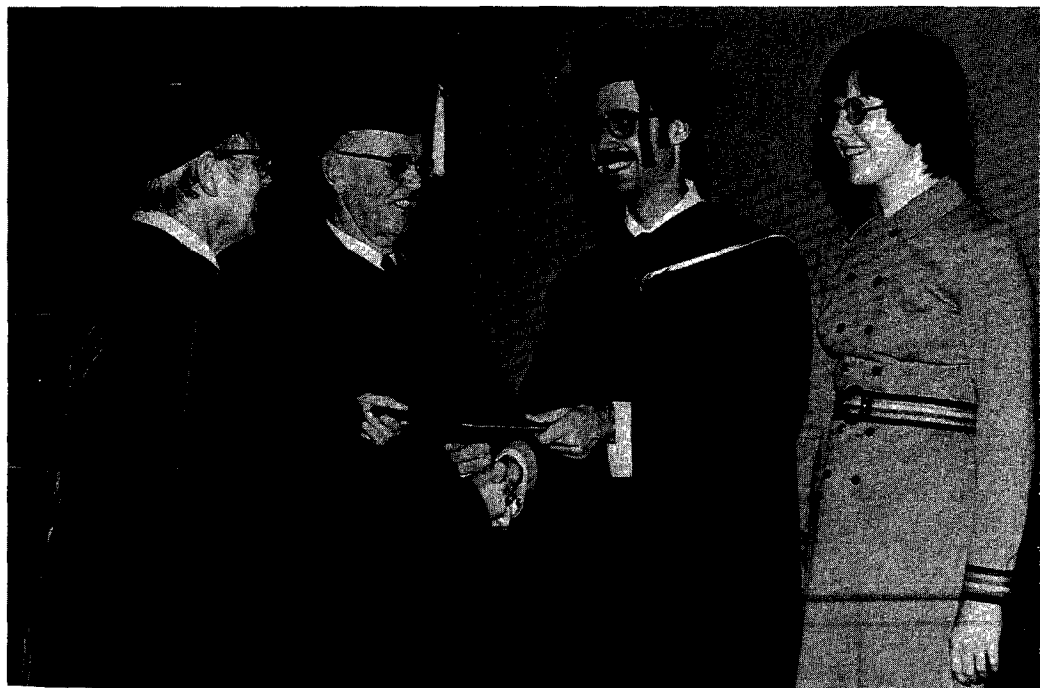
J. N. Andrews, the first Adventist overseas missionary, was sent to Switzerland in 1874. Andrews University, which was named after him in 1960, was founded as Battle Creek College in 1874 and is observing its centennial throughout 1974. The Centenary Conference on Mission was one of several special programs scheduled to convene on the campus during the year.

Denominational leaders taking part in the Centenary Conference included Robert H. Pierson, W. R. Beach, Clyde Franz, D. H. Baasch, D. W. Hunter, and Harley E. Rice. Andrews University faculty presenting lectures were Dr. Gottfried Oosterwal, Dr. C. Mervyn Maxwell, and Russell L. Staples.

Visiting lecturers for the conference included J. G. Arapura, chairman of the department of Asian studies at McMaster University, Hamilton, Ontario; Bryan Wilson, professor of sociology of religion at All Souls College, Oxford, England; and Stephen Charles Neill, professor of religion at University College, Nairobi, director of World Christian Books, and author of many important books.

Fourth Archeological Expedition

Dr. Lawrence T. Geraty, assistant professor of Old Testament at the Theological Seminary, will direct the fourth archeological expedition to Heshbon, Jordan, June 26 to August 20, 1974.



Dr. Richard Hammill (left) congratulates David Neff, who was graduated *summa cum laude* from the Seventh-day Adventist Theological Seminary at Andrews University on Tuesday evening, December 11. Neff was one of 26 seminary students who received Master of Divinity degrees during the first mid-year commencement ever held at AU. With Dr. Hammill is Dr. Siegfried Horn, dean of the Seminary, and at right is Mrs. Neff. Mr. and Mrs. Neff are moving to Bonita, California, where he has accepted a pastorate.

recommended reading

Rock and the Church, Bob Larson, Creation House, 1971, 88 pages, \$1.95.

"In *Rock and the Church*, Bob Larson pulls no punches when he says there is no place for 'Gospel Rock' nor for clever entertainers to 'sneak Jesus in.' The book in its exposé of Christian rock will jolt a lot of people off their church pews." (From the Foreword by Jack Wrytzen.)

The author, once a part of the rock scene, spares no words in denouncing rock music as an instrument of the devil for promoting immorality, drugs, and even demon worship.

His greatest concern is for the compromising spirit with which many Christians view rock music and the inroads it is making into the church as a result.

"Let us not give them what they want but rather what they need in church music. . . . In our desperate plight to reach young people, let us not emulate the mistake of Christian rock by catering to the whims of youth."—Page 74.

"The gospel is not intended to please men but to warn them. . . . When we lock horns in competition with Hollywood and Las Vegas we are only going to make a mockery of the Gospel's true ability to redeem the soul."—Page 43.

Finally, Mr. Larson suggests that probably part of the church's problem is its overemphasis on the role of the music in presenting the gospel, rather than the straight preaching of the Word.

Every worker who deals with youth or has had to deal with the music problem should have this book at his finger tips.

Rosalie Hafner Lee

Television and the Public, Robert T. Bower, Holt, Rinehart and Winston, Inc., New York, N.Y., 1973.

This book is the latest complete study of the TV viewing habits of America. The author of the book based his study on interviews that were made with 2,700 men and women in the nation by the Roper Organization. The selection of respondents was done by probability sampling. The study is closely patterned after the study conducted by Dr. Gary Steiner in 1960, that appeared under the title *The People Look at Television*. It would be interesting to see the results of a similar study conducted among Seventh-day Adventists to determine our viewing habits.

Perhaps the most important fact

emerging from this study concerns the viewing habits of educated people.

"There is some evidence," the author points out, "that the educated viewers are not at the moment finding in television the content they think should be provided for the public." But this does not mean that the educated viewer watches less television. On the contrary, on evenings and weekends he watches just as much TV as others. And what is still more surprising, the study says that when an educated viewer has a clear choice between an information program and the standard TV entertainment program, "he was just as apt as others to choose the latter."

The study also deals with the interesting question as to who in a family turns on the TV. Fathers usually make the decision, the author points out. When children are with their mother, the choice is naturally determined by the mother. Still, some 33 per cent of the time children make the decision by themselves. The study says that most parents show greater approval of TV for their children, particularly because there are special TV programs being produced for children that can teach them to read. Here again it is the better-educated parent who endorses it the most. The major concern of parents, however, is the violence that their children see on TV. Parents also feel that children should not watch the adult programs.

In short, people are watching quite a bit of TV these days. There has been some decline in appreciation of TV by the American public when compared to the findings of 1960 ("from *summa* to *magna cum laude*," is how the author puts it). But the public is not as yet turned off by TV. "People are watching more television than ever in 1970. Not only that, they seemed to be enjoying more of what they saw," the study reports.

Reginald N. Shires

Revival Praying, Leonard Ravenhill, Bethany Fellowship, Inc., Minneapolis, Minnesota, 1962, 176 pages, \$2.50.

As Laodiceans we desperately need a revival, but it cannot be one that is programmed or administered into our church life. It will come in answer to prayer—"ministers weeping between the porch and the altar." Mr. Ravenhill is such a minister. A few of the quotes from the book are: "The world has lost its power to blush over its vice; the church has lost her power to weep over it." "To most of us fasting is out, tears are frowned upon, and mourning is associated with melancholia. How wise

we are! But you will notice (and with pain) we have no revival. We are wondering why God does not move; He is wondering why we do not break!" In reading this book I was driven to my knees.

Clarence Kohler

The Nag Hammadi Gnostic Texts and the Bible, Andrew K. Helmbold, Baker Book House, Grand Rapids, Michigan, 1967, 106 pages, \$1.50.

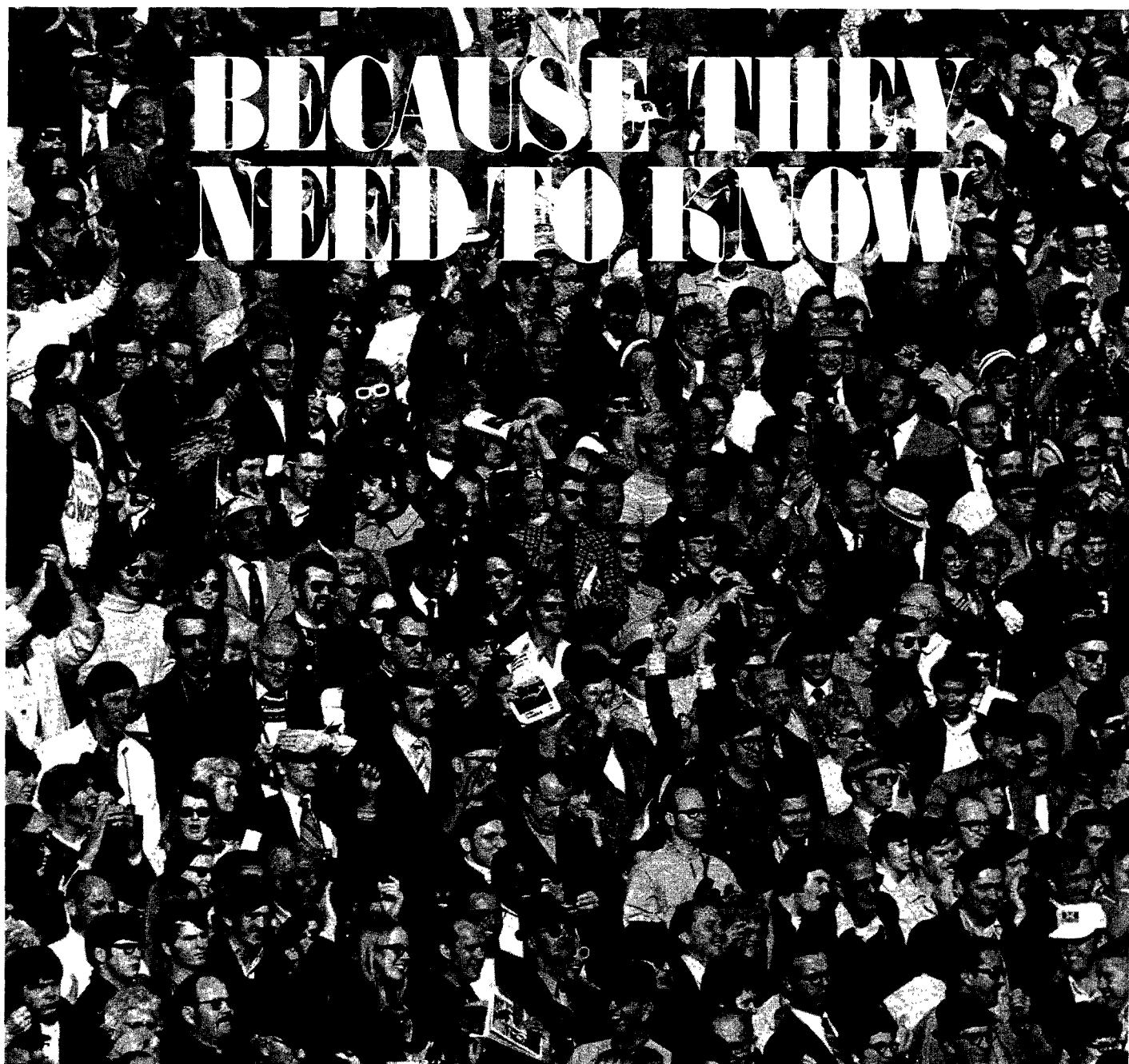
One of the most important archeological finds of this century was the discovery, in about 1945, of a Gnostic library 60 miles north of Luxor in Egypt. Just beyond a great bend in the Nile near Chenoboskion, peasants found a large jar containing 13 leather-bound codices written in Coptic, and containing 48 Gnostic treatises consisting of nearly 1,000 pages. The study of these documents has given modern scholars a firsthand knowledge of the beliefs of the Gnostics, and has revealed why Gnosticism was such a severe threat to early Christianity. Previous to this discovery our knowledge of Gnosticism came largely from early Christian writers, such as Irenaeus, who opposed this supposed knowledge.

In this recent paperback, the author, who is a Coptic scholar in his own right, has given us a well-written introduction to this Gnostic library. After telling the story of the discovery of these documents, and describing their general characteristics, Helmbold gives a catalogue of the contents of the 13 codices. He then briefly recounts the history of their study and publication, and gives a sketch of their significance. This is followed by a brief discussion of what Gnosticism is, an outline of its central teachings, and a view of the various sects in it.

Then in successive chapters the author analyzes the various treatises contained in the most important codices found in Egypt. The closing chapter is an attempt to evaluate the impact of these documents on Biblical and theological study today. They have a bearing on the study of New Testament canon, textual and source criticism, and Biblical interpretation. Finally, this book endeavors to show that some of the themes of some modern theologians are not new but are found in these Gnostic texts.

Although some of Helmbold's conclusions may be debatable, he has given a fine introduction to this important area of modern discovery. The selected bibliographies included at the close of the various chapters furnish a guide for more extensive study of Gnosticism and its impact on Christianity. The work is a welcome addition to the *Baker Studies in Biblical Archaeology*.

Walter F. Specht



No two people are alike. A fact that makes your ministry both interesting and difficult.

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Price Slash on Tape of the Month

Have you taken advantage of the drastic reduction in cost for the Tape of the Month on cassettes? Formerly \$55 per year, beginning with January, cut to only \$40. Believe it or not, this is slightly under \$1.70 per 90-minute cassette! And this at a time when everything else is going up. Reel to reel prices remain the same—5", 1 7/8 ips, \$25; 7", 3 3/4 ips, \$30.

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January—R. H. Pierson answers questions about the 1973 Annual Council; Herbert Douglass on Matthew 24 and 25 in the light of the Earnest Appeal from the Council; M. E. Loewen on the energy crisis and Sunday laws; Andrew Fearing on his evangelistic meetings in Zurich and Bern.

February—Emilio Knechtle interviewed on work in New York City; Emilio Knechtle's address to Key 73 ministers of New York; Richard Lovell's Key 73 address on "Revivals in America"; Robert Spangler on Century 21 meetings in Portland.

March—F. E. J. Harder, devotional on Psalm 119; George Docherty on Sermon Preparation; Robert Zamora, "Requiem for a Dead Church"; Ralph Bell, "The Minister and His Family."

Religious News and other features are also included. If you have not already done so, why not send your order in today to begin with the January release. Send check or money order payable to Ministerial Association, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

TASOTHT: A New Hebrew Typewriter Developed

As a student of Old Testament Hebrew for several years, I have been impressed by the fact that there is no Hebrew typewriter presently available that will reproduce all the Masoretic text symbols, a total of eighty-two, including the twenty-two consonantal letters with their five final forms; the twelve vowel points in their eight positions; the seven consonantal letter affecters in their nine positions; and the forty musical accents in their seven positions. The most readily available Hebrew typewriters, including IBM's Model 82 Kadurit Typewriter (which became marketable on August 1, 1973), contain only the consonantal letters. Some Hebrew typewriters contain, in addition, several of the vowel points. But no existing model has all eighty-two symbols.

Now that I am teaching Old Testament Hebrew, I am confronted with the

awkward situation of having to supply by hand the missing symbols to the already typed copy of consonantal letters. Obviously, this makes for somewhat less than a neat appearance, especially when cutting mimeograph stencils. The treasures of Old Testament Hebrew are more easily absorbed with the help of the vowel points, consonantal letter affecters, and musical accents. How much more convenient and tidy to be able to type these auxiliary symbols whenever and wherever they are needed!

A further inconvenience of existing Hebrew typewriters is the unnecessary duplication of the upper and lower case of each consonantal letter. There is absolutely no necessity of having two sizes of each letter because there are no capital Hebrew letters. The complete elimination of this duplicate set of letters provides sufficient space for all 82 symbols on a 46-key keyboard, in addition to the digits 1-0 that are necessary for verse identification. This had been the starting point of two years' research leading to the development of The All Symbol Old Testament Hebrew Typewriter (TASOTHT).

TASOTHT positions all nonletter and nondigit symbols (except three) on dead keys, so that all unnecessary back spacing is eliminated. This absolutely necessary time-saving feature precludes IBM as TASOTHT's manufacturer. It would seem more logical to have TASOTHT available in "golf-ball" form so that the same typewriter could be used for English and other language scripts. But this is not possible even on the bidirectional Kadurit because of the tremendous dead key mismatch: 23-7 or fewer.

At the Chicago meeting of the Society of Biblical Literature (SBL) in November, 1973, I was pleased to note the interest of approximately 200 scholars in TASOTHT. The SBL itself needs such a machine in the preparation of its publications. Of particular importance are Dr. John J. Owens (Southern Baptist Theological Seminary, Louisville, Kentucky) who told me, "I have struggled along with the typewriter that I have for so long that it would be a real joy to get hold of one that had all of the signs that I needed and one that would print these signs in a very clear fashion"; Dr. Werner Weinberg (Hebrew Union College/Jewish Institute of Religion, Cincinnati, Ohio) who said, "I especially like your stating of the seven (7) definite positions of the musical accents"; and Dr. Aron Dotan (Tel-Aviv University, Tel-Aviv, Israel) who sent me a list of interested Israeli institutions.

He said, "My department will certainly . . . make good use of it (TASOTHT)."

TASOTHT's demonstration model will be ready by June, 1974. Be sure to see it at the October, 1974, SBL meeting in Washington, D.C. and at the General Conference session in Vienna, Austria, July, 1975.

Upon request I will gladly supply more information. Copies of TASOTHT's companion reference book are available at \$2.50 each, postpaid. Send your order to: E. W. Dirksen, Professor of Biblical Languages and Music, Antillian College, Box 118, Mayaguez, Puerto Rico 00708.

Church Standards a Problem?

Do you have a problem with church standards in your area of responsibility? You might like to see a unique method used by one pastor in dealing with this very delicate and distressing challenge to the church. He did not feel that this matter should be presented publicly from the pulpit as it might embarrass some and offend others unnecessarily; but he felt that the matter must be dealt with kindly yet firmly. So he prepared and printed a pastoral letter for distribution to all of the members of his district.

Due to its length, we are unable to print the letter here. But the author has offered to send a sample copy free of charge (please send two 8 cent stamps for postage) to anyone requesting it. Write to: Joseph B. Pierce, Pastor, Rosenberg Seventh-day Adventist Church, P.O. Drawer Y, Richmond, Texas 77469.

Those desiring quantities of this pastoral letter after reading the sample, may obtain them at a nominal price.

Correction: The author of "Ten Commandments of the Coronary Club," in the September, 1973, issue, should have been listed as Harold F. Googe. And Grant Frazier was the author of "Who, Me? . . . Become a Vegetarian?" in the October, 1973, issue.

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1874



No. 1.

Signs of the Times

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hopes and aspirations this new missionary publication has as in vision Ellen White saw . . . "While in California in the year 1874, I was given an impressive dream . . . I saw that there would be a paper published upon the Pacific Coast." What a blessing *Signs of the Times* has been to the evangelistic programs of the church as laymen as well as conference workers, evangelists, Pastors, and others who have used it to win souls to Christ.

It's time to finish God's work. Let us re-capture the Spirit of Yountville in a great out-reach for God. *Signs of the Times* can help you in this out-reach. Plan to include *Signs of the Times* in your personal and church evangelistic programs this very year. Missionary rate from April 1 to June 15, 1974 is \$3.50 in the USA, Canada & Mexico and \$4.00 each to other countries. Your church Lay Activities Secretary will handle your order with pleasure.



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LE ROY EDWIN FROOM
1890-1974

Adventist warriors lay aside their armor from time to time. But Elder Froom was the kind of warrior whose passing deserves our special attention. His long, fruitful life began October 16, 1890, at Belvidere, Illinois, and came to a peaceful end February 20, 1974, in his 84th year. His editorial skills and research abilities have been recognized by scholars around the world. His love for the great Advent Movement inspired him to tirelessly search for historical facts relative to God's leading among the children of men.

In 1926 he was invited to join the General Conference family, becoming an associate secretary of the Ministerial Association. In these early years an intimate friendship formed between himself and Elder A. G. Daniells, the first Ministerial Association secretary. After forty years of searching, studying, writing, and rewriting, the book *Movement of Destiny* was finally published in 1971, in fulfillment of the deathbed request of Elder Daniells. Elder Froom's concept of the Advent Movement will no longer be heralded by his voice, but the thousands of pages of printed material from his pen will still continue to touch the lives and hearts of readers around the world for many years to come.

Not only did Elder Froom produce such scholarly works as the four-volume set of *The Prophetic Faith of Our Fathers*, the two-volume set of *The Conditionalist Faith of Our Fathers*, and *The Coming of the Comforter*—but the journal you are reading was founded and edited by him for twenty-two years.

The Ministry has come a long way since those early days when mimeographed bulletins were used. Even though mimeographed, those early papers exerted a profound influence that proved to be a godsend to our workers, as hundreds of grateful letters testify. Since that time *The Ministry* has grown to a circulation of fifteen thousand. Nearly every English reading and speaking worker in the world field receives this journal.

Elder Froom was not only a writer and author but also a speaker, teacher, and counselor. For a number of years he was professor of historical theology at Andrews University Seminary, teaching at least one academic quarter each year. He conducted overseas Extension Schools and led out in numerous General Conference and union ministerial presessions.

Perhaps it would be fitting to conclude this brief sketch of a valiant leader of God's cause with a telegram that was read at his funeral. The sender of the telegram, R. Allan Anderson, was a very close friend of Elder Froom, and assumed the leadership post of the Ministerial Association and editorship of *The Ministry* magazine after Elder Froom retired:

In memory of a truly great man—

A loyal and loving friend,
A fearless champion of the faith,
A tireless worker for God,
An expert painstaking researcher,
An author of superb talent,
To whom the whole worldwide church will be in
debt till the end of time;
My faithful associate for thirty-eight years.